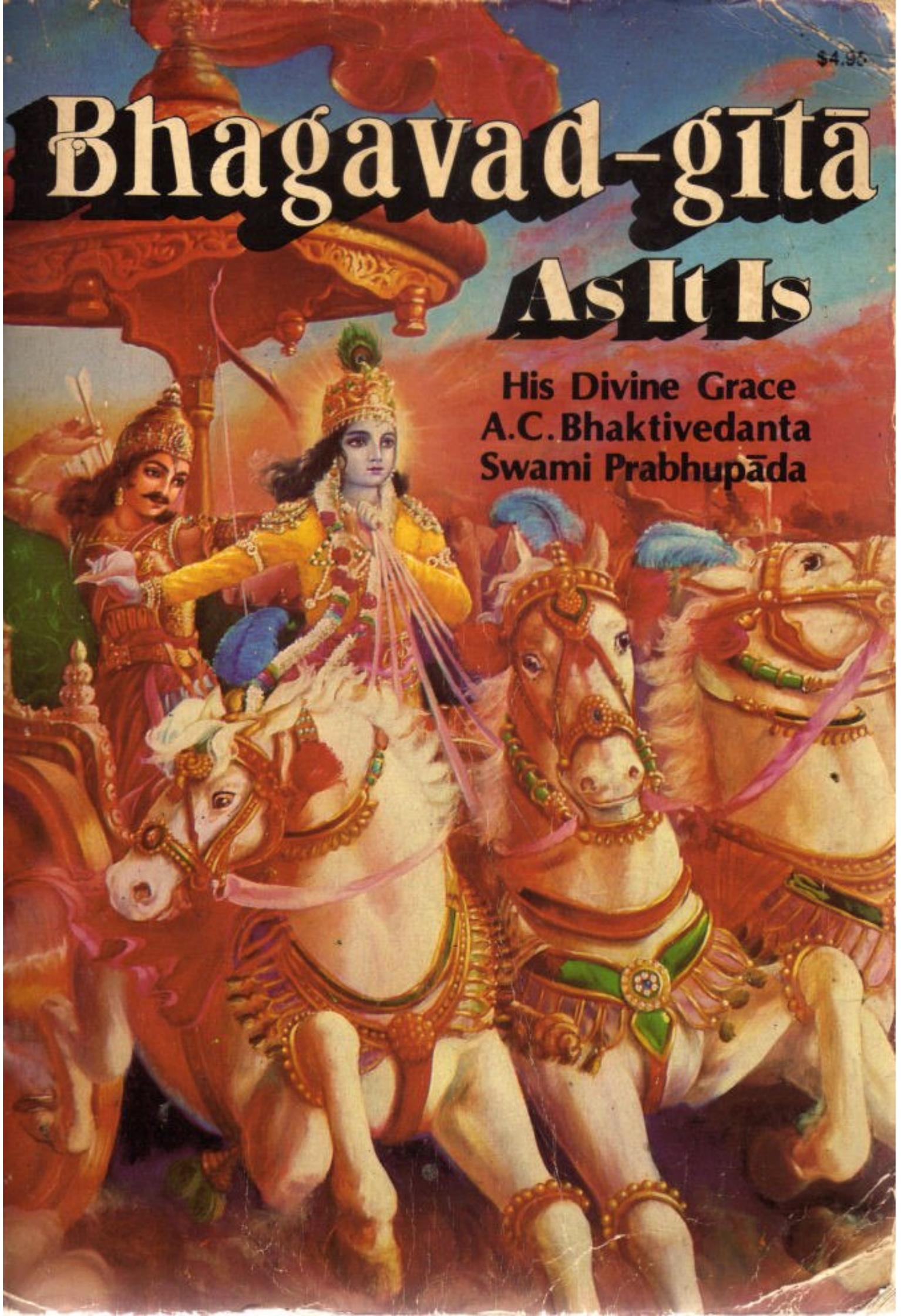


\$4.95

# Bhagavad-gītā

## As It Is

His Divine Grace  
A.C. Bhaktivedanta  
Swami Prabhupāda



# Bhagavad-gītā As It Is

COMPLETE EDITION

with original Sanskrit text,

Roman transliteration, English equivalents,  
translation and elaborate purports

by

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupāda

Edited according to the original manuscript by Purujit Dāsa

To

ŚRĪLA BALADEVA VIDYĀBHŪṢAṆA

who presented so nicely

the "Govinda-bhāṣya" commentary

on

Vedānta philosophy

Foreword

The Bhagavad-gītā is the best known and the most frequently translated of Vedic religious texts. Why it should be so appealing to the Western mind is an interesting question. It has drama, for its setting is a scene of two great armies, banners flying, drawn up opposite one another on the field, poised for battle. It has ambiguity, and the fact that Arjuna and his charioteer Kṛṣṇa are carrying on their dialogue between the two armies suggests the indecision of Arjuna

about the basic question: should he enter battle against and kill those who are friends and kinsmen? It has mystery, as Kṛṣṇa demonstrates to Arjuna His cosmic form. It has a properly complicated view of the ways of the religious life and treats of the paths of knowledge, works, discipline and faith and their inter-relationships, problems that have bothered adherents of other religions in other times and places. The devotion spoken of is a deliberate means of religious satisfaction, not a mere outpouring of poetic emotion. Next to the Bhāgavata-purāṇa, a long work from South India, the Gītā is the text most frequently quoted in the philosophical writings of the Gauḍīya Vaiṣṇava school, the school represented by Swami Bhaktivedanta as the latest in a long succession of teachers. It can be said that this school of Vaiṣṇavism was founded, or revived, by Śrī Kṛṣṇa-Caitanya Mahāprabhu (1486-1533) in Bengal, and that it is currently the strongest single religious force in the eastern part of the Indian subcontinent. The Gauḍīya Vaiṣṇava school, for whom Kṛṣṇa is Himself the Supreme God, and not merely an incarnation of another deity, sees bhakti as an immediate and powerful religious force, consisting of love between man and God. Its discipline consists of devoting all one's actions to the Deity, and one listens to the stories of Kṛṣṇa from the sacred texts, one chants Kṛṣṇa's name, washes, bathes, and dresses the mūrti of Kṛṣṇa, feeds Him and takes the remains of the food offered to Him, thus absorbing His grace; one does these things and many more, until one has been changed: the devotee has become transformed into one close to Kṛṣṇa, and sees the Lord face to face.

Swami Bhaktivedanta comments upon the Gītā from this point of view, and that is legitimate. More than that, in this translation the Western reader has the unique opportunity of seeing how a Kṛṣṇa devotee interprets his own texts. It is the Vedic exegetical tradition, justly famous, in action. This book is then a welcome addition from many points of view. It can serve as a valuable textbook for the college student. It allows us to listen to a skilled interpreter explicating a text which has profound religious meaning. It gives us insights into the original and highly convincing ideas of the Gauḍīya Vaiṣṇava school. In providing the Sanskrit in both Devanagari and transliteration, it offers the Sanskrit specialist the opportunity to re-interpret, or debate particular Sanskrit meanings—although I think there will be little disagreement about the quality of the Swami's Sanskrit scholarship. And finally, for the

nonspecialist, there is readable English and a devotional attitude which cannot help but move the sensitive reader. And there are the paintings, which, incredibly as it may seem to those familiar with contemporary Indian religious art, were done by American devotees.

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

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## Preface

Originally I wrote Bhagavad-gītā As It Is in the form in which it is presented now. When this book was first published, the original manuscript was, unfortunately, cut short to less than 400 pages, without illustrations and without explanations for most of the original verses of the Śrīmad Bhagavad-gītā. In all of my other books—Śrīmad Bhāgavatam, Śrī Īsopaniṣad, etc.—the system is that I give the original verse, its English transliteration, word-for-word Sanskrit-English equivalents, translations and purports. This makes the book very authentic and scholarly and makes the meaning self-evident. I was not very happy, therefore, when I had to minimize my original manuscript. But later on, when the demand for Bhagavad-gītā As It Is considerably increased, I was requested by many scholars and devotees to present the book in its original form, and Messrs. Macmillan and Co. agreed to publish the complete edition. Thus the present attempt is to offer the original manuscript of this great book

of knowledge with full paramparā explanation in order to establish the Kṛṣṇa consciousness movement more soundly and progressively.

Our Kṛṣṇa consciousness movement is genuine, historically authorized, natural and transcendental due to its being based on Bhagavad-gītā As It Is. It is gradually becoming the most popular movement in the entire world, especially amongst the younger generation. It is becoming more and more interesting to the older generation also. Older gentlemen are becoming interested, so much so that the fathers and grandfathers of my disciples are encouraging us by becoming life members of our great society, the International Society for Krishna Consciousness. In Los Angeles many fathers and mothers used to come to see me to express their feelings of gratitude for my leading the Kṛṣṇa consciousness movement throughout the entire world. Some of them said that it is greatly fortunate for the Americans that I have started the Kṛṣṇa consciousness movement in America. But actually the original father of this movement is Lord Kṛṣṇa Himself, since it was started a very long time ago but is coming down to human society by disciplic succession. If I have any credit in this connection, it does not belong to me personally, but it is due to my eternal spiritual master, His Divine Grace Om Viṣṇupāda Paramahaṁsa Parivrājakācārya 108 Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Prabhupāda.

If personally I have any credit in this matter, it is only that I have tried to present Bhagavad-gītā as it is, without adulteration. Before my presentation of Bhagavad-gītā As It Is, almost all the English editions of Bhagavad-gītā were introduced to fulfill someone's personal ambition. But our attempt, in presenting Bhagavad-gītā As It Is, is to present the mission of the Supreme Personality of Godhead, Kṛṣṇa. Our business is to present the will of Kṛṣṇa, not that of any mundane speculator like the politician, philosopher or scientist, for they have very little knowledge of Kṛṣṇa, despite all their other knowledge. When Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī mām namaskuru, etc., we, unlike the so-called scholars, do not say that Kṛṣṇa and His inner spirit are different. Kṛṣṇa is absolute, and there is no difference between Kṛṣṇa's name, Kṛṣṇa's form, Kṛṣṇa's quality, Kṛṣṇa's pastimes, etc. This absolute position of Kṛṣṇa is difficult to understand for any person who is not a devotee of Kṛṣṇa in the paramparā (disciplic succession) system. Generally the so-called scholars, politicians, philosophers, and svāmīs, without

perfect knowledge of Kṛṣṇa, try to banish or kill Kṛṣṇa when writing commentary on Bhagavad-gītā. Such unauthorized commentary upon Bhagavad-gītā is known as Māyāvādī-Bhāṣya, and Lord Caitanya has warned us about these unauthorized men. Lord Caitanya clearly says that anyone who tries to understand Bhagavad-gītā from the Māyāvādī point of view will commit a great blunder. The result of such a blunder will be that the misguided student of Bhagavad-gītā will certainly be bewildered on the path of spiritual guidance and will not be able to go back home, back to Godhead.

Our only purpose is to present this Bhagavad-gītā As It Is in order to guide the conditioned student to the same purpose for which Kṛṣṇa descends to this planet once in a day of Brahmā, or every 8,600,000,000 years. This purpose is stated in Bhagavad-gītā, and we have to accept it as it is; otherwise there is no point in trying to understand the Bhagavad-gītā and its speaker, Lord Kṛṣṇa. Lord Kṛṣṇa first spoke Bhagavad-gītā to the sun-god some hundreds of millions of years ago. We have to accept this fact and thus understand the historical significance of Bhagavad-gītā, without misinterpretation, on the authority of Kṛṣṇa. To interpret Bhagavad-gītā without any reference to the will of Kṛṣṇa is the greatest offense. In order to save oneself from this offense, one has to understand the Lord as the Supreme Personality of Godhead, as He was directly understood by Arjuna, Lord Kṛṣṇa's first disciple. Such understanding of Bhagavad-gītā is really profitable and authorized for the welfare of human society in fulfilling the mission of life.

The Kṛṣṇa consciousness movement is essential in human society, for it offers the highest perfection of life. How this is so is explained fully in the Bhagavad-gītā. Unfortunately, mundane wranglers have taken advantage of Bhagavad-gītā to push forward their demonic propensities and mislead people regarding right understanding of the simple principles of life. Everyone should know how God or Kṛṣṇa is great, and everyone should know the factual position of the living entities. Everyone should know that a living entity is eternally a servant and that unless one serves Kṛṣṇa one has to serve illusion in different varieties of the three modes of material nature, and thus perpetually one has to wander within the cycle of birth and death; even the so-called liberated Māyāvādī speculator has to undergo this process. This knowledge constitutes a great science, and each and every living being has to hear it for his own interest.

People in general, especially in this age of Kali, are enamored by the external energy of Kṛṣṇa, and they wrongly think that by advancement of material comforts every man will be happy. They have no knowledge that the material or external nature is very strong, for everyone is strongly bound by the stringent laws of material nature. A living entity is happily the part and parcel of the Lord, and thus his natural function is to render immediate service to the Lord. By the spell of illusion one tries to be happy by serving his personal sense gratification in different forms which will never make him happy. Instead of satisfying his own personal material senses, he has to satisfy the senses of the Lord. That is the highest perfection of life. The Lord wants this, and He demands it. One has to understand this central point of Bhagavad-gītā. Our Kṛṣṇa consciousness movement is teaching the whole world this central point, and because we are not polluting the theme of Bhagavad-gītā As It Is, anyone seriously interested in deriving benefit by studying the Bhagavad-gītā must take help from the Kṛṣṇa consciousness movement for practical understanding of Bhagavad-gītā under the direct guidance of the Lord. We hope, therefore, that people will derive the greatest benefit by studying Bhagavad-gītā As It Is as we have presented it here, and if even one man becomes a pure devotee of the Lord we shall consider our attempt a success.

[signed] A.C. Bhaktivedanta Swami

12 May 1971

Sydney, Australia

## INTRODUCTION

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

“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.”

*śrī-caitanya-mano-'bhīṣṭam  
sthāpitaṁ yena bhū-tale*

*svayaṁ rūpaḥ kadā mahyaṁ  
dadāti sva-padāntikam*

“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-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca  
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānviṭaṁ taṁ sa-jīvam  
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ  
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānviṭāṁś ca*

“I offer my respectful obeisances unto the lotus feet of my spiritual master and unto the feet of all Vaiṣṇavas. I offer my respectful obeisances unto the lotus feet of Śrīla Rūpa Gosvāmī along with his elder brother Sanātana Gosvāmī, as well as Raghunātha Dāsa and Raghunātha Bhaṭṭa, Gopāla Bhaṭṭa, and Śrīla Jīva Gosvāmī. I offer my respectful obeisances to Lord Kṛṣṇa Caitanya and Lord Nityānanda along with Advaita Ācārya, Gadādhara, Śrīvāsa, and other associates. I offer my respectful obeisances to Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa along with Their associates, Śrī Lalitā and Viśākhā.”

*he kṛṣṇa karuṇā-sindho  
dīna-bandho jagat-pate  
gopeśa gopikā-kānta  
rādhā-kānta namo 'stu te*

“O my dear Kṛṣṇa, You are the friend of the distressed and the source of creation. You are the master of the *gopīs* and the lover of Rādhārāṇī. I offer my respectful obeisances unto You.”

*taṭṭa-kāñcana-gaurāṅgi  
rādhē vṛndāvaneśvari  
vṛṣabhānu-sute devi  
praṇamāmi hari-priye*

“I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.”

*vāñchā-kalpatarubhyaś ca*

*kṛpā-sindhubhya eva ca  
patitānām pāvanebhyo  
vaiṣṇavebhyo namo namaḥ*

“I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord who can fulfill the desires of everyone, just like desire trees, and who are full of compassion for the fallen souls.”

*śrī-kṛṣṇa-caitanya  
prabhu-nityānanda  
śrī-advaita gadādhara  
śrīvāsādi-gaura-bhakta-vṛnda*

“I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.”

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma rāma rāma hare hare*

*Bhagavad-gītā* is also known as *Gītopaniṣad*. It is the essence of Vedic knowledge and one of the most important *Upaniṣads* in Vedic literature. There are many English commentaries on the *Bhagavad-gītā* and we may question the necessity for another one. This present edition can be explained in the following way. One American lady of the name Charlotte Le Blanc once asked me to recommend an English edition of *Bhagavad-gītā* which she could read. Of course, in America there are many editions of *Bhagavad-gītā* available in English, but of those I have seen so far, not only in America, but also in India, none can be said to be strictly authoritative because in almost every one of them the author through his commentaries has expressed his own opinions without touching the spirit of *Bhagavad-gītā* as it is.

The spirit of *Bhagavad-gītā* is mentioned in the *Bhagavad-gītā* itself. It is just like this: if we want to take a particular medicine, then we have to follow the directions written on the label. We cannot take the medicine according to our own directions or the directions of a friend. It must be taken according to the directions on the label of the bottle and as directed by a physician.

Similarly, *Bhagavad-gītā* should be taken or accepted as it is directed by the speaker Himself. The speaker of *Bhagavad-gītā* is Lord Śrī Kṛṣṇa. He is

mentioned on every page of *Bhagavad-gītā* as the Supreme Personality of Godhead, Bhagavān. The word *bhagavān* sometimes refers to any powerful person or any powerful demigod, and certainly here *bhagavān* designates Lord Śrī Kṛṣṇa as a great personality, but at the same time we must know that Lord Śrī Kṛṣṇa is the Supreme Personality of Godhead, as is confirmed by many authoritative scholars and *ācāryas* (spiritual masters) of the Vedic knowledge in India including Śaṅkarācārya, Rāmānujācārya, Madhvācārya, Nimbārka Svāmī, Śrī Caitanya Mahāprabhu and many others.

The Lord Himself also establishes Himself as the Supreme Personality of Godhead in the *Bhagavad-gītā*, and He is accepted as such in the *Brahmā-saṁhitā* and all the *Purāṇas*, especially in the *Bhāgavata Purāṇa*, known as the *Śrīmad-Bhāgavatam*: *kṛṣṇas tu bhagavān svayam* (*Bhāg.* 1.3.28). Therefore we should take *Bhagavad-gītā* as it is directed by the Personality of Godhead Himself.

In the Fourth Chapter of the *Bhagavad-gītā* the Lord says,

*imaṁ vivasvate yogaṁ  
proktavān aham avyayam  
vivasvān manave prāha  
manur ikṣvākave 'bravīt*

*evaṁ paramparā-prāptam  
imaṁ rājarsayo viduḥ  
sa kāleneha mahatā  
yogo naṣṭaḥ parantapa*

*sa evāyaṁ mayā te 'dya  
yogaḥ proktaḥ purātanaḥ  
bhakto 'si me sakhā ceti  
rahasyaṁ hy etad uttamam*

(*Bg.* 4.1-3)

Here the Lord informs Arjuna that this system of *yoga*, the *Bhagavad-gītā*, was first spoken by Him to the sun-god, and the sun-god explained it to Manu. Manu explained it to Ikṣvāku, and in that way, by disciplic succession, from

one speaker to another, this *yoga* system has been coming down. But in the course of time this system has become lost and therefore the Lord speaks the very same old *yoga* system of *Bhagavad-gītā*, or *Gītōpaniṣad* again, this time to Arjuna on the Battlefield of Kurukṣetra and because Arjuna is the Lord's devotee and a friend, he is the only one, who can understand it.

The purport of this is that *Bhagavad-gītā* is a treatise which is especially meant for the devotee of the Lord. There are three classes of transcendentalists, namely the *jñānī*, the *yogī* and the *bhakta*, or the impersonalist, the meditator and the devotee. Here the Lord clearly tells Arjuna "I am making you the first receiver of a new *paramparā* (disciplic succession). Because the old *paramparā* is now broken, I wish to establish another *paramparā* in the same line of thought that was coming down from the sun-god to others. The *yoga* system of *Bhagavad-gītā* may now be distributed through you. I want you to become the authority in understanding the *Bhagavad-gītā*." So we see that *Bhagavad-gītā* is instructed to Arjuna especially because Arjuna is a devotee of the Lord, a direct student of Kṛṣṇa. And besides that, he is also intimately in touch with Kṛṣṇa as friend.

Therefore *Bhagavad-gītā* is understood by a person who has qualities similar to Arjuna's. That is to say he must be a devotee in a direct relationship with the Lord. As soon as one becomes a devotee of the Lord, he also has a direct relationship with the Lord. That is a very elaborate subject matter, but briefly it can be stated that a devotee is in a relationship with the Supreme Personality of Godhead in five different ways:

1. One may be a devotee in a passive state;
2. One may be a devotee in an active state;
3. One may be a devotee as a friend;
4. One may be a devotee as a parent;
5. and one may be a devotee as a conjugal lover.

Arjuna was a devotee in relationship with the Lord as a friend. The Lord can become our friend. Yet, there is a gulf of difference between the conception of friendship we have in the mundane world and the friendship we can share with the Supreme Lord. Such friendship is transcendental and not everyone can have such a relationship. Every one of us has a particular relationship with the Lord and that relationship is evoked by the perfection of devotional service. At the present status of our life not only have we forgotten the Supreme Lord, but we have also forgotten our eternal relationship with the Lord. Every living being, out of many, many millions and billions of living beings, has a particular relationship with the Lord eternally. That is called *svarūpa*. By the process of devotional service one can revive one's *svarūpa* and that stage is called *svarūpa-siddhi*—perfection of one's constitutional position. So Arjuna was a devotee, and he was in touch with the Supreme Lord in friendship.

Thus, the *Bhagavad-gītā* was explained to him. How he accepted it should be also noted. His manner of acceptance is given in the Tenth Chapter:

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

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

(Bg. 10.12-14)

“Arjuna said: My dear Kṛṣṇa, now I understand You are the Supreme Brahman, the supreme shelter, the supreme purifier and the Absolute Truth. You are the original Supreme Personality of Godhead, transcendental, unborn and all-pervading. All the great sages such as Nārada, Asita, Devala, and Vyāsa proclaim this of You, and now You Yourself are declaring it to me as well. O Kṛṣṇa, I accept as truth all that You have told me in toto and I believe in it. Neither the demigods nor demons, O Lord, can understand Your personality.”

After hearing *Bhagavad-gītā* from the Supreme Personality of Godhead, Arjuna accepted Kṛṣṇa as *param brahma*, the Supreme Brahman. Every living being is Brahman, but the Supreme Personality of Godhead is the Supreme Brahman, or the supreme living being. *Param dhāma* means that He is the supreme rest of everything, *pavitram* means He is pure, in other words free from material contamination, *puruṣam* means He is the supreme enjoyer; *sāśvatam* means He's the original person; *divyam*, transcendental; *ādi-devam*, the Supreme Personality of Godhead; *ajam*, the unborn; *vibhum*, the greatest.

Because Kṛṣṇa was Arjuna's friend, one may doubt whether Arjuna was not telling Him all this by way of flattery. But Arjuna, just to drive out this kind of doubt from the minds of the readers establishes his proposition on the basis of statements from authorities. He says that Lord Śrī Kṛṣṇa is accepted as the Supreme Personality of Godhead not only by himself but by authorities like Nārada, Asita, Devala and Vyāsa. These are great personalities in terms of distributing the Vedic knowledge and they are accepted by all *ācāryas*.

Therefore Arjuna tells Kṛṣṇa that he accepts whatever the Lord has spoken so far to be completely perfect. *Sarvam etad ṛtaṁ manye* (Bg. 10.14): “I accept and believe that whatever You have spoken is true.” Arjuna also says that the personality of Godhead is very difficult to understand and therefore He cannot be known even by the demigods. This means that the Supreme Personality Godhead cannot be known even 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 Lord Śrī Kṛṣṇa's devotee. One should not think that he is on the same level with Śrī Kṛṣṇa, nor should one think that Kṛṣṇa is an ordinary personality, or even a very great personality. No. Lord Śrī Kṛṣṇa is the Supreme Personality of Godhead. We should therefore at least theoretically accept Śrī Kṛṣṇa as the Supreme Personality of Godhead, on the basis of the statement of *Bhagavad-gītā*, on the assertion of Arjuna, who is the person trying to understand the *Bhagavad-gītā*, and with that submissive spirit approach the study of this great literature. Unless one receives the *Bhagavad-gītā* in a submissive spirit and by aural reception, 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 the matter of fighting the Battle of Kurukṣetra. As such, he surrendered unto Śrī Kṛṣṇa, and consequently this *Bhagavad-gītā* was spoken. Not only Arjuna, but every one of us is always full of anxieties because of this material existence—*asad-grahāt*. Our very existence is currently in the atmosphere of nonexistence, but in reality, we are not at all nonexistent. Our existence is eternal, but somehow or other we have been put into *asat*—that which does not exist.

There are many human beings who are actually inquiring about their position, as to what they are and why they are put into this awkward position of suffering. Unless one is awakened to the position of questioning his suffering, unless he realizes that he doesn't want suffering, and accepts that although he tries to solve all these sufferings, he is not able to make any solution, he is not to be considered a perfect human being. Humanity begins when this sort of inquiry is awakened in one's mind. In the *Brahma-sūtra* this inquiry is called *brahma-jijñāsā*. *Athāto brahma jijñāsā*. Without having such inquiry in mind, every activity of the human being is to be considered a failure. Therefore those persons who begin to question as to what they are, why they are suffering, where they came from or where they shall go after death are proper students for understanding *Bhagavad-gītā*. The sincere student also must be *śraddhāvān*, which means that He must have a fond respect for the Supreme Personality of Godhead. Such an ideal person was Arjuna.

Lord Kṛṣṇa descends specifically to establish what the real mission of human form of life is. When man forgets that purpose, it is called *dharmasya glāniḥ*, or

the disturbance of the human being's natural occupation. In these circumstances, out of many, many human beings hardly one awakens the spirit of understanding his position and for him this *Bhagavad-gītā* is spoken. We are all swallowed by the tigress of nescience, and the Lord, being causelessly merciful upon living entities, especially human beings, spoke the *Bhagavad-gītā*, making His friend Arjuna His student.

Being an associate of Lord Kṛṣṇa, Arjuna was certainly above all ignorance, yet Arjuna was put into ignorance on the Battlefield of Kurukṣetra just to question the Supreme Lord about the problems of life so that the Lord could explain them for the benefit of future generation of human beings and chalk out the plan of life. The men could then act accordingly and thus perfect the mission of human life.

The subject matter of the *Bhagavad-gītā* entails the comprehension of five basic truths. The first truth is the preliminary study of the science of God. The next truth, which is explained, is the constitutional position of the living entities, or *jīvas*. There is *īśvara*, which means the controller, and there are *jīvas*, the living entities which are controlled. If we want to artificially say that we are not controlled, but that we are free, it does not speak very well about our sanity.

The living being is controlled in every respect, at least in his conditioned life. So in the *Bhagavad-gītā* the subject matter deals with the *īśvara*, the supreme controller, the *jīvas*, the controlled living entities, *prakṛti*, the material nature, *kāla*, the eternal time or the duration of existence of the whole universe or the manifestation of material nature, and *karma*, the activity. The whole cosmic manifestation is full of different activities. Especially, the living beings are all engaged in different activities.

From *Bhagavad-gītā* we must therefore learn what God is, what the living entities are, what the cosmic manifestation is, how it is controlled by time, and what the activities of the living entities are.

Out of these five basic subject matters in *Bhagavad-gītā* it is established that the Supreme Godhead, or Kṛṣṇa, or Brahman, or Paramātmā—you may use whatever name you like—is the supreme controller. There must be a supreme controller. The supreme controller is the greatest of all and the living beings are in quality like the supreme controller. For instance, the Lord has control over the universal affairs, over the material nature, etc., and as it will be explained in the later chapters of *Bhagavad-gītā*, material nature is not

independent. She is acting under the directions of the Supreme Lord. *Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram* (Bg. 9.10). “This material nature is working under My superintendence.”

It would be a mistake to think that there is no controller behind all the wonderful manifestations we see happening in the cosmic nature. Nothing can be manifested without being controlled. It is childish not to consider the controller. For instance, we might have a high-speed automobile with very good engineering arrangement at our disposal and a child may be amazed at the car running without the help of any horse or any sort of pulling agent, but a mature person knows that in spite of all engineering arrangements, the car cannot move without a driver. The engineering arrangement in the car or in the electric powerhouse must be under someone’s control. Especially, now at the present moment, in the days of machinery, we should always remember that behind the wonderful workings of all our machinery, there is always a person, who controls it.

So the Supreme Lord is the driver, *adhyakṣa*. He is the supreme personality under whose direction everything is working. Now the *jīvas*, or the living entities, have been accepted by the Lord, as we will note in the later chapters, as His parts and parcels. *Mamaivāṁśo jīva-bhūtaḥ* (Bg. 15.7). A particle of gold is also gold, a drop of water from the ocean is also salty, and similarly we the living entities, being part and parcels of the supreme controller, *īśvara*, Bhagavān, Lord Śrī Kṛṣṇa, have all the qualities of the Supreme Lord in minute quantity. Because we are minute *īśvaras*, subordinate *īśvaras*, we are also trying to control something. Namely, we are trying to control nature and in the present days we are even trying to control space with the attempt to fly imitation planets in it.

We have a partial tendency to control or to create, but that is not sufficient. We have a tendency to lord it over material nature, but we are not the supreme controller. This is explained in the *Bhagavad-gītā*.

What is this material nature? This is also explained in *Gītā* as inferior *prakṛti*, inferior nature and the living entities are explained as the superior *prakṛti*. *Prakṛti* means “controlled”. Another meaning of *prakṛti* is “a female.” As a husband controls the activities of his wife, similarly, the *prakṛti* is also subordinate and predominated. The predominator is the Supreme Personality of Godhead. The living entities and the material nature are predominated, controlled by the Supreme. According to *Bhagavad-gītā*, the living entities,

although parts and parcels of the Supreme Lord, are to be accepted as *prakṛti*. This is clearly mentioned in the Seventh Chapter of the *Bhagavad-gītā*: *apareyam itas tu viddhi aparā* (Bg. 7.5). This material nature is *aparā iyam*, or inferior and beyond this there is another *prakṛti*: *jīva-bhūta*, the living entity. The inferior *prakṛti* is constituted by three qualities: the mode of goodness, the mode of passion and the mode of ignorance. And above these modes, there is eternal time, and by combination of these modes of nature under the purview of eternal time, there are activities, which are called *karma*. These activities are being carried out from time immemorial, and we are suffering or enjoying the fruits of our activities. In the present life also, we are enjoying the fruits of our activities. Suppose I am a businessman and I have worked very hard with intelligence and have amassed a great bank balance. I will be the enjoyer. And similarly, suppose I fail to make a successful transaction and I loose all the money; then I am a sufferer. Similarly, in every field of our life we enjoy the results of our work. This is called *karma*.

So all these, *īśvara* (the Supreme Lord), *jīva* (the living entity), *prakṛti* (the material nature), *kāla* (the eternal time) and our *karma* (different activities), are explained in the *Bhagavad-gītā*. Out of these five items, the Lord, the living entities, material nature and time are eternal. The manifestation of *prakṛti* may be temporary, but it is not false. Some philosophers say that the manifestation of the material nature is false, but according to the philosophy of *Bhagavad-gītā* or according to the philosophy of the Vaiṣṇavas, this is not so. The Vaiṣṇavas accept that the manifestation of the world is real, but temporary.

When a cloud appears in the sky and the rainy season begins, we can see there is new green vegetation all over the field. But as soon as the rainy season is finished, the cloud is vanquished and gradually, in due course of time, all the vegetation dries up and the land becomes barren again. Similarly, this material manifestation takes place at a certain interval, shows its magnificence, and again disappears. We can learn about this from the pages of the *Bhagavad-gītā*. *Bhūtvā bhūtvā pralīyate* (Bg. 8.19). Such are the workings of *prakṛti*. But this cycle is working eternally. Therefore *prakṛti* is eternal; it is not false, because the Lord refers to it as *mama prakṛti*, "My *prakṛti*." *Apareyam itas tu viddhi me prakṛtiṁ parām* (Bg. 7.5).

This material nature is the separated energy (*bhinnā prakṛti*) of the Supreme Lord. The living entities are also energy of the Supreme Lord, but they are not

separated. They are eternally related. So the Lord, the living entity, material nature and time are all eternal. However, the other item, *karma*, is not eternal. The effects of *karma* or activity may be very old. We are suffering or enjoying the results of our activities from time immemorial, yet we can change the results of our *karma*, or our activity, and this change depends on our perfect knowledge. We are engaged in various activities undoubtedly, but we do not know what sort of activities we should adopt to gain relief from the actions and reactions of all our activities, but this is also explained in the *Bhagavad-gītā*.

The position of *īśvara*, or the Supreme Lord is that of supreme consciousness and the *jīvas*, the living entities, being parts and parcels of the Supreme Lord, are also conscious. Both the living entity and material nature are explained as *prakṛti*, but of the two, the *jīva*, is conscious, whereas the other *prakṛti*, the material nature, is not. That is the difference. The *jīva prakṛti* is called superior because the *jīva* has consciousness similar to the Lord's. The Lord's is supreme consciousness. One should not claim that the *jīva*, the living entity, is also supremely conscious. That is not so. The living being cannot be supremely conscious at any stage of his perfection and the theory that he can be so is misleading. He is conscious, but not supremely conscious.

The distinction between the *jīva* and the *īśvara* will be explained in the Thirteenth Chapter of *Bhagavad-gītā*. Both the Lord and the living entities are *kṣetra-jña*, or conscious, but the difference is that a living being is conscious of his limited body, whereas the Lord is conscious of all bodies. *Īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati* (Bg. 18.61).

Because the Lord lives in the core of everyone's heart, He is conscious of the psychic activities of the particular *jīva*. We should not forget this. It is also explained that the Paramātmā, or the Supreme Personality of Godhead, is living in everyone's heart as *īśvara*, the controller and He is giving directions to act as the living entity desires. *Sarvasya cāham hṛdi sanniviṣṭhaḥ* (Bg. 15.15).

The living entity forgets what to do. First of all he makes a determination to act in a certain way, and then he is entangled in the actions and reactions of his own *karma*. After giving up one type of body, the soul transmigrates to another type of body. Just as we give up one type of dress for another, the living entities are changing different bodies and carrying on the actions and reactions of their past activities. *Vāsāmsi jīrṇāni yathā vihāya* (Bg. 2.22).

These activities can be changed when the living being is in the mode of

goodness, in sanity, and understands what sort of activities he should adopt. If he does so, then all the actions and reactions of his past activities can be changed. Therefore *karma* is not eternal. Out of the five items we have mentioned before, namely *īśvara*, *jīva*, *prakṛti*, *kāla*, and *karma*—the four are eternal, whereas *karma*, the last item is not eternal.

The difference between the supreme conscious *īśvara*, or the Lord, and the living beings can be explained in the following way. The consciousness of both the Lord and the living entities is transcendental. It is not that consciousness is generated by the association of matter. That is a mistaken idea. The theory that consciousness develops under certain circumstances of material combination is not accepted in the *Bhagavad-gītā*. Material circumstances cannot produce consciousness, although consciousness may be pervertedly reflected by the covering of the material circumstances, just as light reflected through a colored glass may appear to be of certain color. The consciousness of the Lord is not materially affected either. Kṛṣṇa says *mayādhyakṣeṇa prakṛtiḥ* (Bg. 9.10). When He descends into this material world, His consciousness is not materially affected. Had His consciousness been materially affected, He would be unfit to speak on transcendental subject matter as He does in the *Bhagavad-gītā*.

One cannot say anything about the transcendental world without being free from materially contaminated consciousness. So the Lord was not materially contaminated. Our consciousness, at the present moment, however, is materially contaminated. So the whole purpose of the teachings found in the *Bhagavad-gītā* is to purify the materially contaminated consciousness and act in pure consciousness. That will make us happy. We cannot stop our activities. Rather, the activities are to be purified, and these purified activities are called *bhakti*. Activities in *bhakti* appear to be like ordinary activities, but they are not contaminated. They are purified. An ignorant person may see that a devotee is working like an ordinary man, but such a person with a poor fund of knowledge does not know that the activities of a devotee or of the Lord are not contaminated by the impurity of the three modes of material nature. They are enacted on the platform of transcendental consciousness. Therefore we should know that our consciousness is presently materially contaminated. Such material contamination is called conditioned stage. The false consciousness is exhibited under the impression that I am one of the products of the material nature. This is called false ego—being absorbed in the thought

of bodily conception. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* (Bhāg. 10.84.13). The whole *Bhagavad-gītā* was explained by the Lord because Arjuna presented himself to be in such bodily conception. One must get free from the bodily conception of life; that is the preliminary activity for the transcendentalist who wants to become liberated. He has to first of all learn that he is not this material body. *Mukti*, or liberation, means to become free from material consciousness. In the *Śrīmad-Bhāgavatam* also the definition of liberation is given: *muktir hitvānyathā rūpaṁ svarūpeṇa vyavasthitiḥ* (Bhāg. 2.10.6). *Mukti* means to become liberated from the contaminated consciousness of this material world and to become situated in pure consciousness.

The whole instruction of *Bhagavad-gītā* is intended to awaken this pure consciousness. Therefore we find at the last stage of the *Gītā*'s instructions that Kṛṣṇa is asking Arjuna whether he is now in purified consciousness. Purified consciousness means acting according to the direction of the Lord. This is the whole sum and substance of purified consciousness. Consciousness is already there, but because we are part and parcels of the Lord, we have the affinity of being affected by the material modes. But the Lord, being the Supreme, is never affected. That is the difference between the Supreme Lord and His parts and parcels.

What is this consciousness? This consciousness is "I am." And what is this "I am"? In contaminated consciousness "I am" means that "I am the lord of all I survey. I am the enjoyer." This is impure consciousness. The whole material world moves because every living being thinks that he is the lord and creator of the material world. This consciousness has two psychic divisions. One is that I am the creator, and the other is that I am the enjoyer. The actual creator and enjoyer is the Supreme Lord. The living entity, being part and parcel of the Supreme Lord, is neither the creator nor the enjoyer, but a cooperator. For instance, a part of a machine cooperates with the whole machine; a part of the body cooperates with the whole body. The hands, legs, eyes and so on are all working as parts of the body, but they are not the enjoyers. The stomach is the enjoyer.

The legs move from one place to another, the hand collects and prepares foodstuff, the teeth chew, and all parts of the body are engaged in satisfying the stomach because the stomach is the principal factor that nourishes the body's organization. Therefore everything should be given to the stomach. *Prāṇopahārāc ca yathendriyāṇām* (Bhāg. 4.31.14). A tree becomes green if we

water its root, and all the parts of the body are kept in a healthy state when they cooperate with the stomach. Similarly, the Lord, or the supreme living being is the enjoyer and the creator, and we, the subordinate living beings, the products of the energy of the Supreme Lord, are meant to cooperate with Him. This cooperation will help us.

For example, a good foodstuff is taken by fingers and digested by stomach, but if the fingers think: “Why should we give it to the stomach? Let us enjoy.” it is a mistake. The fingers by themselves are not able to enjoy. If they want to enjoy that particular foodstuff, they must put it into the stomach. The Supreme Lord is the central figure of creation and of enjoyment. This is the whole arrangement. The living entities are simply cooperators and thus they enjoy. The relationship is like that of the master and the servant. If the master is fully satisfied, the servant is satisfied automatically. That is the law.

Similarly, the Supreme Lord should be satisfied, although the tendency to become creator and the tendency to enjoy the material world are there also in the living entities because it is in the Supreme Lord, who has created the manifested cosmic world.

We shall find, therefore, in this *Bhagavad-gītā* that the complete whole is comprised of the supreme controller, the controlled living entities, the cosmic manifestation, eternal time, and activities, and all of these are fully explained in this text. All of these taken together in completeness are the Absolute Truth. The complete whole, or the Supreme Absolute Truth, is therefore the complete Personality of Godhead Śrī Kṛṣṇa. As already explained, all manifestations are due to His different energies, and He is the complete whole. It is explained in the *Bhagavad-gītā* that impersonal Brahman is also subordinate to the complete person. *Brahmaṇo 'ham pratiṣṭhā* (Bg. 14.27). The impersonal Brahman is more explicitly explained in the *Brahma-sūtra* to be like the rays of the sunshine. As there are rays emanating from the sun planet, similarly, the impersonal Brahman is the shining rays of the Supreme Brahman or the Supreme Personality of Godhead. Therefore impersonal Brahman is incomplete realization of the absolute complete whole, and so also is the conception of Paramātmā. These things are also explained. While reading the Fifteenth Chapter entitled *Puruṣottama-yoga*, or “The Yoga of the Supreme Person”, it will be seen that the Supreme Personality, Puruṣottama, is above the impersonal Brahman and partial realization of Paramātmā.

The Supreme Personality of Godhead is called *sac-cid-ānanda-vigrahaḥ*. The

*Brahma-saṁhitā* begins in this way: *īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ/ anādir ādir govindaḥ sarva-kāraṇa-kāraṇam* (Bs. 5.1). “Govinda, Kṛṣṇa, is the cause of all causes. He is the primal Lord.” The Supreme Personality of Godhead is *sac-cid-ānanda-vigrahaḥ*. Impersonal Brahman realization is the realization of His *sat* (eternity) aspect. And Paramātmā realization is the realization of *sat-cit* (eternal knowledge) aspects. But realization of the Personality of Godhead as Kṛṣṇa is realization of all the transcendental features, *sat*, *cit*, and *ānanda* (bliss), in complete *vigraha* (form). *Avyaktaṁ vyaktim āpannam manyante mām abuddhayaḥ* (Bg. 7.24) People with less intelligence consider the Supreme Truth to be impersonal, but He is a transcendental person and this is confirmed in all Vedic literatures. *Nityo nityānām cetanaś cetanānām* (*Kaṭha Upaniṣad* 2.2.13). As we are all persons, and have our individuality, the Supreme Absolute is also, in the ultimate issue, a person. Therefore the complete whole is not formless. If He is formless, or if He is less in any other way, then He cannot be the complete whole. The complete whole must have everything within our experience and beyond our experience, otherwise He cannot be complete. The complete whole Personality of Godhead has immense potencies. *Parāsyā śaktir vividhaiva śrūyate* (*Śvetāśvatara Upaniṣad* 6.8.)

How Kṛṣṇa is acting in different potencies is also explained in *Bhagavad-gītā*. This phenomenal world or the material world in which we are now placed is also complete by itself. The twenty-four elements of which this material universe is a temporary manifestation, according to Sāṅkhya philosophy, are completely adjusted to produce complete resources which are necessary for the maintenance and subsistence of this universe. No extraneous effort by any other unit is required for the maintenance of the universe. It has its own time, fixed by the energy of the complete whole, and when the time is complete, these temporary manifestations will be annihilated by the complete arrangement of the Complete. There is complete facility for the small complete units, namely the living entities, to realize the Complete, and all sorts of incompleteness are experienced on account of incomplete knowledge of the Complete. So the *Bhagavad-gītā* is the complete knowledge of Vedic wisdom.

All Vedic knowledge is infallible and there are different examples of how we accept this as a fact. Here is a small example of how the Hindus accept the Vedic knowledge as complete. Cow dung is the stool of an animal, and

according to *smṛti* or Vedic wisdom, if one touches the stool of an animal he has to take a bath to purify himself. But in the Vedic scriptures it is also stated that the cow dung is pure. Rather, impure place or impure things become purified by touch of the cow dung. One might argue how it is that in one place it is said that the stool of an animal is impure and in another place it is said that it is pure. It may appear to be contradictory, but because it is Vedic injunction, for all practical purposes we accept it. Indeed by accepting this, one will not commit a mistake; subsequently it has been proved by Dr. Lal Mohan Gosal, a modern scientist, through a very minute analysis, that cow dung contains all antiseptic properties. So Vedic knowledge is complete because it is above all doubts and all mistakes, and *Bhagavad-gītā* is the essence of all Vedic knowledge.

The Vedic knowledge is infallible and it comes down through the perfect disciplic succession. It is not a question of research. Our research work is imperfect. Because we are researching everything with imperfect senses, the result of our research work must be also imperfect. We have to accept the perfect knowledge. The perfect knowledge is coming down, as is stated in *Bhagavad-gītā*, *evam paramparā-prāptam imaṃ rājarṣayo viduḥ* (Bg. 4.2), from the right source of the spiritual master in disciplic succession beginning from the Lord Himself. *Bhagavad-gītā* is spoken by the Lord Himself and Arjuna, the student who took lessons of the *Bhagavad-gītā*, accepted the whole teaching as it is, without any subtraction. Accepting a certain portion of *Bhagavad-gītā* and rejecting another portion is also not allowed. That will not be accepted. We must accept the *Bhagavad-gītā* without interpretation, without any deletion, and without our own whimsical participation in the matter, because *Bhagavad-gītā* should be taken as the most perfect Vedic knowledge.

Vedic knowledge is received from the transcendental sources because the first word was spoken by the Lord Himself. The words spoken by the Lord are called *apauruṣeya*, or not delivered by any person of the mundane world, who is infected with four principles of imperfection, which are (1) that he must commit mistake, (2) he must sometimes be illusioned, (3) he must try to cheat others, and (4) he is endowed with imperfect senses. With all these four principles of imperfection one cannot deliver the perfect form of information in the matter of all-pervading knowledge. The *Vedas* are not delivered like that. The Vedic knowledge was imparted into the heart of Brahmā, the first

created living being, and Brahmā in his turn disseminated the knowledge, as it was originally received from the Lord, to his sons and disciples.

The Lord, being *pūrṇam* or all-perfect, there is no chance of His becoming subjected to the laws of material nature. One should therefore be intelligent enough to know that except for the Lord, no one is the proprietor of anything within the universe. That is explained in the *Bhagavad-gītā*:

*aham sarvasya prabhavo  
mattaḥ sarvaṁ pravartate  
iti matvā bhajante mām  
budhā bhāva-samanvitāḥ  
(Bg. 10.8)*

“I am the generating source of all spiritual and material worlds. Everything emanates from Me.”

The Lord is the original creator. He is the creator of Brahmā. That is also explained. In the Eleventh Chapter the Lord is addressed as *prapitāmaha* (Bg. 11.39). Brahmā is addressed as *pitāmaha*, the grandfather, and the Lord is the creator of the grandfather. So no one should claim to be the proprietor of anything, but he must accept things which are set aside for him by the Lord as his quota for maintenance.

There are many examples of how we are to utilize the allotment of the Lord. This is also explained in the *Bhagavad-gītā*. In the beginning, Arjuna decided that he should not fight in the Battle of Kurukṣetra. That was his own contemplation. Arjuna told the Lord that it was not possible for him to enjoy the kingdom after killing his own kinsmen. His point of view was based on bodily conception of life. Because he was thinking that the body was himself and that his bodily relatives, namely his brothers, nephews, father-in-law and grandfather were expansion of his body, he wanted to satisfy in this way his bodily demands. *Bhagavad-gītā* was spoken by the Lord just to change this view, and at the end Arjuna agrees to work under the direction of the Lord when he says, *kariṣye vacanaṁ tava*. (Bg. 18.73) “I am prepared to act according to Your instructions.”

Therefore the human beings in this world are not meant for quarreling like cats and dogs. They must be intelligent enough to realize the importance of

human life and refuse to act like an ordinary animal. A human being should realize the aim of human life. This direction is given in all Vedic literatures, and the essence is given in *Bhagavad-gītā*. Vedic literatures are meant for human beings, not for cats and dogs. Cats and dogs can kill other animals for food, and for that there is no question of sin on their part, but if a man kills an animal for the satisfaction of his uncontrolled taste, he must be responsible for breaking the laws of nature.

In the *Bhagavad-gītā* it is clearly explained that there are three kinds of activities according to the different modes of nature: the activities of goodness, of passion and of ignorance. Similarly, there are three kinds of eatables also: eatables in goodness, passion and ignorance. All of them are clearly described, and if we properly utilize the instructions of *Bhagavad-gītā*, then our whole life will become purified, and ultimately we will be able to reach our destination.

*Yad gatvā na nivartante tad dhāma paramam mama* (Bg. 15.6).

*Bhagavad-gītā* explains that beyond this material sky, there is another sky; which is called spiritual or *sanātana*(eternal). In the covered sky of the material world, we find that everything is temporary. It is manifested, stays for some time, gives us some by-products, dwindles, and then vanishes. That is the law of the material world, whether we use as an example this body, or a piece of fruit or anything. Everything has its annihilation point at the end. But beyond this temporary world there is another world of which we have information. *Paras tasmāt tu bhāvaḥ anyaḥ* (Bg. 8.20). There is another nature which is eternal, or *sanātana*. *Jīva* is also described as *sanātana*. *Mamaivāṁśo jīva-bhūtaḥ jīva-loke sanātanaḥ* (Bg. 15.7). And the Lord is also described as *sanātana* in the Eleventh Chapter.

Because the *sanātana-dhama*, or eternal abode, the *sanātana* Supreme Personality and the *sanātana* living entities are on the same qualitative plane and because we have an intimate relation with the Lord, the whole purpose of *Bhagavad-gītā* is to revive our *sanātana*, or eternal occupation, our *sanātana-dharma*. We are now temporarily engaged in different activities and all these activities can be purified when we give up all these temporary activities, *sarva-dharmān parityajya* (Bg. 18.66), and take up the activities which are desired by the Supreme Lord. That is called our pure life.

The Supreme Lord and His transcendental abode, which is beyond the spiritual sky are both *sanātana*, as are the living entities, and the combined association of the *sanātana* Supreme Lord and the *sanātana* living entities in

the *sanātana* abode is the ultimate aim of human form of life.

The Lord is so kind to the living entities because the living entities are claimed to be all His sons. *Sarva-yoniṣu kaunteya sambhavanti mūrtayo yāḥ* (Bg. 14.4). The Lord declares that there are different types of living entities according to their different *karma*, but He is the father of all, and therefore He descends to reclaim all of these forgotten conditioned souls back to the *sanātana-dhāma*, the eternal sky, so that the *sanātana* living entities may again regain their *sanātana* positions in eternal association with the Lord. The Lord comes Himself in different incarnations and sends His confidential servitors as sons, associates or *ācāryas* to reclaim the conditioned souls.

Therefore, *sanātana-dharma* does not refer to any sectarian process of religion. It is the eternal occupation of the eternal living entities in relationship with the eternal Supreme Lord.

Śrīpāda Rāmānujācārya has explained the word *sanātana*, or “eternal,” as that which has neither beginning nor end. And when we speak of *sanātana-dharma*, eternal religion, we must take it for granted on the authority of Śrīpāda Rāmānujācārya that it has no beginning and no end.

The word *religion* is a little different from *sanātana-dharma*. *Religion* conveys the idea of faith, but faith may change. One may have faith in a particular process, and he may change this faith and adopt another, but *sanātana-dharma* refers to that, which cannot be changed. For instance, liquidity cannot be taken from water, nor can heat be taken from fire. Similarly, the eternal function, known as *sanātana-dharma*, cannot be taken from the eternal living entity. It does not change. We simply have to find out what that eternal function of the eternal living entity is.

When we speak of *sanātana-dharma* therefore, we must take it for granted on the authority of Śrīpāda Rāmānujācārya that it has no beginning and no end. That, which has neither beginning nor end cannot be sectarian, or limited by any boundary. If we hold a conference on the topic of *sanātana-dharma*, people belonging to some of the non-eternal religious faiths may wrongly consider *sanātana-dharma* sectarian, but if we go deeply into the matter and consider everything in the light of modern science it will be possible for us to see that *sanātana-dharma* is the business of all the people of the world—nay, of all living entities of the universe.

Non-*sanātana* religious faith may have some beginning in the annals of human society, but there is no beginning to the history of the *sanātana-dharma*,

because it continues to remain with the history of the living entities. Insofar as the living entities are concerned, the authoritative *śāstras* state that the living entity also has neither beginning nor end. In the *Bhagavad-gītā* it is clearly stated that the living entity is never born nor does he ever die. He's eternal, indestructible, and he continues to live after the destruction of his temporary material body. With reference to the above concept of *sanātana-dharma* let us try to understand the concept of religion from the Sanskrit root meaning of the word *dharma*. *Dharma* refers to that which is constantly associated with a particular object. As we have already mentioned, when we speak of fire it is concluded that along with the fire, there must be heat and light. Without heat and light, there is no meaning to the word *fire*. Similarly, we must discover the essential part of the living being, that part which is his constant companion. That constant companion of the living being is his eternal quality, and that eternal quality is his eternal religion.

When Sanātana Gosvāmī asked Lord Śrī Caitanya Mahāprabhu about the *svarūpa*, or real constitution of the living being, the Lord replied that the constitutional position of the living being is to render service to the Supreme Personality of Godhead. If we analyze this part of Lord Caitanya's statement, we can easily see that every living being is constantly engaged in rendering service to another living being. A living being serves another living being in different capacities, and by doing so, the living entity enjoys life. A lower animal serves a human being, a servant serves his master, A serves B master, B serves C master, and C serves D master and so on.

Under the circumstances, we can see that a friend serves another friend, the mother serves the son, the wife serves the husband, the husband serves the wife and so on. If we go on searching in this spirit, it will be seen that there is no exception in the society of living beings to the activity of service. The politician presents his manifesto for the public and convinces voters of his service capacity. The voters also give the politician their valuable votes with the expectation that the politician will render service to the society. The shopkeeper serves the customer, and the artisan serves the capitalist. The capitalist serves his family, and the family serves the head of the state in the terms of the eternal capacity of the eternal being. In this way we can see that no living being is exempt from the practice of rendering service to other living beings, and therefore we can safely conclude that it is the service, which is the constant companion of the living being, and that the rendering of service is

the eternal religion of the living being.

When a man professes to belong to a particular type of faith with reference to the particular time and circumstances of birth and thus claims to be a Hindu, Muslim, Christian, Buddhist or a member of any other sect or sub-sect, such designations are non-*sanātana-dharma*. A Hindu may change his faith to become a Muslim or a Muslim may change his faith to become a Hindu or a Christian, etc., but in all circumstances such a change of religious faiths does not allow a person to change his eternal engagement of rendering service to others. A Hindu or a Muslim or a Christian, in all circumstances, is servant of someone and thus to profess a particular type of faith is not to be considered *sanātana-dharma*. *Sanātana-dharma* is the constant companion of the living being and that is the rendering of service.

So factually, we are related to the Supreme Lord in the relationship of service. The Supreme Lord is the supreme enjoyer, and we living entities are eternally His supreme servitors. We are created for His enjoyment, and if we participate in that eternal enjoyment with the Supreme Personality of Godhead, it will make us happy. We cannot become happy otherwise. As we have already explained, no part of the body, whether it's a hand, the feet, the fingers, or any other part, can be happy independently without cooperating with the stomach. Similarly, the living entity can never be happy without rendering transcendental loving service unto the Supreme Lord.

In the *Bhagavad-gītā*, worship of different demigods is not approved, because as it is said in the *Bhagavad-gītā* (Bg. 7.20) by the Lord,

*kāmais tais tair hr̥ta-jñānāḥ prapadyante 'nya-devatāḥ*

Only those who are directed by lust worship the demigods and not the Supreme Lord Kṛṣṇa. We may also keep in mind that when we speak of Kṛṣṇa, we do not refer to a sectarian name. *Kṛṣṇa* means the highest pleasure, and it is confirmed that the Supreme Lord is the reservoir or storehouse of all pleasure. We are all hankering after pleasure. *Ānandamayo 'bhyāsāt* (*Vedānta-sūtra* 1.1.12). The living entities, like the Lord, being full of consciousness are after happiness. The Lord is perpetually happy, and if we associate with the Lord, cooperate with Him and take part in His association, we also become happy.

The Lord descends to this mortal world to show His pastimes in Vṛndāvana, which are full of happiness. When Lord Śrī Kṛṣṇa was in Vṛndāvana, His activities with His cowherd boy friends, with His damsel friends, with the inhabitants of Vṛndāvana and His childhood occupation of herding cows were all full of happiness. The whole population of Vṛndāvana was after Him. They did not know anything except Kṛṣṇa. Lord Kṛṣṇa even stopped His father, Nanda Mahārāja in worshipping the demigod Indra. He wanted to establish the fact that people need not worship anyone else except the Supreme Personality of Godhead, because the ultimate aim of life is to return to the abode of the Supreme Lord and nothing else. The abode of Lord Kṛṣṇa is described in the *Bhagavad-gītā*, Fifteenth Chapter, sixth verse in the following way:

*na tad bhāsayate sūryo  
na śasāṅko na pāvakaḥ  
yad gatvā na nivartante  
tad dhāma paramam mama*

(Bg. 15.6)

“That supreme abode of Mine is not illumined by the sun or moon, nor by electricity and one who reaches it never returns to this material world.”

This verse gives a description of that eternal sky. Because we have a material conception of the sky, when we speak of sky, we think of sun, moon, stars, and so on, but in this verse the Lord says that in the eternal sky there is no need for the sun nor for the moon nor for electricity or fire to illuminate it because the spiritual sky is already illuminated by the *brahmajyoti*, the rays of the supreme abode.

It is not very difficult to understand the abode of the Supreme Lord, especially now, in days when people are trying to reach other planets. The abode of the Supreme Lord is situated in the spiritual sky, and it is called Goloka. In the *Brahmā-saṁhitā* (Bs. 5.37) it is very nicely described: *goloka eva nivasaty akhilātma-bhūtaḥ*. Although the Lord eternally resides in His abode Goloka, He is *akhilātma-bhūtaḥ* and therefore He can be approached from this world as well. The Lord therefore comes to manifest His real form, *sac-cid-ānanda-vigraha*, so we do not have to imagine what He looks like. By His causeless mercy He presents Himself in His form as Śyāmasundara.

Unfortunately, the less intelligent deride Him because the Lord comes as one of us and plays with us as a human being, *avajānanti mām mūḍhā* (Bg. 9.11). Therefore we should not consider the Lord one of us. It is by His omnipotency that He presents Himself in His real form before us and displays His pastimes, which are the replicas of pastimes found in His abode.

Just as there are innumerable planets floating on the sun rays in the material universe, similarly, there are innumerable planets floating in the *brahmajyoti*, which emanates from Kṛṣṇaloka, the abode of the Supreme Lord, *ānanda-cinmaya-rasa-pratibhāvitābhis* (Bs. 5.37). All those planets are spiritual planets *ānanda-cinmaya*; they are not material. The Lord says,

*na tad bhāsayate sūryo  
na śaśāṅko na pāvakaḥ  
yad gatvā na nivartante  
tad dhāma paramaṁ mama  
(Bg. 15.6)*

“That supreme abode of Mine is not illumined by the sun or moon, nor by electricity and one who reaches it never returns to this material world.”

Anyone who can approach that spiritual sky is not required to descend again to the material sky. As long as we are in the material sky, even if we approach the highest planet (Brahmaloka), what to speak of the moon planet, we will find the same miseries of material life, namely birth, death, old age, and disease. No planet in the material universe is free from these four principles of material existence. Therefore the Lord says in *Bhagavad-gītā*, *ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna* (Bg. 8.16). “From the highest planet in the material world, down to the lowest, all are places of misery, where repeated birth and death take place.”

The living entities are constantly traveling from one planet to another. It is not that one can go to other planets simply by mechanical arrangement of a spaceship. For anyone who desires to go to other planets, there is a process. If we want to go to some other planet, for example the moon, trying to reach it by the means of spaceship is not necessary. Bhūrloka, Bhuvanloka, Svargaloka are the different groups of planets. The moon planet, sun planet and the planets above the Bhūrloka are called Svargaloka, or Devaloka. The *Bhagavad-gītā* gives a very simple formula of how one can go to the higher planets. *Yānti*

*deva-vratā devān pitṛṇ yānti pitṛ-vratāḥ* (Bg. 9.25). *Deva-vratā* means that one need only to practice the process of worshiping the particular demigod of that particular planet and in that way reach the sun planet, the moon, or any other heavenly planet.

Yet *Bhagavad-gītā* does not advise us to go to any of the planets in this material world. Even if we go to Brahmaloaka, the highest planet, which can be reached, as calculated by the modern scientists, by traveling on a spaceship for 40,000 years (and who would live that long?), we will still find the material inconveniences of birth, death, old age, and disease. As one devotes his life in the worship of the particular demigod and can approach that particular planet very easily, similarly, if one likes to approach the supreme planet, Kṛṣṇaloka, it can be done by devoting one's life in the worship of the Supreme Lord. In the spiritual sky there are innumerable *sanātana*, or eternal planets, which are never annihilated.

But amongst all of these spiritual planets there is the original planet called Goloka Vṛndāvana. All of this information can be found in the *Bhagavad-gītā* and in this way, we are given an opportunity to leave the material world and get our eternal life in the eternal kingdom.

In the Fifteenth Chapter of the *Bhagavad-gītā*, the real picture of the material world is described. It is said there:

*ūrdhva-mūlam adhaḥ-śākhāḥ  
aśvatthaṁ prāhur avyayam  
chandāṁsi yasya paṇṇāni  
yas taṁ veda sa veda-vit  
(Bg. 15.1)*

“The Supreme Lord said: There is an eternal banyan tree which has its roots upward and its branches down, and the Vedic hymns are its leaves. One who knows this tree is the knower of the *Vedas*.”

Here the material world is described as a tree whose roots are upwards—*ūrdhva-mūlam*. We do have experience of such a tree: if we stand on the bank of a river or any reservoir of water, we can see that the tree on the bank is reflected in the water as having its trunk downwards and its root upwards. So this material world is practically a reflection of the spiritual world. As the reflection of the tree on the bank of a reservoir of water is seen upside down,

similarly this material world is the shadow reality of the spiritual world. In the shadow there is no reality, but at the same time, from the shadow we can understand that reality exists. Water in the desert is nothing but mirage, but that does not mean that there is no such a thing as water. In the material world, there is no happiness, there is no water, undoubtedly, but the real water, or the actual happiness is there in the spiritual world.

The Lord suggests that one has to reach the spiritual world in the following manner:

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

(Bg 15.5)

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

That *padam avyayam*, or eternal kingdom, can be reached by one who is *nirmāna-mohā*. *Nirmāna* means we are artificially after some designations. Someone wants to become “sir,” 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 all these designations, we cannot attain perfection. After all, these designations belong to the body, and we are not these bodies. This is the first stage in spiritual realization. One has no attraction for designation. We are now associated with the three modes of material qualities, and as long as we are not being attracted by devotional service of the Lord, we cannot be detached from these modes. Therefore the Lord says, *vinivṛtta-kāmāḥ*, these designations or these attachments are due to our lust, due to our desire. We want 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 going back to the kingdom of the Supreme, the *sanātana-*

*dhāma. Dvandvair vimuktāḥ sukha-duḥkha-samjñair gacchanty amūḍhāḥ padam avyayaṁ tat* (Bg. 15.5). As opposed to the material world, that eternal kingdom is never destroyed and can be approached by *amūḍhāḥ*, one who is not bewildered by the attraction of the false material enjoyment and who is situated in the supreme service of the Lord. That eternal kingdom does not require any sun, moon or any electricity. This is a glimpse on how to approach the eternal kingdom.

Elsewhere in the *Bhagavad-gītā* (Bg. 8.21) it is also said:

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

“That supreme abode, which the Vedāntists claim to be the unmanifested infallible and supreme destination, that transcendental abode, from where once going, one will never return, is the supreme abode of Mine.”

*Avyakta* means unmanifested. Not even the material world is fully manifested before us. Our senses are so imperfect that we cannot even ascertain how many stars and planets there are in the material universe. On the other hand, we can get information about all the planets through the Vedic literature. We may believe it or not, but all the important planets which we have a connection with, are described in the Vedic literature, especially in the *Śrīmad-Bhāgavatam*. The spiritual world, however, is beyond the material sky, *paras tasmāt tu bhāvo 'nyo* (Bg. 8.20) and although it is unmanifested, it is described as the *paramāṁ gatim*—it is the supreme destination. One should hanker after that supreme kingdom, for when one achieves it; he does not have to return to this material world. This eternal abode of the Lord should be our supreme destination.

A question may now be raised as to the way of approaching that supreme abode of the Lord, but that is also described in the *Bhagavad-gītā*. The process of approaching the Supreme Lord or Supreme Lord's abode is given in the Eighth Chapter, verses 5-8. It is said there:

*anta-kāle ca mām eva*

*smaran muktvā kalevaram  
yaḥ prayāti sa mad-bhāvaṁ  
yāti nāsty atra saṁśayaḥ*

(Bg. 8.5)

“And whoever, at the time of death, quits his body, remembering Me alone, at once attains My nature. Of this there is no doubt.”

If a dying person remembers the form of Kṛṣṇa and while remembering in that way quits his present body, then surely he will approach the spiritual kingdom, *mad-bhāvam*. *Bhāvam* refers to spiritual nature and *mad-bhāvam* means the transcendental nature of the Supreme Being.

As we have described above, the Supreme Lord is *sac-cid-ānanda-vigraha*. He has a form, but His form is eternal, *sat*; full of knowledge, *cit*; and full of bliss, *ānanda*. If we examine whether our present body is *sac-cid-ānanda*, we will find that our body instead of being *sat* is *asat*, temporary. *Antavanta ime dehā* (Bg. 2.18), *Bhagavad-gītā* says that this body is just the opposite, namely *antava*—perishable. And instead of being *cit*, full of knowledge, it is full of ignorance. We have no knowledge of the spiritual kingdom, nor do we have perfect knowledge of this material world, where there are so many things unknown to us, therefore the body is *acit*—in ignorance. And instead of being full of bliss, it is full of miseries—*nirānanda*. All the miseries that we experience in this material world are all due to this body. So the Lord says that one who quits this material body while remembering Lord Kṛṣṇa, the Supreme Personality of Godhead, at once attains a spiritual body of eternity, knowledge and blissfulness (*sac-cid-ānanda-vigraha*.)

The process of quitting this body and getting another body in the material world is also organized. A man dies after it has been decided what form of body he will have in the next life. But that decision is made by higher authorities. Just like at work according to quality of our service we might be promoted or degraded, similarly the activities of this life are a preparation ground for the next one. If we can prepare, therefore, in this life to get promotion to the kingdom of God, then surely, after quitting this material body, we attain the body of the same spiritual nature as the Lord’s.

As explained before, there are different kinds of transcendentalists, the *brahma-vādī*, *paramātmā-vādī* and the devotee, and, as mentioned, in the

spiritual sky (*brahmajyoti*) there are innumerable spiritual planets. The number of these planets is far, far greater than all of the universes in this material world. This material world is *ekāṁśena sthito jagat* (Bg. 10.42). It is only one fourth of the whole creation. Yet millions of universes like the one we are experiencing now are situated in it. There are millions and billions of planets and millions and billions of suns, stars and moons in this material world, but this still constitute only one fourth of the whole creation. The remaining three-fourths are manifested in the spiritual sky.

One, who desires to merge into the existence of the Supreme Brahman, will merge into the *brahmajyoti* of the Supreme Lord. *Mad-bhāvam* refers to *brahmajyoti* as well as to the spiritual planets within the *brahmajyoti*. The devotees, who want to enjoy in the association of the Lord, enter into the Vaikuṅṭha planets. There are innumerable Vaikuṅṭha planets, and the Supreme Lord Śrī Kṛṣṇa, by His plenary expansion as Nārāyaṇa with four hands and with innumerable names like Pradyumna, Aniruddha, Mādhava, and Govinda resides there. These planets are also *mad-bhāvam*, within the spiritual nature.

Any transcendentalist who at the end of life either thinks of the *brahmajyoti*, or who meditates upon the Paramātmā or thinks of the Supreme Personality of Godhead Śrī Kṛṣṇa will enter into the spiritual sky, but only the devotees, or those who have practiced how to be in personal touch with the Supreme Lord, can enter into the Vaikuṅṭha or Goloka Vṛndāvana planet. The Lord further adds, *nāsty atra saṁśayaḥ* (Bg. 8.5). Of this there is no doubt. One should not disbelieve it. People are reading *Bhagavad-gītā* throughout their whole life, but when the Lord speaks something which does not tally with their imagination, they reject it. That is not the process of reading *Bhagavad-gītā*. Arjuna said, *sarvam etaṁ ṛtam manye*, “I believe in everything that You have said.” So, we should hear in the same fashion as Arjuna. The Lord says that whoever thinks of Him, at the time of death, either as Brahman, Paramātmā or as the Personality of Godhead certainly enters into the spiritual sky and there is no doubt about it. So there is no question of disbelieving it.

The *Bhagavad-gītā* (8.6) also mentions the general process that makes it possible to reach the spiritual kingdom simply by thinking of the Supreme at the time of death:

*yaṁ yaṁ vāpi smaran bhāvaṁ  
tyajaty ante kalevaram  
taṁ tam evaiti kaunteya  
sadā tad-bhāva-bhāvitaḥ  
(Bg. 8.6)*

“O son of Kuntī whatever state of being one is absorbed in while quitting his present body, that state he will attain without fail.”

There are different types of bhāvas, or natures. As we have already explained, this material nature is also a display of one of the energies of the Supreme Lord. In the Viṣṇu Purāṇa the total energies of the Supreme Lord have been summarized.

*viṣṇu-śaktiḥ parā proktā  
kṣetra-jñākhyā tathā par  
avidyā-karma-saṁjñānyā  
ṛtīyā śaktir iṣyate  
(Viṣṇu Purāṇa 6.7.61)*

“The internal potency of the Supreme Lord, Viṣṇu, is spiritual, as verified by the *sāstras*. There is another spiritual potency, known as *kṣetra-jña*, or the living entity. The third potency, which is known as nescience, makes the living entity godless and fills him with fruitive activity.”

*Parāsyā śaktir vividhaiva śrūyate*. The Supreme Lord has diverse and innumerable energies, which is inconceivable to us. However, great learned sages, liberated souls have studied these energies and have summarized them under three headings. All of the energies are *viṣṇu-śakti*, that is to say they are different potencies of Lord Viṣṇu. The first energy is *parā*, transcendental. The next energy is the living entities, *kṣetra-jña*. They also belong to the group of these superior energies, as it is confirmed in the *Bhagavad-gītā*. And the last energy, the material energy, although in the mode of ignorance, is also one of the Lord’s energies.

At the time of death, we can either remain in this material world, or we can transfer ourselves into the spiritual world. The *Bhagavad-gītā* therefore says,

*yaṁ yaṁ vāpi smaran bhāvaṁ  
tyajaty ante kalevaram*

*taṁ tam evaiti kaunteya  
sadā tad-bhāva-bhāvitaḥ  
(Bg. 8.6)*

“O son of Kuntī whatever state of being one is absorbed in while quitting his present body, that state he will attain without fail.”

As one is accustomed to think either of the material energy or of the spiritual energy, the question is how do we transfer our thinking to the spiritual energy? There are so many literatures which fill our thoughts with the material energy—newspapers, magazines, novels, fictions, etc. Similarly, if we want to transfer our thinking to the spiritual atmosphere, the Vedic literatures are given and we should transfer our reading capacity there. The learned sages have therefore written so many Vedic literatures such as the *Purāṇas*. The *Purāṇas* are not imaginative stories; they are historical records. In the *Caitanya-caritāmṛta* (*Madhya* 20.117, 20.122) it is stated:

*kṛṣṇa bhuli' sei jīva anādi-bahirmukha  
ataeva māyā tāre deya saṁsāra-duḥkha*

“Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [*māyā*] gives him all kinds of misery in his material existence.”

*māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna  
jīvere kṛpāya kailā kṛṣṇa veda-purāṇa*

“The conditioned soul cannot revive his Kṛṣṇa consciousness by his own effort. But out of causeless mercy, Lord Kṛṣṇa compiled the Vedic literature and its supplements, the *Purāṇas*.”

These forgetful living entities, or conditioned souls have forgotten their relationship with the Supreme Lord, and they are engrossed in thinking of material activities. And just to transfer their thinking power into spiritual capacity, Kṛṣṇa-dvaipāyana Vyāsa has given a great number of Vedic literatures. First he divided the *Vedas* into four, then he explained them in the *Purāṇas*, and for the incapable persons such as *strī*(women), *śūdra*(workers), *vaiśya*(merchants), he wrote the *Mahābhārata*. In the *Mahābhārata* he introduced the *Bhagavad-gītā*.

Then again all Vedic literature has been summarized by him in the *Vedānta-*

*sūtra*, and for future guidance he wrote a natural commentary on the *Vedānta-sūtra*, called *Śrīmad-Bhāgavatam*. *Śrīmad-Bhāgavatam* is called *bhāṣyo 'yam brahma-sūtrāṇām*: it is the natural commentary on the *Vedānta-sūtra*. Just as the materialists are always engaged in reading some materialistic newspapers, magazines, fictions, novels, science or philosophy of different degrees of thought, similarly, if we transfer our reading capacity to the Vedic literatures, which have been very kindly presented to us by Vyāsadeva, then it is quite possible that we will remember the Supreme Lord at the time of death. *Sadā tad-bhāva-bhāvitaḥ* (Bg. 8.6). That is the only way suggested by the Lord Himself. And it is not only suggested, it is a fact. *Nāsty atra saṁśayaḥ* (Bg. 8.5). There is no doubt about it.

The Lord suggested,

*tasmāt sarveṣu kāleṣu mām anusmara yudhya ca  
mayy arṇita-mano-buddhir mām evaiṣyasy asaṁśayaḥ*

(Bg. 8.7)

“Therefore, Arjuna, you should always think of Me in the form of Kṛṣṇa and at the same time carry on with your prescribed duty of fighting. In that way, with all your activities dedicated to Me and with your mind and intelligence always engaged in the thought of Me, you will attain Me at the end without doubt.”

He does not advise Arjuna simply to continue remembering Him and give up his present occupational duty. No, the Lord never suggests anything impractical. In this material world, in order to maintain the body one has to work. Human society is divided, according to work, into four divisions of social order—*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*. The *brāhmaṇa* class or intelligent class is working in one way, the *kṣatriya* or administrative class is working in another way, and the mercantile class and the laborers are all tending to their specific duties. In the human society, whether one is a laborer, merchant, politician, administrator, or even if one belongs to the highest class of intelligentsia in terms of building a literary career, or doing a scientific research, he must be engaged in some work and struggle for existence.

The Lord therefore advises to Arjuna that he need not give up his occupation, but while working he can remember Him. That will help him also to remember

the Lord at the time of death. If he doesn't practice constant remembrance of Kṛṣṇa while struggling for existence, then it will not be possible for him to remember Kṛṣṇa at the time of death.

The same is advised by Lord Caitanya. *Kīrtanīyaḥ sadā hariḥ*. One should practice to chant the name of the Lord always. The name of the Lord and the Lord are not different.

So there is no difference between Lord Kṛṣṇa's instruction *mām anusmara* (Bg. 8.7), "Always remember Me," and Lord Caitanya's instruction to "always chant the name of Kṛṣṇa", because Kṛṣṇa and Kṛṣṇa's name are nondifferent. In the absolute status there is no difference between one thing and another. That is the nature of the absolute status. And because the Lord is absolute, there is no difference between His name and Himself. So we have to practice in this way, *tasmāt sarveṣu kāleṣu* (Bg. 8.7). We have to mold our life's activities in such way that we can remember Him twenty-four hours a day.

How is this possible? A crude example is given by the *ācāryas* in this connection. It is said that if a married woman is attached to another man or if a man has an attachment for a woman other than his wife, such attachment becomes very strong. This is called *parakīya-rasa*. A woman of such low nature always thinks of her paramour, but at the same time shows to her husband that she is very busy carrying out her household chores so that her husband may not doubt her character. As the woman is always thinking of meeting with her lover at night, even while she very carefully carries out her household work, similarly one has to constantly remember the supreme husband, Śrī Kṛṣṇa, even while dutifully executing his material obligations. It is possible. We simply require a strong sense of love.

When we have a strong sense of love for the Supreme Lord, it will be possible to go on discharging our duty and at the same time remember Him. So we have to develop that sense. Arjuna, for instance was always thinking of the Lord. Even for a second He could not forget Him. He was a constant companion of Kṛṣṇa and at the same time he was a warrior. Lord Kṛṣṇa did not advise him to give up his fighting and go to the forest or to the Himalayas to meditate. When the yoga system was explained to Arjuna, Arjuna declined it and said that the practice of this system was not possible for him. Then the Lord answered, *yoginām api sarveṣām*

*mad-gatenāntar-ātmanā*  
*śraddhāvān bhajate yo mām*  
*sa me yuktatamo mataḥ*

(Bg. 6.47)

“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.”

So one, who always thinks of the Supreme Lord is the greatest *yogī*, the supermost *jñānī*, and also the greatest devotee at the same time. The Lord further advised Arjuna that as a *kṣatriya* he cannot give up his fighting. At the same time if he practices to always remember Him, it will be possible to remember Kṛṣṇa at the time of death as well. There is no doubt about this provided one is completely surrendered in the transcendental loving service of the Lord.

*tasmāt sarveṣu kāleṣu*  
*mām anusmara yudhya ca*  
*mayy arpita-mano-buddhir*  
*mām evaiṣyasy asaṁśayaḥ*

(Bg. 8.7)

“Therefore, Arjuna, you should always think of Me in the form of Kṛṣṇa and at the same time carry on with your prescribed duty of fighting. In that way, with all your activities dedicated to Me and with your mind and intelligence always engaged in the thought of Me, you will attain Me at the end without doubt.”

We work not with our body, actually, but with our mind and intelligence. So if our intelligence and mind are always engaged in the thought of the Supreme Lord, then naturally our senses will be also engaged in His service. That is the secret of *Bhagavad-gītā*. One has to learn this art of how to be absorbed both by the mind and by the intelligence in thinking of the Lord twenty-four hours a day. And that will help one to transfer oneself to the kingdom of God, to the spiritual atmosphere after leaving this material body.

The modern scientists have been trying to reach the moon for many years

now, and so far they have not been able to approach it. So this is the suggestion given in the *Bhagavad-gītā*. At present, no one is trying to elevate himself spiritually for the period of fifty years, but even for ten or five years, if one sincerely tries to practice this mental and intellectual absorption in the thinking of the Lord, he can attain success. It is simply a question of practice. And that practice is possible very easily by the devotional process of *śravaṇam*, or hearing. There are nine processes of devotional service:

*śravaṇam kīrtanam viṣṇoḥ  
smaraṇam pāda-sevanam  
arcanam vandanam dāsyam  
sakhyam ātma-nivedanam  
(Bhāg. 7.5.23)*

The easiest process is to simply hear. Hearing of the *Bhagavad-gītā* or *Śrīmad-Bhāgavatam* from the realized person will train us to think of the Supreme Being twenty-four hours a day and that will lead one ultimately to a stage when he can remember the Supreme Lord upon leaving the body. Thus one will attain a spiritual body, which is just fit for association with the Lord. The Lord therefore says,

*abhyāsa-yoga-yuktena  
cetasā nānya-gāminā  
paramam puruṣam divyam  
yāti pāṛthānucintayan  
(Bg. 8.8)*

“By practicing such remembering by constantly thinking of Me as the Supreme Godhead without any diversion of the mind, one is sure to achieve My transcendental planet, O son of Pṛthā.”

This is not a very difficult process. One simply has to learn it from the experienced person in this line, who is already in the practice. *Tad vijñānārtham sa gurum evābhigacchet* (MU 1.2.12). The mind is always flying to this and that. Therefore one has to practice concentration of the mind on the form of the Supreme Lord Śrī Kṛṣṇa, or to concentrate on the sound of His name, which is easier. Our minds may be very restless, going hither and thither, but we can still concentrate our sense of hearing on the sound

vibration of “Kṛṣṇa” and that can also help us. That is also *abhyāsa-yoga*. *Paramam puruṣa*, the Supreme Personality of Godhead in the spiritual sky, can be approached by constant thinking of Him.

So the ways and means for ultimate realization are all stated in the *Bhagavad-gītā*, and the doors of this knowledge are open for everyone. No one is barred out. It is not true that only a particular class of men can approach Him. Thinking and hearing of Lord Kṛṣṇa is possible for everyone. The Lord says in the *Bhagavad-gītā*,

*mām hi pārtha vyapāśritya  
ye 'pi syuḥ pāpa-yonayaḥ  
striyo vaiśyās tathā śūdrās  
te 'pi yānti parām gatim  
(Bg. 9.32)*

*kiṁ punar brāhmaṇāḥ puṇyā  
bhaktā rājarṣayas tathā  
anityam asukham lokam  
imam prāpya bhajasva mām  
(Bg. 9.33)*

“O son of Pṛthā, anyone who takes shelter in Me, whether a woman, vaiśya [merchant], śūdra [worker], or a lowborn can yet approach the supreme destination. How much greater then are the righteous brāhmaṇas, the devotees and saintly kings. Therefore, having come to this temporary, miserable world, engage yourself in devotional service unto Me.”

Even human beings in the lowest statuses of life such as that of a fallen woman, mercantile man, or a laborer can attain perfection. The mercantile men, laborers and the woman class are considered belonging to the same category because their intelligence is not so developed, but the Lord says that even they, or even beings lower than them, can approach the spiritual kingdom and the spiritual sky. It does not matter who he or she is. Anyone who accepts the principles of *bhakti-yoga* and accepts the Supreme Lord as the *summum bonum* of life can reach His supreme abode. One simply has to practice the system. This system is very nicely instructed in the *Bhagavad-gītā* and by adopting it one makes his life perfect and thus makes a permanent solution to all the problems of life. That is the sum and substance of the entire

*Bhagavad-gītā.*

*gītā-śāstram idam puṇyam,  
yaḥ paṭhet prayataḥ  
pumān viṣṇoḥ padam avāpnoti,  
bhaya-śokādi-varjitaḥ.  
(Gītā-māhātmyam 1)*

The conclusion is that *Bhagavad-gītā* is a transcendental literature which one should read very carefully. And if he properly follows the instruction, he will be freed in this life from all fears and attains spiritual life after death.

*gītādhyāyana-śīlasya  
prāṇāyama-parasya ca  
naiva santi hi pāpāni  
pūrva-janma-kṛtāni ca  
(Gītā-māhātmyam 2)*

Another advantage is that if one reads *Bhagavad-gītā* very sincerely and with all seriousness, then by the grace of the Lord, the reactions of his past misdeeds will not act upon him.

In the last portion of *Bhagavad-gītā*, Lord Śrī Kṛṣṇa loudly proclaims:

*sarva-dharmān parityajya  
mām ekaṁ śaraṇaṁ vraja  
ahaṁ tvām sarva-pāṭebhyo  
mokṣayiṣyāmi mā śucaḥ*

(Bg. 18.66)

“Abandon all varieties of religion and simply surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.”

Thus the Lord takes all responsibility for one who surrenders unto Him, and He indemnifies him against all reactions of sin.

*mala-nirmocanaṁ pumsām  
jala-snānaṁ dine dine*

*sakṛd gītāmṛta-snānam  
saṁsāra-mala-nāśanam*

(Gītā-māhātmyam 3)

One cleanses himself daily by taking a bath in water, but one who takes his bath once in the sacred Ganges water of the *Bhagavad-gītā*, he will vanquish all the dirt of material life.

*gītā su-gītā kartavyā  
kim anyaiḥ śāstra-vistaraiḥ  
yā svayaṁ padmanābhasya  
mukha-padmad viniḥsṛtā*

(Gītā-māhātmyam 4)

Because *Bhagavad-gītā* is spoken by the Supreme Personality of Godhead, people need not read all the other Vedic literature. One need only attentively and regularly read and hear *Bhagavad-gītā* and one should adopt this process by all means. At the present age, people are embarrassed by so many things, which will divert their attention from reading all the Vedas. This one book, *Bhagavad-gītā* will suffice, because it is the essence of all Vedic literatures, and especially spoken by the Supreme Personality of Godhead.

*bhāratāmṛta-sarvasvaṁ  
viṣṇu-vaktrād viniḥsṛtam  
gītā-gaṅgodakam pītvā  
punar janma na vidyate*

(Gītā-māhātmyam 5)

It is said that one who drinks the water of the Ganges attains salvation, then what to speak of one who drinks the nectar of *Bhagavad-gītā*? *Bhagavad-gītā* is the nectar of *Mahābhārata*, and it is spoken by Viṣṇu. Lord Kṛṣṇa is the original Viṣṇu. The Ganges is said to emanate from the lotus feet of the Lord, and *Bhagavad-gītā* comes from His mouth. Of course, there is no difference between the mouth and the feet of the Supreme Lord, but from the neutral point of view we will see that *Bhagavad-gītā* is even more important than the Ganges.

*sarvopaniṣado gāvo*

*dogdhā gopāla-nandana  
pārtho vatsaḥ su-dhīr bhoktā  
dugdham gītāmṛtam mahat*

(Gītā-māhātmyam 6)

This *Gītōpaniṣad* is the essence of all *Upaniṣads* and it is compared to a cow. The Lord, being an expert cowherd boy, is milking this cow while Arjuna is just like a calf. The nectarean milk of *Bhagavad-gītā* is meant for learned scholars and pure devotees.

*ekam śāstram devakī-putra-gītam  
eko devo devakī-putra ev  
eko mantras tasya nāmāni yāni  
karmāpy ekam tasya devasya sevā*

(Gītā-māhātmya 7)

In this present day, people are very anxious to have one scripture, one God, one prayer, and one occupation. So let there be one common scripture for the whole world—*Bhagavad-gītā*. And let there be only one God for the whole world—Śrī Kṛṣṇa. And one prayer only—to chant His name, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. And let there be one work only—to serve the Supreme Personality of Godhead.

#### THE DISCIPLIC SUCCESSION

*Evam paramparā-prāptam imam rājarṣayo viduḥ.* (*Bhagavad-gīta*, 4.2) This *Bhagavad-gītā* As It Is is received through this disciplic succession:

1) Kṛṣṇa, 2) Brahmā, 3) Nārada; 4) Vyāsa, 5) Madhva, 6) Padmanābha, 7) Nṛhari, 8) Mādhava, 9) Akṣobhya, 10) Jayatīrtha, 11) Jñānasindhu, 12) Dayānidhi, 13) Vidyānidhi, 14) Rājendra, 15) Jayadharma, 16) Puruṣottama, 17) Brahmanyatīrtha, 18) Vyāsatīrtha, 19) Lakṣmīpati, 20) Mādhavendra Purī, 21) Īśvara Purī, (Nityānanda, Advaita), 22) Lord Caitanya, 23) Rūpa (Svarūpa, Sanātana), 24) Raghunātha (Jīva), 25) Śrīnivāsācārya, 26) Kṛṣṇadāsa, 27) Narottama, 28) Viśvanātha, 29) (Baladeva) Jagannātha, 30) (Bhaktivinode) Gaurakīśora, 31) Bhaktisiddhānta Sarasvatī, 32) His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda.

# 1. Observing the Armies on the Battlefield of Kurukṣetra

## TEXT 1

धृतराष्ट्र उवाच  
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।  
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १ ॥

*dhṛtarāṣṭra uvāca*  
*dharma-kṣetre kuru-kṣetre*  
*samavetā yuyutsavaḥ*  
*māmakāḥ pāṇḍavāś caiva*  
*kim akurvata sañjaya*

*dhṛtarāṣṭraḥ*—King Dhṛtarāṣṭra; *uvāca*—said; *dharma-kṣetre*—in the place of pilgrimage; *kuru-kṣetre*—Kurukṣetra; *samavetāḥ*—assembled; *yuyutsavaḥ*—desiring to fight; *māmakāḥ*—my party (sons); *pāṇḍavāḥ*—the sons of Pāṇḍu; *ca*—and; *eva*—certainly; *kim*—what; *akurvata*—did they do; *sañjaya*—O Sañjaya.

**Dhṛtarāṣṭra said: O Sañjaya, what did my sons and the sons of Pāṇḍu do after they assembled in the place of pilgrimage at Kurukṣetra with the desire to fight?**

*Bhagavad-gītā*, the widely read theistic science, is summarized in the *Gītā-māhātmya* (*Glorification of the Gītā*). There it says, that one should very scrutinizingly read *Bhagavad-gītā* written by 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 *Bhagavad-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 and yet the reader will also find things which are not to be found anywhere else. That is the specific standard of the *Bhagavad-gītā*. It is the perfect theistic science because it is directly spoken by the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.

The topics discussed between Dhṛtarāṣṭra and Sañjaya, as described in the *Mahābhārata*, form the basic principle for this great philosophy and it is understood that this great 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. Although the mankind at the present moment has advanced in material science, it has failed to find real unity of the entire human race on the surface of the earth. *Bhagavad-gītā* will solve this problem and intelligent class of men will find oneness of the entire human society through this great theistic literature. By thorough study of the *Bhagavad-gītā* one gets a hundred percent assurance that throughout the whole world there can be only one scripture, namely the *Bhagavad-gītā*, there can be only one God, namely Lord Śrī Kṛṣṇa, the son of Devaki, and there can be only one hymn, the glorification of Lord Kṛṣṇa's holy name. Such chanting of the holy name of Lord Kṛṣṇa was highly recommended by Lord Kṛṣṇa Himself and by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, people are experiencing practical effects of this statement. In the Western world (New York), the chanting of this glorious holy name has begun when introduced by the International Society for Krishna Consciousness, Inc. and gradually it will spread all over the world so that the human race can have only one religion, one God, one hymn and one engagement in the service of the Lord. That will bring us the so much anxiously desired peace in the world.

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 personally present on the side of Arjuna and 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 they do?" He was confident that both his sons and the sons of his younger brother Pāṇḍu were assembled in that field of Kurukṣetra and were firmly determined to engage in war. His doubtful inquiry in this matter is therefore very significant. He did not want any compromise between the cousin-

brothers, and he wanted to be sure of the fate of his sons on the battlefield, but because the battle was arranged to be fought at the place of pilgrimage at Kurukṣetra, which is mentioned in the *Vedas* also as a place of worship even for the denizens of heaven, Dhṛtarāṣṭra became very much doubtful whether the place will not have any influence on the minds of the fighters. Indeed, the influence of the place manifested in the person of Arjuna, but there was no influence on the other party. Dhṛtarāṣṭra knew very well that the place would influence the sons of Pāṇḍu, because by nature they were all virtuous.

Sañjaya was a student of Vyāsa, and therefore, by the mercy of Vyāsa, Sañjaya was able to have a vision of the Battlefield of Kurukṣetra even while he was in the room of Dhṛtarāṣṭra. Dhṛtarāṣṭra therefore asked him about the situation on the battlefield.

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

### TEXT 2

सञ्जय उवाच

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

*sañjaya uvāca*  
*dr̥ṣṭvā tu pāṇḍavānikam*  
*vyūḍham duryodhanas tadā*  
*ācāryam upasaṅgamyā*  
*rājā vacanam abravīt*

*sañjayaḥ*—Sañjaya; *uvāca*—said; *dṛṣṭvā*—after seeing; *tu*—but; *pāṇḍava-anīkam*—the soldiers of the Pāṇḍavas; *vyūḍham*—arranged in military phalanx; *duryodhanaḥ*—King Duryodhana; *tadā*—at that time; *ācāryam*—the teacher; *upasaṅgamyā*—approaching; *rājā*—the king; *vacanam*—words; *abravīt*—spoke.

**Sañjaya said: O King, after looking over the military phalanx arranged by the sons of Pandu, King Duryodhana went to his teacher and spoke the following words:**

Dhṛtarāṣṭra was blind from his very birth and unfortunately, he was also bereft of spiritual vision. He knew very well that his sons were equally blind in the matter of religiosity, and he was sure that they could never come to agreement with the Pāṇḍavas, who were all pious by birth. Still he was doubtful on account of the influence of the place of pilgrimage, and Sañjaya could understand Dhṛtarāṣṭra's motive in asking him about the situation on the battlefield. He wanted, therefore, to encourage the despondent king, and thus he assured him that his sons were not going to make any sort of compromise under the influence of the holy place. He therefore informed the king that his son Duryodhana, after seeing the military force of the Pāṇḍavas, at once went to the commander-in-chief, Droṇācārya, 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 condition. He was therefore quite fit to be a politician. But his diplomatic behavior could not hide his fearful mind when he saw the military arrangement of the Pāṇḍavas.

TEXT 3

पश्यैतां पाण्डुपुत्राणामाचार्य महती चमूम् ।  
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

*paśyaitām pāṇḍu-putrāṇām*  
*ācārya mahatīm camūm*  
*vyūdhām drupada-putreṇa*  
*tava śiṣyeṇa dhīmatā*

Audio

*paśya*—just see; *etām*—all these; *pāṇḍu-putrāṇām*—of the sons of Pāṇḍu; *ācārya*—O teacher; *mahatīm*—great; *camūm*—military force; *vyudham*—the phalanx; *drupada-putreṇa*—by the son of Drupada; *tava*—your; *śiṣyeṇa*—disciple; *dhī-matā*—very intelligent.

**O my teacher, just see the great military phalanx of the sons of Pāṇḍu, so expertly arranged by your disciple, the son of Drupada.**

Duryodhana, as a great diplomat, wanted to point out the defects on the part of Droṇācārya, the great *brāhmaṇa* commander-in-chief. Droṇācārya had some political quarrel with King Drupada, the father of Draupadī. As a result of this quarrel, Drupada performed a great sacrifice, by which he received the benediction of having a son who would be able to kill Droṇācārya. Droṇācārya knew this perfectly well, and yet, as a liberal *brāhmaṇa*, he did not hesitate to impart all his military secrets when the son of Drupada, Dhṛṣṭadyumna, was entrusted to him for military education. Now, on the Battlefield of Kurukṣetra, Dhṛṣṭadyumna took the side of the Pāṇḍavas, and it was he who arranged the military phalanx, after having learned the art in his student days from Droṇācārya. Duryodhana pointed out this mistake of Droṇācārya's so that he might be alert in the fighting. By this he wanted to point out also that he should not be similarly lenient in fighting against the Pāṇḍavas, who were also Droṇācārya's affectionate students. Arjuna, especially, was his most affectionate and brilliant student. In this way, Duryodhana also warned that Droṇācārya's leniency in the fight with the other party could create a havoc, so he should take care of his personal deficiencies.

TEXT 4

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

*atra śūrā maheṣv-āsā  
bhīmārjuna-samā yudhi  
yuyudhāno virātaś ca  
drupadaś ca mahā-rathaḥ*

Audio

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

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

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

#### TEXT 5

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।  
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुरावः ॥ ५ ॥

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

Audio

*dhṛṣṭaketuḥ*—Dhṛṣṭaketu; *cekitānaḥ*—Cekitāna; *kāśirājaḥ*—Kāśirāja; *ca*—also; *vīrya-vān*—very powerful; *ṣurujit*—Purujit; *kuntibhojaḥ*—Kuntibhoja; *ca*—and; *śaibyaḥ*—Śaibya; *ca*—and; *nara-ṣuṅgavaḥ*—heroes in human society.

**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*

*Audio*

*yudhāmanyuḥ*—Yudhāmanyu; *ca*—and; *vikrāntaḥ*—mighty; *uttamaujāḥ*—Uttamaujā; *ca*—and; *vīrya-vān*—very powerful; *saubhadraḥ*—the son of Subhadrā; *draupadeyāḥ*—the sons of Draupadī; *ca*—and; *sarve*—all; *eva*—certainly; *mahā-rathāḥ*—great chariot fighters.

**There are very powerful charioteers like Yudhāmanyu, Uttamaujā, the sons of Subhadrā and Draupadī.**

### TEXT 7

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

*asmākaṁ tu viśiṣṭā ye  
tān nibodha dvijottama  
nāyakā mama sainyasya  
saṁjñārthaṁ tān bravīmi te*

*Audio*

*asmākaṁ*—our; *tu*—but; *viśiṣṭāḥ*—especially powerful; *ye*—those; *tān*—them; *nibodha*—just take note, be informed; *dvija-uttama*—the best of the *brāhmaṇas*; *nāyakāḥ*—captains; *mama*—my; *sainyasya*—of the soldiers; *saṁjñā-arthaṁ*—for information; *tān*—them; *bravīmi*—I am speaking; *te*—you.

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

### TEXT 8

**भवान्भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।  
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥**

*bhavān bhīṣmaś ca karṇaś ca  
kṛpaś ca samitim-jayaḥ  
aśvatthāmā vikarṇaś ca  
saumadattis tathaiva ca*

*Audio*

*bhavān*—yourself; *bhīṣmaḥ*—grandfather Bhīṣma; *ca*—also; *karṇaḥ*—Karṇa; *ca*—and; *kṛpaḥ*—Kṛpa; *ca*—and; *samitim-jayaḥ*—always victorious in battles; *aśvatthāmā*—Aśvatthāmā; *vikarṇaḥ*—Vikarṇa; *ca*—as well as; *saumadattiḥ*—the son of Somadatta; *tathā*—as well as; *eva*—certainly; *ca*—and.

**There are personalities like your good self, Bhīṣma, Karṇa, Kṛpa, Aśvatthāmā, Vikarṇa and the son of Somadatta called Bhūriśravā, who are always victorious in battles.**

Duryodhana mentioned here the exceptional heroes in the battle, all of whom are ever victorious. Vikarṇa is the brother of Duryodhana, Aśvatthāmā is the son of Droṇācārya, and Saumadatti, or Bhūriśravā, is the son of the King of the Bāhlikas. Karṇa is the half brother of Arjuna, as he was born of Kuntī before her marriage with King Pāṇḍu. Droṇācārya married the twin sister of Kṛpācārya.

### TEXT 9

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

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

*Audio*

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

**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.

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 only because they joined 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

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।  
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥

*aparyāptam tad asmākam  
balaṁ bhīṣmābhirakṣitam  
paryāptam tv idam eteṣām  
balaṁ bhīmābhirakṣitam*

*Audio*

*aparyāptam*—immeasurable; *tat*—that; *asmākam*—our; *balam*—strength; *bhīṣma*—by grandfather Bhīṣma; *abhirakṣitam*—perfectly protected; *paryāptam*—limited; *tu*—but; *idam*—all these; *eteṣām*—of the Pāṇḍavas; *balam*—strength; *bhīma*—by Bhīma; *abhirakṣitam*—carefully protected.

**Our strength is immeasurable, and we are perfectly protected by grandfather Bhīṣma, whereas the strength of the Pāṇḍavas, carefully protected by Bhīma, is limited.**

Herein an estimation of comparative strength is made by Duryodhana. He thinks that the strength of his armed forces is immeasurable, while being specifically protected by the most experienced general, grandfather Bhīṣma. On the other hand, the forces of the Pāṇḍavas are limited and they are protected by a less experienced general, Bhīma, who is like a fig in the presence of Bhīṣma. Duryodhana was always envious of Bhīma because he knew perfectly well that if he died at all, he would only be killed by Bhīma. But at the same time, he was confident of his victory on account of the presence of Bhīṣma, who was a far superior general. His conclusion that he would come out of the battle victorious was therefore well ascertained.

## TEXT 11

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।  
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

*ayaneṣu ca sarveṣu  
yathā-bhāgam avasthitāḥ  
bhīṣmam evābhirakṣantu  
bhavantaḥ sarva eva hi*

*Audio*

*ayaneṣu*—in the strategic points; *ca*—also; *sarveṣu*—everywhere; *yathābhāgam*—as they are differently arranged; *avasthitāḥ*—situated; *bhīṣmam*—unto grandfather Bhīṣma; *eva*—certainly; *abhirakṣantu*—support may be given; *bhavantaḥ*—all of you; *sarve*—respectively; *eva*—certainly; *hi*—and exactly.

**All of you must now give full support to grandfather Bhīṣma, standing at your respective strategic points of entrance into the phalanx of the army.**

Duryodhana, after praising the prowess of Bhīṣma, further considered that others might think that they had been considered less important, so in his usual diplomatic way, he tried to adjust the situation in the above words. He emphasized that Bhīṣmadeva was undoubtedly the greatest hero, but after all he was an old man, so everyone must give him special protection from all sides. He might become engaged in the fight, and the enemies might take advantage of his full engagement on one side. Therefore, it was important that other heroes would not leave their strategic positions and not allow the enemy to break the phalanx from any side. After all, the victory of the Kurus depended on Bhīṣmadeva's survival. Duryodhana was confident of the full support of Bhīṣmadeva and Droṇācārya in the battle because he well knew that they did not speak even a word when Draupadī, in her helpless condition, had appealed to them for justice while she was being forced to appear naked in the presence of all the great generals in the assembly after the Pāṇḍavas lost in a chess game against the Kurus. He also knew that the two generals had some sort of affection for the Pāṇḍavas, but that all such affection must have now been completely given up by them as was already seen during the gambling performance.

### TEXT 12

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

*tasya sañjanayan harṣam  
kuru-vṛddhaḥ pitāmahaḥ  
simha-nādam vinadyoccaiḥ  
śaṅkham dadhmau pratāpavān*

*Audio*

*tasya*—his; *sañjanayan*—increasing; *harṣam*—cheerfulness; *kuru-vṛddhaḥ*—the grandsire of the Kuru dynasty (Bhīṣma); *pitāmahaḥ*—the grandfather; *simha-nādam*—roaring sound, like that of a lion; *vinadya*—vibrating; *uccaiḥ*—very loudly; *śaṅkham*—conchshell; *dadhmau*—blew; *pratāpa-vān*—the valiant.

**Then Bhīṣma, the great valiant grandsire of the Kuru dynasty, the grandfather of the fighters, blew his conchshell very loudly sounding like a lion bringing Duryodhana joy.**

The grandsire of the Kuru dynasty could however understand the inner meaning of the heart of his grandson Duryodhana, and out of his natural compassion for his little grandchild he tried to cheer him by blowing his conchshell very loudly, befitting his position as a lion. Indirectly, 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, in his befitting position, 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 bheryaś ca  
paṇavānaka-gomukhāḥ  
sahasaiivābhyahanyanta  
sa śabdastumulo 'bhavat*

Audio

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

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

TEXT 14

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

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

Audio

*tataḥ*—thereafter; *śvetaiḥ*—with white; *hayaiḥ*—horses; *yukte*—being yoked; *mahati*—in a 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; *pradadhmatuḥ*—sounded.

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

In contrast with the conchshell blown by Bhīṣmadeva, the conchshells in the hands of Kṛṣṇa and Arjuna are described as transcendental. The sounding of the transcendental conchshells indicated that there was no hope of victory for the other side because Kṛṣṇa was on the side of the Pāṇḍavas. *Jayas tu pāṇḍu-putrāṇām yeṣāṁ pakṣe janārdanaḥ*. Victory is always with persons like the sons of Pāṇḍu because Lord Kṛṣṇa is associated with them. And whenever and wherever the Lord is present, the goddess of fortune is also there because the goddess of fortune never lives alone without her husband. Therefore, victory and fortune were awaiting Arjuna, and that was the meaning of the transcendental sound produced by the conchshell of Viṣṇu, or Lord Kṛṣṇa.

Besides that, the chariot on which both the friends were seated had been donated to Arjuna by Agni (the fire-god), and this indicated that this chariot was by all means intended to conquer wherever it was drawn in the whole three worlds.

### TEXT 15

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।  
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

*pāñcajanyaṁ hṛṣīkeśo  
devadattaṁ dhanañjayaḥ  
pauṇḍraṁ dadhmau mahā-śaṅkhaṁ  
bhīma-karmā vṛkodaraḥ*

*Audio*

*pāñcajanya*—the conchshell named Pāñcajanya; *hṛṣīka-īśaḥ*—the Lord who directs the senses of the devotees; *devadatta*—the conchshell named Devadatta; *dhanam-jayaḥ*—Dhanañjaya (Arjuna, the winner of wealth); *pauṇḍram*—the conch named Pauṇḍra; *dadhmau*—blew; *mahā-śaṅkham*—the terrific conchshell; *bhīma-karmā*—one who performs herculean tasks; *vṛka-udaraḥ*—the voracious eater (Bhīma).

**Thereafter, Lord Kṛṣṇa blew His conchshell, named Pāñcajanya, Arjuna blew his, the Devadatta, and Bhīma, the voracious eater and performer of herculean tasks, blew his terrific conchshell, named Pauṇḍra.**

Hṛṣīkeśa is the name of Kṛṣṇa, because Kṛṣṇa is the owner of all senses. The living entities are His parts and parcels, and, therefore, the senses of the living entities are also parts and parcels of His senses. The impersonalists cannot account for the senses of the living entities, and therefore they are always anxious to describe all living entities as sense-less, or impersonal. The Lord, situated in the hearts of all living entities, directs their senses. But He directs in terms of the surrender of the living entity, and in the case of a pure devotee He controls his senses directly. Here on the Battlefield of Kurukṣetra the Lord directly controls the transcendental senses of Arjuna, and thus His particular name of Hṛṣīkeśa. The Lord has different names according to His different

activities. For example, His name is Madhusūdana because He killed the demon of the name Madhu; His name is Govinda because He gives pleasure to the cows and to the senses; His name is Vāsudeva because He appeared as the son of Vasudeva; His name is Devakī-nandana because He accepted Devakī as His mother; His name is Yaśodā-nandana because He awarded His childhood pastimes to Yaśodā at Vṛndāvana; His name is Pārtha-sārathi because He worked as charioteer of His friend Arjuna. Similarly, His name is Hṛṣīkeśa because He gave direction to Arjuna on the Battlefield of Kurukṣetra. Arjuna is referred to as Dhanañjaya in this verse because he helped his elder brother in fetching wealth when it was required by the King to make expenditures for different sacrifices. Similarly, Bhīma is known as Vṛkodara because he could eat as voraciously as he could perform herculean tasks, such as killing the demon Hiḍimba. So the particular types of conchshell blown by the different personalities on the side of the Pāṇḍavas, beginning with the Lord's, were all very encouraging to the fighting soldiers. On the other side there were no such credits for glorious activities, neither the presence of Lord Kṛṣṇa, the supreme director, nor that of the goddess of fortune. So they were predestined to lose the battle—and that was the message announced by the sounds of the conchshells.

### TEXTS 16-18

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।  
 नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥  
 काश्यश्च परमेष्वासः शिखण्डी च महारथः ।  
 धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥  
 द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।  
 सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥ १८ ॥

*anantavijayaṁ rājā  
 kuntī-putro yudhiṣṭhiraḥ  
 nakulaḥ sahadēvaś ca  
 sughoṣa-maṇipuṣpakau  
 kāśyaś ca parameṣv-āsaḥ  
 śikhaṇḍī ca mahā-rathaḥ*

*dhṛṣṭadyumno virāṭaś ca*  
*sātyakiś cāparājitaḥ*  
*drupado draupadeyāś ca*  
*sarvaśaḥ pṛthivī-pate*  
*saubhadraś ca mahā-bāhuḥ*  
*śaṅkhān dadhmuḥ pṛthak pṛthak*

Audio

*ananta-vijayam*—the conch named Ananta-vijaya; *rājā*—the king; *kuntī-putraḥ*—the son of Kuntī; *yudhiṣṭhiraḥ*—Yudhiṣṭhira; *nakulaḥ*—Nakula; *sahadevaḥ*—Sahadeva; *ca*—and; *sughoṣa-maṇipuṣpakau*—the conches named Sughoṣa and Maṇipuṣpaka; *kāśyaḥ*—the King of Kāśī (Vārāṇasī); *ca*—and; *parama-iṣu-āsaḥ*—the great archer; *śikhaṇḍī*—Śikhaṇḍī; *ca*—also; *mahā-rathaḥ*—one who can fight alone against thousands; *dhṛṣṭadyumnaḥ*—Dhṛṣṭadyumna (the son of King Drupada); *virāṭaḥ*—Virāṭa (the prince who gave shelter to the Pāṇḍavas while they were in disguise); *ca*—also; *sātyakiḥ*—Sātyaki (the same as Yuyudhāna, the charioteer of Lord Kṛṣṇa); *ca*—and; *aparājitaḥ*—who had never been vanquished; *drupadaḥ*—Drupada, the King of Pāñcāla; *draupadeyāḥ*—the sons of Draupadī; *ca*—also; *sarvaśaḥ*—all; *pṛthivī-pate*—O King; *saubhadraḥ*—Abhimanyu, the son of Subhadrā; *ca*—also; *mahā-bāhuḥ*—mighty-armed; *śaṅkhān*—conchshells; *dadhmuḥ*—blew; *pṛthak pṛthak*—each separately.

**King Yudhiṣṭhira, the son of Kuntī, blew his conchshell, the Ananta-vijaya, and Nakula and Sahadeva blew the Sughoṣa and Maṇipuṣpaka. That great archer the King of Kāśī, the great fighter Śikhaṇḍī, Dhṛṣṭadyumna, Virāṭa and the unconquerable Sātyaki, Drupada, the sons of Draupadī, and all others, O King, such as the mighty-armed son of Subhadrā, all blew their respective conchshells.**

Sañjaya informed King Dhṛtarāṣṭra very tactfully that his unwise policy of deceiving the sons of Pāṇḍu and endeavoring to enthrone his own sons on the seat of the kingdom was not very laudable. The signs were already clearly indicated that the whole Kuru dynasty would be killed in that great battle. Beginning with the grandsire, Bhīṣma, down to the grandsons like Abhimanyu and others—including kings from many states of the world—all were present there, and all were doomed. The whole catastrophe was only due to King Dhṛtarāṣṭra, because he encouraged the unwise policy followed by his sons.

### TEXT 19

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।  
नभश्च पृथिवीं चैव तुमुलोऽभ्यनुनादयन् ॥ १९ ॥

*sa ghoṣo dhārtarāṣṭrāṇām  
hṛdayāni vyadārayat  
nabhaś ca pṛthivīm caiva  
tumulo 'bhyanunādayan*

*Audio*

*saḥ*—that; *ghoṣaḥ*—vibration; *dhārtarāṣṭrāṇām*—of the sons of Dhṛtarāṣṭra; *hṛdayāni*—hearts; *vyadārayat*—shattered; *nabhaḥ*—the sky; *ca*—also; *pṛthivīm*—the surface of the earth; *ca*—also; *eva*—certainly; *tumulaḥ*—uproarious; *abhyanunādayan*—resounding.

**The blowing of these different conchshells became uproarious, and thus, vibrating both in the sky and on the earth, it shattered the hearts of Dhṛtarāṣṭra's sons.**

When Bhīṣma and the others on the opposite side of the battlefield blew their respective conchshells, there was no heart-breaking on the part of the Pāṇḍavas. Such occurrences are not mentioned, but here in this particular verse it is mentioned that the hearts of the sons of Dhṛtarāṣṭra were shattered by the sounds vibrated by the Pāṇḍavas' party. This is due to the Pāṇḍavas and their confidence in Lord Kṛṣṇa. One who takes shelter of the Supreme Lord has nothing to be afraid of, even in the midst of the greatest calamity.

### TEXT 20

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।  
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ।  
हृषीकेशं तदा वाक्यमिदमाह महीपते ॥ २० ॥

*atha vyavasthitān dṛṣṭvā  
dhārtarāṣṭrān kapi-dhvajaḥ  
pravṛtte śastra-sampāte  
dhanur udyamya pāṇḍavaḥ  
hṛṣīkeśam tadā vākyaṃ*

*idam āha mahī-pate*

*Audio*

*atha*—thereupon; *vyavasthitān*—situated; *dr̥ṣṭvā*—looking on; *dhārtarāṣṭrān*—the sons of Dhṛtarāṣṭra; *kaṇi-dhvajaḥ*—one whose flag was marked with Hanumān; *pravṛtte*—while about to be engaged; *śastra-sampāte*—the arrows released; *dhanuḥ*—bow; *udyamya*—taking up; *pāṇḍavaḥ*—the son of Pāṇḍu (Arjuna); *hṛṣīkeśam*—unto Lord Kṛṣṇa; *tadā*—at that time; *vākyaṃ*—words; *idam*—these; *āha*—said; *mahī-pate*—O King.

**O King, at that time Arjuna, the son of Pāṇḍu, seated on the chariot whose flag was marked with Hanumān, glanced at the sons of Dhṛtarāṣṭra and taking up his bow to shoot arrows, he spoke to Kṛṣṇa [Hṛṣīkeśa] the following words:**

The battle was just about to begin and it is understood from the above statement that the sons of Dhṛtarāṣṭra were more or less shattered by the unexpected arrangement of military force by the Pāṇḍavas, who were fortunate enough to have Lord Kṛṣṇa's cooperation and who were guided by His direct instructions on the battlefield. The emblem of Hanumān on the flag of Arjuna, as mentioned herein, is another sign of victory because Hanumān cooperated with Lord Rāma in the battle between Rāma and Rāvaṇa, and Lord Rāma emerged victorious. Now both Rāma and Hanumān were present on the chariot of Arjuna to help him. Lord Kṛṣṇa is Rāma Himself, and wherever Lord Rāma is, His eternal servitor Hanumān and His eternal consort Sītā, the goddess of fortune, are also present. Therefore, Arjuna had no cause of fear from the enemies whatsoever. And above all, the Lord of the senses, Lord Kṛṣṇa, was personally present to give him direction. Thus, all good counsel was available to Arjuna in the matter of executing the battle. In such auspicious conditions, arranged by the Lord for His eternal devotee, lay the signs of assured victory.

**TEXTS 21-22**

**अर्जुन उवाच**

**सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ।  
यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ॥ २१ ॥  
कैर्मया सह योद्धव्यमस्मिन्रणसमुद्यमे ॥ २२ ॥**

arjuna uvāca  
senayor ubhayor madhye  
ratham sthāpaya me 'cyuta  
yāvad etān nirīkṣe 'ham  
yoddhu-kāmān avasthitān  
kair mayā saha yoddhavyam  
asmin raṇa-samudyame

Audio

*arjunaḥ*—Arjuna; *uvāca*—said; *senayoḥ*—of the armies; *ubhayoḥ*—of both the parties; *madhye*—in between them; *ratham*—the chariot; *sthāpaya*—please keep; *me*—my; *acyuta*—O infallible one; *yāvat*—as long as; *etān*—all these; *nirīkṣe*—may look; *aham*—I; *yoddhu-kāmān*—desiring to fight; *avasthitān*—arrayed on the battlefield; *kaiḥ*—with whom; *mayā*—by me; *saha*—with; *yoddhavyam*—to fight with; *asmin*—in this; *raṇa*—strife; *samudyame*—in the attempt.

**Arjuna said: O infallible one, please draw my chariot between the two armies so that I may see who is present here desirous of fighting, and with whom I have to fight in this great trial of arms.**

Although Lord Kṛṣṇa is the Supreme Personality of Godhead, still out of His causeless mercy He was engaged in the service of His friend. He therefore never fails in His affection for His devotees, and thus He is addressed herein as the 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 never minimized. 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 service to the Lord, and, similarly, the Lord is always seeking an opportunity to render some service to the devotee. He takes more pleasure in His pure devotee's assuming the advantageous position of ordering Him than He does in being the giver of orders. Since He is the master, everyone is under His orders, and no one is above Him to order Him. But although He is the infallible master in all circumstances, when He finds that a pure devotee is ordering Him, He enjoys transcendental pleasure.

As a pure devotee of the Lord, Arjuna had no desire to fight with his cousin brothers, but he was forced to come onto the battlefield by the obstinacy of Duryodhana, who was never agreeable to any terms of 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 still wanted to see them again, and to see how much they were bent upon calling for an unwanted war. kusenda

### TEXT 23

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।  
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

*yotsyamānān avekṣe 'ham  
ya ete 'tra samāgatāḥ  
dhārtarāṣṭrasya durbuddher  
yuddhe priya-cikīrṣavaḥ*

*Audio*

*yotsyamānān*—those who will be fighting; *avekṣe*—let me see; *aham*—I; *ye*—who; *ete*—those; *atra*—here; *samāgatāḥ*—assembled; *dhārtarāṣṭrasya*—the son of Dhṛtarāṣṭra; *durbuddheḥ*—evil-minded; *yuddhe*—in the fight; *priya*—well; *cikīrṣavaḥ*—wishing.

**Let me see those who have come here to fight, wishing to satisfy the senses of the evil-minded son of Dhṛtarāṣṭra.**

It was an open secret that Duryodhana wanted to usurp the kingdom of the Pāṇḍavas by evil plans, in collaboration with his father, Dhṛtarāṣṭra. Therefore, all persons who had joined the side of Duryodhana must have been birds of the same feather. Arjuna wanted to see them in the battlefield before the fight was begun, just to learn who they were, but he had no intention of proposing peace negotiations with them. It was also a fact that he wanted to see them to make an estimate of the strength which he had to face, although he was quite confident of victory because Kṛṣṇa was sitting by his side.

### TEXT 24

सञ्जय उवाच  
एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

## सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

sañjaya uvāca  
evam ukto hr̥ṣīkeśo  
guḍākeśena bhārata  
senayor ubhayor madhye  
sthāpayitvā rathottamam

Audio

sañjayaḥ—Sañjaya; uvāca—said; evam—thus; uktaḥ—addressed; hr̥ṣīkeśaḥ—Lord Kṛṣṇa; guḍākeśena—by Arjuna; bhārata—O descendant of Bharata; senayoḥ—of armies; ubhayoḥ—of both; madhye—in the midst of; sthāpayitvā—by placing; ratha-uttamam—the finest chariot.

**Sañjaya said: O descendant of Bharata, being thus addressed by Arjuna, Lord Kṛṣṇa placed the fine chariot in the midst of the armies of both parties.**

In this verse Arjuna is referred to as Guḍākeśa. *Guḍākā* means sleep, and one who conquers sleep is called *guḍākeśa*. Sleep also means ignorance. So Arjuna conquered both sleep and ignorance on account of his friendship with Kṛṣṇa. As a great devotee of Kṛṣṇa, he could not forget Kṛṣṇa even for a moment, because that is the nature of a devotee. Either in waking state or in sleep, a devotee of the Lord can never be free from thinking of Kṛṣṇa's name, form, qualities and pastimes. Thus a devotee of Kṛṣṇa can conquer both sleep and ignorance simply by thinking of Kṛṣṇa constantly. This is called Kṛṣṇa consciousness, or *samādhi*. As Hr̥ṣīkeśa, or the director of the senses and mind of every living entity, Kṛṣṇa could understand Arjuna's purpose in placing the chariot in the midst of the armies. Thus He did so, and spoke as follows.

TEXT 25

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।  
उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ॥ २५ ॥

bhīṣma-droṇa-pramukhataḥ  
sarveṣāṃ ca mahī-kṣitām  
uvāca pārtha paśyaitān  
samavetān kurūn iti

Audio

*bhīṣma*—the grandsire Bhīṣma; *droṇa*—the teacher Droṇa; *pramukhataḥ*—in the front of; *sarveṣām*—all; *ca*—also; *mahīkṣitām*—chiefs of the world; *uvāca*—said; *pārtha*—O son of Pṛthā; *paśya*—just behold; *etān*—all of them; *samavetān*—assembled; *kurūn*—all the members of the Kuru dynasty; *iti*—thus.

**In the presence of Bhīṣma, Droṇa and all other chieftains of the world, the Lord said, O Pārtha, just behold all the Kurus who are assembled here.**

As the Supersoul of all living entities, Lord Kṛṣṇa could understand what was going on in the mind of Arjuna. The use of the word Hṛṣīkeśa in the previous verse indicates that He knew everything. And the word Pārtha, or the son of Kuntī or Pṛthā, is also similarly significant in reference to Arjuna. As a friend, He wanted to inform Arjuna that because Arjuna was the son of Pṛthā, the sister of His own father Vasudeva, He had agreed to be the charioteer of Arjuna. Now what did Arjuna mean when he wanted to see the Kurus? Did he want to stop right there and not fight? Kṛṣṇa never expected such things from the son of His aunt Pṛthā. Arjuna's state of mind was thus predicted by the Lord in His friendly joking.

### TEXT 26

तत्रापश्यत्स्थितान्यार्थः पितृनथ पितामहान् ।  
आचार्यान्मातुलान्भ्रातृन्पुत्रान्यौत्रान्सखींस्तथा ।  
श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ॥ २६ ॥

*tatrāpaśyat sthitān pārthaḥ*  
*pitṛn atha pitāmahān*  
*ācāryān mātulān bhrātṛn*  
*putrān pautrān sakhīms tathā*  
*śvaśurān suhṛdaś caiva*  
*senayor ubhayor api*

Audio

*tatra*—there; *apaśyat*—he could see; *sthitān*—standing; *pārthaḥ*—Arjuna; *pitṛn*—fathers; *atha*—also; *pitāmahān*—grandfathers; *ācāryān*—teachers; *mātulān*—maternal uncles; *bhrātṛn*—brothers; *putrān*—sons; *pautrān*—

grandsons; *sakhīn*—friends; *tathā*—too, *śvaśurān*—fathers-in-law; *suhṛdaḥ*—well-wishers; *ca*—also; *eva*—certainly; *senayoḥ*—of the armies; *ubhayoḥ*—of both parties; *api*—including.

**There Arjuna could see, within the midst of the armies of both parties, his fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, friends, and also his fathers-in-law and well-wishers—all were present.**

On the battlefield Arjuna could see all kinds of relatives. He could see persons like Bhūriśravā, who were his father's contemporaries, grandfathers Bhīṣma and Somadatta, teachers like Droṇācārya and Kṛpācārya, maternal uncles like Śalya and Śakuni, brothers like Duryodhana, sons like Lakṣmaṇa, friends like Aśvatthāmā, well-wishers like Kṛtavarmā, etc. He could also see the armies of his friends.

### TEXT 27

**तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ।  
कृपया पर्याविष्टो विषीदन्निदमब्रवीत् ॥ २७ ॥**

*tān samīkṣya sa kaunteyaḥ  
sarvān bandhūn avasthitān  
kṛpayā parayāviṣṭo  
viṣīdann idam abravīt*

*Audio*

*tān*—all of them; *samīkṣya*—after seeing; *saḥ*—he; *kaunteyaḥ*—the son of Kuntī; *sarvān*—all kinds of; *bandhūn*—relatives; *avasthitān*—situated; *kṛpayā*—by compassion; *parayā*—of a high grade; *āviṣṭaḥ*—overwhelmed by; *viṣīdan*—while lamenting; *idam*—thus; *abravīt*—spoke.

**When the son of Kuntī, Arjuna, saw all these different grades of friends and relatives, he became greatly overwhelmed with compassion and spoke thus.**

### TEXT 28

**अर्जुन उवाच  
दुष्टेभ्यः स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ।  
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ॥ २८ ॥**

*arjuna uvāca*

*dr̥ṣṭvemaṁ sva-janaṁ kṛṣṇa  
yuyutsum samupasthitam  
sīdanti mama gātrāṇi  
mukhaṁ ca pariśuṣyati*

*Audio*

*arjunaḥ*—Arjuna; *uvāca*—said; *dr̥ṣṭvā*—after seeing; *imam*—all these; *svajanam*—kinsmen; *kṛṣṇa*—O Kṛṣṇa; *yuyutsum*—all in a fighting spirit; *samupasthitam*—all present; *sīdanti*—quivering; *mama*—my; *gātrāṇi*—limbs of the body; *mukham*—mouth; *ca*—also; *pariśuṣyati*—drying up.

**Arjuna said: My dear Kṛṣṇa, seeing my friends and relatives present before me in a fighting spirit, I feel the limbs of my body quivering and my mouth drying up.**

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, will lack 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 seeing how they had 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 while he was so thinking, the different 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 of Arjuna's relatives had come to fight with him and this was too much for a 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 he was also most likely crying out of compassion. Such symptoms in Arjuna were not due to weakness but due to 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 no value. This is because he is hovering on the mental plane and thus he is certain to be attracted by the glaring material energy." (Bhāg. 5.18.12)

### TEXT 29

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ।  
गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते ॥ २९ ॥

*vepathuś ca śarīre me  
roma-harṣaś ca jāyate  
gāṇḍīvaṁ sraṁsate hastāt  
tvak caiva paridahyate*

*Audio*

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

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

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

### TEXT 30

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

na ca śaknomy avasthātum  
bhramatīva ca me manaḥ  
nimittāni ca paśyāmi  
viparītāni keśava

Audio

na—nor; ca—also; śaknomy—am I able; avasthātum—to stay; bhramati—forgetting; iva—as; ca—and; me—my; manaḥ—mind; nimittāni—causes; ca—also; paśyāmi—I see; viparītāni—just the opposite; keśava—O killer of the demon Keśī (Kṛṣṇa).

**I am now unable to stand here any longer. I am forgetting myself because my mind is not working properly. I see that despite our expectations only the opposite will be achieved by this fight, O killer of the Keśī demon.**

Due to his impatience, Arjuna was unable to stay on the battlefield, and he was losing himself on account of the weakness of his mind. Excessive attachment for material things puts a man in such a bewildering condition of existence. *Bhayaṁ dvitīyābhīniveśataḥ* (Bhāg. 11.2.37): such fearfulness and loss of mental equilibrium take place in persons who are too much affected by material conditions. For this reason, Arjuna envisioned that the result achieved in the battlefield would be only contrary to his expectations—namely he would not be happy even by gaining victory in the battle. The word *nimitta* is significant. When a man sees frustration in some expectation, he thinks, "Why am I here?" Everyone is concerned with one's own self-interest, but no one is concerned with the supreme self-interest of Kṛṣṇa. Arjuna is supposed to show ignorance of such true self-interest by the will of Kṛṣṇa. The real self-interest is Viṣṇu. The conditioned soul forgets this, and therefore suffers the symptoms of bodily derelictions. Arjuna thought that his victory in the battle would only be a cause of lamentation for him.

TEXT 31

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ।  
न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ॥ ३१ ॥

na ca śreya 'nupaśyāmi  
hatvā sva-janam āhave  
na kāṅkṣe vijayaṁ kṛṣṇa

na ca rājyaṁ sukhāni ca

Audio

na—nor; ca—also; śreyah—good; anupaśyāmi—do I foresee; hatvā—by killing; sva-janam —own kinsmen; āhave—in the fight; na—do not; kānkṣe—desire; vijayam—victory; kṛṣṇa—O Kṛṣṇa; na—nor; ca—also; rājyam—kingdom; sukhāni—happiness thereof; ca—also.

**I do not see any good in killing my own kinsmen in the battle and no longer do I desire any victory, kingdom or happiness derived thereof, my dear Kṛṣṇa.**

Without knowing one's self-interest in Viṣṇu, conditioned souls are attracted by bodily relationships, hoping to be happy in such situations. In such blind conception of life, they forget even the causes of material happiness. Arjuna, for example, appears to have forgotten even the moral codes for a *kṣatriya*. It is said that two kinds of men, namely the *kṣatriya* who dies directly in the front line of the battlefield and the person in the renounced order of life who is absolutely devoted to spiritual culture, are eligible to enter into the sun-globe, which is so powerful and dazzling. But Arjuna is reluctant even to kill his enemies, let alone his relatives. He thinks that by killing his kinsmen there would be no happiness in life, and therefore he is not willing to fight, just as a person who does not feel hunger is not inclined to cook. He has now decided to go into the forest and live a secluded life in frustration. As a *kṣatriya*, he requires a kingdom for his subsistence, because the *kṣatriyas* cannot engage themselves in any other occupation. But Arjuna has had no kingdom, and therefore his sole opportunity for gaining a kingdom lies in fighting with his cousin brothers and reclaiming the kingdom inherited from his father, which he does not like to do. Therefore he considers himself fit to go to the forest to live a secluded life of frustration.

### TEXTS 32-35

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ।  
येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ॥ ३२ ॥  
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ।  
आचार्याः पितरः पुत्रास्तथैव च पितामहाः ॥ ३३ ॥  
मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ।  
एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ॥ ३४ ॥

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ।  
निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्यान्नार्दन ॥ ३५ ॥

*kiṁ no rājyena govinda  
kiṁ bhogair jīvitena vā  
yeṣāṁ arthe kāṅkṣitaṁ no  
rājyaṁ bhogāḥ sukhāni ca*

*ta ime 'vasthitā yuddhe  
prāṇāṁs tyaktvā dhanāni ca  
ācāryāḥ pitaraḥ putrās  
tathaiva ca pitāmahāḥ*

*mātulāḥ śvaśurāḥ pautrāḥ  
śyālāḥ sambandhinas tathā  
etān na hantum icchāmi  
ghnato 'pi madhusūdana*

*api trailokya-rājyasya  
hetoḥ kiṁ nu mahī-kṛte  
nihatya dhārtarāṣṭrān naḥ  
kā prītiḥ syāj janārdana*

*Audio*

*kiṁ*—what use; *naḥ*—to us; *rājyena*—is the kingdom; *govinda*—O Kṛṣṇa;  
*kiṁ*—what; *bhogaiḥ*—enjoyment; *jīvitena*—by living; *vā*—either; *yeṣāṁ*—for  
whom; *arthe*—for the matter of; *kāṅkṣitaṁ*—desired; *naḥ*—our; *rājyam*—  
kingdom; *bhogāḥ*—material enjoyment; *sukhāni*—all happiness; *ca*—also; *te*—  
all of them; *ime*—these; *avasthitāḥ*—situated; *yuddhe*—in this battlefield;  
*prāṇān*—lives; *tyaktvā*—giving up; *dhanāni*—riches; *ca*—also; *ācāryāḥ*—  
teachers; *pitaraḥ*—fathers; *putrāḥ*—sons; *tathā*—as well as; *eva*—certainly;  
*ca*—also; *pitāmahāḥ*—grandfathers; *mātulāḥ*—maternal uncles; *śvaśurāḥ*—  
fathers-in-law; *pautrāḥ*—grandsons; *śyālāḥ*—brothers-in-law; *sambandhinaḥ*—  
relatives; *tathā*—as well as; *etān*—all these; *na*—never; *hantum*—for killing;  
*icchāmi*—do I wish; *ghnataḥ*—being killed; *api*—even; *madhusūdana*—O  
killer of the demon Madhu (Kṛṣṇa); *api*—even if; *trai-lokya*—of the three

worlds; *rājyasya*—of the kingdoms; *hetoḥ*—in exchange; *kim*—what to speak of; *nu*—only; *mahī-kṛte*—for the sake of the earth; *nihatya*—by killing; *dhārtarāṣṭrān*—the sons of Dhṛtarāṣṭra; *naḥ*—our; *kā*—what; *prītiḥ*—pleasure; *syāt*—will there be; *janārdana*—O maintainer of all living entities (Kṛṣṇa).

**O Govinda, what is the use of kingdom, enjoyment, happiness or even life itself, when all those for whom we may desire them are now arrayed on this battlefield? O Madhusūdana, even when teachers, fathers, sons, grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and all relatives, who are ready to give up their lives and properties, are standing before me ready to kill me, why should I wish to kill them? O maintainer of all living entities, I may inform You that even in exchange for the three worlds, I am not prepared to fight with them, let alone this earth.**

Arjuna has addressed Lord Kṛṣṇa as Govinda because Kṛṣṇa is the object of all pleasures for cows and the senses. By using this significant word, Arjuna wants Kṛṣṇa to understand what would satisfy his senses. Govinda is however not meant for satisfying our senses. On the other hand, if we try to satisfy the senses of Govinda then automatically our own senses are satisfied. Materially, everyone wants to satisfy his senses, and he wants God to be the order supplier for such satisfaction. The Lord can satisfy the senses of the living entities as much as they deserve, but not to the extent that they may covet. But when one takes the opposite way—namely, when one wants to satisfy the senses of Govinda without desiring to satisfy one's own senses—then by the grace of Govinda all desires of the living entity are satisfied. Arjuna's deep affection for community and family members is exhibited here partly due to his natural compassion for them. He is therefore not prepared to fight with them.

Everyone wants to show his opulence to friends and relatives, but Arjuna thinks that all his relatives and friends will be killed in the battlefield, and thus he will not be able to show them his opulence after being victorious. This is a calculation of material life. The transcendental life is, however, different. A devotee wants to satisfy the desires of the Lord, and thus, if the Lord wants, he can accept all kinds of opulence for His service, and if the Lord does not want, the devotee will not accept for his personal or extended self-interest even a farthing. Arjuna did not want to kill his relatives, and if there was at all any need to kill them, he desired that Kṛṣṇa may kill them personally. At this point he did not know that Kṛṣṇa had already killed them before their coming

into the battlefield and that Arjuna was only to become an instrument in Kṛṣṇa's hands. This fact is disclosed in following chapters. As a natural devotee of the Lord, Arjuna did not like to retaliate against his miscreant cousin brothers, but it was the plan of the Lord that they should all be killed. The devotee of the Lord does not take any retaliation against the wrongdoer, but the Lord does not tolerate any mischief done to the devotee by the miscreants. The Lord can excuse a person on His own account, but He excuses no one who has done harm to His devotees. Therefore although Arjuna wanted to excuse these miscreants, the Lord was determined to kill them.

### TEXT 36

पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ।  
तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्सबान्धवान् ।  
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३६ ॥

*pāpam evāśrayed asmān  
hatvaitān ātatāyinaḥ  
tasmān nārḥā vyaṁ hantum  
dhārtarāṣṭrān sa-bāndhavān  
sva-janaṁ hi kathaṁ hatvā  
sukhinaḥ syāma mādḥava*

Audio

*pāpam*—vices; *eva*—certainly; *āśrayet*—must take upon; *asmān*—us; *hatvā*—by killing; *etān*—all these; *ātatāyinaḥ*—aggressors; *tasmāt*—therefore; *na*—never; *arḥāḥ*—deserving; *vayaṁ*—us; *hantum*—to kill; *dhārtarāṣṭrān*—the sons of Dhṛtarāṣṭra; *sa-bāndhavān*—along with friends; *sva-janam*—kinsmen; *hi*—certainly; *katham*—how; *hatvā*—by killing; *sukhinaḥ*—happy; *syāma*—become; *mādḥava*—O Kṛṣṇa, husband of the goddess of fortune.

**Sin will overcome us if we slay such aggressors. Therefore it is not proper for us to kill the sons of Dhṛtarāṣṭra along with our friends. What should we gain, O Kṛṣṇa, husband of the goddess of fortune, and how could we be happy by killing our own kinsmen?**

According to Vedic injunctions there are six kinds of aggressors: 1) a poison giver, 2) one who sets fire to the house, 3) one who attacks with deadly

weapons, 4) one who plunders riches, 5) one who occupies another's land, and 6) one who kidnaps a wife. Such aggressors are at once to be killed, and no sin is incurred by such killing. Indeed, to deal with aggressors in this manner is quite befitting for any ordinary man. But Arjuna was not an ordinary person. He was saintly by character, and therefore he wanted to deal with them in saintliness. However, this sort of saintliness is not expected from a *kṣatriya*. Although a head of the state is required to be saintly, such responsible man in the administration should not be cowardly. For example, Lord Rāma was so saintly that people even now are anxious to have the kingdom of Lord Rāma (*Rāma-rājya*). At the same time, Lord Rāma never showed any cowardice. Rāvaṇa was an aggressor against Rāma because he kidnapped Lord Rāma's wife, Sītā and Lord Rāma gave him sufficient lessons, unparalleled in the history of the world. Arjuna, however, was considering the special type of aggressors, namely his own grandfather, own teacher, friends, sons, grandsons, etc. Because of them, Arjuna thought that he should not take the severe steps necessary against ordinary aggressors. Besides that, saintly persons are advised to forgive. Such injunctions for saintly persons are more important than any political emergency. Arjuna considered that rather than kill his own kinsmen for political reasons, it would be better to forgive them on grounds of religiosity and saintly behavior. He did not, therefore, consider such killing simply for the matter of temporary bodily happiness profitable. After all, kingdoms and pleasures derived therefrom are not permanent, so why should he take the risk and glide to hell by killing his own kinsmen? Arjuna's addressing of Kṛṣṇa as "Mādhava," or the husband of the goddess of fortune, is also significant in this connection. He wanted to point out to Kṛṣṇa that, as husband of the goddess of fortune, He should not induce Arjuna to take up a matter which would ultimately bring about misfortune. Kṛṣṇa, however, never brings misfortune to anyone, to say nothing of His devotees.

#### TEXTS 37-38

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।  
 कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३७ ॥  
 कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।  
 कुलक्षयकृतं दोषं प्रपश्यद्विर्जनार्दन ॥ ३८ ॥

*yady apy ete na paśyanti*

lobhopahata-cetasaḥ  
kula-kṣaya-kṛtaṁ doṣaṁ  
mitra-drohe ca pātakam

kathaṁ na jñeyam asmābhiḥ  
pāpād asmān nivartitum  
kula-kṣaya-kṛtaṁ doṣaṁ  
prapaśyadbhir janārdana

Audio

yadi—if; api—certainly; ete—they; na—do not; paśyanti—see; lobha—greed; upahata—overpowered; cetasaḥ—the hearts; kula-kṣaya—in killing the family; kṛtaṁ—done; doṣaṁ—fault; mitra-drohe—quarreling with friends; ca—also; pātakam—sinful reactions; kathaṁ—why; na—shall not; jñeyam—know this; asmābhiḥ—by us; pāpāt—from sins; asmāt—ourselves; nivartitum—to cease; kula-kṣaya—the destruction of a dynasty; kṛtaṁ—by so doing; doṣaṁ—crime; prapaśyadbhiḥ—by those who can see; janārdana—O Kṛṣṇa.

**Although these men with their hearts overtaken by greed, see no fault in killing one's family, quarreling with friends, or similar acts, O Janārdana, why should we, who see the wrong in all this, engage in the acts of sin?**

A kṣatriya is not supposed to refuse engagement in a battle or a gambling match when he is so invited by some rival party. Under such obligation, Arjuna could not refuse to fight, because he was challenged by the party of Duryodhana. On the other hand, Arjuna considered that the other party might be unable to foresee the possible consequences that could arise from the fratricidal fight in the future and if he, just to the contrary, was able to see the negative consequences, how could he ever accept such a blind challenge from his cousin brothers? Obligation is actually binding when the effect is good. But when the effect is just to the opposite, no one should be bound. Considering all these pros and cons of the challenge, Arjuna decided not to fight.

TEXT 39

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

kula-kṣaye praṇaśyanti

*kula-dharmāḥ sanātanāḥ  
dharme naṣṭe kulam kṛtsnam  
adharmo 'bhibhavaty uta*

*Audio*

*kula-kṣaye*—in destroying the family; *praṇaśyanti*—becomes vanquished; *kula-dharmāḥ*—the family traditions; *sanātanāḥ*—eternal; *dharme*—in the matter of religiosity; *naṣṭe*—being destroyed; *kulam*—family; *kṛtsnam*—wholesale; *adharmāḥ*—irreligious; *abhibhavati*—transforms; *uta*—it is said.

**By the destruction of dynasty, the eternal family tradition is vanquished, and thus the rest of the family becomes involved in irreligion.**

In the system of the *varṇāśrama* institution there are so many principles of religious traditions to help members of the family to grow nicely in terms of spiritual values. The elderly members are responsible for such purifying processes in the family, beginning from birth to death. But on the death of the elderly members, such family traditions of purification may stop, and the remaining minor family members may develop irreligious habits and thereby lose their chance for spiritual salvation. Therefore, for no purpose should the elderly members of the family be slain.

**TEXT 40**

**अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।  
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥ ४० ॥**

*adharmābhibhavāt kṛṣṇa  
praduṣyanti kula-striyaḥ  
strīṣu duṣṭāsu vārṣṇeya  
jāyate varṇa-saṅkaraḥ*

*Audio*

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

**When irreligion is prominent in the family, O Kṛṣṇa, the ladies of the family**

become polluted, and from the degradation of womanhood, O descendant of Vṛṣṇi, comes unwanted progeny.

Good population in human society is the basic principle for peace, prosperity and peaceful spiritual progress in life. The principles of the *varṇāśrama* religion were so designed that good population would prevail in society for the general spiritual progress of state and community. Such good population depends on the chastity and faithfulness of its womanhood. As children are very prone to be misled, women are similarly very prone to degradation. Therefore, both children and women require not only protection of the elder members of the family, but also engagement in various religious practices, so that they will not be misled into adultery. According to Cāṇakya Paṇḍit, women as a class are not very intelligent and therefore not trustworthy. So, the different family traditions of religious activities can always engage them, and thus their chastity and devotion will give birth to a good population eligible for conducting the system of *varṇāśrama* institution. On the failure of such *varṇāśrama-dharma*, naturally the women become free to act and free to mix with other men, and thus adultery is indulged in at the risk of unwanted population. Irresponsible men accentuate adultery in society, and thus unwanted children over-flood the human race at the risk of war and pestilence.

#### TEXT 41

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।  
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४१ ॥

*saṅkaro narakāyaiva  
kula-ghnānām kulasya ca  
patanti pitaro hy eṣām  
lupta-piṇḍodaka-kriyāḥ*

Audio

*saṅkaraḥ*—such unwanted children; *narakāya*—hell; *eva*—certainly; *kula-ghnānām*—of those who are killers of the family; *kulasya*—of the family; *ca*—also; *patanti*—fall down; *pitaraḥ*—forefathers; *hi*—certainly; *eṣām*—of them; *lupta*—stopped; *piṇḍa*—offerings; *udaka*—water; *kriyāḥ*—performances.

**Unwanted population is the cause of hellish life both for the family and for one**

who destroys the family tradition. The forefathers of such families are degraded because the custom of offering food and water to them is no longer observed.

According to the rules and regulations of fruitive activities, there is a need to offer periodical food and water to the forefathers of the family. This food and water offered to the deceased forefathers is performed by worship of Viṣṇu, because eating the remnants of food offered to Viṣṇu can deliver one from all kinds of sinful actions. Sometimes the forefathers may be suffering from various types of sinful reactions, and sometimes some of them cannot even acquire a gross material body and are forced to remain in subtle bodies as ghosts. Thus, when remnants of food offered to Viṣṇu are offered to forefathers by descendants, the forefathers are released from ghostly or other kinds of miserable life regardless of where such forefathers might be. Such help rendered to forefathers is one of the family traditions, and those who are not in devotional life are required to perform such rituals. One who is engaged in the devotional life does not have to conform to such obligation, because simply by performing devotional service, one can deliver hundreds and thousands of forefathers from all kinds of miserable life. It is stated in the *Bhāgavatam* (*Bhāg.* 11.5.41):

*devarṣi-bhūtāpta-nṛnām pitṛṇām  
na kiṅkaro nāyamṛṇī ca rājan  
sarvātmanā yaḥ śaraṇam śaraṇyam  
gato mukundaṁ parihṛtya kartam*

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

#### TEXT 42

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।  
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४२ ॥

*doṣair etaiḥ kula-ghnānām  
varṇa-saṅkara-kārakaiḥ*

*utsādyante jāti-dharmāḥ  
kula-dharmāś ca śāśvatāḥ*

*Audio*

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

**By such faulty actions of the destroyers of family, who increase unwanted population, all the traditional divisions of community and family welfare activities are devastated.**

The communal divisions of the four orders of human society, combined with family welfare activities as they are set forth by the institution of *sanātana-dharma* or *varṇāśrama-dharma*, are designed to enable the human being to reach the great aim of ultimate salvation. Therefore, breaking the link with the tradition by irresponsible leaders of society or community brings about chaos in the human society, and people consequently forget the aim of life—Viṣṇu. Such leaders are called blind, and persons who are led by such leaders are sure to find themselves in chaotic condition of great magnitude.

### TEXT 43

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।  
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४३ ॥

*utsanna-kula-dharmāṇām  
manuṣyāṇām janārdana  
narake niyatam vāso  
bhavatīty anuśuśruma*

*Audio*

*utsanna*—spoiled; *kula-dharmāṇām*—of those who have destroyed 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.

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

Arjuna bases his argument not on his own experience and personal research, but on what he has heard from the authorities. That is the way of receiving real knowledge. One cannot reach the real point of factual knowledge without being helped by the right person who is already established in that knowledge. There is a system in the *varṇāśrama* institution by which one has to undergo the process of atonement before death for his sinful activities. One who is always engaged in continuous sinful activities must utilize such process of atonement called the *prāyaścitta*. Without doing so, one surely will be transferred to hellish planets to undergo different terms of miserable life as the result of his sinful activities.

#### TEXT 44

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।  
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४४ ॥

*aho bata mahat pāpam  
kartum vyavasitā vayam  
yad rājya-sukha-lobhena  
hantum sva-janam udyatāḥ*

*Audio*

*aho*—alas; *bata*—how wonderful it is; *mahat*—great; *pāpam*—sins; *kartum*—to perform; *vyavasitāḥ*—decided; *vayam*—we; *yat*—so that; *rājya*—kingdom; *sukha-lobhena*—driven by greed for royal happiness; *hantum*—to kill; *svajanam*—kinsmen; *udyatāḥ*—trying for.

**Alas, how astonishing it is that driven by the desire to enjoy royal happiness, we are preparing to commit greatly sinful acts such as killing our own kinsmen.**

Driven by selfish motives, one may be inclined to such sinful acts as the killing of one's own brother, father, or mother. There are many such instances in the history of the world. But Arjuna, being a saintly devotee of the Lord, is 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 raṇe hanyus  
tan me kṣemataram bhavet

Audio

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; raṇe—in the battlefield; hanyuḥ—may kill; tat—that; me—mine; kṣemataram—better; bhavet—become.

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

It is the custom—according to kṣatriya fighting principles—that an enemy without a suitable weapon or an enemy who is unwilling to fight should not be attacked. Arjuna however decided he would not fight even if his enemy attacked him in such awkward position. He did not consider how much the other party was bent upon fighting. All these symptoms are due to soft-heartedness resulting from his being a great devotee of the Lord.

TEXT 46

सञ्जय उवाच

एवमुक्त्वाऽर्जुनः संख्ये रथोपस्थ उपाविशत् ।  
विसृज्य सशरं चापं शोकसंविग्रमानसः ॥ ४६ ॥

sañjaya uvāca  
evam uktvārjunaḥ saṅkhye  
rathopastha upāviśat  
viṣṭjya sa-śaram cāpaṁ  
śoka-saṁvigna-mānasaḥ

Audio

sañjayaḥ—Sañjaya; uvāca—said; evam—thus; uktvā—saying; arjunaḥ—

Arjuna; *saṅkhye*—in the battlefield; *ratha*—chariot; *upasthaḥ*—situated on; *upāviśat*—sat down again; *visṛjya*—keeping aside; *sa-śaram*—along with arrows; *cāpam*—the bow; *śoka*—lamentation; *saṁvigna*—distressed by; *mānasaḥ*—within the mind.

**Sañjaya said: Arjuna, having thus spoken on the battlefield, set aside his bow and arrows and sat down again on the chariot, his mind overwhelmed with lamentation.**

While observing the situation of his enemy, Arjuna stood up on the chariot, but when he was too mentally afflicted with lamentation he sat down again, setting aside his bow and arrows. Such a kind and softhearted person, in the devotional service of the Lord, is fit to receive self-knowledge.

*Thus end the Bhaktivedanta Purports to the First Chapter of the Śrīmad-Bhagavad-gītā in the matter of Observing the Armies on the Battlefield of Kurukṣetra.*

## 2. Contents of the Gītā Summarized

### TEXT 1

सञ्जय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।  
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

*sañjaya uvāca*  
*taṁ tathā kṛpayāviṣṭam*  
*aśru-ṇākulekṣaṇam*  
*viśīdantam idaṁ vākyaṁ*  
*uvāca madhusūdanaḥ*

*Audio*

*sañjayaḥ uvāca*—Sañjaya said; *taṁ*—unto Arjuna; *tathā*—thus; *kṛpayā*—by

compassion; *āviṣṭam*—overwhelmed; *aśru-pūrṇa*—full of tears; *ākula*—depressed; *ikṣaṇam*—eyes; *viṣīdantam*—lamenting; *idam*—this; *vākyam*—words; *uvāca*—said; *madhusūdanaḥ*— Kṛṣṇa, the killer of Madhu.

**Sañjaya said: Seeing Arjuna full of compassion, aggrieved in mind and with eyes full of tears, Madhusūdana, Kṛṣṇa, spoke the following words.**

Material compassion, lamentation and tears in the eyes are all signs of ignorance of the real self. Compassion for the eternal soul is self-realization. The word "Madhusūdana" is significant in this connection. Lord Kṛṣṇa killed the demon Madhu, and now Arjuna wanted Kṛṣṇa to kill the demon of misunderstanding that had overtaken him in the discharge of his duty. No one knows where compassion should be applied. Compassion for the dress of a drowning man is false. We cannot save a man fallen in the ocean of nescience simply by taking out his coat and shirt, or in other words, by taking care of his gross and subtle body. One who does not know this and laments for the outward dress is called a *śūdra*, or one who laments unnecessarily. Arjuna was a *kṣatriya*, and this sort of lamentation was not expected from him. Lord Kṛṣṇa was entrusted by Arjuna to dissipate such lamentation of the ignorant man, and for this purpose the *Bhagavad-gītā* was sung by Him. This chapter is meant for self-realization by an analytical study of the material body and the spirit soul, as explained by the supreme authority, Lord Śrī Kṛṣṇa. This realization is made possible by one, who works without fruitive results while being situated in the fixed conception of the real self.

## TEXT 2

### श्रीभगवानुवाच

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।  
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

*śrī-bhagavān uvāca*  
*kutas tvā kaśmalam idaṁ*  
*viṣame samuṣasthitam*  
*anārya-juṣṭam asvargyam*  
*akīrti-karam arjuna*

Audio

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

**The Supreme Personality of Godhead said: My dear Arjuna, where 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.**

Kṛṣṇa and the Supreme Personality of Godhead are identical. Therefore Kṛṣṇa is directly referred to herein as Bhagavān, or the Supreme Personality of Godhead. Bhagavān is the ultimate description of the Absolute Truth. Absolute Truth is realized in three phases of understanding, namely Brahman, or the impersonal spirit whole; 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*(1.2.11) this conception of the Absolute Truth is explained thus:

*vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam  
brahmeti paramātmēti 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."

These three phases in understanding of the Absolute Truth by different persons can be explained by the example of the sun, which can be also analyzed in three different phases of understanding, namely as the sunshine, the sun disk and the sun planet. One who studies only the sunshine is the preliminary student. One who understands the sun disk 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 expansion and its glaring effulgence of impersonal nature —may be compared to persons who can realize only the Brahman feature of the Absolute Truth. The student who has advanced still further can know the sun disk and can be compared to persons who have realized the Paramātmā feature of the Absolute Truth. And the student who can enter into the heart of the sun planet is

compared to those who have realized the personal feature of the Supreme Absolute Truth. Therefore, the *bhaktas*, or the transcendentalists who have realized the Bhagavān feature of the Absolute Truth, are the topmost transcendentalists, although all students who are engaged in the study of the sun or the Absolute Truth are engaged in the same subject matter. The sunshine, the sun disk and the inner affairs of the sun planet cannot be separated from one another. Similarly, none of the three phases of understanding the Absolute Truth can be separated from one another. Yet, the students of the three different phases are not in the same category.

The word *Bhagavān* is explained by a great authority Parāśara Muni, the father of Vyāsadeva. The Supreme Personality who possesses all riches, all strength, all fame, all beauty, all knowledge and all renunciation is called Bhagavān. There are many persons who may be very rich, very powerful, very beautiful, very famous, very learned, and very much detached, but no one can claim that he possesses all riches, all strength, etc., entirely. Such claim is applicable to Kṛṣṇa only and as such He is the Supreme Personality of Godhead. No living entity, including Brahmā, Lord Śiva, or Nārāyaṇa, can possess opulences as fully as Kṛṣṇa and by analytical study of such opulences it is concluded in the *Brahma-saṁhitā* by Lord Brahmā himself that Lord Kṛṣṇa is the Supreme Personality of Godhead. No one is equal to or above Him. He is the primeval Lord, or Bhagavān, known as Govinda, and He is the supreme cause of all causes.

*īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ  
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam*

"There are many personalities possessing the qualities of Bhagavān, but Kṛṣṇa is the supreme because none can excel Him. He is the Supreme Person, and His body is eternal, full of knowledge and bliss. He is the primeval Lord Govinda and the cause of all causes." (*Brahma-saṁhitā* 5.1)

In the *Bhāgavatam* also there is a list of many incarnations of the Supreme Personality of Godhead, but Kṛṣṇa is described as the original Personality of Godhead, from whom many, many incarnations and Personalities of Godhead expand:

*ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam  
indrāri-vyākulaṁ lokaṁ mṛdayanti yuge yuge*

"All the lists of the incarnations of Godhead submitted herewith are either plenary expansions or parts of the plenary expansions of the Supreme Personality Godhead, but Kṛṣṇa is the Supreme Personality of Godhead Himself." (Bhāg. 1.3.28)

Therefore, Kṛṣṇa is the original Supreme Personality of Godhead, the Absolute Truth, the source of both the Paramātmā and the impersonal Brahman.

In the presence of the Supreme Personality of Godhead, Arjuna's lamentation for his kinsmen is certainly considered to be an impurity, and therefore Kṛṣṇa expressed His surprise with the word *kutaḥ*, "wherefrom." Such impurities were never expected to be found in a person belonging to the civilized class of men known as Āryans. The word *Āryan* is applicable to persons who know the value of life and thus have a civilization based on spiritual realization. Persons who are led by the material conception of life do not know that the aim of life is realization of the Absolute Truth, Viṣṇu, or Bhagavān, they are captivated by the external features of the material world, and therefore they do not know what liberation is. Persons who have no knowledge of liberation from material bondage are called non-Āryans. Although Arjuna was a *kṣatriya*, he was trying to deviate from his prescribed duties by declining to fight. This act of cowardice is described herein as befitting the non-Āryans. Such deviation from duty does not help anyone in the progressive life, nor does it give one the opportunity to become famous in this world. Lord Kṛṣṇa did not approve of Arjuna's so-called compassion for his kinsmen.

### TEXT 3

चौ ब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।  
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३ ॥

*klaibyaṁ mā sma gamaḥ pārtha  
naitat tvayy upapadyate  
kṣudraṁ hṛdaya-daurbalyaṁ  
tyaktvottiṣṭha parantapa*

*Audio*

*klaibyam*—impotence; *mā*—do not; *sma*—take it; *gamaḥ*—go in; *pārtha*—the

son of Pṛthā; *na*—never; *etat*—like this; *tvayi*—unto you; *upapadyate*—is befitting; *kṣudram*—very little; *hṛdaya*—heart; *daurbalyam*—weakness; *tyaktvā*—giving up; *uttiṣṭha*—get up; *paran-tapa*—O chastiser of the enemies.

**O son of Pṛthā, do not indulge in this degrading impotence. It does not befit you. Give up such petty weakness of heart and arise, O chastiser of the enemy.**

Arjuna was addressed as the son of Pṛthā, who happened to be the sister of Kṛṣṇa's father Vasudeva. Therefore Arjuna had a blood relationship with Kṛṣṇa. If the son of a *ksatriya* declines to fight, he is called a relative of a *kṣatriya*, or a son of a *ksatriya*. Such relatives of *kṣatriyas* and *brāhmaṇas* are unworthy sons of their fathers; therefore, Kṛṣṇa did not want that Arjuna would be called by such name. Arjuna was the most intimate friend of Kṛṣṇa, and Kṛṣṇa was directly guiding him on the chariot; and in spite of all these credits, if Arjuna abandoned the battle, he would be committing, along with Kṛṣṇa, the most infamous act; therefore Kṛṣṇa said that such an attitude in Arjuna did not fit his personality. Arjuna might argue that he would give up the battle on the grounds of his magnanimous attitude for the most respectable Bhīṣma and his relatives, but Kṛṣṇa considered that sort of magnanimity to be a weakness of his heart only. It was false and not approved by any authority. Therefore, such magnanimity or so-called nonviolence should be given up by persons like Arjuna under the direct guidance of Kṛṣṇa.

#### TEXT 4

अर्जुन उवाच

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।  
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

*arjuna uvāca*

*katham bhīṣmam aham saṅkhye  
droṇam ca madhusūdana  
iṣubhiḥ pratiyotsyāmi  
pūjārḥāv ari-sūdana*

*Audio*

*arjunaḥ uvāca*—Arjuna said; *katham*—how; *bhīṣmam*—unto Bhīṣma; *aham*—I; *saṅkhye*—in the fight; *droṇam*—unto Droṇa; *ca*—also, *madhu-sūdana*—O

killer of Madhu; *iṣubhiḥ*—with arrows; *pratiyotsyāmi*—shall counterattack; *pūjā-arhau*—those who are worshipable; *ari-sūdana*—O killer of the enemies.

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

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

### TEXT 5

गुरुनहत्वा हि महानुभावान्  
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।  
हत्वार्थकामास्तु गुरुनिहैव  
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

*gurūn ahatvā hi mahānubhāvān  
śreya bhoktum bhaikṣyam apīha loke  
hatvārtha-kāmāms tu gurūn ihaiva  
bhuñjīya bhogān rudhira-pradigdhān*

Audio

*gurūn*—the superiors; *ahatvā*—by killing; *hi*—certainly; *mahā-anubhāvān*—great souls; *śreyaḥ*—it is better; *bhoktum*—to enjoy life; *bhaikṣyam*—begging; *apī*—even; *iha*—in this life; *loke*—in this world; *hatvā*—killing; *artha*—gain; *kāmān*—so desiring; *tu*—but; *gurūn*—superiors; *iha*—in this world; *eva*—certainly; *bhuñjīya*—has to enjoy; *bhogān*—enjoyable things; *rudhira*—blood; *pradigdhān*—tainted with.

**It is better to live by begging than to live at the cost of the lives of great souls who are our superiors. Even if they desire some gain, they are our superiors nonetheless and if they are killed, our spoils will be tainted with blood.**

According to scriptural codes, a teacher who engages in some abominable

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

### TEXT 6

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

*na caitad vidmaḥ kataran no garīyo  
yad vā jayema yadi vā no jayeyuḥ  
yān eva hatvā na jijīviṣāmas  
te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ*

*Audio*

*na*—nor; *ca*—also; *etat*—this; *vidmaḥ*—do know; *katarat*—which; *naḥ*—us; *garīyaḥ*—better; *yat*—what; *vā*—either; *jayema*—may conquer; *yadi*—if; *vā*—either; *naḥ*—us; *jayeyuḥ*—conquer us; *yān*—those; *eva*—certainly; *hatvā*—by killing; *na*—never; *jijīviṣāmaḥ*—like to live; *te*—all of them; *avasthitāḥ*—are situated; *pramukhe*—in the front; *dhārtarāṣṭrāḥ*—the sons of Dhṛtarāṣṭra.

**Nor do we know which is better—conquering them or being conquered by them. The sons of Dhṛtarāṣṭra, whom if we killed we should not care to live, are now standing before us on this battlefield.**

Arjuna became perplexed whether he should fight and risk unnecessary violence, although fighting is the duty of the *kṣatriyas*, or whether he should refrain and live by begging. If he did not conquer the enemy, begging would be his only means of subsistence. Nor was there certainty of victory, because either side might emerge victorious. Even if victory awaited them (and their cause was justified), still, if the sons of Dhṛtarāṣṭra died in battle, it would be very difficult to live in their absence. Under the circumstances, that would be

another kind of defeat for them. All these considerations by Arjuna definitely prove that he was not only a great devotee of the Lord but that he was also highly enlightened and had complete control over his mind and senses. His desire to live by begging, although he was born in the royal household, is another sign of detachment. He was fully endowed with the quality of forbearance, and all these qualities, combined with his faith in the words of instruction of Śrī Kṛṣṇa, his would-be spiritual master, indicate that Arjuna was quite fit for liberation. Unless the senses are controlled, there is no chance of being elevated to the platform of knowledge, and without knowledge and devotion there is no chance of liberation. Arjuna was competent in all these attributes, over and above his enormous attributes in his material relationships.

### TEXT 7

कार्पण्यदोषोपहतस्वभावः  
 पृच्छामि त्वां धर्मसम्मूढचेताः ।  
 यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे  
 शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

*kārpaṇya-doṣopahata-svabhāvaḥ  
 pṛcchāmi tvām dharma-sammūḍha-cetāḥ  
 yat chreyaḥ syān niścitam brūhi tan me  
 śiṣyas te 'haṁ śādhi mām tvām praṇanam*

Audio

*kārpaṇya*—miserly; *doṣa*—weakness; *upahata*—being inflicted by; *svabhāvaḥ*—characteristics; *pṛcchāmi*—I am asking; *tvām*—unto You; *dharma*—religiosity; *sammūḍha*—bewildered; *cetāḥ*—in heart; *yat*—what; *śreyaḥ*—all-good; *syāt*—may be; *niścitam*—confidently; *brūhi*—tell; *tat*—that; *me*—unto me; *śiṣyaḥ*—disciple; *te*—Your; *aham*—I am; *śādhi*—just instruct; *mām*—me; *tvām*—unto You; *praṇanam*—surrendered.

**I am now confused about my duty and I have lost all composure because of my miserly weakness. In this condition I am asking You to kindly tell me definitely what is best for me. I am now Your disciple, and a soul surrendered unto You. Please instruct me.**

By nature's own way the complete system of material activities is a source of perplexity for everyone. In every step there is perplexity, and therefore it behooves one to approach a bona fide spiritual master who can give one proper guidance for executing the purpose of life. All Vedic literatures advise us to approach a bona fide spiritual master to get free from the perplexities of life, which happen without our desire. They appear like a forest fire that somehow blazes without being set by anyone. Similarly, the world situation is such that perplexities of life automatically appear, without our wanting such confusion. No one wants fire, and yet it takes place, and we become perplexed. The Vedic wisdom therefore advises that in order to solve the perplexities of life and to understand the science of the solution, one must approach a spiritual master who is in the disciplic succession with *samit* (ingredients for initiation). A person with a bona fide spiritual master is supposed to know everything. One should not, therefore, remain in miserly perplexities but must approach a spiritual master. This is the purport of this verse.

Who is the man in miserly perplexities? It is he who does not understand the problems of life. In the *Garga Upaniṣad* (3.8.10) the perplexed man is described as follows:

*yo vā etad akṣaram gārgy aviditvāsmāl lokāt praiti sa kṛpaṇaḥ*

"He is a miserly man who does not solve the problems of life in the human form and who thus quits this world like the cats and dogs, without understanding the science of self-realization." This human form of life is a most valuable asset for the living entity who can utilize it for solving the problems of life and one who does not utilize this opportunity properly is a miser. On the other hand, there is the *brāhmaṇa*, or he who is intelligent enough to utilize this body to solve all the problems of life.

*Ya etad akṣaram gārgi viditvāsmāl lokāt praiti sa brāhmaṇaḥ.*

The *kṛpaṇas*, or miserly persons, waste their time in being overly affectionate for family, society, country, etc., in the material conception of life. One is attached to family life, namely to wife, children and other members, on the basis of "skin disease." The *kṛpaṇas* think that they will be able to protect their family members from death; or the *kṛpaṇa* thinks that his family or society can save him from the verge of death. Such family attachment can be found even in the lower animals, who take care of children also. Arjuna could understand

that his overly affection for family members and his wish to protect them from death were the causes of his perplexities due to his weakness of becoming a miserly man. Although he could understand that his duty to fight was awaiting him, still, on account of miserly weakness, he could not discharge the duties. He is therefore asking Lord Kṛṣṇa, the supreme spiritual master, to make a definite solution. He offers himself to Kṛṣṇa as a disciple and he wants to stop friendly talks. Talks between the master and the disciple are serious, and now Arjuna wants to talk very seriously before the recognized spiritual master. Kṛṣṇa is therefore the original spiritual master of the science of *Bhagavad-gītā*, and Arjuna is the original disciple for understanding the *Bhagavad-gītā*. How Arjuna understands the *Bhagavad-gītā* is stated in the *Bhagavad-gītā* itself. And yet foolish mundane scholar explains that one does not have to submit to Kṛṣṇa as a person, but to "the unborn within Kṛṣṇa." There is no difference between Kṛṣṇa's within and without and one who has no sense of this understanding is the greatest fool in trying to understand *Bhagavad-gītā*. One who attempts to comment on the *Bhagavad-gītā* without knowing this science is the greatest pretender.

### TEXT 8

न हि प्रपश्यामि ममापनुद्या-  
 द्यच्छोकमुच्छोषणमिन्द्रियाणाम् ।  
 अवाप्य भूमावसपत्नमृद्धं  
 राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

*na hi prapaśyāmi mamāpanudyād  
 yac chokam ucchoṣaṇam indriyāṇām  
 avāpya bhūmāv asapatnam ṛddham  
 rājyaṁ surāṇām api cādhipatyam*

Audio

*na*—do not; *hi*—certainly; *prapaśyāmi*—I see; *mama*—my; *apanudyāt*—they can drive away; *yac*—that; *śokam*—lamentation; *ucchoṣaṇam*—drying up; *indriyāṇām*—of the senses; *avāpya*—achieving; *bhūmau*—on the earth; *asapatnam*—without rival; *ṛddham*—prosperous; *rājyam*—kingdom;

*surāṇām*—of the demigods; *api*—even; *ca*—also; *ādhipatyam*—supremacy.

**I can find no means to drive away this lamentation which is drying up my senses. I will not be able to destroy it even if I win an unrivalled kingdom on the earth with supremacy like that of the demigods in heaven.**

Although Arjuna was putting forward so many arguments based on his knowledge of the principles of religiosity, moral codes and of economic situation, it appears that he was unable to solve his real problem without the help of the spiritual master, Lord Śrī Kṛṣṇa. He could understand that his so-called knowledge was useless in driving away the causes of his lamentation, which was drying up his whole existence; and it was impossible for him to solve such perplexities without the help of a spiritual master like Lord Kṛṣṇa. Our academic knowledge, scholarship, high position, etc., are all useless in solving the problems of life without the help of a spiritual master like Kṛṣṇa.

Therefore, the conclusion is that the bona fide spiritual master is a spiritual master who is one hundred percent Kṛṣṇa conscious and can solve the problems of life. Lord Caitanya said that one who is master in the science of Kṛṣṇa consciousness, regardless of his social or spiritual order, is the real spiritual master.

*kibāvipra, kibā nyāsī, śūdra kene naya  
yei kṛṣṇa-tattva-vettā, sei 'guru' haya.  
(Caitanya-caritāmṛta, Madhya 8.128)*

"It does not matter whether a person is a *vipra* [learned scholar in Vedic wisdom] or is born in a lower family, or is in the renounced order of life—if he is master in the science of Kṛṣṇa, he is the perfect and bona fide spiritual master." So without becoming a master in the science of Kṛṣṇa consciousness, no one is a bona fide spiritual master. It is also said in Vedic literatures:

*ṣaṭ-karma-nipuṇo vipro  
mantra-tantra-viśāradaḥ  
avaiṣṇavo gurur na syād  
vaiṣṇavaḥ śva-ṇaco guruḥ*

"A scholarly *brāhmaṇa*, expert in all subjects of Vedic knowledge, is unfit to become a spiritual master without being a Vaiṣṇava, or expert in the science of Kṛṣṇa consciousness. But a person born in a family of a lower caste can become a spiritual master if he is a Vaiṣṇava, or Kṛṣṇa conscious." (*Padma Purāṇa*)

Lamentation pertaining to material existence cannot be counteracted by accumulation of wealth and economic development. In many parts of the world there are states which are replete with all facilities of life, which are full of wealth and economically developed, yet the lamentation of material existence is still present there. They are seeking peace in different ways and they can achieve real happiness if they choose to consult Kṛṣṇa, or the *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam*, the science of Kṛṣṇa from the bona fide representative of Kṛṣṇa, the man in Kṛṣṇa consciousness.

If economic development and material comforts could drive away one's lamentation for family, social, national or international inebrieties, then Arjuna would not have said that even an unrivaled kingdom on earth or supremacy like that of the demigods in the heavenly planets would not be able to drive it away. He sought, therefore, refuge in Kṛṣṇa consciousness, and that is the right path for peace and harmony. Economic development or supremacy over the world can be finished at any moment by the cataclysms of material nature. Even elevation and a place in a higher planetary situation, as men are now seeking on the moon planet, can also be finished at one stroke. The *Bhagavad-gītā* confirms this: *kṣīṇe puṇye martya-lokaṁ 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 and such falldowns 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

सञ्जय उवाच

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।  
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

*sañjaya uvāca*  
*evam uktvā hṛṣīkeśaṁ*  
*gudākeśaḥ parantapaḥ*  
*na yotsya iti govindam*  
*uktvā tūṣṇīm babhūva ha*

Audio

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

**Sañjaya said: Having spoken thus, Guḍākeśa [Arjuna], chastiser of enemies, said to Hṛṣīkeśa [Kṛṣṇa]: "O Govinda, You are the one who brings pleasure to the senses, I shall not fight," and fell silent.**

Dhṛtarāṣṭra must have been very glad to understand that Arjuna was not going to fight and was instead leaving the battlefield for the begging profession. But Sañjaya disappointed him again in relating that Arjuna was competent to kill his enemies (*parantapaḥ*) and therefore, although Arjuna was, for the time being, overwhelmed with false grief due to family affection, he surrendered unto Kṛṣṇa, the supreme spiritual master, as a disciple. This indicated that he would soon be free from such false lamentation resulting from family affection and would be enlightened with perfect knowledge of self-realization, or Kṛṣṇa consciousness, and would then surely fight. Thus Dhṛtarāṣṭra's joy would be frustrated, since Arjuna would be more enlightened by Kṛṣṇa and would fight to the end.

### TEXT 10

तमुवाच हृषीकेशः प्रहसन्निव भारत  
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

*tam uvāca hṛṣīkeśaḥ*  
*prahasann iva bhārata*  
*senayor ubhayor madhye*  
*viṣīdantam idam vacaḥ*

Audio

*tam*—unto him; *uvāca*—said; *hṛṣīkeśaḥ*—the master of the senses, Kṛṣṇa; *prahasann*—smiling; *iva*—like that; *bhārata*—O Dhṛtarāṣṭra, descendant of Bharata; *senayor*—of the armies; *ubhayor*—of both parties; *madhye*—between; *viṣīdantam*—unto the lamenting one; *idam*—the following; *vacaḥ*—

words.

**O Dhṛtarāṣṭra, descendant of Bharata, at that time Hṛṣīkeśa, smiling, in the midst of both the armies, spoke the following words to the grief-stricken Arjuna.**

The talk was going on between intimate friends, namely the Hṛṣīkeśa and the Guḍākeśa. As friends, both of them were on the same level, but one of them voluntarily became a student of the other. Kṛṣṇa smiled because a friend had accepted to become His disciple. As Lord of all, He is always in the superior position of being the master of everyone, and yet the Lord accepts to be a friend, a son, or a lover of a devotee, who wants Him in such a role. But when He was accepted as the master, He at once assumed the role and talked with the disciple like the master—with gravity, as it is required. It appears that the talk between the master and the disciple was openly exchanged in the presence of both armies so that all were benefitted. From this we can understand that the talks of *Bhagavad-gītā* are not for any particular person, society, or community, but they are for all, and friends or enemies are equally entitled to hear them.

### TEXT 11

#### श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।  
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

*śrī-bhagavān uvāca*  
*aśocyān anvaśocas tvam*  
*prajñā-vādāṃś ca bhāṣase*  
*gatāsūn agatāsūṃś ca*  
*nānuśocanti paṇḍitāḥ*

*Audio*

*śrī bhagavān uvāca*—the Supreme Personality of Godhead said; *aśocyān*—that which is not worthy of lamentation; *anvaśocaḥ*—you are lamenting; *tvam*—you; *prajñā-vādāḥ*—learned talks; *ca*—also; *bhāṣase*—speaking; *gata*—lost; *asūn*—life; *agata*—not past; *asūn*—life; *ca*—also; *na*—never; *anuśocanti*—lament; *paṇḍitāḥ*—the learned.

**The Supreme Personality of Godhead said: While speaking learned words, you are mourning for what is not worthy of grief. The wise do not lament for the body be it living or dead.**

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

#### TEXT 12

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

*na tv evāham jātu nāsam  
na tvam neme janādhīpāḥ  
na caiva na bhaviṣyāmaḥ  
sarve vayam ataḥ param*

*Audio*

*na*—never; *tu*—but; *eva*—certainly; *aham*—I; *jātu*—at any time; *na*—never; *āsam*—existed; *na*—it is not so; *tvam*—yourself; *na*—not; *ime*—all these; *jana-adhipāḥ*—kings; *na*—never; *ca*—also; *eva*—certainly; *na*—not like that; *bhaviṣyāmaḥ*—shall exist; *sarve*—all of us; *vayam*—we; *ataḥ param*—hereafter.

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

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

*nityo nityānām cetanaś cetanānām  
eko bahūnām yo vidadhāti kāmān  
tam ātma-stham ye 'nupaśyanti dhīrās  
teṣām śāntiḥ śāśvatī netareṣām*

(*Kaṭha Upaniṣad* 2.2.13)

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

The Māyāvādī theory that after liberation the individual soul, separated by the covering of māyā, or illusion, will merge into the impersonal Brahman and no longer maintain individual existence is not supported herein by Lord Kṛṣṇa, the supreme authority. The theory, which says that we think of individuality only in the conditioned state is not supported herein. Kṛṣṇa clearly says herein that in the future also the individuality of the Lord and others, as it is confirmed in the *Upaniṣads*, will continue eternally. This statement of Kṛṣṇa is authoritative because Kṛṣṇa cannot be subject to illusion. If individuality is not a fact, then Kṛṣṇa would not have stressed it so much—even for the

future. The Māyāvādī may argue that individuality spoken of by Kṛṣṇa is not spiritual, but material, but even accepting the argument that individuality is material, how can one distinguish Kṛṣṇa's individuality? Kṛṣṇa affirms His individuality in the past and confirms His individuality in the future also. He has confirmed His individuality in so many ways, and impersonal Brahman has been declared to be subordinate to Him. Kṛṣṇa has maintained spiritual individuality all along and if He is accepted as an ordinary conditioned soul in individual consciousness, His *Bhagavad-gītā* has no value. A common man with all the four defects of human frailty is unable to teach that which is worth hearing. *Bhagavad-gītā* is above such literature. No other book compares with the *Bhagavad-gītā*. But, when one accepts Kṛṣṇa as an ordinary man, the *Bhagavad-gītā* loses all importance. The Māyāvādī argues that the plurality mentioned in this verse is conventional and that it refers to the body. But previous to this verse such a bodily conception is already condemned. After condemning the bodily conception of the living entities, how was it possible for Kṛṣṇa to place a conventional proposition on the body again? Therefore, the plurality is being referred herein on spiritual grounds as confirmed by great *ācāryas* like Śrī Rāmānuja and others.

*Bhagavad-gītā* clearly mentions in several places, as apparent in later chapters, that its teaching is understood only by devotees of the Lord. Those who are envious of Kṛṣṇa as the Supreme Personality of Godhead have no bona fide access to the great literature. The nondevotee's approach to the teachings of the *Bhagavad-gītā* is something like that of a bee licking on a bottle of honey. One cannot have a taste of honey unless one opens the bottle. Similarly, the mysticism of the *Bhagavad-gītā* can be understood only by devotees, and no one else can taste it, as it is stated in the Fourth Chapter of the book. Nor can the *Bhagavad-gītā* be touched by persons who envy the very existence of the Lord. Therefore, the Māyāvādī explanation of the *Bhagavad-gītā* is a most misleading presentation of the whole truth. Lord Caitanya has forbidden us to read any kinds of commentations made by the Māyāvādīs and expresses that one who takes to such an understanding of the Māyāvādī philosophy loses all power to understand the real mystery of the *Bhagavad-gītā*. If individuality in any way refers to the empirical universe, then there is no need of teaching by the Lord. For this reason, the plurality of the individual soul and of the Lord must be an eternal fact, and this is confirmed by the *Vedas* as above mentioned.

### TEXT 13

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।  
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

*dehino 'smin yathā dehe  
kaumāraṁ yauvanam jarā  
tathā dehāntara-prāptir  
dhīras tatra na muhyati*

*Audio*

*dehinaḥ*—of the embodied; *asmin*—in this; *yathā*—as; *dehe*—in the body; *kaumāram*—boyhood; *yauvanam*—youthhood; *jarā*—old age; *tathā*—similarly; *deha-antara*—transference of the body; *prāptiḥ*—achievement; *dhīraḥ*—the sober; *tatra*—thereupon; *na*—never; *muhyati*—deluded.

**As the embodied soul continually passes from boyhood to youth to old age, so he passes into another body at death. The self-realized soul is not bewildered by such a change.**

Because every living entity is an individual soul, each is changing his body every moment, manifesting sometimes as a child, sometimes as a youth, and sometimes as an old man, although the same spirit soul is there without any change. This individual soul finally changes the body at death and transmigrates to another body; and since it is sure to have another body in the next birth—either material or spiritual—there was no cause for lamentation by Arjuna on account of death, neither for Bhīṣma nor for Droṇa, for whom he was so much concerned. Rather, he should rejoice for their changing bodies from old to new ones, thereby rejuvenating their energy. Such changes of body are meant for varieties of enjoyment or suffering for the living entity, according to one's work in this life. So Bhīṣma and Droṇa, being noble souls, were surely going to have spiritual bodies in the next life, or at least life in heavenly bodies for superior enjoyment of material existence. In either case, there was no cause of lamentation.

Any man who has perfect knowledge of the constitution of the individual soul, the Supersoul, and nature—both material and spiritual—is called a *dhīra*, or a most sober man. Such a man is never deluded by the living entities' change of bodies. The Māyāvādī theory of oneness of the spirit soul cannot be

entertained, on the ground that spirit soul cannot be cut into pieces as a fragmental portion. Such cutting into different individual souls would make the Supreme cleavable or changeable, against the principle of the Supreme Soul's being unchangeable. As confirmed in the *Bhagavad-gītā*, the fragmental portions of the Supreme exist eternally (*sanātana*) and are called *kṣara*; that is, they have a tendency to fall down into material nature. These fragmental portions are eternally so, and even after liberation they remain the same—fragmental. But once liberated, they live an eternal life in bliss and knowledge with the Personality of Godhead. The theory of reflection can be applied to the Supersoul who is present in each and every individual body and is known as the *Paramātmā*, who is different from the individual living entity. When the sky is reflected in water, the reflections represent both the sun or the moon and the stars also. The stars are compared to the living entities and the sun or the moon is compared to the Supreme Personality of Godhead. The individual fragmental spirit soul is represented by Arjuna, and the Supreme Soul is the Personality of Godhead Śrī Kṛṣṇa. They are not on the same level, as it will be apparent in the beginning of the Fourth Chapter. If Arjuna is on the same level with Kṛṣṇa, and Kṛṣṇa is as good as Arjuna, then their relationship of instructor and instructed becomes meaningless. If both of them are deluded by the illusory energy (*māyā*), then there is no need of one being the instructor and the other the instructed. Such instruction would be useless because, in the clutches of *māyā*, no one can be an instructor simply by pretension. Under the circumstances, it is admitted that Lord Kṛṣṇa is the Supreme Lord, superior in position to the living entity, Arjuna, who is apt to become a forgetful soul deluded by *māyā*.

#### TEXT 14

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

*mātrā-sparśās tu kaunteya*  
*śītoṣṇa-sukha-duḥkha-dāḥ*  
*āgamāpāyino 'nityās*  
*tāms titikṣasva bhārata*

Audio

*mātrā*—sensory; *sparśāḥ*—perception; *tu*—only; *kaunteya*—O son of Kuntī; *śīta*—winter; *uṣṇa*—summer; *sukha*—happiness; *duḥkha-daḥ*—giving pain; *āgama*—appearing; *apāyinaḥ*—disappearing; *anityāḥ*—nonpermanent; *tān*—all of them; *titikṣasva*—just try to tolerate; *bhārata*—O descendant of the Bhārata dynasty.

**O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.**

In the proper discharge of duty, one has to learn to tolerate nonpermanent appearances and disappearances of happiness and distress. According to Vedic injunction, one has to take his bath early in the morning during the month of Māgha (January-February). It is very cold at that time, but in spite of that a man who abides by the religious principles does not hesitate to take his bath. Similarly, a woman does not hesitate to cook in the kitchen in the months of May and June, the hottest part of the summer season. One has to execute his duty in spite of climatic inconveniences. Similarly, to fight is the religious principle of the *kṣatriyas*, and although one has to fight with some friend or relative, one should not deviate from his prescribed duty. One has to follow the prescribed rules and regulations of religious principles in order to rise up to the platform of knowledge, because by knowledge and devotion only can one liberate himself from the clutches of *māyā* (illusion).

The two different types of address given to Arjuna are also significant. To address him as Kaunteya signifies his great blood relations from his mother's side; and to address him as Bhārata signifies his greatness from his father's side. From both sides he is supposed to have a great heritage. A great heritage brings responsibility in the matter of proper discharge of duties; therefore, he cannot avoid fighting.

#### TEXT 15

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

*yaṁ hi na vyathayanty ete  
puruṣaṁ puruṣarṣabha  
sama-duḥkha-sukhaṁ dhīraṁ*

so 'mṛtatvāya kalpate

Audio

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

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

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 institution of *varṇāśrama*, the fourth stage of life, namely the renounced order of life (*sannyāsa*) is a very 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 do not exactly arise from his austere living conditions, but rather from having to sever family relationships, to give up the connection of wife and children. But if one is able to tolerate such difficulties, surely his path to spiritual realization is complete. Therefore, in Arjuna's discharge of duties as a *kṣatriya*, he is advised to tolerate, even if he finds fighting with his family members or similarly affectionate persons difficult. 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.

TEXT 16

नासतो विद्यते भावो नाभावो विद्यते सतः ।  
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

nāsato vidyate bhāvo  
nābhāvo vidyate sataḥ  
ubhayor api dṛṣṭo 'ntas  
tv anayos tattva-darśibhiḥ

Audio

*na*—never; *asataḥ*—of the non-existent; *vidyate*—there is; *bhāvaḥ*—endurance; *na*—never; *abhāvaḥ*—changing quality; *vidyate*—there is; *sataḥ*—of the eternal; *ubhayoḥ*—of the two; *api*—verily; *dr̥ṣṭaḥ*—observed; *antaḥ*—conclusion; *tu*—but; *anayoḥ*—of them; *tattva*—truth; *darśibhiḥ*—by the seers.

**Those who are seers of the truth have concluded that of the non-existent [the material body] there is no endurance, and of the existent [the eternal soul] there is no cessation. This they have concluded by studying the nature of both.**

There is no endurance of the changing body. That the body is changing every moment by the actions and reactions of the different corpuscles is admitted by modern medical science; and thus growth and old age are taking place in the body. But the spirit soul exists permanently, remaining the same despite the changes in circumstances, which concern the body and the mind. That is the difference between matter and spirit. By nature, the body is ever changing, and the soul is eternal. This conclusion is established by all classes of seers of the truth, both impersonalist and personalist. This truth has also been established in the *Viṣṇu Purāṇa* (2.12.38), where it is stated that Viṣṇu and His abodes all consist of self-illuminated spiritual existence (*jyotīṃṣi viṣṇur bhavanāni viṣṇuḥ*). The words *existent* and *nonexistent* always refer to spirit and matter only. That is the version of all seers of truth.

This is the beginning of the instruction by the Lord to the living entities who are bewildered by the influence of ignorance. Removal of ignorance means to reestablish the eternal relationship between the worshiper and the worshipable or to recognize 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 and the difference between oneself and the Supreme 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 are, therefore, in their relationship always subordinate to the Supreme Lord, as 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 instructs the *Bhagavad-gītā* for the enlightenment of all living entities for all time.

TEXT 17

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

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

Audio

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

**Know that which pervades the entire body is indestructible. As such, no one is able to destroy the imperishable soul.**

This verse more clearly explains the real nature of the soul, which is spread all over the body. Anyone can understand what is spread all over the body: it is consciousness. Everyone is conscious of the pains and pleasures of the body in part or as a whole. This spreading of consciousness is limited within one's own body. The pains and pleasures of one body are unknown to another. Therefore, each and every body is the embodiment of an individual soul, and the symptom of the soul's presence is perceived by individual consciousness. This soul is described as one ten-thousandth part of the upper portion of the hair point. The *Śvetāśvatara Upaniṣad*(5.9) confirms this:

*bālāgra-śata-bhāgasya  
śatadhā kalpitasya ca  
bhāgo jīvaḥ sa vijñeyaḥ  
sa cānantyāya kalpate*

"When the upper point of a hair is divided into one hundred parts and again each of such parts is further divided into one hundred parts, one such

part is the measurement of the dimension of the spirit soul." Similarly, in one of the commentaries on the *Bhāgavatam* the same version is stated as follows:

*keśāgra-śata-bhāgasya  
śatāmśaḥ sādṛśātmakaḥ  
jīvaḥ sūkṣma-svarūpo 'yaṁ  
saṅkhyātīto hi cit-kaṇaḥ*

"There are innumerable particles of spiritual atoms, which are measured as one ten-thousandth part of the upper portion of the hair."

Therefore, the individual particle of spirit soul is a spiritual atom smaller than the material atoms, and such atoms are counted as innumerable. This small or very small spiritual spark is the basic principle of the material body, and the influence of such a spiritual spark is spread all over the body as the influence of the active principle of some medicine spreads throughout the body. This current of the spirit soul is felt all over the body as consciousness, and that is the proof of the presence of the soul. Any layman can understand that the material body minus consciousness is a dead body, and this consciousness cannot be revived by any means of material administration. Therefore, consciousness is not due to any amount of material combination, but to the spirit soul. In the *Muṇḍaka Upaniṣad* (3.1.9) the measurement of the atomic spirit soul is further explained:

*eṣo 'ṅurātmā cetasā veditavyo  
yasmin prāṇaḥ pañcadhā samviveśa  
prāṇaiś cittaṁ sarvam otam prajānām  
yasmin viśuddhe vibhavaty eṣa ātmā.*

"The soul is atomic in size and this one can perceive by perfect intelligence. This atomic soul is floating in the five kinds of air (*prāṇa*, *apāna*, *vyāna*, *samāna* and *udāna*), is placed 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, the spiritual influence of the soul is exhibited."

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 by 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 very 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 derive their energy from the soul and when the soul passes away from this position, the 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. So neither from the point of Vedic knowledge, nor of modern science can one deny the existence of the spirit soul in the body, and the science of such spiritual existence is directly 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 śarīriṇaḥ  
anāśīno 'prameyasya  
tasmād yudhyasva bhārata*

Audio

*anta-vantaḥ*—perishable; *ime*—all these; *dehāḥ*—material bodies; *nityasya*—eternal in existence; *uktāḥ*—it is so said; *sarīriṇaḥ*—the embodied souls; *anāśinaḥ*—never to be destroyed; *aprameyasya*—immeasurable; *tasmāt*—therefore; *yudhyasva*—fight; *bhārata*—O descendant of Bharata.

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

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 living entity 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 neither the living entity as he is can be killed, nor can the material body be saved for any length of time or be permanently protected. The small minute particle of the whole spirit acquires this material body according to his work, and thus it is only the observance of religious principles that can 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 maintains the entire universe, so the light of the soul maintains this material body. As soon as the spirit soul is out of this material body, the body begins to decompose; and thus it is the spirit soul which maintains this body. The body is therefore unimportant. Arjuna was thus advised to fight and not to consider the material body more important than the cause of religiosity.

TEXT 19

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।  
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

*ya enam veti hantāram*  
*yaś cainam manyate hatam*  
*ubhau tau na vijānīto*  
*nāyam hanti na hanyate*

Audio

*yaḥ*—anyone; *enam*—this; *vetti*—knows; *hantāram*—the killer; *yaḥ*—anyone;

ca—also; enam—this; manyate—thinks; hatam—killed; ubhau—both of them; tau—they; na—never; vijānītaḥ—in knowledge; na—never; ayam—this; hanti—kills; na—nor; hanyate—be killed.

**He who thinks that the living entity is the slayer, or that he is slain, does not understand. One who is in knowledge knows that the self slays not nor is slain.**

When an embodied living entity is hurt by fatal weapons, it is to be known that the living entity within the body is not killed. This is because the spirit soul is so small that it is impossible to kill him by any material weapon, as it will be evident from the subsequent verses. The living entity also cannot be killed on account of his spiritual constitution. What is killed, or is supposed to be killed, is the body only. This, however, does not at all encourage killing of the body. The Vedic injunction is *mā himsyāt sarva-bhūtāni* never commit violence to anyone. To understand that the living entity is not killed does not mean that we should encourage animal slaughter. Killing the body of anyone without authority is abominable and punishable by the law of the state as well as by the law of the Lord. Arjuna, however, is being engaged in killing on principle of religiosity, and not whimsically.

#### TEXT 20

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

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

Audio

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

by the body.

**For the soul there is never birth nor death. Neither does he come into being at any point in the past, present, or future. He is unborn, eternal, ever-existing, primeval, and he is not slain when the body is slain.**

Qualitatively, the small atomic fragmental part of the Supreme Spirit is one with the Supreme. He undergoes no changes like the body. Sometimes the soul is called the steady, or *kūṭa-stha*. The body is subject to six kinds of transformations. It takes its birth from the womb of the mother's body, remains for some time, grows, produces some effects, gradually dwindles, and at last vanishes into oblivion. The soul, however, does not go through such changes of the body. The soul is not born, but, because he takes shelter of a material body, the body takes its birth on account of the soul. The soul does not take birth there, and the soul does not die. Anything which has birth also has death. And because the soul has no birth, he therefore has no past, present or future. He is eternal, ever-existing, and although he is the oldest, there is no trace in history of his coming into being. Under the impression of the body, we seek the history of birth, etc., of the soul. Having no future means that the soul will not at any time become old as the body. The so-called old man, therefore, feels himself to be in the same spirit as he felt in his childhood or youth. The changes of the body do not affect the soul. Neither the soul deteriorates like a tree, or anything material. The soul has no by-product either. The by-products of the body, namely children, are also different individual souls. They appear as children of a particular man because of the body. The body develops on account of the soul's presence, but the soul has neither offshoots nor change. Therefore, the soul is free from the six changes of the body.

In the *Kaṭha Upaniṣad* also we find a similar passage, which reads as follows:

*na jāyate mriyate vā vipāścīn  
nāyaṁ kutaścīn na babhūva kaścīn  
ajo nityaḥ śāśvato 'yaṁ purāṇo  
na hanyate hanyamāne śarīre.  
(Kaṭha Upaniṣad 1.2.18)*

The meaning and purport of this verse is the same as in the *Bhagavad-gītā*, but here in this verse there is one special word, *vipāścīn*, which means learned or one with knowledge.

The soul is full of knowledge, or full always with consciousness. Therefore, consciousness is the symptom of the soul. Even if one does not find the soul within the heart, where he is situated, one can still understand the presence of the soul simply by the presence of consciousness. Sometimes we do not find the sun in the sky owing to clouds, or for some other reason, but the light of the sun is always there, and we are convinced that it is therefore daytime. As soon as there is a little light in the sky early in the morning, we can understand that there is sun in the sky. Similarly, as soon as there is some little consciousness in a body-whether man or animal-we can understand the presence of the soul. This consciousness of the soul is, however, different from the consciousness of the Supreme because the supreme consciousness is all-knowledge-past, present and future, whereas the consciousness of the individual soul is prone to be forgetful. When he is forgetful of his real nature, he obtains education and enlightenment from the superior lessons of Kṛṣṇa. But Kṛṣṇa is not like the forgetful soul. If so, Kṛṣṇa's teachings of *Bhagavad-gītā* would be useless.

So, there are two kinds of souls-namely the minute particle soul (*aṅu-ātmā*) and the Supersoul (the *vibhu-ātmā*). This is also confirmed in the *Kaṭha Upaniṣad* (1.2.20) in this way:

*aṅor aṅīyān mahato mahīyān  
ātmāsya jantor nihito guhāyām  
tam akra tuḥ paśyati vīta-śoko  
dhātuḥ prasādān mahimānam ātmanaḥ*

"Both the Supersoul [*Paramātmā*] and the atomic soul [*jīvātmā*] are situated on the same tree of the body within the same heart of the living being, and only one who has become free from all material desires as well as lamentations can, by the grace of the Supreme, understand the glories of the soul." Therefore, Kṛṣṇa is the fountainhead of the Supersoul also, as it will be disclosed in the following chapters, and Arjuna is the atomic soul, forgetful of his real nature, who thus requires to be enlightened by Kṛṣṇa, or by His bona fide representative (the spiritual master).

### TEXT 21

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

*vedāvināśinam nityam  
ya enam ajam avyayam  
katham sa puruṣaḥ pārtha  
kam ghātayati hanti kam*

*Audio*

*veda*—in knowledge; *avināśinam*—indestructible; *nityam*—always; *yaḥ*—one who; *enam*—this (soul); *ajam*—unborn; *avyayam*—immutable; *katham*—how; *saḥ*—he; *puruṣaḥ*—person; *pārtha*—O Pārtha (Arjuna); *kam*—whom; *ghātayati*—hurts; *hanti*—kills; *kam*—whom.

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

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 not actually violence; rather it is beneficial for the criminal. Similarly, when Kṛṣṇa orders fighting, it must be concluded that such violence is for supreme justice, and, as such, Arjuna should follow the instruction, knowing well that violence committed in the act of fighting for justice, is not violence at all because, at any rate, the man, or the soul, is not going to 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 instigation of Arjuna for fighting at the instruction of Kṛṣṇa is done with full knowledge, so there is no possibility of sinful reaction neither for Kṛṣṇa nor for Arjuna.

**TEXT 22**

**वासांसि जीर्णानि यथा विहाय**

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

*vāsāmsi jīrṇāni yathā vihāya  
navāni gr̥hṇāti naro 'parāṇi  
tathā śarīrāṇi vihāya jīrṇāny  
anyāni saṁyāti navāni dehī*

*Audio*

*vāsāmsi*—garments; *jīrṇāni*—old and worn out; *yathā*—as it is; *vihāya*—giving up; *navāni*—new garments; *gr̥hṇāti*—does accept; *naraḥ*—a man; *aparāṇi*—other; *tathā*—in the same way; *śarīrāṇi*—bodies; *vihāya*—giving up; *jīrṇāni*—old and useless; *anyāni*—different; *saṁyāti*—verily accepts; *navāni*—new sets; *dehī*—the embodied.

**As a person puts on new garments, giving up old ones, similarly, the soul accepts new material bodies and gives up the old and useless ones.**

Change of body by the atomic individual soul is an accepted fact. Even some of the modern scientists who do not believe in the existence of the soul, but at the same time cannot explain the source of energy coming from the heart, have to accept continuous changes of body which appear from childhood to boyhood and from boyhood to youth and again from youth to old age. From old age, the change is transferred to another body. This has already been explained in one of the previous verses.

Transference of the atomic individual soul to another body is also made possible by the grace of the Supersoul. The Supersoul fulfills the desire of the atomic soul as one friend fulfills the desire of another. The *Vedas*, like the *Muṇḍaka Upaniṣad*, as well as the *Śvetāśvatara Upaniṣad* confirm this relationship of the two kinds of souls by comparing them to two friendly birds sitting on the same tree. One of the birds (the individual atomic soul) is eating the fruits of the tree, and the other bird (*Paramātmā*) is simply watching His friend. Although as birds they are the same in quality, one of these two is captivated by the fruits of the material tree, while the other is simply witnessing the activities of His friend. Kṛṣṇa is the witnessing bird, and

Arjuna is the eating bird. Although they are friends, one is still the master and the other is the servant. Forgetfulness of this relationship of the atomic soul is the cause of his changing a position from one tree to another or from one body to another. The *jīva* soul is struggling very hard on the tree of the material body, but as soon as he agrees to accept the other bird as the supreme spiritual master—as Arjuna agreed to do by voluntary surrender unto Kṛṣṇa for instruction—the subordinate bird immediately becomes free from all lamentations. Both the *Muṇḍaka Upaniṣad* (3.1.2) and *Śvetāśvatara Upaniṣad* (4.7) confirm this statement as follows:

*samāne vṛkṣe puruṣo nimagno  
'nīśayā śocati muhyamānaḥ  
juṣṭam yadā paśyaty anyam īsam  
asya mahimānam iti vīta-śokaḥ*

"Although the two birds are on the same tree, the eating bird is fully engrossed with anxiety and moroseness as the enjoyer of the fruits of the tree. But if in some way or other he turns his face to his friend who is the Lord and knows His glories—at once the suffering bird becomes free from all anxieties." Arjuna has now turned his face towards his eternal friend, Kṛṣṇa, and is understanding the *Bhagavad-gītā* from Him. And thus, hearing from Kṛṣṇa, he can understand the supreme glories of the Lord and be free from the lamentation.

Arjuna is advised herewith by the Lord not to lament for the bodily change of his old grandfather and his teacher. He should rather be happy to kill them in the righteous fight so that they may be cleansed at once of all reactions from various bodily activities. A living entity, who lays down his life on the sacrificial altar, or in the proper battlefield, is at once cleansed of bodily reactions and promoted to a higher status of life. So there was no cause for Arjuna's lamentation.

### TEXT 23

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।  
न चैनं चो दयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

*nainam chindanti śastrāṇi  
nainam dahati pāvakaḥ*

*na cainam kledayanty āpo  
na śoṣayati mārutaḥ*

*Audio*

*na*—never; *enam*—unto this soul; *chindanti*—can cut into pieces; *śastrāṇi*—all weapons; *na*—never; *enam*—unto this soul; *dahati*—burns; *pāvakaḥ*—fire; *na*—never; *ca*—also; *enam*—unto this soul; *kledayanti*—moistens; *āpaḥ*—water; *na*—never; *śoṣayati*—dries; *mārutaḥ*—wind.

**The soul can never be cut into pieces by any weapon, nor can he be burned by fire, nor moistened by water, nor dried by the wind.**

All kinds of weapons—namely swords, flames of fire, rains, tornadoes, etc., are unable to kill the spirit soul. It appears that there were many kinds of weapons made of earth, water, air, ether, etc., in addition to the modern weapons of fire. Even the nuclear weapons of the modern age are classified as fire weapons, but formerly there were other weapons made of all different types of material elements. Firearms were counteracted by water weapons, which are unknown to modern science. Nor do modern scientists have any knowledge of tornado weapons. Nonetheless, the soul can never be cut into pieces, nor annihilated by any number and any type of weapons.

Although the Māyāvādī also accepts this, he cannot explain how the individual soul came into existence simply from ignorance and thus became covered by the illusory energy. Actually, there was never a time when the individual souls would be cut out from the original Supreme Soul. They are His eternally separated parts and parcels and because they are atomic individual souls always (*sanātana*) and eternally, they are prone to be covered by the illusory energy, and thus be separated from the association of the Supreme Lord, just as the sparks of a fire, although one in quality with the fire, are prone to be extinguished when out of the fire. In the *Varāha Purāṇa*, the living entities are described as separated parts and parcels of the Supreme. They are eternally so, according to the *Bhagavad-gītā* also. So, even after being liberated from illusion, the living entity remains a separate identity, as is evident from the teachings of the Lord to Arjuna. Arjuna became liberated by the knowledge received from Kṛṣṇa, but he never became one with Kṛṣṇa as persons with a poor fund of knowledge tend to contemplate.

**TEXT 24**

अच्छेद्योऽयमदाह्योऽयमचो द्योऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

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

*Audio*

*acchedyaḥ*—unbreakable; *ayam*—this soul; *adāhyaḥ*—cannot be burned; *ayam*—this soul; *akledyaḥ*—insoluble; *aśoṣyaḥ*—cannot be dried; *eva*—certainly; *ca*—and; *nityaḥ*—everlasting; *sarva-gataḥ*—living everywhere; *sthāṇuḥ*—unchangeable; *acalaḥ*—immovable; *ayam*—this soul; *sanātanaḥ*—eternally the same.

**This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting and he lives everywhere. Unchangeable and immovable, he is eternally the same.**

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 atomic 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* (present everywhere) is significant because there is no doubt that living entities are all over God's creation. There are living entities 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 statement *sarva-gataḥ*—living everywhere—becomes false.

**TEXT 25**

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।  
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

*avyakto 'yam acintyo 'yam  
avikāryo 'yam ucyate  
tasmād evam viditvainam  
nānuśocitum arhasi*

*Audio*

*avyaktaḥ*—invisible; *ayam*—this soul; *acintyaḥ*—inconceivable; *ayam*—this soul; *avikāryaḥ*—unchangeable; *ayam*—this soul; *ucyate*—is said; *tasmāt*—therefore; *evam*—like this; *viditvā*—knowing it well; *enam*—this soul; *na*—do not; *anuśocitum*—may lament over; *arhasi*—you deserve.

**It is said that the soul is invisible, inconceivable, immutable and unchangeable. Knowing this, you should not lament for the body.**

As described previously, the magnitude of the soul is so small for our material calculation that he cannot be seen even by the most powerful microscope; therefore, he is invisible. As far as the soul's existence is concerned, no one can firmly establish his existence experimentally beyond the proof of *śruti* or Vedic wisdom. We have to accept this truth, because there is no other source of understanding the existence of the soul, although it is a fact by perception. There are so many things we have to accept solely on grounds of superior authority. No one can deny the existence of his father, based upon the authority of his mother. There is no other source for understanding the existence of the father other than the authority of the mother. Similarly, there is no source for understanding the soul other than the *Vedas*. In other words, the soul is inconceivable by human experimental knowledge. The soul is consciousness and also conscious—that is the statement of the *Vedas*, and we have to accept that. Unlike the bodily changes, there is no change of the soul. As eternally unchangeable, the soul remains always atomic in comparison to the infinite Supreme Soul. The Supreme Soul is infinite, and the atomic soul is infinitesimal. Therefore, the infinitesimal soul, being unchangeable, can never become equal to the infinite soul, or the Supreme Personality of Godhead. Such statements are repeated in the *Vedas* in different ways just to confirm the stability of the conception of the soul. Repetition of something is

necessary in order that we understand the matter properly without error.

TEXT 26

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

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

*Audio*

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

**But even if you think that the soul is being perpetually created and perpetually destroyed, you still have no reason to lament, O mighty-armed.**

There is always a class of philosophers, almost akin to the Buddhists, who do not believe in the separate existence of the soul beyond the body. When Lord Kṛṣṇa spoke the *Bhagavad-gītā*, it appears that such philosophers existed, and they were known as the *Lokāyatikas* and *Vaibhāṣikas*. Such philosophers say that life symptoms take place at a certain mature condition of material combination and the modern material scientists think similarly. According to them, the body is a combination of physical elements, and at a certain stage the life symptoms develop by interaction of the physical and chemical elements. The science of anthropology is based on this philosophy.

But 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 duties. 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 incidences. Furthermore, if there was no rebirth of the soul, Arjuna had no reason to fear the effect of sinful reactions for 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 शोचितुमर्हसि ॥ २७ ॥

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

*Audio*

*jātasya*—one who has taken his birth; *hi*—certainly; *dhruvaḥ*—a fact; *mṛtyuḥ*—death; *dhruvam*—it is also a fact; *janma*—birth; *mṛtasya*—of the dead; *ca*—also; *tasmāt*—therefore; *aparihārye*—for that which is unavoidable; *arthe*—in the matter of; *na*—do not; *tvam*—you; *śocitum*—to lament; *arhasi*—deserve.

**One who has taken his birth is sure to die; and one who dies will certainly takes his birth again. Therefore, in the unavoidable discharge of your duty, there is no need to lament.**

According to logicians, one has to take birth according to one's activities of life. And after finishing one term of activities, one has to die to take birth for the next. In this way the cycle of birth and death is revolving, one after the other without liberation. This cycle of birth and death does not, however, support unnecessary murder, slaughter and war. But at the same time, violence and war are inevitable factors in human society for keeping law and order.

The Battle of Kurukṣetra was an inevitable event, and to fight for the right cause is the duty of a *kṣatriya*. Why should Arjuna be afraid of or aggrieved at the death of his relatives since he was discharging his proper duty? He did not deserve to break the law and thus become subjected to the reactions of sinful acts, of which he was so much afraid. By ceasing from the discharge of his proper duty, he would not be able to stop the death of his relatives, and he would be degraded due to his selection of the wrong path of action.

TEXT 28

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।  
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

*avyaktādīni bhūtāni  
vyakta-madhyāni bhārata  
avyakta-nidhanāny eva  
tatra kā paridevanā*

*Audio*

*avyakta-ādīni*—in the beginning unmanifested; *bhūtāni*—all that are created; *vyakta*—manifested; *madhyāni*—in the middle; *bhārata*—O descendant of Bharata; *avyakta*—nonmanifested; *nidhanāni*—all that are vanquished; *eva*—it is all like that; *tatra*—therefore; *kā*—what; *paridevanā*—lamentation.

**All created entities are unmanifest in their beginning, manifest in their interim state, and again unmanifest when they are annihilated. So what is there to lament for?**

Accepting that there are two classes of philosophers, one believing in the existence of soul and the other not believing in the existence of the soul, there is no cause for lamentation in either case. Although the nonbelievers in the existence of the soul are called atheists by the followers of Vedic wisdom, even if we, for argument's sake, accepted their atheistic theory, there would still be no cause for lamentation. Apart from the separate existence of the soul, the material elements remain unmanifested before creation. From this subtle state of unmanifestation comes manifestation, just as from ether, air is generated; from air, fire is generated; from fire, water is generated; from water, earth becomes manifested and from the earth many varieties of manifestations take place. Take, for example, a big skyscraper manifested from the earth. When it

is dismantled, the earthly manifestation becomes again unmanifested and remains as atoms in the ultimate stage. The law of conservation of energy remains, but in course of time things are manifested and unmanifested—that is the difference. Then what cause is there for lamentation either in the stage of manifestation or of unmanifestation? Somehow or other, even in the unmanifested stage, things are not lost. Both at the beginning and at the end, all elements remain unmanifested, and only in the middle are they manifested, and this does not make any material difference.

And if we accept the Vedic conclusion as stated in the *Bhagavad-gītā* that these material bodies are perishable in due course of time (*antavanta ime dehāḥ*) but that soul is eternal (*nityasyoktāḥ śarīriṇaḥ*), then we must remember always that the body is like a dress; therefore why lament the changing of a dress? The material body has no factual existence in relation to the eternal soul. It is something like a dream in ignorance. In a dream we may think of flying in the sky, or sitting on a chariot as a king, but when we wake up we can see that we are neither in the sky nor seated on the chariot. The Vedic wisdom in that way encourages self-realization on the basis of the nonexistence of the material body. Therefore, in either case, whether one believes in the existence of the soul or one does not believe in the existence of the soul, there is no cause for lamentation for loss of the body.

### TEXT 29

आश्चर्यवत्पश्यति कश्चिदेन-  
माश्चर्यवद्ब्रुवति तथैव चान्यः ।  
आश्चर्यवच्चैनमन्यः शृणोति  
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

*āścarya-vat paśyati kaścīd enam*  
*āścarya-vad vadati tathaiiva cānyaḥ*  
*āścarya-vac cainam anyaḥ śṛṇoti*  
*śrutvāpy enam veda na caiva kaścit*

Audio

*āścaryavat*—amazing; *paśyati*—see; *kaścīd*—some; *enam*—this soul;  
*āścaryavat*—amazing; *vadati*—speak; *tathā*—there; *eva*—certainly; *ca*—also;

*anyaḥ*—others; *āścaryavat*—similarly amazing; *ca*—also; *enam*—this soul; *anyaḥ*—others; *śṛṇoti*—hear; *śrutvā*—having heard; *āpi*—even; *enam*—this soul; *veda*—do know; *na*—never; *ca*—also; *eva*—certainly; *kaścit*—anyone.

**Some see the soul as amazing, some describe him as amazing, some hear about him with amazement, while others, even after so much hearing about him, cannot understand him at all.**

Since *Gītōpaniṣad* is fully based on the principles of the *Upaniṣads*, it is not surprising to also find a parallel passage in the *Kaṭha Upaniṣad* (1.2.7):

*śravaṇāyāpi bahubhir yo na labhyaḥ*  
*śṛṇvanto 'pi bahavo yaḥ na vidyuḥ*  
*āścaryo vaktā kuśalo 'sya labdhā*  
*āścaryo jñātā kuśalānuśiṣṭaḥ*

This sense of realization that the atomic soul is within the body of a gigantic animal, in the body of a gigantic banyan tree, and also in the microbic germs, millions and billions of which occupy only an inch of space, is certainly very much amazing for the common man. Men with a poor fund of knowledge in the absence of sufficient penance and austerity cannot understand the amazing information about the individual atomic spark of spirit, even though it is explained by the greatest authority of knowledge, who imparted lessons even to Brahmā, the first living being in the universe. Owing to a gross material conception of things, one cannot imagine how such a small particle can become both so great and so small. So men look at the soul proper as wonderful either by constitution or by description. Illusioned by the material energy, people are so much engrossed in subject matters for sense gratification that they have very little time to understand the question of self-understanding, even though it is a fact that without this self-understanding all activities result in ultimate defeat in the struggle for existence. Perhaps one has no idea that one must think of the soul, and thus has to make a solution to all material miseries.

Some of these people are inclined to hear about the soul and may be attending lectures in some good association, but sometimes, due to poor fund of knowledge, they are misguided by acceptance of the Supersoul and the atomic soul as one without distinction of magnitude. Therefore, it is very difficult to find a man who perfectly understands the position of the soul, the Supersoul,

the atomic soul, their respective functions, relationships and all other major and minor details. And it is still more difficult to find a man who has actually derived full benefit from knowledge of the soul, and who is thus able to describe the position of the soul in different aspects. But if, somehow or other, one is able to understand the subject matter of the soul, then, everything in one's life is successful.

The easiest process for understanding the subject matter of self, however, is to accept the statements of the *Bhagavad-gītā* spoken by the greatest authority, Lord Kṛṣṇa, without being deviated by so many other theories in this respect. But that also requires a great deal of penance and sacrifice, either in this life or in the previous, before one is able to accept Kṛṣṇa as the Supreme Personality of Godhead. Kṛṣṇa can, however, be known as such by the causeless mercy of the pure devotee and by no other way.

### TEXT 30

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।  
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

*dehī nityam avadhyo 'yam*  
*dehe sarvasya bhārata*  
*tasmāt sarvāṇi bhūtāni*  
*na tvam śocitum arhasi*

*Audio*

*dehī*—the owner of the material body; *nityam*—eternal; *avadhyaḥ*—cannot be killed; *ayam*—this soul; *dehe*—in the body; *sarvasya*—of everyone; *bhārata*—O descendant of Bharata; *tasmāt*—therefore; *sarvāṇi*—all; *bhūtāni*—living entities (that are born); *na*—never; *tvam*—yourself; *śocitum*—to lament; *arhasi*—deserve.

**O descendant of Bharata, he who dwells in the body is eternal and can never be slain. Therefore you do not have to grieve for any creature.**

The Lord now concludes the chapter of instruction on the immutable spirit soul. Beginning from the 11<sup>th</sup> verse up to now, while describing the immortal soul in various ways, Lord Kṛṣṇa tried to establish that the soul is immortal and the body is temporary. Therefore Arjuna as a *kṣatriya* should not deviate from

his duty out of fear that his grandfather and teacher—Bhīṣma and Droṇa—would die in the battle. On the authority of Śrī Kṛṣṇa, one has to believe that there is a soul different from the material body, not that there is no such thing as soul and that living symptoms develop at a certain stage of material maturity resulting from the interaction of chemicals. Though the soul is immortal, violence is not encouraged here. At the same time, war is not discouraged when there is actual need for it. That need must be justified in terms of the sanction of the Lord, and not capriciously.

### TEXT 31

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।  
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

*sva-dharmam api cāvekṣya  
na vikampitum arhasi  
dharmyād dhi yuddhāc chreyo 'nyat  
kṣatriyasya na vidyate*

Audio

*svadharmam*—one's own religious principles; *api*—also; *ca*—indeed; *avekṣya*—considering; *na*—never; *vikampitum*—to hesitate; *arhasi*—deserve; *dharmyāt*—from religious principles; *hi*—indeed; *yuddhāt*—of fighting; *śreyaḥ*—better engagements; *anyat*—anything else; *kṣatriyasya*—of the *kṣatriya*; *na*—does not; *vidyate*—exist.

**Considering your specific duty as a kṣatriya, you should know that there is no better engagement for you than fighting on religious principles; and so there should be no cause to hesitate.**

Out of the four orders of social administration, the second order, for the matter of good administration, is called *kṣatriya*. *Kṣat* means hurt. One who gives protection from harm is called *kṣatriya* (*trayate*-to give protection). The *kṣatriyas* are trained for killing in the forest. A *kṣatriya* would go into the forest and challenge a tiger face to face and fight with the tiger with his sword. When the tiger was killed, it would be offered the royal order of cremation. This system was being followed even up to the present day by the *kṣatriya* kings of Jaipur state. The *kṣatriyas* are specially trained for such challenging and art of killing because religious violence is a necessary factor for the upkeep

of society. Therefore, *kṣatriyas* are never meant for accepting directly the order of *sannyāsa*, or renunciation. Nonviolence in politics may be a diplomacy, but it is never a factor or principle. In the religious law books it is stated:

*āhaveṣu mitho 'nyonyam  
jighāmsanto mahī-kṣitaḥ  
yuddhamānāḥ param śaktyā  
svargam yānty aparāṇ-mukhāḥ*

*yajñeṣu paśavo brahman  
hanyante satataṁ dvijaiḥ  
saṁskṛtāḥ kila mantraiś ca  
te 'pi svargam avāpnuvan*

"In the battlefield, a king or *kṣatriya*, while fighting another king envious of him, is eligible for achieving heavenly planets after death just like the *brāhmaṇas* who attain the heavenly planets by sacrificing animals in the sacrificial fire." Therefore, killing on the battlefield while following the religious principle, or killing animals in the sacrificial fire are not at all 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 *sva-dharmas*, specific duties. As long as one is not liberated, one has to perform the specific duty of his particular body in accordance with religious principles in order to achieve the status of liberation. When one is liberated, one's *svadharmā*—specific duty—is on the spiritual platform and does not fall under the material bodily conception. In the bodily conception of life there are specific duties for the *brāhmaṇas* and *kṣatriyas* respectively, and such duties are unavoidable. Such *sva-dharma* is ordained by the Lord, and this will be clarified in the Fourth Chapter. This *sva-dharma*, or religious principles on the bodily plane is called *varṇāśrama-dharma*, or man's steppingstone towards 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, while being ordered by higher authority, is the opportunity to be elevated to a higher status of life.

TEXT 32

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

*yadṛcchayā copapannam  
svarga-dvāram apāvṛtam  
sukhinaḥ kṣatriyāḥ pārtha  
labhante yuddham idṛśam*

Audio

*yadṛcchayā*—by its own accord; *ca*—also; *upapannam*—arrived at; *svarga*—heavenly planet; *dvāram*—door; *apāvṛtam*—wide open; *sukhinaḥ*—very happy; *kṣatriyāḥ*—the members of the royal order; *pārtha*—O son of Pṛthā; *labhante*—do achieve; *yuddham*—war; *idṛśam*—like this.

**O Pārtha, happy are the kṣatriyas to whom such fighting opportunities come unsought, opening for them the doors of the heavenly planets.**

As supreme teacher of the world, Lord Kṛṣṇa condemns the attitude of Arjuna, who said, "I do not find any good in this fighting. It will cause perpetual habitation in hell." Such statements by Arjuna were due to his ignorance only. He wanted to become nonviolent in the discharge of his specific duty. To be in the battlefield and to become nonviolent is the philosophy of fools. In the *Parāśara-smṛti*, or religious codes made by Parāśara, the great sage and father of Vyāsadeva, it is stated:

*kṣatriyo hi prajā rakṣan  
śastra-pāṇiḥ pradaṇḍayan  
nirjitya para-sainyādi  
kṣitim dharmeṇa pālayet*

"The *kṣatriya*'s duty is to protect the citizens from all kinds of difficulties, and for that reason he has to apply violence in suitable cases for law and order. Therefore he has to conquer the soldiers of inimical kings, and thus, with

religious principles, he should rule over the world."

Considering all aspects, Arjuna had no reason to refrain from fighting. If he should conquer his enemies, he would enjoy the kingdom; and if he should die in the battle, he would be elevated to the heavenly planets, whose doors were wide open to him. Fighting would be for his benefit in either case.

### TEXT 33

अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।  
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

*atha cet tvam imam dharmyam  
saṅgrāmaṁ na kariṣyasi  
tataḥ sva-dharmaṁ kīrtiṁ ca  
hitvā pāpam avāpsyasi*

*Audio*

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

**Therefore, if you do not engage in this religious fight, you will certainly incur sinful reaction for neglecting your duties and thus lose your reputation as a fighter.**

Arjuna was a famous fighter, and he received recognition for fighting with 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 Droṇācārya 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, not only would he 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

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।  
सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

*akīrtim cāpi bhūtāni  
kathayiṣyanti te 'vyayām  
sambhāvitasya cākīrtir  
maraṇād atiricyate*

*Audio*

*akīrtim*—bad name; *ca*—also; *api*—over and above; *bhūtāni*—all people; *kathayiṣyanti*—will speak; *te*—of you; *avyayām*—forever; *sambhāvitasya*—for a respectable man; *ca*—also; *akīrtiḥ*—ill fame; *maraṇāt*—than death; *atiricyate*—becomes more than.

**People in general will always speak of your ill fame, and for a respectable person like yourself, such infamy would be worse than death.**

Both as friend and philosopher to Arjuna, Lord Kṛṣṇa now gives His final judgment regarding Arjuna's refusal to fight. The Lord says, "Arjuna, if you leave the battlefield, everyone will call you a coward because you want to flee from the battle even before it starts. And if you think that people may call you bad names but that you will save your life by fleeing the battlefield, then My advice is that you'd do better to die in the battle, because for a respectable man like you, ill fame is worse than death. So, you should not flee for fear of your life; better to die in the battle and that will save you from the ill fame of misusing My friendship and from losing your prestige in society."

So, the final judgment of the Lord was for Arjuna to better die in the battle than go away.

**TEXT 35**

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।  
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

*bhayād raṇād uparataṁ  
maṁsyante tvāṁ mahā-rathāḥ  
yeṣāṁ ca tvāṁ bahu-mato  
bhūtvā yāsyasi lāghavam*

Audio

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

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

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

TEXT 36

**अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।  
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥**

*avācya-vādāṁś ca bahūn  
vadiṣyanti tavāhitāḥ  
nindantas tava sāmartyam  
tato duḥkhataram nu kim*

Audio

*avācya*—unkind; *vādān*—fabricated words; *ca*—also; *bahūn*—many; *vadiṣyanti*—will say; *tava*—your; *ahitāḥ*—enemies; *nindantaḥ*—while vilifying; *tava*—your; *sāmartyam*—ability; *tataḥ*—thereafter; *duḥkhataram*—more painful; *nu*—of course; *kim*—what is there.

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

Lord Kṛṣṇa was astonished in the beginning at Arjuna's uncalled-for compassion, and He described his compassion as befitting the non-Āryans. 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  
jivā vā bhokṣyase mahīm  
tasmād uttiṣṭha kaunteya  
yuddhāya kṛta-niścayaḥ*

*Audio*

*hataḥ*—being killed; *vā*—either; *prāpsyasi*—you gain; *svargam*—the heavenly kingdom; *jivā*—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; *niścayaḥ*—certainly.

**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 please get up and fight with determination.**

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.

**TEXT 38**

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।  
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

*sukha-duḥkhe same kṛtvā  
lābhālābhau jayājayau  
tato yuddhāya yujyasva  
naivam pāpam avāpsyasi*

*Audio*

*sukha*—happiness; *duḥkhe*—in distress; *same*—in equanimity; *kṛtvā*—doing so; *lābhālābhau*—both in loss and profit; *jayājayau*—both in defeat and victory; *tataḥ*—thereafter; *yuddhāya*—for the sake of fighting; *yujyasva*—do fight; *na*—never; *evam*—in this way; *pāpam*—sinful reaction; *avāpsyasi*—you will gain.

**Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat—and, by so doing, you shall never incur sinful reaction.**

Lord Kṛṣṇa now directly says that Arjuna should fight for the sake of fighting because He desires the battle. There is no consideration of happiness or distress, profit or gain, victory or defeat in the activities of Kṛṣṇa consciousness. That everything should be performed for the sake of Kṛṣṇa is transcendental consciousness and there is no reaction incurred as it in the case of material activities. Anyone who acts for one's own sense gratification, either in goodness or in passion, is subject to the reaction, good or bad. But he who has completely surrendered himself in the activities of Kṛṣṇa consciousness is no longer obliged to anyone, nor is he a debtor to anyone, as one is in the ordinary course of activities. It is said:

*devarṣi-bhutāpta-nṛṇām pitṛṇām  
na kiṅkaro nāyamṛṇī ca rājan  
sarvātmanā yaḥ śaraṇam śaraṇyam  
gato mukundaṁ parihṛtya kartam*

"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." (Bhāg. 11.5.41) 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 बुद्धियोगे त्विमां शृणु ।  
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥**

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

Audio

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

**Thus far I have spoken to you all about this through knowledge of analytical study. Now listen while I explain the same through knowledge of yoga whereby one works without fruitive results. O son of Pṛthā, when you act with such intelligence, you can free yourself from the bondage of work.**

According to the *Nirukti*, or the Vedic dictionary, *sāṅkhya* means that which describes phenomena in detail, and *yoga* means controlling the senses. Arjuna's proposal not to fight was based on sense gratification. Forgetting his prime duty, he wanted to cease from fighting on account of his sense gratification. He thought that by not killing his relatives and kinsmen he would be happier than by enjoying the kingdom after conquering his cousin brothers, the sons of Dhṛtarāṣṭra. In both ways, the basic principle was sense gratification. Happiness derived from conquering them and happiness derived by seeing his kinsmen alive are both on the basis of personal sense gratification, where the wisdom of one's duty is sacrificed. Previously, Kṛṣṇa, for this reason wanted to explain to Arjuna that by killing the body of his grandfather he would not be killing the soul proper, and He tried to explain that all individual persons, including the Lord Himself, are eternal individuals; they were individuals in the past, they are individuals in the present, and they will continue to remain individuals in the future, because all of us are individual souls eternally, and we simply change our bodily dress in different manners. Actually, we keep our individuality even after liberation from the bondage of material dress. Such an analytical study of the soul and the body has been very graphically explained by Lord Kṛṣṇa to Arjuna. And this descriptive knowledge of the soul and the body from different angles of vision has been described here as *sāṅkhya*, in terms of the *Nirukti* dictionary. This *sāṅkhya* has nothing to do with the *sāṅkhya* philosophy of the atheist Kapila. Long before the imitation Kapila's *sāṅkhya*, the *sāṅkhya* philosophy was expounded in the *Śrīmad-Bhāgavatam* by the true Lord Kapila, the incarnation of Lord Kṛṣṇa, who explained it to His mother, Devahūti. It is clearly explained by Him that the *puruṣa*, or the Supreme Lord, is active because of

his looking over the *prakṛti*. This is accepted in the *Vedas* and in the *Bhagavad-gītā*. This activity of the Lord described in the *Vedas* means that the Lord glanced over the *prakṛti*, and thus *prakṛti* became impregnated with atomic individual souls, who are working in the material world only for sense gratification, and under the spell of material energy each and every one of them is thinking of becoming the enjoyer. This enjoying spirit is dragged to the last point of liberation where the living entity wants to become one with the Lord. This mentality of becoming one with the Lord is the last snare of *māyā*, or sense gratificatory illusion, and after many, many births of such sense gratificatory activities a great soul surrenders unto Vāsudeva, Lord Kṛṣṇa, thereby fulfilling one's search after the ultimate truth.

Arjuna has already accepted Kṛṣṇa as his spiritual master by surrendering himself unto Him: *śiṣyas te 'haṁ sādhi mām tvām praṇnam*. Consequently, Kṛṣṇa will now tell him about the working process in *buddhi-yoga*, or *karma-yoga*, or in other words, devotional service only for the sense 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 one being conducted by 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 spiritual ever-blissful kingdom of God.

Thus the word *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 imitation Kapila. One should not, therefore, misunderstand that the *saṅkhyā-yoga* mentioned herein has any connection with the atheistic *sāṅkhya*. Nor did such a 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 *saṅkhyā* has nothing to do with the current topics. Here, *saṅkhyā* means analytical description of the body and the soul. Lord Kṛṣṇa made an analytical study of the constitution 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*. Kṛṣṇa said, therefore, that only the less intelligent class of men make a distinction between *sāṅkhya-yoga* and *bhakti-yoga*: *sāṅkhya-yogau pṛthag bālāḥ pravadanti avipaścitaḥ*.(Bg.5.4)

Of course, atheistic *sāṅkhya-yoga* has nothing to do with *bhakti-yoga*, and thus the less intelligent class of men forcefully try to establish that the atheistic *sāṅkhya-yoga* is referred to in the *Bhagavad-gītā*. The atheistic *sāṅkhya-yoga*, however, has nothing to do with *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, under the principles of *buddhi-yoga*, finds himself always in transcendental bliss no matter how difficult such work may be. By such transcendental engagement, one achieves all transcendental sense automatically by the grace of the Lord, and thus his liberation is complete in itself, without any extraneous endeavors to acquire knowledge. There is much difference between work in Kṛṣṇa consciousness and work for achieving fruitive results in the matter of sense gratification in terms of family or material happiness. *Buddhi-yoga* is therefore the transcendental quality of the work that we perform.

#### TEXT 40

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।  
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

*nehābhikrama-nāśo 'sti  
pratyavāyo na vidyate  
sv-ālpam apy asya dharmasya  
trāyate mahato bhayāt*

Audio

*na*—there is not; *iha*—in this world; *abhikrama*—endeavoring; *nāśaḥ*—loss; *asti*—there is; *pratyavāyaḥ*—diminution; *na*—never; *vidyate*—there is; *su-ālpam*—little; *api*—although; *asya*—of this; *dharmasya*—of this occupation; *trāyate*—releases; *mahataḥ*—of very great; *bhayāt*—from danger.

**In such endeavor there is no loss or diminution, and a little advancement on**

**this path can protect one from the greatest danger.**

Activity in Kṛṣṇa consciousness, or acting for the benefit of Kṛṣṇa without expectation of sense gratification, is the highest transcendental quality of work. Even a small beginning of such activity finds no impediment, nor can that small beginning be lost at any stage. Any work begun on the material plane has to be done nicely until the end, otherwise the whole attempt becomes a failure. But any work begun in Kṛṣṇa consciousness has a permanent effect, even if not finished. The performer of such work is therefore not at a loss even if his work in Kṛṣṇa consciousness is not complete. One percent done in Kṛṣṇa consciousness bears permanent results, so that the next beginning is from the point of two percent; whereas, in material activity, without a hundred percent success, there is no profit. Ajāmila performed his duty in some percentage of Kṛṣṇa consciousness, but the result he enjoyed at last was a hundred percent, by the grace of the Lord. There is a nice verse in this connection in *Śrīmad-Bhāgavatam* (Bhāg. 1.5.17):

*tyaktvā sva-dharmam caraṇāmbujam harer  
bhajann apakvo 'tha patet tato yadi  
yatra kva vābhadram abhūd amuṣya kim  
ko vārtha āpto 'bhajatām sva-dharmataḥ*

"If someone gives up his occupational duties and works in Kṛṣṇa consciousness and then falls down again on account of not completing such activities, what loss is there on his part? And, what can one gain if one performs his material activities perfectly?" 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 a 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 in the human society, 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  
buddhayaḥ 'vyavasāyinām*

*Audio*

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

**O beloved child of the Kurus, the Kṛṣṇa conscious persons are resolute in purpose, and their aim is one, but the intelligence of those who are not so conscious becomes many-branched.**

A strong faith in Kṛṣṇa consciousness that one should be elevated to the highest perfection of life is called *vyavasāyātmikā* intelligence. There is a nice verse in the *Caitanya-caritāmṛta* (Madhya 22.62), which 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 engagement 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. Being situated in Kṛṣṇa consciousness, all his 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 and this state of life is automatically achieved by progressive Kṛṣṇa consciousness.

The resolute purpose of a person in Kṛṣṇa consciousness is based on knowledge. *Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ*. Such a person is the rare good soul who knows perfectly that Vāsudeva, or Kṛṣṇa, is the root of all

manifested causes. As by pouring water on the root of a tree one automatically distributes water to the leaves and branches, similarly by acting 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 without any separate effort.

Service in Kṛṣṇa consciousness is, however being practiced under the able guidance of the spiritual master who is the bona fide representative of Kṛṣṇa. The bona fide spiritual master knows the nature of the student, and thus he can guide him exactly how to act in Kṛṣṇa consciousness. As such, to be well-versed in Kṛṣṇa consciousness one has to act with firm obedience to the representative of Kṛṣṇa, and one should accept the instruction of the bona fide spiritual master as one's mission in life. Śrīla Viśvanātha Cakravartī Ṭhākur instructs us, in his famous prayers for the spiritual master, as follows:

*yasya prasādād bhagavat-prasādo  
yasyāprasādān na gatiḥ kuto 'pi  
dhyāyan stuvāms tasya yaśas tri-sandhyam  
vande guroḥ śrī-caraṇāravindam*

"By satisfaction of the spiritual master, the Supreme Personality of Godhead becomes satisfied. And by not satisfying the spiritual master, there is no chance of being promoted to the plane of Kṛṣṇa consciousness. I should, therefore, meditate and pray for his mercy three times a day. Let me offer my respectful obeisances unto him, my spiritual master."

The whole process, however, depends on perfect knowledge of the soul beyond the conception of the body—not theoretically but practically, when there is no longer any chance for sense gratification manifested in fruitive activities. One who is not fixed in mind is diverted by various branches of fruitive acts.

#### TEXTS 42-43

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।  
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥  
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।  
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

yām imām puṣpitām vācam  
pravadanty avipaścitaḥ  
veda-vāda-ratāḥ pārtha  
nānyad astīti vādinaḥ

kāmātmānaḥ svarga-parā  
janma-karma-phala-pradām  
kriyā-viśeṣa-bahulām  
bhogaiśvarya-gatiṁ prati

Audio

yām imām—all these; puṣpitām—flowery; vācam—words; pravadanti—say; avipaścitaḥ—men with a poor fund of knowledge; veda-vāda-ratāḥ—supposed exclusive followers of the Vedas; pārtha—O son of Pṛthā; na—never; anyat—anything else; asti—there is; iti—thus; vādinaḥ—advocates; kāma-ātmānaḥ—desirous of sense gratification; svarga-parāḥ—aiming to achieve heavenly planets; janma-karma-phala-pradām—resulting in fruitive action in terms of good birth, etc.; kriyā-viśeṣa—pompous ceremonies; bahulām—various; bhoga—sense enjoyment; aiśvarya—opulence; gatiṁ—progress; prati—towards.

**Men with a poor fund of knowledge are very much attached to the flowery words of the Vedas, in which various fruitive activities for elevation to heavenly planets, resultant good birth, and so forth are recommended. Being desirous of sense gratification and opulent life, they say that there is nothing more than this.**

People in general are not very intelligent, and due to their poor fund of knowledge they are more attached to the fruitive activities recommended in the *karma-kāṇḍa* portions of the Vedas. They do not want anything more than sense gratificatory proposals for enjoying life in heaven, where wine and women are available and material opulence is very common. In the Vedas many sacrifices are recommended for elevation to the heavenly planets, especially the *jyotiṣṭoma* sacrifices. In fact, it is stated that anyone desiring elevation to heavenly planets must perform this sacrifice, and men with such a poor fund of knowledge think that this is the whole purpose of Vedic wisdom. It is very difficult for this type of inexperienced persons to be situated in the determined action of Kṛṣṇa consciousness. As fools are attached to the flowers

of poisonous trees without knowing the results of such attractions, men with a poor fund of knowledge are similarly attracted by such heavenly opulence and the sense enjoyment thereof.

In the *karma-kāṇḍa* section of the *Vedas* (Ṛg Veda 8.48.3) it is said: *apāma somam amṛtā abhūma* and (Āpastamba Śrauta-sūtra, Kṛṣṇa Yajur Veda 8.1.1) *akṣayyaṁ ha vai cāturmāsya-yājinaḥ sukṛtaṁ bhavati*. “Those who perform the four-month penances become eligible to drink the *soma-rasa* beverages to become immortal and happy forever.” Even on this earth some are very much eager to have *soma-rasa* to become strong and fit to enjoy sense gratifications. Such persons have no faith in the possibility of being liberated from material bondage, and they are very much attached to the pompous ceremonies of Vedic sacrifices of various nature. They are generally sensuous, and they do not like anything more than the heavenly pleasures of life. It is understood that there are nice gardens called *Nandana-kānana*, a good opportunity for association with angel-like, beautiful women and having a profuse supply of *soma-rasa* wine. Such bodily happiness is certainly sensuous; and thus they are purely attached to material, temporary happiness, as lords of the material world.

#### TEXT 44

भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ।  
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

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

Audio

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

**In the minds of those who are overly attached to sense enjoyment and material opulence and who are bewildered by such things, the resolute determination to engage in My devotional service does not take place.**

*Samādhi* means "fixed mind." The Vedic dictionary, the *Nirukti*, says, *samyag ādhīyate 'sminn ātma-tattva-yāthātmyam*: "The state when the mind is fixed for understanding the self is called *samādhi*." Such *samādhi* is never possible for persons interested in material sense enjoyment, who become 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*  
*nistraigunya bhavārjuna*  
*nirdvandvo nitya-sattva-stho*  
*niryoga-kṣema ātmavān*

*Audio*

*traiguṇya*—pertaining to the three modes of material nature; *viṣayāḥ*—on the subject matter; *vedāḥ*—Vedic literatures; *nistraiguṇyaḥ*—transcendental to the three modes of material nature; *bhava*—just become; *arjuna*—O Arjuna; *nirdvandvaḥ*—without duality; *nitya-sattva-sthaḥ*—in a pure state of spiritual existence; *niryoga-kṣemaḥ*—free from (the thought of) gain and protection; *ātmavān*—established in the Self.

**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.**

All material activities consist of actions and reactions of the three modes of material nature. They are meant for fruitive results, which cause bondage in the material world. The *Vedas* deal mostly with such fruitive activities just so the general public can be gradually raised from the field of sense gratification to a position on the transcendental plane. Arjuna, as a student and friend of Lord Kṛṣṇa, is advised to raise himself to the transcendental position of *Vedānta* philosophy where, in the beginning, there is *brahma-jijñāsā*, or questions on the Supreme Transcendence. All the living entities who are in the material world are struggling very hard for existence. For them the Lord,

after creation of the material world, gave the Vedic wisdom advising how to live and get rid of the material entanglement. When the activities for sense gratification, namely the *karma-kāṇḍa* chapter, are finished, then the chance for spiritual realization is offered in the form of the *Upaniṣads*, which are part of different *Vedas*, just as the *Bhagavad-gītā* is a part of the fifth *Veda*, namely the *Mahābhārata*. The *Upaniṣads* mark the beginning of transcendental life. But as long as the material body exists, there are actions and reactions in the material modes and as such one has to learn tolerance in the face of dualities as happiness and distress, or cold and warmth, and by such tolerance of dual actions, one can become free from anxieties regarding gain and loss. This transcendental position is achieved by full Kṛṣṇa consciousness when one is fully dependent on the good will of Kṛṣṇa.

#### TEXT 46

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

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

*Audio*

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

**All purposes that are served by a small well can at once be served by a great reservoir of water. Similarly, all the purposes of the Vedas can be served to one who knows the purpose behind them.**

The rituals and sacrifices mentioned in the *karma-kāṇḍa* division of the Vedic literature are meant to gradually develop the idea of self-realization. That the purpose of studying the *Vedas* is self-realization is clearly disclosed in the Fifteenth Chapter of the *Bhagavad-gītā* (15.15). It is clearly mentioned there

that the purpose of studying the *Vedas* is to know Lord Kṛṣṇa, the primeval cause of everything. So, self-realization means understanding Kṛṣṇa and one's eternal relationship with Him. The relationship of the living entities with Kṛṣṇa is also mentioned in the Fifteenth Chapter, 17<sup>th</sup> verse of *Bhagavad-gītā*. The living entities are parts and parcels of Kṛṣṇa; therefore, revival of Kṛṣṇa consciousness by the individual living entity is the highest perfectional stage of Vedic knowledge. This is confirmed in the *Śrīmad-Bhāgavatam* (3.33.7) as follows:

*aho bata śva-ṣaco 'to garīyān  
yaj-jihvāgre vartate nāma tubhyam  
tepus tapas te juhuvuḥ sasnur āryā  
brahmānūcur nāma gṛṇanti ye te*

"O my Lord, a person who is chanting Your holy name, although born of a low family like that of a *cāṇḍāla* [dog eater], is situated on the highest platform of self-realization. Such a person must have performed all kinds of penances and sacrifices according to Vedic rituals and studied the Vedic literatures many, many times after taking his bath in all the holy places of pilgrimage. Such a person is considered to be the best of the Āryan family."

So one must be intelligent enough to understand the purpose of the *Vedas*, and not be attracted to the rituals only, without desiring to be elevated to the heavenly kingdoms for a better quality of sense gratification. It is not possible for the common man in this age to follow all the rules and regulations of the Vedic rituals, nor is it possible to study all the *Vedāntas* and the *Upaniṣads* thoroughly. It requires sufficient time, energy, knowledge and resources to execute the above-mentioned purposes of the *Vedas*. The best purpose of Vedic culture is therefore served, by chanting the holy name of the Lord, as introduced by Lord Caitanya, the deliverer of all fallen souls. When Lord Caitanya was asked by a great Vedic scholar, Prakāśānanda Sarasvatī, why He, the Lord, was chanting the holy name of the Lord like a sentimentalist instead of studying *Vedānta* philosophy, the Lord replied that His spiritual master had found Him to be a great fool and thus asked Him to chant the holy name of Lord Kṛṣṇa. He did so, and thus became ecstatic like a madman. The idea was that in this age of Kali, the population is mostly foolish and not adequately educated to study *Vedānta* philosophy; the best purpose of *Vedānta* philosophy

is therefore served by chanting the holy name of the Lord without any offense. *Vedānta* is the last word in Vedic wisdom, the author and knower of the *Vedānta* philosophy is Lord Kṛṣṇa; and the highest Vedantist is the great soul who takes pleasure in chanting the holy name of the Lord. That is the ultimate purpose of all Vedic mysticism.

### TEXT 47

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।  
मा कर्मफलहेतुर्भूर्मा ते स्रोऽस्त्वकर्मणि ॥ ४७ ॥

*karmaṇy evādhikāras te  
mā phaleṣu kadācana  
mā karma-phala-hetur bhūr  
mā te saṅgo 'stv akarmaṇi*

*Audio*

*karmaṇi*—prescribed duties; *eva*—certainly; *adhikāraḥ*—propriety; *te*—of you; *mā*—never; *phaleṣu*—in the fruits; *kadācana*—at any time; *mā*—never; *karma-phala*—in the result of the work; *hetuḥ*—cause; *bhūḥ*—become; *mā*—never; *te*—of you; *saṅgaḥ*—attachment; *astu*—be there; *akarmaṇi*—in not doing.

**You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself to be the cause of the results of your activities, and never be attached to not doing your duty.**

There are three considerations here: prescribed duties, capricious work, and inaction. Prescribed duties refer to activities performed while one is in the modes of material nature. Capricious work means actions without the sanction of authority, and inaction means not performing one's prescribed duties. The Lord advised Arjuna not to be inactive, but that he performs his prescribed duty without being attached to the result. One who is attached to the result of his work is also the cause of the action and thus he is the enjoyer or sufferer of the result of such actions.

As far as prescribed duties are concerned, they can be fitted into three subdivisions, namely routine work, emergency work and desired activities.

Routine work, in terms of the scriptural injunctions, is done without any desire for results because such work is performed out of obligation. It is the action in the mode of goodness. Work with results becomes the cause of bondage; therefore such work is not auspicious. Everyone has his proprietary right in regard to prescribed duties, but should act without any desire for the result; such disinterested obligatory duties undoubtedly lead one to the path of liberation.

Arjuna was therefore advised by the Lord to fight as a matter of duty without desiring for the result. His nonparticipation in the battle is another side of attachment and such attachment can never lead one to the path of salvation. Any attachment, positive or negative, is cause for bondage. Inaction is sinful. Therefore, fighting as a matter of duty was the only auspicious path to salvation for Arjuna and nothing else.

#### TEXT 48

योगस्थः कुरु कर्माणि स्रं त्यक्त्वा धनञ्जय ।  
सिद्धसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

*yoga-sthaḥ kuru karmāṇi  
saṅgam tyaktvā dhanañjaya  
siddhy-asiddhyoḥ samo bhūtvā  
samatvaṁ yoga ucyate*

*Audio*

*yoga-sthaḥ*—equipoised condition; *kuru*—perform; *karmāṇi*—your duty; *saṅgam*—attachment; *tyaktvā*—giving up; *dhanañjaya*—O Arjuna; *siddhi-asiddhyoḥ*—in success and failure; *samaḥ*—equipoised; *bhūtvā*—so becoming; *samatvam*—equanimity; *yogaḥ*—yoga; *ucyate*—is called.

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

Kṛṣṇa tells Arjuna that he should act on the platform of *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 the Lord Himself is telling Arjuna to fight, Arjuna need not be concerned about the results of the fight. Gain or victory- that is Kṛṣṇa's concern; Arjuna is simply advised to act according to the dictation of

Kṛṣṇa. Following Kṛṣṇa's dictation is the real *yoga*, and therefore everything is a question of one's 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 playing a part in the *varṇāśrama-dharma* institution. It is said in the *Viṣṇu Purāṇa* that in the *varṇāśrama-dharma* institution, the whole aim is to satisfy Viṣṇu. No one has to satisfy himself, as is the rule in the material world, but one should simply satisfy Kṛṣṇa and unless one satisfies Kṛṣṇa, one cannot correctly observe the principles of *varṇāśrama-dharma* either. Indirectly, Arjuna was advised to act as Kṛṣṇa told him.

#### TEXT 49

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।  
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

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

*Audio*

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

**O Dhanañjaya, keep yourself away from all abominable activities by dint of devotional service, and in that consciousness try to surrender fully unto Me. Those who want to enjoy the fruits of their work are misers.**

One who has actually come to understand one's constitutional position as an eternal servitor of the Lord gives up all other engagements save and except for work in Kṛṣṇa consciousness. As already explained, *buddhi-yoga* means transcendental loving service to the Lord. Such devotional service is the right course of action for the living entity. Only misers desire to enjoy the fruit of

their own work just to be consequently entangled in material bondage. Except for work in Kṛṣṇa consciousness, all activities are abominable because they continually bind the worker in the cycle of birth and death. One should therefore never desire to be the cause for work. Everything should be done in Kṛṣṇa consciousness, or in other words, for the satisfaction of Kṛṣṇa. Misers do not know how to utilize the assets of riches which they may have by good fortune or by hard labor. One should spend all energies for the purpose of Kṛṣṇa consciousness, and that will make one's life successful. Like misers, unfortunate persons do not employ their human energy in the service of the Lord.

### TEXT 50

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

*buddhi-yukto jahātiha  
ubhe sukr̥ta-duṣkr̥te  
tasmād yogāya yujyasva  
yogaḥ karmasu kauśalam*

*Audio*

*buddhi-yuktaḥ*—one who is engaged in devotional service; *jahāti*—can get rid of; *iha*—in this life; *ubhe*—in both; *sukṛta-duṣkr̥te*—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*—dexterity.

**Therefore, engage yourself in devotional service and be free from all the good and bad effects to your action, for engagement in Kṛṣṇa consciousness is the art of all work.**

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

TEXT 51

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

*karma-jam buddhi-yuktā hi  
phalam tyaktvā manīṣiṇaḥ  
janma-bandha-vinirmuktāḥ  
padam gacchanty anāmayam*

*Audio*

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

**The great sages and devotees engaged in devotional service of the Lord are able to free themselves from the resultant actions of work in this material world and thus become liberated from the cycle of birth and death and return back to Godhead, a place, where there are no more miseries.**

The liberated living entities have a guaranteed position in the place where there are no material miseries. The *Bhāgavatam* (Bhāg. 10.14.58) says:

*samāśritā ye pada-pallava-ṭlavam  
mahat-padam puṇya-yaśo murāreḥ  
bhāvambudhir vatsa-padam param padam  
param padam yad vipadām na teṣām*

"For those who have 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 Vaikuṅṭha, is meant for them, not the place where there is danger in every step of life."

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

### TEXT 52

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

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

*Audio*

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

**When your intelligence absorbed in such consciousness has passed out of the dense forest of illusion, you shall become callous to all that has been heard and all that is to be heard.**

There are many good examples in the lives of the great devotees of the Lord of those who became callous to the rituals of the *Vedas* simply by devotional service to the Lord. When a person factually understands Kṛṣṇa and his relationship with Kṛṣṇa, or when one becomes an experienced *brāhmaṇa*, he naturally becomes completely callous to the rituals of fruitive activities. Śrī Mādhavendra Purī, a great devotee and *ācārya* in the line of the devotees, says:

*sandhyā-vandana bhadram astu bhavato bhoḥ snāna tubhyaṁ namo  
bho devāḥ pitaraś ca tarpaṇa-vidhau nāhaṁ kṣamaḥ kṣamyatām  
yatra kvāpi niṣadya yādava-kulottamasya kaṁsa-dviṣaḥ  
smāraṁ smāram aghaṁ harāmi tad alaṁ manye kim anyena me.*

"O my prayers three times a day, all glory to you. O bathing, I offer my obeisances unto you. O demigods! O forefathers! Please excuse me for my inability to offer you my respects. Wherever I may sit now, I can remember the great descendant of the Yadu dynasty [Kṛṣṇa], the enemy of Kaṁsa, and thereby I can get freed from all sinful bondage. I think this is sufficient for me."

The Vedic rites and rituals are imperative for those who are beginners on the path of human life: comprehending all kinds of prayer three times a day, taking a bath early in the morning, offering respects to the forefathers, etc. But when one is fully in Kṛṣṇa consciousness and is engaged in His transcendental loving service, one becomes callous to all these regulative principles because he has already reached the perfection of life. If one can reach the platform of understanding and serving the Supreme Lord Kṛṣṇa, he is no longer obliged to execute the different types of penances and sacrifices recommended in revealed scriptures. And, similarly, if one has not understood that the purpose of the *Vedas* is to reach Kṛṣṇa and simply engages in the rituals, etc., then he is uselessly wasting time in such engagements. Such persons in Kṛṣṇa consciousness transcend the limit of *śabda-brahma*, or the range of the *Vedas* and *Upaniṣads*.

**TEXT 53**

**श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।**

## समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

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

*Audio*

*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.

**At the time, when your mind is no longer disturbed by the flowery language of the Vedas and remains fixed in unflinching Kṛṣṇa consciousness, you shall achieve the trance of self-realization,**

To say that one is in *samādhi* is to say that one has fully realized Kṛṣṇa consciousness, which is all-inclusive; 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*, which recommend 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. There is no question of expecting results in such activities based on 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 ब्रजेत किम् ॥ ५४ ॥**

*arjuna uvāca*

*sthita-prajñasya kā bhāṣā  
samādhi-sthasya keśava  
sthita-dhīḥ kim prabhāṣeta  
kim āsīta vrajeta kim*

*Audio*

*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; *āsīta*—does remain; *vrajeta*—walk; *kim*—how.

**Arjuna said: What are the symptoms of one whose consciousness is thus fixed in transcendence? How does he speak, and what is his language? How does he remain still, and how does he walk?**

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 should know these specific symptoms from the *Bhagavad-gītā*. Most important is how the man in Kṛṣṇa consciousness speaks, for speaking is the most important feature 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. Similarly, 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.

**TEXT 55**

**श्रीभगवानुवाच**

**प्रजहाति यदा कामान्सर्वान्यार्थं मनोगतान् ।  
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥**

*śrī-bhagavān uvāca*

*prajahāti yadā kāmān  
sarvān pārtha mano-gatān  
ātmany evātmanā tuṣṭaḥ  
sthita-prajñas tadocyate*

*Audio*

*śrī bhagavān uvāca*—the Supreme Personality of Godhead said; *prajahāti*—gives up; *yadā*—when; *kāmān*—desires for sense gratification; *sarvān*—of all varieties; *pārtha*—O son of Pṛthā; *manaḥ-gatān*—of mental concoction; *ātmani*—in the pure state of the soul; *eva*—certainly; *ātmanā*—by the uncovered mind; *tuṣṭaḥ*—satisfied; *sthita-prajñāḥ*—transcendentally situated; *tadā*—at that time; *ucyate*—is said.

**The Supreme Personality of Godhead said: O Pārtha, at the time when a living entity gives up all varieties of sense desire which arise from mental concoction, and with purified mind finds satisfaction in the self alone, he is said to be in pure consciousness.**

The *Bhāgavatam* affirms that any person who is fully in Kṛṣṇa consciousness, or devotional service of the Lord, has all the good qualities of the great sages, whereas a person who is not so transcendently conscious has no good qualifications, because he is sure to abide by mental concoction. Consequently, it is rightly said herein that one has to give up all kinds of sense desire manufactured by mental concoction. Artificially, such sense desires cannot be stopped. But if one is engaged in Kṛṣṇa consciousness, then, automatically, sense desires subside without extraneous efforts. Therefore, one has to engage himself in Kṛṣṇa consciousness without hesitation, and this devotional service will simultaneously help one to the platform of transcendental situation. The highly developed soul always remains satisfied in himself by realizing himself as the eternal servitor of the Supreme Lord. Such a transcendently situated person has no sense desires resulting from petty materialism; rather, he remains always happy in his natural position of eternally serving the Supreme Lord.

**TEXT 56**

**दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।  
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥**

*duḥkheṣv anudvigna-manāḥ  
sukheṣu vigata-spr̥haḥ  
vīta-rāga-bhaya-krodhaḥ  
sthita-dhīr munir ucyate*

*Audio*

*duḥkheṣu*—in the threefold miseries; *anudvigna-manāḥ*—without being agitated in mind; *sukheṣu*—in happiness; *vigata-spr̥haḥ*—without being too interested; *vīta*—free from; *rāga*—attachment; *bhaya*—fear; *krodhaḥ*—anger; *sthita-dhīḥ*—one who is steady; *munir*—sage; *ucyate*—is called.

**One who is not disturbed in mind in spite of threefold miseries, who is not elated when there is happiness, and who is thus free from attachment, fear and anger, is called a sage of steady mind.**

The word *muni* means one who can agitate his mind in various ways for mental speculation without coming to any factual conclusion. It is said that every *muni* has a different angle of vision, and unless a *muni* differs from other *munis*, he cannot be called a *muni* in the strict sense of the term. *Nāsāv ṛṣir yasya mataṁ na bhinnam* (*Mahābhārata, Vana-ṣarva* 313.117). But a *sthita-dhīr muni* as mentioned herein by the Lord, is different from an ordinary *muni*. The *sthita-dhīr muni* is always in Kṛṣṇa consciousness, for he has exhausted all his business of creative speculation. He is called *praśānta-niḥśeṣa-manorathāntara* (*Stotra-ratna* 43), or one who has surpassed the stage of mental speculations and has come to the conclusion that Lord Śrī Kṛṣṇa, or Vāsudeva, is everything. (*vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ*) 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 understands that it is due only to the Lord's grace that he is in such a comfortable condition 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 detachment. Attachment means accepting things for one's own sense gratification, and detachment arises in the absence of such sensual attachment. But one fixed in

mind of Kṛṣṇa consciousness has neither attachment nor detachment because his life is dedicated in the service of the Lord and because he has no such sensual attachment and detachment, he is not at all angry even when his attempts appear unsuccessful. A Kṛṣṇa conscious person is always steady in his determination, whether in success or failure.

TEXT 57

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

*yaḥ sarvatrānabhisnehas  
tat tat prāpya śubhāśubham  
nābhinandati na dveṣṭi  
tasya prajñā pratiṣṭhitā*

Audio

*yaḥ*—he 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; *pratiṣṭhitā*—fixed.

**He, who is not affected by good, nor evil in this material world and who does not praise, nor hates them when they come to him, is situated in steady consciousness.**

There is always some upheaval in the material world which may be good or evil. One who is not agitated in such material upheavals, who has no affection for the good and evil, is to be understood to be fixed in Kṛṣṇa consciousness. As long as one is in the material world there is always the possibility of good and evil because this world is full of duality. But one who is fixed in Kṛṣṇa consciousness is not affected by good and evil because he is simply concerned with Kṛṣṇa, who is all good absolute. Such consciousness in Kṛṣṇa situates one in a perfect transcendental position called, technically, *samādhi*.

TEXT 58

यदा संहरते चायं कूर्मोऽरानीव सर्वशः ।  
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

yadā samharate cāyam  
kūrmo 'ṅgānīva sarvaśaḥ  
indriyāṅindriyārthebhyas  
tasya prajñā pratiṣṭhitā

Audio

yadā—when; samharate—winds up; ca—also; ayam—all these; kūrmaḥ—tortoise; aṅgāni—limbs; iva—like; sarvaśaḥ—altogether; indriyāni—senses; indriya-arthebhyaḥ—from the sense objects; tasya—his; prajñā—consciousness; pratiṣṭhitā—fixed up.

**One who is able to withdraw his senses from sense objects, like the tortoise, who draws his limbs within the shell, is to be understood as being situated in pure consciousness.**

The test of a yogī, devotee, or self-realized soul is that he must be able to control the senses according to his plan. He should not be servant of the senses and thus be directed by the dictation of the senses. That is the answer to the question as to how the yogī is situated. The senses are compared to venomous serpents. They want to act very loosely and without any restriction. The yogī, or the devotee, must be very strong to control the serpents—like a snake charmer. The senses should never be allowed to act independently. There are many injunctions in the revealed scriptures; some of them are do-not's, and some of them are do's. Unless one is able to follow the do's and the do-not's, restricting oneself from sense enjoyment, it is not possible to be in fixed mind of Kṛṣṇa consciousness. The best example, set herein, is the tortoise. The tortoise can at any moment wind up the workings of his senses and exhibit them again at any time for particular purposes. Similarly, the senses of the Kṛṣṇa conscious persons are used only for some particular purpose in the service of the Lord. Arjuna is being taught herein to use his senses for the service of the Lord and not for his own satisfaction. Keeping the senses always in the service of the Lord is the example set by the analogy of the tortoise, who keeps the senses within.

TEXT 59

विषया विनिवर्तन्ते निराहारस्य देहिनः ।  
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

*viṣayā vinivartante  
nirāhārasya dehinaḥ  
rasa-varjam raso 'py asya  
param dṛṣṭvā nivartate*

*Audio*

*viṣayāḥ*—objects for sense enjoyment; *vinivartante*—are practiced to be refrained from; *nirāhārasya*—by negative restrictions; *dehinaḥ*—for the embodied; *rasa-varjam*—giving up the taste; *rasaḥ*—sense of enjoyment; *api*—although there is; *asya*—his; *param*—far superior things; *dṛṣṭvā*—by experiencing; *nivartate*—ceases from.

**The embodied soul forcefully restricted by rules and regulations does not loose taste for sense enjoyment. But a person who ceases sensual engagements by experiencing a higher taste is fixed in consciousness.**

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

**TEXT 60**

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

*yatato hy api kaunteya  
puruṣasya vipāścitaḥ  
indriyāṇi pramāthīni  
haranti prasabham manaḥ*

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

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

There are many learned sages, philosophers and transcendentalists who try to conquer the senses for the purpose of self-realization, 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. There are so many instances of such fall downs 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, no one has been able to cease from such material engagements. A practical example of perfection is described by Śrī Yāmunācārya, a great saint and devotee, who says:

*yad-avadhi mama cetaḥ kṛṣṇa-pādāravinde  
nava-nava-rasa-dhāmany udyataṁ rantum āsīt  
tad-avadhi bata nārī-saṅgame smaryamāne  
bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanam ca*

"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 Ambarīṣa also conquered a great *yogī*, Durvāsā Muni, simply because his mind was engaged in Kṛṣṇa consciousness (*sa vai manaḥ kṛṣṇa-padāravindayor vacāmsi vaikuṅṭha-guṇānuvarṇane*).

## TEXT 61

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

*tāni sarvāṇi saṁyamya  
yukta āsīta mat-paraḥ  
vaśe hi yasyendriyāṇi  
tasya prajñā pratiṣṭhitā*

*Audio*

*tāni*—those senses; *sarvāṇi*—all; *saṁyamya*—keeping under control; *yuktaḥ*—being engaged; *āsīta*—being so situated; *mat-paraḥ*—in relationship with Me; *vaśe*—in full subjugation; *hi*—certainly; *yasya*—one whose; *indriyāṇi*—senses; *tasya*—his; *prajñā*—consciousness; *pratiṣṭhitā*—fixed.

**Therefore one who brings his senses under full control by fixing his consciousness upon Me, is known as a man of steady intelligence.**

That the highest conception of *yoga* perfection is Kṛṣṇa consciousness is clearly explained here 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 false prestige and therefore could not check his senses from sense gratification. On the other hand, the King, although not as powerful a *yogī* as the sage, and yet a devotee of the Lord, silently tolerated all the sage's injustices and thereby emerged victorious from the turmoil created by the sage. The King was able to control his senses because of the following qualifications, as mentioned in the *Śrīmad-Bhāgavatam* (Bhāg. 9.4.18-20):

*sa vai manaḥ kṛṣṇa-padāravindayor  
vacāṁsi vaikuṅṭha-guṇānavarṇane  
karau harer mandira-mārjanādiṣu  
śrutim cakārācyuta-sat-kathodaye  
mukunda-liṅgālaya-darśane dṛśau  
tad-bhṛtya-gātra-sparśe'ṅga-saṅgamam  
ghrāṇam ca tat-pāda-saroja-saurabhe*

*śrīmat-tulasyā rasanām tad-arpite  
pādau hareḥ kṣetra-padānūsarpaṇe  
śīro hr̥ṣīkeśa-padābhivandane  
kāmaṁ ca dāsye na tu kāma-kāmyayā  
yathottamaśloka-janāśrayā ratiḥ*

"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 holy place where His temple is situated, his head in offering obeisances unto the Lord, and his desires in fulfilling the desires of the Lord and all these qualifications made him fit to become a *mat-paraḥ* devotee of the Lord."

The word *mat-paraḥ* is most significant in this connection. How one can become a *mat-paraḥ* is described in the life of Mahārāja Ambarīṣa. Śrīla Baladeva Vidyābhūṣaṇa, a great scholar and *ācārya* in the line of the *mat-paraḥ*, remarks in this connection as follows: *mad-bhakti-prabhāvena sarvendriya-vijaya-pūrvikā svātma dr̥ṣṭiḥ sulabheti bhāvah*. "The senses can be fully controlled only by the strength of devotional service in Kṛṣṇa consciousness" The example of fire is sometimes given:

*yathāgnir uddhata-śikhaḥ kakṣam dahati sānilaḥ  
tathā citta-sthito viṣṇur yoginām sarva-kilbiṣam*

"As small flames within the room burn everything in the room, Lord Viṣṇu, situated in the heart of the *yogī*, can burn up all kinds of impurities." (*Viṣṇu Purāṇa* 6.7.74) The *Yoga-sūtra* also prescribes meditation on Viṣṇu, and not meditation on the void. The so-called *yogīs* meditate on something which is not the Viṣṇu form and thus simply waste their time in a vain search after some phantasmagoria. We have to be Kṛṣṇa conscious-conscious of the Personality of Godhead, who is the aim of the real *yogī* as stated in the following:

*Kleśa-karma-vipākāśayair aparāmṛṣṭaḥ puruṣa-viśeṣa īśvaraḥ*: "The Supreme

Personality of Godhead is a person who does not partake of a miserable material life."

### TEXT 62

ध्यायतो विषयान्पुंसः स्रास्तेषूपजायते ।  
स्रात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

*dhyāyato viṣayān puṁsaḥ  
saṅgas teṣūpajāyate  
saṅgāt sañjāyate kāmāḥ  
kāmāt krodho 'bhijāyate*

*Audio*

*dhyayataḥ*—while contemplating; *viṣayān*—sense objects; *puṁsaḥ*—of a person; *saṅgaḥ*—attachment; *teṣu*—in terms of sense objects; *upajāyate*—develops; *saṅgāt*—from attachment; *sañjāyate*—develops; *kāmāḥ*—desire; *kāmāt*—from desire; *krodhaḥ*—anger; *abhijāyate*—becomes manifest.

**While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.**

One who is not Kṛṣṇa conscious is subjected to material desires while contemplating the objects of senses. The senses require real engagements, and if they are not engaged in the transcendental loving service of the Lord, they will certainly seek engagement in the service of the material senses. In the material world every one of us, including Lord Śiva and Lord Brahmā—to say nothing of other demigods in the heavenly planets—is subjected to the influence of sense objects, and the only method to get out of this puzzle of material existence is to become Kṛṣṇa conscious. Lord Śiva was deeply in meditation, but when Pārvatī agitated him for sense pleasure, he agreed to the proposal, and as a result Kārtikeya was born. But when Haridāsa Ṭhākura, a young devotee of the Lord was similarly allured by the incarnation of Māyā-devī, Haridāsa easily passed the test because of his unalloyed devotion to Lord Kṛṣṇa. As stated in the above-mentioned verse of Śrī Yāmunācārya, an unalloyed devotee of the Lord learns to hate any sort of material sense enjoyment due to his higher taste for spiritual enjoyment in the association of the Lord. That is the secret of success. One who is not, therefore, in Kṛṣṇa consciousness, however powerful he may be in controlling the senses by

artificial repression, is sure to fail, and the slightest thought of sense pleasure will agitate him to gratify his senses and take the consequences.

TEXT 63

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।  
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

*krodhād bhavati sammohaḥ  
sammohāt smṛti-vibhramaḥ  
smṛti-bhramśād buddhi-nāśo  
buddhi-nāśāt praṇaśyati*

Audio

*krodhāt*—from anger; *bhavati*—takes place; *sammohaḥ*—perfect illusion; *sammohāt*—from illusion; *smṛti*—of memory; *vibhramaḥ*—bewilderment; *smṛti-bhramśāt*—after bewilderment of memory; *buddhi-nāśaḥ*—loss of intelligence; *buddhi-nāśāt*—and from loss of intelligence; *praṇaśyati*—falls down.

**From anger, delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool.**

Śrīla Rūpa Gosvāmī has given us this direction:

*prāpañcikatayā buddhyā  
hari-sambandhi-vastunaḥ  
mumukṣubhiḥ parityāgo  
vairāgyaṁ phalgu kathyate*

(*Bhakti-rasāmṛta-sindhu* 1.2.258)

By development of Kṛṣṇa consciousness one can know that everything has its use in the service of the Lord. Those who are not in Kṛṣṇa consciousness try to artificially avoid material objects, without any knowledge of Kṛṣṇa consciousness and as a result, although they desire liberation from material bondage, they do not attain to the perfect stage of renunciation. Such so-

called renunciation is *phalgu*, or less important. On the other hand, a person in Kṛṣṇa consciousness knows how to use everything in the service of the Lord; therefore he does not become a victim of material consciousness. An impersonalist has no sense to understand how the Lord eats. According to him, the Lord, or the Absolute, being impersonal, cannot eat. Whereas an impersonalist tries to avoid all kinds of good eatables, a devotee knows that Kṛṣṇa is the supreme enjoyer and that He eats all that is offered to Him in devotion. So, after offering good eatables to the Lord, the devotee takes the remnants, called *prasādam*. The devotee takes *prasādam* in Kṛṣṇa consciousness, whereas the nondevotee rejects it as material. The impersonalist, therefore, cannot enjoy life, due to his artificial renunciation; and for this reason, a slight agitation of the mind pulls him down again into the pool of material existence. It is said that such a soul, even though rising up to the point of liberation by mental concoction, falls down again due to lack of support in devotional standing.

#### TEXT 64

रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन् ।  
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

*rāga-dveṣa-vimuktais tu  
viṣayān indriyaiś caran  
ātma-vaśyair vidheyātma  
prasādam adhigacchati*

Audio

*rāga*—attachment; *dveṣa*—detachment; *vimuktaiḥ*—by one who has been free from such things; *tu*—but; *viṣayān*—sense objects; *indriyaiḥ*—by the senses; *caran*—acting; *ātma-vaśyaiḥ*—one who has control over; *vidheya-ātmā*—one who follows regulated freedom; *prasādam*—the mercy of the Lord; *adhigacchati*—attains.

**One who can control his senses by practicing the regulated principles of freedom can obtain the complete mercy of the Lord and thus become free from all attachment and aversion.**

It is already explained that one may externally control the senses by some

artificial process, but unless the senses are engaged in the transcendental service of the Lord, there is every chance of a fall. Now, on the contrary, the person in full Kṛṣṇa consciousness may apparently be on the sensual plane, but because of becoming Kṛṣṇa conscious, he has neither attachment, nor hate towards such activities. The Kṛṣṇa conscious person is concerned only with the satisfaction of Kṛṣṇa, and nothing else. Therefore he is transcendental to all kinds of attachment or detachment. If Kṛṣṇa wants, the devotee can do anything which he would ordinarily not do; and if Kṛṣṇa does not want, he shall not do that which he would have ordinarily done for his own satisfaction. He acts only under the dictation of Kṛṣṇa and therefore to do something or not is within his control. This consciousness of a devotee is the causeless mercy of the Lord, which the devotee can achieve in spite of his being attached to the sensual platform.

#### TEXT 65

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।  
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

*prasāde sarva-duḥkhānām  
hānir asyopajāyate  
prasanna-cetaso hy āśu  
buddhiḥ paryavatiṣṭhate*

*Audio*

*prasāde*—on achievement of such causeless mercy of the Lord; *sarva*—all; *duḥkhānām*—material miseries; *hāniḥ*—destruction; *asya*—his; *upajāyate*—takes place; *prasanna-cetaso*—of such happy-minded; *hi*—certainly; *āśu*—very soon; *buddhiḥ*—intelligence; *pari*—sufficiently; *avatiṣṭhate*—established. **The threefold miseries of material existence act no longer upon him who is so satisfied and in such a happy state, his 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*

*Audio*

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

**One who is not conscious of Me can have neither steady mind nor transcendental intelligence, without which there is no possibility of peace. And, how can there be any happiness if there is no peace of mind?**

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 Kṛṣṇa is the only enjoyer of all the good results of sacrifice and penance, that He is the proprietor of all universal manifestations, and that He is the real friend of all living entities, one can have real peace. Therefore, if one is not in Kṛṣṇa consciousness, he will not find any fixed conclusion for the mind. Disturbance is due to want of a fixed conclusion, so when one is certain in his mind that Kṛṣṇa is the enjoyer, proprietor and friend of everything and everyone, only then can such a steady mind bring about peace. Therefore, anyone who is steady in any other occupation, which is devoid of any relationship with Kṛṣṇa is certainly always in distress and is without peace, however much he may make a show of peace and spiritual advancement of life. Kṛṣṇa consciousness is a self-manifested peaceful condition which can be achieved only in relationship with Kṛṣṇa.

**TEXT 67**

**इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।  
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥**

*indriyāṇām hi caratām  
yan mano 'nuvidhīyate  
tad asya harati prajñām*

*vāyur nāvam ivāmbhasi*

*Audio*

*indriyāṇām*—of the senses; *hi*—certainly; *caratām*—while herding over; *yat*—that; *manaḥ*—mind; *anuvīdhīyate*—becomes constantly engaged; *tat*—that; *asya*—his; *harati*—takes away; *prajñām*—intelligence; *vāyuḥ*—air; *nāvam*—a boat; *iva*—like; *ambhasi*—on the water.

**As a boat on the water is tottered by an unfavorable wind, even one of the senses on which the mind focuses can carry away a man's intelligence.**

Unless all of the senses are engaged in the service of the Lord, even one of them engaged in sense gratification can deviate the devotee from the path of transcendental advancement. As mentioned in the life of Mahārāja Ambarīṣa, all of the senses must be engaged in Kṛṣṇa consciousness, and that is the proper technique to control the mind.

**TEXT 68**

**तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।  
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥**

*tasmād yasya mahā-bāho*  
*nigṛhītāni sarvaśaḥ*  
*indriyāṇīndriyārthebhyas*  
*tasya prajñā pratiṣṭhitā*

*Audio*

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

**Therefore, O mighty-armed, one whose senses are thus curbed by means of Kṛṣṇa consciousness is certainly a man of steady intelligence.**

One can curb the forces of sense gratification only by means of Kṛṣṇa consciousness, or in other words, by engaging all the senses in the transcendental loving service of the Lord. As enemies are curbed by superior force, similarly, the senses can be curbed not by any humanly endeavor, but by

keeping them engaged in the service of the Lord. One who has understood this is truly established in fixed intelligence and one who practices this art of Kṛṣṇa consciousness under the guidance of a bona fide spiritual master is called *sādhaka*, or a suitable candidate for liberation.

### TEXT 69

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

*yā niśā sarva-bhūtānām  
tasyām jāgarti saṁyamī  
yasyām jāgrati bhūtāni  
sā niśā paśyato muneḥ*

*Audio*

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

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

There are two classes of intelligent men. The one is intelligent in material activities for sense gratification, and the other is introspective in terms of self-realization. The student of self-realisation is introspective, and while culturing the activities of self-realisation he requires being awake. Such activities performed by the introspective sage, or of the thoughtful man, are night for persons materially absorbed. Materialistic persons remain asleep in such a night due to their ignorance of self-realization. The introspective sage however remains alert in the "night" of the materialistic men. Such sages feel transcendental pleasure in the gradual advancement of spiritual culture, whereas the man in materialistic activities, being asleep to self-realization, dreams of varieties of sense pleasure, feeling sometimes happy and sometimes distressed in such sleeping condition. The introspective man never cares for any materialistic happiness and distress, but goes on with his activities of self-culture without any material reaction.

### TEXT 70

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

*āpūryamāṇam acala-pratiṣṭham  
samudram āpaḥ praviśanti yadvat  
tadvat kāmā yaṁ praviśanti sarve  
sa śāntim āpnoti na kāma-kāmī*

*Audio*

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

**A person who is not disturbed by the incessant flow of desires—that enter like waters into the ocean, which is ever being filled and yet remains undisturbed—can alone achieve peace, and not the man who strives to satisfy such desires.**

Although the vast ocean is always filled with sufficient water, it is always, especially during the rainy season, being filled with much more water incessantly. But the ocean remains the same—steady; it is not agitated, nor does it cross beyond the limit of its brink. This is the example 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, although the devotee does not like to satisfy such desires, because of his fullness in everything. A Kṛṣṇa conscious man is not in want 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 the Kṛṣṇa conscious man is steady in his activities, and he is not even slightly disturbed by such incoming desires for sense gratification. That is the proof of a Kṛṣṇa conscious man, who has lost all inclinations for material sense gratification, although the desires are present. Because the Kṛṣṇa conscious man remains satisfied in the transcendental loving service of the Lord, he can

remain steady, like the ocean, and therefore enjoy full peace. Others, however, who want to fulfill desires even up to the limit of liberation, what to speak of material success, never attain peace. The fruitive workers, the salvationists, and also the *yogīs* who are after mystic powers are all unhappy because of desires to be fulfilled. But the person in Kṛṣṇa consciousness is happy in the service of the Lord, and he has no desires to be fulfilled. In fact, he does not even desire liberation from the so-called material bondage. The devotees in Kṛṣṇa consciousness have no material desires, and therefore they are in perfect peace.

### TEXT 71

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।  
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ ७१ ॥

*vihāya kāmān yaḥ sarvān  
pumāṁś carati niḥsprhaḥ  
nirmamo nirahaṅkāraḥ  
sa śāntim adhigacchati*

*Audio*

*vihāya*—after giving up; *kāmān*—all material desires for sense gratification; *yaḥ*—the person; *sarvān*—all; *pumān*—a person; *carati*—lives; *niḥsprhaḥ*—desireless; *nirmamaḥ*—without any sense of proprietorship; *nirahaṅkāraḥ*—without false ego; *saḥ*—he; *śāntim*—perfect peace; *adhigacchati*—attains.

**A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego—he alone can attain real peace and no one else.**

To become desireless means not to desire anything for sense gratification. In other words, desire for becoming Kṛṣṇa conscious is actually desirelessness. To understand one's actual position as the eternal servitor of Kṛṣṇa, without falsely claiming this material body to be oneself and without falsely claiming proprietorship over anything in the world, is the perfect stage of Kṛṣṇa consciousness. A perfect man who is thus situated knows that Kṛṣṇa is the proprietor of everything, and therefore everything must be used for the satisfaction of Kṛṣṇa. Arjuna did not like to fight for his own sense satisfaction, but when he became fully Kṛṣṇa conscious he fought because

Kṛṣṇa wanted it. For him there was no desire to fight, but for Kṛṣṇa the same Arjuna fought to his best ability. A real desirelessness is a desire for the satisfaction of Kṛṣṇa and not an artificial attempt to become desireless. The living entity cannot be desireless or senseless. He simply has to change the quality of the desires from personal to those meant for Kṛṣṇa's satisfaction. Such a materially desireless person certainly knows that everything belongs to Kṛṣṇa (*īśāvāsyam idaṁ sarvam*), and therefore he does not falsely claim proprietorship over anything in this world. This transcendental knowledge is based on self-realization—namely, knowing perfectly well that every living entity is an eternal part and parcel of Kṛṣṇa in spiritual identity, and that the eternal position of the living entity is therefore never on the level of Kṛṣṇa or greater than Him. Only such understanding of Kṛṣṇa consciousness can be the basic principle of real peace.

### TEXT 72

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।  
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

*eṣā brāhmī sthitiḥ pārtha  
naināṁ prāpya vimuhyati  
sthitvāsyām anta-kāle 'pi  
brahma-nirvāṇam ṛcchati*

*Audio*

*eṣā*—this; *brāhmī*—spiritual; *sthitiḥ*—situation; *pārtha*—O son of Pṛthā; *na*—never; *enām*—this; *prāpya*—achieving; *vimuhyati*—bewilders; *sthitvā*—being so situated; *asyām*—being so; *anta-kāle*—at the end of life; *api*—also; *brahma-nirvāṇam*—spiritual kingdom of God; *ṛcchati*—attains.

**That is the way of spiritual state in godly life, after attaining which a man is no longer bewildered. Even one who is thus situated only at the end of his life can enter into the kingdom of God.**

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 question of understanding and accepting the fact. Khaṭvāṅga Mahārāja attained this state of life just a few minutes before his death, by surrendering unto Kṛṣṇa, or in other words by becoming Kṛṣṇa conscious. *Nirvāṇa* means

ending the process of materialistic life. According to the philosophy of Buddha, after the completion of this material life there is only void, but *Bhagavad-gītā* does not say that. Actual life begins after the end 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. Therefore before ending this life, if one fortunately becomes Kṛṣṇa conscious, he must have certainly at once attained the stage of *Brahma-nirvāṇa*. There is no difference between the kingdom of God and the devotional service of the Lord. Both of them are on the absolute plane. Therefore, to be engaged in the transcendental loving service of the Lord means to attain the spiritual kingdom. This is because in the material world there are activities of sense gratification, whereas in the spiritual world there are activities of Kṛṣṇa consciousness. Therefore, 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 *brāhmī sthitiḥ* means "not on the platform of material activities." Devotional service of the Lord is accepted in the *Bhagavad-gītā* as the liberated stage. (*sa guṇān samatītyaitān brahma-bhūyāya kalpate*) Therefore, *brāhmī-sthitiḥ* is liberation from material bondage. Śrīla Bhaktivinoda Ṭhākura 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 in Kṛṣṇa consciousness.*

### 3. Karma-yoga

#### TEXT 1

अर्जुन उवाच  
ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।  
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

*arjuna uvāca*  
*jyāyasī cet karmaṇas te*  
*matā buddhir janārdana*  
*tat kiṁ karmaṇi ghore mām*  
*nijojayasi keśava*

*arjunaḥ*—Arjuna; *uvāca*—said; *jyāyasī*—speaking very highly; *cet*—although; *karmaṇaḥ*—fruitive action; *te*—your; *matā*—opinion; *buddhiḥ*—intelligence; *janārdana*—O Kṛṣṇa; *tat*—therefore; *kiṁ*—why; *karmaṇi*—in action; *ghore*—ghastly; *mām*—me; *nijojayasi*—engaging me; *keśava*—O Kṛṣṇa.

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

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. Kṛṣṇa consciousness is sometimes misunderstood to be like inertia, and one with such a misunderstanding often artificially withdraws to a secluded place to become fully Kṛṣṇa conscious simply by chanting the holy name of Lord Kṛṣṇa. Without being trained in the philosophy of Kṛṣṇa consciousness, it is not possible to live in a secluded place and while desiring cheap adoration from the innocent public, try to chant the holy name of Kṛṣṇa. Arjuna 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 under the plea of practicing Kṛṣṇa consciousness in a secluded place. But as a sincere student, he placed his misunderstanding before the master and questioned Kṛṣṇa as to his best course of action. In answer, Lord Kṛṣṇa will now elaborately explain about *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 vākyaena  
buddhiṁ mohayasīva me  
tad ekam vada niścitya  
yena śreya 'ham āpnuyām*

*vyāmiśreṇa*—by equivocal; *iva*—certainly; *vākyaena*—words; *buddhiṁ*—intelligence; *mohayasi*—bewildering; *iva*—certainly; *me*—my; *tat*—therefore; *ekam*—only one; *vada*—please tell; *niścitya*—ascertaining; *yena*—by which; *śreyaḥ*—real benefit; *aham*—I; *āpnuyām*—may have it.

**My intelligence is bewildered by Your equivocal instructions. Therefore, please tell me definitely which instruction is most beneficial for me.**

In the previous chapter, as a prelude to the *Bhagavad-gītā*, many different items were explained, such as *sāṅkhya-yoga*, *buddhi-yoga*, control of the senses by intelligence, work without fruitive desire, the position of the neophyte, etc. This was all presented unsystematically. A more definite ascertainment of the path would be necessary for action and understanding. Arjuna, therefore, wanted to clear up these apparently confusing matters so that any common man could accept such path and not make any mistake. Although Kṛṣṇa had no intention of confusing Arjuna by any jugglery of words, Arjuna could not follow the process of Kṛṣṇa consciousness—either by inertia or by active service. In other words, by his questions he is clearing the path of Kṛṣṇa consciousness for all students who seriously want to understand the mystery of the *Bhagavad-gītā*.

## TEXT 3

श्रीभगवानुवाच  
लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।  
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

*śrī-bhagavān uvāca  
loke 'smin dvi-vidhā niṣṭhā*

*purā proktā mayānagha  
jñāna-yogena sāṅkhyānām  
karma-yogena yoginām*

*śrī-bhagavān uvāca*—the Supreme Personality of Godhead said; *loke*—in the world; *asmin*—this; *dvi-vidhā*—two kinds of; *niṣṭhā*—faith; *purā*—formerly; *proktā*—was said; *mayā*—by Me; *anagha*—O sinless one; *jñāna-yogena*—by the linking process of knowledge; *sāṅkhyānām*—of the empiric philosophers; *karma-yogena*—by the linking process of devotion; *yoginām*—of the devotees.

**The Supreme Personality of Godhead said: O sinless Arjuna, I have already explained that there are two classes of men who realize the Self. Those who are contemplative are inclined to understand the self by empirical, philosophical speculation; and those who are active are inclined to know the same by devotional service.**

In the Second Chapter, verse 39, the Lord explained two kinds of procedures—namely *sāṅkhya-yoga* and *karma-yoga*, or *buddhi-yoga*. In this verse, the Lord explains the same more clearly. *Sāṅkhya-yoga*, or the analytical study of the nature of spirit and matter, is the subject matter for persons who are inclined to speculate and understand things by experimental knowledge and philosophy. The other class of men work in Kṛṣṇa consciousness, as it is explained in the 61st verse of the Second Chapter. The Lord has explained, also in the 39th verse that by working by the principles of *buddhi-yoga*, or Kṛṣṇa consciousness, one can be relieved from the bonds of action; and, furthermore, there is no flaw in the process. The same principle is more clearly explained in the 61st verse—that this *buddhi-yoga* is to depend entirely on the Supreme (or more specifically, on Kṛṣṇa), and in this way all the senses can be brought under control very easily. Therefore, both the *yogas* are interdependent, as religion and philosophy. Religion without philosophy is sentiment, or sometimes fanaticism, while philosophy without religion is mental speculation. The ultimate goal is Kṛṣṇa, because the philosophers who are also sincerely searching after the Absolute Truth come in the end to Kṛṣṇa consciousness. This is also stated in the *Bhagavad-gītā*. The whole process is to understand the real position of the self in relation to the Superself. The indirect process is philosophical speculation, by which, gradually, one may come to the point of Kṛṣṇa consciousness; and the other process is directly connecting everything in Kṛṣṇa consciousness. Of these two, the path of

Kṛṣṇa consciousness is better because it does not depend on purifying the senses by a philosophical process. Kṛṣṇa consciousness is itself the purifying process, and by the direct method of devotional service it is simultaneously easy and sublime.

#### TEXT 4

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।  
न च सन्न्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

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

*na*—without; *karmaṇām*—of 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.

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

The renounced order of life can be accepted when one has been purified by the discharge of the prescribed form of duties which are laid down just to purify the hearts 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*). *Sv-āpam 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 avaśaḥ karma  
sarvaḥ 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; avaśaḥ—helplessly; karma—work; sarvaḥ—everything; prakṛti-jaiḥ—out of the modes of material nature; guṇaiḥ—by the qualities.

**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.**

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 consciousness, whatever he is able to do is good for him. The *Śrīmad-Bhāgavatam* (1.5.17) affirms this:

tyaktvā sva-dharmam caraṇāmbujam harer  
bhajann apakvo 'tha patet tato yadi  
yatra kva vābhadram abhūd amuṣya kim  
ko vārtha āpto 'bhajatām sva-dharmataḥ

"If someone takes to Kṛṣṇa consciousness, even though he may not follow the prescribed duties in the *śāstras* nor execute the devotional service properly, and even though he may fall down from the standard, there is no loss or evil for him. But if he carries out all the injunctions for purification in the *śāstras*, what does it avail him if he is not Kṛṣṇa conscious?" So the purificatory process is necessary for reaching this point of Kṛṣṇa consciousness. Therefore, *sannyāsa*, or any purificatory process, is to help reach the ultimate goal of becoming Kṛṣṇa conscious, without which everything is considered a failure.

### TEXT 6

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।  
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

*karmendriyāṇi saṁyamya  
ya āste manasā smaran  
indriyārthān vimūḍhātmā  
mithyācāraḥ sa ucyate*

*karma-indriyāṇi*—the five working sense organs; *saṁyamya*—controlling; *yaḥ*—anyone who; *āste*—remains; *manasā*—by mind; *smaran*—thinking; *indriya-arthān*—sense objects; *vimūḍha*—foolish; *ātmā*—soul; *mithyā-ācāraḥ*—pretender; *saḥ*—he; *ucyate*—is called.

**One who restrains the senses and organs of action but whose mind dwells on sense objects certainly deludes himself and is called a pretender.**

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

### TEXT 7

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।  
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

*yas tv indriyāṇi manasā  
niyamyaṛabhate 'rjuna  
karmendriyaiḥ karma-yogam*

*asaktaḥ sa viśiṣyate*

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

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

Instead of becoming a pseudo-transcendentalist for the sake of wanton living and sense enjoyment, it is far better to remain in one's own business and execute the purpose of life, which is to get free from material bondage and enter into the kingdom of God. The prime *svārtha-gati*, or goal of self-interest, is to reach Viṣṇu. The whole institution of *varṇa* and *āśrama* is designed to help us reach this goal of life. A householder can also reach this destination by regulated service in Kṛṣṇa consciousness. For self-realization, one can live a controlled life, as prescribed in the *śāstras*, and continue carrying out his business without attachment, and in that way make progress. Such a sincere person who follows this method is far better situated than the false pretender who adopts show-bottle spiritualism to cheat the innocent public. A sincere sweeper in the street is far better than the charlatan meditator who meditates only for the sake of making a living.

**TEXT 8**

**नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।  
शरीरयात्रापि च ते न प्रसिद्धयेदकर्मणः ॥ ८ ॥**

*niyatam kuru karma tvam  
karma jyāyo hy akarmaṇaḥ  
śarīra-yātrāpi ca te  
na prasidhyed akarmaṇaḥ*

*niyatam*—prescribed; *kuru*—do; *karma*—duties; *tvam*—you; *karma*—work; *jyāyaḥ*—better; *hi*—than; *akarmaṇaḥ*—without work; *śarīra*—bodily; *yātrā*—maintenance; *api*—even; *ca*—also; *te*—your; *na*—never; *prasidhyet*—effected; *akarmaṇaḥ*—without work.

**Perform your prescribed duty, for action is better than inaction. A man cannot**

**even maintain his physical body without work.**

There are many pseudo-meditators who misrepresent themselves as belonging to high parentage, and great professional men who falsely pose that they have sacrificed everything for the sake of advancement in spiritual life. Lord Kṛṣṇa did not want Arjuna to become a pretender. Rather He wanted him to perform his prescribed duties as set forth for *kṣatriyas*. Arjuna was a householder and a military general, and therefore it was better for him to remain as such and perform his religious duties as prescribed for the householder *kṣatriya*. Such activities gradually cleanse the heart of a mundane man and free him from material contamination. So-called renunciation for the purpose of maintenance is never approved by the Lord, nor by any religious scripture. After all, one has to maintain one's body and soul together by some work. Work should not be given up capriciously, without purification of materialistic propensities. Anyone who is in the material world is certainly possessed of the impure propensity for lording it over material nature, or, in other words, for sense gratification. Such polluted propensities have to be cleared. Without doing so, through prescribed duties, one should never attempt to become a so-called transcendentalist, renouncing work and living at the cost of others.

### TEXT 9

**यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।  
तदर्थं कर्म कौन्तेय मुक्तस्राः समाचर ॥ ९ ॥**

*yajñārthāt karmaṇo 'nyatra  
loko 'yaṁ karma-bandhanaḥ  
tad-artham karma kaunteya  
mukta-saṅgaḥ samācara*

*Audio*

*yajña-arthāt*—only for the sake of Yajña, or Viṣṇu; *karmaṇaḥ*—work done; *anyatra*—otherwise; *lokaḥ*—this world; *ayaṁ*—this; *karma-bandhanaḥ*—bondage by work; *tat*—Him; *artham*—for the sake of; *karma*—work; *kaunteya*—O son of Kuntī; *mukta-saṅgaḥ*—liberated from association; *samācara*—do it perfectly.

**Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds**

one to this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage.

Since one has to work even for the simple maintenance of the body, the prescribed duties for a particular social position and quality are so made that that purpose can be fulfilled. *Yajña* means Lord Viṣṇu, or sacrificial performances. All sacrificial performances also are meant for the satisfaction of Lord Viṣṇu. The *Vedas* enjoin: *yajño vai viṣṇuḥ*. In other words, the same purpose is served whether one performs prescribed *yajñas* or directly serves Lord Viṣṇu. Kṛṣṇa consciousness is therefore performance of *yajña* as it is prescribed in this verse. The *varṇāśrama* institution also aims at satisfying Lord Viṣṇu. *Varṇāśramācāravatā puruṣeṇa paraḥ pumān/viṣṇur ārādhyate* (*Viṣṇu Purāṇa* 3.8.9).

Therefore one has to work for the satisfaction of Viṣṇu. Any other work done in this material world will be a cause of bondage, for both good and evil work has its reactions, and any reaction binds the performer. Therefore, one has to work in Kṛṣṇa consciousness to satisfy Kṛṣṇa (or Viṣṇu); and while performing such activities one is in a liberated stage. This is the great art of doing work, and in the beginning this process requires very expert guidance. One should therefore act very diligently, under the expert guidance of a devotee of Lord Kṛṣṇa, or under the direct instruction of Lord Kṛṣṇa Himself (under whom Arjuna had the opportunity to work). Nothing should be performed for sense gratification, but everything should be done for the satisfaction of Kṛṣṇa. This practice will not only save one from the reaction of work, but also gradually elevate one to transcendental loving service of the Lord, which alone can raise one to the kingdom of God.

#### TEXT 10

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

*saha-yajñāḥ prajāḥ sṛṣṭvā*  
*purovāca prajāpatiḥ*  
*anena prasaviṣyadhvam*  
*eṣa vo 'stv iṣṭa-kāma-dhuk*

*saha*—along with; *yajñāḥ*—sacrifices; *prajāḥ*—generations; *sṛṣtvā*—by creating; *purā*—anciently; *uvāca*—said; *prajā-patiḥ*—the Lord of creatures; *anena*—by this; *prasaviṣyadhvam*—be more and more prosperous; *eṣaḥ*—certainly; *vaḥ*—your; *astu*—let it be; *iṣṭa*—all desirable; *kāma-dhuk*—bestower.

**In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods, along with sacrifices for Viṣṇu, and blessed them by saying, "Be thou happy by this yajña [sacrifice] because its performance will bestow upon you all desirable things."**

The material creation by the Lord of creatures (Viṣṇu) is a sort of chance offered to the conditioned souls to come back home—back to Godhead. All living entities within the material creation are conditioned by material nature because of their forgetful consciousness in regards to their relationship to Viṣṇu, or Kṛṣṇa, the Supreme Personality of Godhead. The Vedic principles are to help us understand this eternal relationship as it is stated in the *Bhagavad-gītā*: *vedaiś ca sarvair aham eva vedyah*. The Lord says that the purport of the *Vedas* is to understand Him. In the Vedic hymns it is said: *patim viśvasyātmeśvaram*. Therefore, the Lord of the living entities is the Supreme Personality of Godhead, Viṣṇu. In the *Śrīmad-Bhāgavatam* (Bhāg. 2.4.20) also Śrīla Śukadeva Gosvāmī describes the Lord as *pati* in so many ways:

*śriyaḥ-patir yajña-patiḥ prajā-patir  
dhiyām patir loka-patir dharā-patiḥ  
patir gatiś cāndhaka-vṛṣṇi-sātvatām  
prasīdatām me bhagavān satām patiḥ*

So 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 any anxiety in life and to learn how after finishing the present material body they can enter into the kingdom of God. That is the whole program for the conditioned souls. 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 is 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 worshipped in the *Śrīmad-Bhāgavatam* as follows, with special reference to the *saṅkīrtana-yajña*:

*kṛṣṇa-varṇam tviṣākṛṣṇam*  
*sāṅgopāṅgāstra-pārṣadam*  
*yajñaiḥ saṅkīrtana-prāyair*  
*yajanti hi su-medhasaḥ*

"In this Age of Kali, people who are endowed with sufficient brain substance worship the Lord, who is accompanied by His associates, by performance of *saṅkīrtana-yajña*." (*Bhāg.* 11.5.29) While other *yajñas* prescribed in the Vedic literatures are not easy to perform in this age of Kali, the *saṅkīrtana-yajña* is the easiest and it is sublime for all purposes as also recommended in the *Bhagavad-gītā*. (*Bg.*9.14)

### TEXT 11

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

*devān bhāvayatānena*  
*te devā bhāvayantu vaḥ*  
*parasparam bhāvayantaḥ*  
*śreyaḥ param avāpsyatha*

*Audio*

*devān*—demigods; *bhāvayata*—having been pleased; *anena*—by this sacrifice; *te*—those; *devāḥ*—the demigods; *bhāvayantu*—will please; *vaḥ*—you; *parasparam*—mutual; *bhāvayantaḥ*—pleasing one another; *śreyaḥ*—

benediction; *param*—the supreme; *avāpsyatha*—do you achieve.

**The demigods, being pleased by sacrifices, will also please you, and thus, by mutual cooperation, there will reign general prosperity for all.**

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

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

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

(*Chāndogya Upaniṣad* 7.26.2)

As also explained in one of the following verses, by performance of *yajña* eatables become sanctified, and by eating sanctified foodstuff one's very existence becomes purified, by the purification of existence finer tissues in the memory become sanctified, and when memory is sanctified one can think of the path of liberation, and all this combined together leads to Kṛṣṇa consciousness, the great necessity of present-day society.

### TEXT 12

**इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।  
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥**

*iṣṭān bhogān hi vo devā*

*dāsyante yajña-bhāvitāḥ  
tair dattān apradāyaibhyo  
yo bhunkte stena eva saḥ*

*Audio*

*iṣṭān*—desired; *bhogān*—necessities of life; *hi*—certainly; *vaḥ*—unto you; *devāḥ*—the demigods; *dāsyante*—award; *yajña-bhāvitāḥ*—being satisfied by the performance of sacrifices; *taiḥ*—by them; *dattān*—things given; *apradāya*—without offering; *ebhyaḥ*—to the demigods; *yaḥ*—he who; *bhunkte*—enjoys; *stenaḥ*—thief; *eva*—certainly; *saḥ*—is he.

**Being in charge of the various supplies, the demigods satisfied by the performance of yajña [sacrifice], award men with all the necessities of life. Therefore, he who enjoys such gifts without offering them to the demigods in return is certainly a thief.**

The demigods are authorized supplying agents on behalf of the Supreme Personality of Godhead, Viṣṇu. Therefore, they must be satisfied by the performance of prescribed *yajñas*, or sacrifices. In the *Vedas*, there are different kinds of *yajñas* prescribed for different kinds of demigods, all ultimately offered to the Supreme Personality of Godhead. For one who cannot understand what the Personality of Godhead is, direct sacrifice to the demigods is recommended. According to the different material qualities of the persons concerned, different types of *yajñas* are recommended. Worship of different demigods is also on the same basis—namely, according to different qualities. For example, the meat-eaters are recommended to worship the goddess Kālī, the ghastly form of material nature, and before the goddess the sacrifice of animals is recommended. But for those who are in the mode of goodness, Viṣṇu or transcendental worship is recommended. But ultimately all such *yajñas* are meant for gradual promotion to the stage of transcendental position. For ordinary men, at least five *yajñas*, known as *pañca-mahā-yajña*, are necessary.

One should know, however, that all the necessities of life that the human society requires are supplied by the demigod agents of the Lord. No one can manufacture anything substantial. Take, for example, all the eatables of human society. These eatables include food grains, fruits, vegetables, milk, sugar, etc., for the persons in the mode of goodness, and also eatables for the

non-vegetarians, like meats, etc. None of them can be manufactured by men. Then again, take for example heat, light, water, air, etc., which are also necessities of life—none of them can be manufactured by the human society either. Without the Supreme Lord, there can be no profuse sunlight, moonlight, rainfall, breeze, etc., without which no one can live. Therefore, our living conditions are dependent on supplies from the Lord. Even for our manufacturing enterprises, we require so many raw materials like metal, sulphur, mercury, manganese and so many essentials like coal, petrol, etc. —all of which are supplied by the agents of the Lord, with the purpose that we should make proper use of them to keep ourselves fit and healthy for the purpose of self-realization, leading to the ultimate goal of life, namely, liberation from the material struggle for existence. This aim of life is attained by performance of *yajñas* which are conducted according to different time, place and the performer. Under these circumstances, if we forget the purpose of human life and simply take supplies from the agents of the Lord for sense gratification and become more and more entangled in material existence, which is not the purpose of creation, certainly we become thieves, and therefore we are punished by the laws of material nature. A society of thieves can never be happy; neither do the gross materialistic thieves have any ultimate goal of life. Neither are they focused on anything besides sense gratification; nor do they have any knowledge of how to perform *yajñas*. Lord Caitanya, however, inaugurated the easiest performance of *yajña*, namely the *saṅkīrtana-yajña*, which can be performed by anyone in the world who accepts the principles of Kṛṣṇa consciousness.

### TEXT 13

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः  
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

*yajña-śiṣṭāśinaḥ santo  
mucyante sarva-kilbiṣaiḥ  
bhuñjate te tv agham pāpā  
ye pacanty ātma-kāraṇāt*

Audio

*yajña-śiṣṭa*—foodstuff taken after performance of *yajña*; *aśinaḥ*—eaters; *santaḥ*—the devotees; *mucyante*—get relief from; *sarva*—all kinds of; *kilbiṣaiḥ*—sins; *bhuñjate*—enjoy; *te*—they; *tu*—but; *agham*—wholesale; *pāpāḥ*—sins; *ye*—those; *pacanti*—prepare food; *ātma-kāraṇāt*—for sense enjoyment.

**The devotees in Kṛṣṇa consciousness are released from all kinds of sins because they eat food which is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin.**

The devotees of the Supreme Personality of Godhead, Viṣṇu, or the persons who are in Kṛṣṇa consciousness, are called *santas*. The *santas* are always in love with the Lord as it is described in the *Brahma-saṁhitā* (Bs. 5.38): *premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti*. The *santas*, being always in a compact of love with the Supreme Personality of Godhead, Govinda (the giver of all pleasures), or Mukunda (the giver of liberation), or Kṛṣṇa (the all-attractive person), cannot accept any eatable if it is not offered to the Supreme Person. Therefore, such devotees always perform *yajñas* in different modes of devotional service, such as *śravaṇam*, *kīrtanam*, *smaraṇam*, *arcanam*, etc., and these performances of *yajñas* keep them always aloof from all kinds of contamination of sinful association in the material world. Others, who prepare foodstuff for self or sense gratification, are not only thieves but also the eaters of all kinds of sins. How can a person be happy if he is both a thief and sinful? It is not possible. Therefore, in order for people to become happy in all respects, they must be taught to perform the easiest process of *saṅkīrtana-yajña*, in full Kṛṣṇa consciousness. Otherwise, there can be no peace or happiness in the world.

#### TEXT 14

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।  
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

*annād bhavanti bhūtāni*  
*parjanyaād anna-sambhavaḥ*  
*yajñād bhavati parjanya*  
*yajñaḥ karma-samudbhavaḥ*

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

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

Śrīla Baladeva Vidyābhūṣaṇa, a great commentator on the *Bhagavad-gītā*, writes in this connection as follows: *ye indrādy-aṅgatayāvasthitam yajñam sarveśvaram viṣṇum abhyarcya tac-cheṣam aśnanti tena tad deha-yātrām sampādayanti, te santaḥ sarveśvarasya yajña-puruṣasya bhaktāḥ sarva-kilbiṣair anādi-kāla-vivṛddhair ātmānubhava-prati bandhakair nikhilaiḥ pāpāir vimucyante*. The Supreme Personality of Godhead, Viṣṇu, who is known as the *yajña-puruṣa*, or the personal beneficiary of all sacrifices, is the master of all the demigods, who serve Him as the different limbs of the body serve the whole. Demigods like Indra, Candra and Varuṇa are officers appointed by the Lord, who look after the management of the material affairs, and the *Vedas* direct sacrifices to satisfy these demigods so that they may be pleased to supply air, light and water sufficiently to produce food grains. When Lord Viṣṇu, who is the expansion of Kṛṣṇa, is worshiped, the demigods, who are different limbs of the Lord, are also automatically worshiped; so there is no separate need to worship the demigods. For this reason, the devotees of the Lord, or persons who are in Kṛṣṇa consciousness, offer eatables to Viṣṇu and then accept them for eating—a process which nourishes the body spiritually. By such action not only are past sinful reactions in the body vanquished, but such body also becomes immune to all contamination of material nature. When there is an epidemic disease, an antiseptic vaccine protects a person from the attack of such an epidemic. Similarly, foodstuff offered to Lord Viṣṇu and then taken by us makes us sufficiently resistant to material affection, and one who is accustomed to such practice is called a devotee of the Lord. Therefore, a person in Kṛṣṇa consciousness, who eats only foodstuff offered to Kṛṣṇa, can counteract all reactions of past material infections, which are impediments to the progress of self-realization. On the other hand, one who does not do so

continues to increase the volume of sinful actions, and thus prepares his next body to be that of a hog or a dog, to suffer the resultant reactions of all sins. The material world is full of contaminations, and one who is immunized by accepting *prasādam* of the Lord is saved from the attack, whereas one who does not do so becomes subjected to such contamination.

The factual eatables are food grains or vegetables. The human being eats different kinds of food grains, vegetables, fruits, etc., and the animals eat the refuse of the food grains and vegetables, grass, plants, etc. Human beings who are accustomed to eating meat and flesh must also depend on the production of vegetation in order to feed the animals. Therefore, ultimately, we have to depend on the production of the field and not on the production of big factories. The field production is due to sufficient rain from the sky, and such rains are controlled by demigods like Indra, sun, moon, etc., and they are all servants of the Lord. The Lord can be satisfied by sacrifices; therefore, one who cannot perform them will find himself in scarcity—that is the law of nature. Performance of *yajña*, specifically the *saṅkīrtana-yajña* prescribed for this age, must therefore be performed to save us at least from all types of scarcity of food supply.

#### TEXT 15

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।  
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

*karma brahmodbhavaṁ viddhi  
brahmākṣara-samudbhavam  
tasmāt sarva-gataṁ brahma  
nityaṁ yajñe pratiṣṭhitam*

Audio

*karma*—work; *brahma*—Vedas; *udbhavam*—produced from; *viddhi*—one should know; *brahma*—the Vedas; *akṣara*—the Supreme Brahman (Personality of Godhead); *samudbhavam*—directly manifested; *tasmāt*—therefore; *sarva-gataṁ*—all-pervading; *brahma*—transcendence; *nityam*—eternally; *yajñe*—in sacrifice; *pratiṣṭhitam*—situated.

**Regulated activities are prescribed in the Vedas, and the Vedas are directly manifested from the Supreme Personality of Godhead. Consequently the all-**

**pervading transcendence is eternally situated in acts of sacrifice.**

*Yajñārtha-karma*, or the necessity of work for the satisfaction of Viṣṇu only, is more expressly stated in this verse. If we have to work for the satisfaction of the *yajña-puruṣa*, Viṣṇu, then we must find out the direction of work in Brahman, or the transcendental *Vedas*. The *Vedas* are therefore codes of working direction. Anything performed without the direction of the *Vedas* is called *vikarma*, or unauthorized or sinful work. Therefore, one should always take direction from the *Vedas* to be saved from the reaction of work. As one has to work in ordinary life by the direction of the state, similarly, one has to work by the direction of the supreme state of the Lord. Such directions in the *Vedas* are directly manifested from the breathing of the Supreme Personality of Godhead. It is said (*Bṛhad-āraṇyaka Upaniṣad* 4.5.11): *asya mahato bhūtasya niśvasitam etad yad ṛg-vedo yajur-vedaḥ sāmavedo 'tharvāṅgirasah*. All the four *Vedas*—namely the *Ṛg-Veda*, *Yajur-Veda*, *Sāma-Veda* and *Atharva-Veda*—are all emanations from the breathing of the great Personality of Godhead. The Lord, being omnipotent, can speak by breathing air, as it is confirmed in the *Brahma-saṁhitā*, for the Lord has the omnipotence to perform through each of His senses the actions of all other senses. In other words, the Lord can speak through His breathing, and He can impregnate by His eyes. In fact, it is said that He glanced over material nature and thus generated all living entities. After creating or impregnating the conditioned souls into the womb of material nature, He gave His directions in the Vedic wisdom as to how such conditioned souls can return home, back to Godhead. We should always remember that the conditioned souls in material nature are all eager for material enjoyment and the Vedic directions are so made that one can satisfy one's perverted desires, but also return to Godhead, having finished his so-called enjoyment. It is a chance for the conditioned souls to attain liberation; therefore the conditioned souls must try to follow the process of *yajña* by becoming Kṛṣṇa conscious. Those who have not followed the Vedic injunctions may adopt the principles of Kṛṣṇa consciousness, and that will become as effective as if they were engaged in the performance of Vedic *yajñas*, or *karmas*.

#### TEXT 16

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

## अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

*evam pravartitam cakram  
nānuvartayatīha yaḥ  
aghāyur indriyārāmo  
mogham pārtha sa jīvati*

*Audio*

*evam*—thus prescribed; *pravartitam*—established by the *Vedas*; *cakram*—cycle; *na*—does not; *anuvartayati*—adopt; *iha*—in this life; *yaḥ*—one who; *agha-āyuh*—life full of sins; *indriya-ārāmaḥ*—satisfied in sense gratification; *mogham*—useless; *pārtha*—O son of Pṛthā (Arjuna); *saḥ*—one who does so; *jīvati*—lives.

**My dear Arjuna, a person, who in this human form does not adopt the prescribed cycle of activities established by the Vedas certainly leads a life full of sin, for a man delighting in the senses only, lives in vain.**

The mammonist philosophy of work very hard and enjoy sense gratification is condemned herein by the Lord. Therefore, for those who want to enjoy this material world, the above-mentioned cycle of performing *yajñas* is absolutely necessary. One who does not follow such regulation is living a very risky life, being condemned more and more. By nature's law, this human form of life is specifically meant for self-realization. For one who takes directly to the path of self-realization, in either of the three ways—namely *karma-yoga*, *jñāna-yoga*, or *bhakti-yoga*, there is no necessity of rigidly following the performances of the prescribed *yajñas*. Such transcendentalists are above the status of vice and virtue; but those who are engaged in sense gratification require to be purified by the above-mentioned cycle of *yajña* performances. There are different kinds of activities. Those who are not Kṛṣṇa conscious are certainly engaged in sensual consciousness; therefore they need to execute such pious work. The *yajña* system is planned in such a way that sensually conscious persons may satisfy their desires without being entangled in the reaction of such sense-gratificatory work. The prosperity of the world depends not on our own efforts but on the background arrangement of the Supreme Lord, directly carried out by the demigods. Therefore, the *yajñas* are directly aimed at the particular demigods mentioned in the *Vedas*. Indirectly, it is the practice of Kṛṣṇa

consciousness, because when one is advanced in performing the *yajñas* one is sure to become Kṛṣṇa conscious. If by performing *yajñas* one does not become Kṛṣṇa conscious, then such principles are counted as moral codes. One should not, however, limit his progress only to the point of moral codes, but should transcend them, to reach the point of Kṛṣṇa consciousness.

### TEXT 17

यस्त्वात्मरतिरेव स्यादात्मतुप्तश्च मानवः ।  
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

*yas tv ātma-ratir eva syād  
ātma-tr̥ptaś ca mānavaḥ  
ātmany eva ca santuṣṭas  
tasya kāryam na vidyate*

*Audio*

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

**One who, however, takes pleasure in the self and who uses this human life for the purpose of self-realization, and who is satisfied in the self only, fully satiated—for him there is no duty.**

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

### TEXT 18

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

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

*Audio*

*na*—never; *eva*—certainly; *tasya*—his; *kṛtena*—by discharge of duty; *arthaḥ*—purpose; *na*—nor; *akṛtena*—without discharge of duty; *iha*—in this world; *kaścana*—whatever; *na*—never; *ca*—and; *asya*—of him; *sarva-bhūteṣu*—in all living beings; *kaścīd*—any; *artha*—purpose; *vyapa-āśrayaḥ*—taking shelter of.

**A self-realized person has no purpose to fulfill in the discharge of his prescribed duties, nor is there any fault in him if he does not perform such work. Nor has he any need to take shelter of any other living being.**

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

### TEXT 19

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

*tasmād asaktaḥ satatam  
kāryam karma samācara  
asakto hy ācaran karma  
param āpnoti pūruṣaḥ*

*Audio*

*tasmāt*—therefore; *asaktaḥ*—without attachment; *satatam*—constantly;

*kāryam*—as duty; *karma*—work; *samācara*—perform; *asaktaḥ*—nonattachment; *hi*—certainly; *ācaran*—performing; *karma*—work; *param*—the Supreme; *āpnoti*—achieves; *pūruṣaḥ*—a man.

**Therefore, without being attached to the result of one’s activities, one should act as a matter of duty, for by working without attachment one attains the Supreme.**

The Supreme is the Personality of Godhead for the devotees and liberation for the impersonalist. A person, therefore, acting for Kṛṣṇa, or in Kṛṣṇa consciousness, under the proper guidance and without attachment to the result of the work, is certainly making progress toward the supreme goal of life. Indirectly, Arjuna is told that he should not fight in the Battle of Kurukṣetra out of attachment, but he should fight for the interest of Kṛṣṇa because Kṛṣṇa wanted him to fight. To be a good or a nonviolent man is also a personal attachment, but to act on behalf of the supreme desire is to act without attachment for the result and that is the perfect action of the highest degree, recommended by the Supreme Personality of Godhead, Śrī Kṛṣṇa.

Vedic rituals, like prescribed sacrifices, are performed for purification of impious activities which one has to perform in the field of sense gratification. But a person who is acting in Kṛṣṇa consciousness is transcendental to such actions and reactions of good or evil work. A Kṛṣṇa conscious person has no attachment for the result but acts on behalf of Kṛṣṇa alone. He engages in all kinds of activities, but is completely nonattached.

#### TEXT 20

**कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।  
लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ २० ॥**

*karmaṇaiva hi saṁsiddhim  
āsthitā janakādayaḥ  
loka-saṅgraham evāpi  
sampaśyan kartum arhasi*

*Audio*

*karmaṇā*—by work; *eva*—even; *hi*—certainly; *saṁsiddhim*—perfection; *āsthitāḥ*—situated; *janaka-ādayaḥ*—kings like Janaka and others; *loka-saṅgraham*—educating the people in general; *eva*—also; *api*—for the sake of;

*sampaśyan*—by considering; *kartum*—to act; *arhasi*—deserve.

**Kings like Janaka attained the perfectional stage simply by performance of prescribed duties. Therefore, just for the sake of educating the people in general, act by following the example of such kings.**

The kings like Janaka were all self-realized souls, and thus they had no obligation to perform the prescribed duties in the *Vedas*. Nonetheless they performed all such activities to set example for the people in general. Janaka was the father of Sītā and father-in-law of Lord Śrī Rāma. Being a great devotee of the Lord, he was transcendently situated, but because he was the King of Mithila (a subdivision of Bihar province in India), he had to teach his subjects by showing example. Lord Kṛṣṇa and Arjuna, His eternal friend, had nothing to do with the Battle of Kurukṣetra, but they still fought in order to teach people in general that violence is also necessary in a situation where good arguments fail. Before the battle, every effort was made to avoid the war, even by the Supreme Personality of Godhead, but the other party was determined to fight. So for such a right cause, there is a necessity for fighting. Therefore, although one who is situated in Kṛṣṇa consciousness may not have any interest in the world, he still works to educate the public how to live and how to act. Experienced persons in Kṛṣṇa consciousness can act in such a way that others will be able to follow, and this is explained in the following verse.

#### TEXT 21

**यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।  
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥**

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

*Audio*

*yat*—whatever; *yat*—and whichever; *ācarati*—does he act; *śreṣṭhaḥ*—respectable leader; *tat*—that; *tat*—and that alone; *eva*—certainly; *itarah*—common; *janaḥ*—person; *saḥ*—he; *yat*—whichever; *pramāṇam*—evidential acts; *kurute*—does perform; *lokaḥ*—all the world; *tat*—that; *anuvartate*—follow in the footsteps.

**Whatever a respectable leader of society does, common men follow in his footsteps and whatever standards he sets by exemplary acts, all the world pursues.**

People in general always require a leader who can teach the public by practical behavior. We cannot teach the public to stop smoking if we ourselves smoke. Lord Caitanya said that a teacher should behave practically 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 such standard *śāstras*. Anyone who desires improvement must follow 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 teachers are all considered to be natural leaders of the innocent people in general, and therefore all such natural leaders have a great responsibility to their dependants; as such they must be conversant with standard books of moral and spiritual codes.

### TEXT 22

**न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।  
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥**

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

*Audio*

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

**O son of Pṛthā, there is no duty prescribed for Me within the three planetary systems. Nor am I in want of anything, nor is there anything for Me to gain — and yet even I am engaged in My prescribed duty.**

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

*tam īśvarāṇām paramam maheśvaram  
tam devatānām paramam ca daivatam  
patim patinām paramam parastād  
vidāma devam bhuvaneśam idyam  
  
na tasya kāryam karaṇam ca vidyate  
na tat-samaś cābhyadhikaś ca dṛśyate  
parāsyā śaktir vividhaiva śrūyate  
svābhāviki jñāna-bala-kriyā ca*

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

"He does not possess the same form of body as an ordinary living entity as there is no difference between His body and His soul. He is absolute. All His senses are transcendental. By one of His senses, He can perform 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 who is naturally all truth, there is no duty for the Supreme Personality of Godhead to perform. One who must receive some results in work also 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 is not directed in the revealed scriptures.

### TEXT 23

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

*yadi hy aham na varteyam  
jātu karmaṇy atandritaḥ  
mama vartmānuvartante  
manuṣyāḥ pārtha sarvaśaḥ*

*Audio*

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

**For if I ever carelessly gave up My prescribed duties and did not engage in work, O Pārtha, certainly all men would follow My path.**

In order to keep the balance of social tranquillity for progress in spiritual life, there are traditional family usages meant for every civilized man. Although such rules and regulations are for the conditioned souls and not Lord Kṛṣṇa, because He descended to establish the principles of religiosity He followed the prescribed rules. Otherwise, common men would follow in His footsteps as He is the greatest authority. From the *Śrīmad-Bhāgavatam* it is understood that Lord Kṛṣṇa was performing all the religious duties at home and out of home, as required of a householder.

### TEXT 24

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।  
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

*utsīdeyur ime lokā  
na kuryām karma ced aham  
saṅkarasya ca kartā syām  
upahanyām imāḥ prajāḥ*

*utsīdeyuh*—put into ruin; *ime*—all these; *lokāḥ*—worlds; *na*—do not; *kuryām*—perform; *karma*—prescribed duties; *cet*—if; *aham*—I; *saṅkarasya*—of unwanted population; *ca*—and; *kartā*—creator; *syām*—shall be; *upahanyām*—destroy; *imāḥ*—all these; *prajāḥ*—living entities.

**If I did not perform My prescribed duties, all these worlds would be put to ruination. I would be the cause of creating unwanted population, and I would thereby destroy the peace of all living beings.**

*Varṇa-saṅkara* is unwanted population which disturbs the peace of the general society. In order to check this disturbance of the social order, there are prescribed rules and regulations. If people follow them, the population can automatically become peaceful and organized for spiritual progress of life. When Lord Kṛṣṇa descends, naturally He deals with such rules and regulations in order to maintain the prestige and necessity of such important performances. The Lord is said to be the father of all living entities, and if the living entities are misguided, indirectly the responsibility goes to the Lord. Therefore, whenever there is a misconduct in terms 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. If we want to imitate the Lord by lifting Govardhana Hill, as the Lord did in His childhood, certainly it is impractical for any human being. We have to follow as far as His instructions are concerned, but we may not imitate Him at any time. The *Śrīmad-Bhāgavatam* (Bhāg. 10.33.30-31) affirms therefore as follows:

*naitat samācarej jātu  
manasāpi hy anīśvaraḥ  
vi naśyaty ācaran maudhyād  
yathārudro 'bdhi-jam viṣam*

*īśvarāṇām vacaḥ satyaṁ  
tathaiṅvacaritaṁ kvacit  
teṣāṁ yat sva-vaco-yuktaṁ  
buddhimāṁs tat samācāret*

"One should simply follow the instructions of the controllers and should not

imitate them in their activities. Their instructions are all good for us, and any intelligent person must perform them as instructed. One should guard against imitating their actions as much as one should avoid drinking the ocean of poison in imitation Lord Śiva."

We should always remember the position of the *īśvaras*, or those who can actually control the movements of the sun and moon. Without such power, one cannot imitate the *īśvaras*, or the superpowerful. The example set herein is very appropriate. Lord Śiva drank poison to the extent of swallowing an ocean of it, but if any common man tries to drink even a fragment of such ocean, 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*, forgetting their inability to lift Govardhana Hill. It is best, therefore, that one should not imitate the powerful, but simply follow their instructions; nor should one try to occupy their posts without any qualification. There are so many "incarnations" of God without the power of the Supreme Godhead.

### TEXT 25

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।  
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ २५ ॥

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

*Audio*

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

As the ignorant perform their prescribed duties with attachment to results, the learned may also act, but without attachment, for the sake of leading the general mass of people.

A person in Kṛṣṇa consciousness and a person without Kṛṣṇa consciousness are differentiated by different desires. A Kṛṣṇa conscious person does not do anything which is not conducive to development of Kṛṣṇa consciousness. He acts exactly like the ignorant person, who is too much attached to material activities, but one is engaged in such activities for the satisfaction of his sense gratification, whereas the other is engaged for the satisfaction of Kṛṣṇa. Therefore, the Kṛṣṇa conscious person is required to lead the people in terms of how to act and how to engage the results of one's action for the purpose of Kṛṣṇa consciousness.

### TEXT 26

न बुद्धिभेदं जनयेदज्ञानां कर्मसरिनाम् ।  
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

*na buddhi-bhedam janayed  
ajñānām karma-saṅginām  
joṣayet sarva-karmāṇi  
vidvān yuktaḥ samācaran*

*Audio*

*na*—do not; *buddhi-bhedam*—disrupt the intelligence; *janayet*—do; *ajñānām*—of the foolish; *karma-saṅginām*—attached to fruitive work; *joṣayet*—dovetailed; *sarva*—all; *karmāṇi*—work; *vidvān*—learned; *yuktaḥ*—all engaged; *samācaran*—practicing.

**Those who are hankering after the fruits of their labor should not be induced to refrain from work, for it will disrupt their intelligence. Rather, they should be engaged in all sorts of activities to develop Kṛṣṇa consciousness gradually.**

*Vedaiś ca sarvair aham eva vedyah.* That is the ultimate end of all Vedic rituals. All rituals, all performances of sacrifices, and everything that is put into the *Vedas*, including all directions for material activities, are meant for understanding Kṛṣṇa, who is the ultimate goal of life. But because the conditioned souls do not know anything beyond sense gratification just like

animals, they are foolishly inclined to study the *Vedas* to that end. So, through regulated sense gratification, by the rituals of the *Vedas* and by fruitive activities, one is gradually elevated to the standard of Kṛṣṇa consciousness. Therefore a realized soul in Kṛṣṇa consciousness should not disturb them in their understanding, but he should act by showing how the results of all work can be dedicated to the service of Kṛṣṇa. The learned Kṛṣṇa conscious person may act in such a way that the ignorant person working for sense gratification may learn how to act and how to behave. Although the ignorant man is not to be disturbed in his activities, still, a slightly developed Kṛṣṇa conscious person may directly be engaged in the service of the Lord without waiting for other Vedic formulas. For the fortunate Kṛṣṇa conscious man there is no need to follow the Vedic rituals, because in direct Kṛṣṇa consciousness one can have all the results one would otherwise derived from following one's prescribed duties.

### TEXT 27

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

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

Audio

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

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

Two persons, one in Kṛṣṇa consciousness and the other in material consciousness, working on the same level, may appear to be working on the same platform, but there is a gulf of difference in their respective positions. The person in material consciousness is conducted by false ego and thinks that

he is the doer of everything. He does not consider that the mechanism of the body is produced by material nature, which works under the supervision of the Supreme Personality of Godhead. The materialistic person has no knowledge that ultimately he is under the control of Kṛṣṇa. The person in false ego takes all credit for doing everything independently, and that is the symptom of his nescience. He does not know that this gross and subtle body is the creation of material nature, under the order of the Supreme Personality of Godhead, and as such his bodily and mental activities should be engaged in Kṛṣṇa consciousness, or in other words, he should be acting in Kṛṣṇa consciousness. He does not know that the Supreme Personality of Godhead is known as Hṛṣīkeśa, or the master of the senses of the material body. Due to his long misuse of the senses in sense gratification, he is factually bewildered by the false ego, and that is the cause of his forgetfulness of his eternal relationship with Kṛṣṇa.

### TEXT 28

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

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

*Audio*

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

**One who is in knowledge of the Absolute Truth, O mighty-armed, does not engage himself in the senses and sense gratification, knowing well the differences between work in Kṛṣṇa consciousness and work in material consciousness.**

The knower of the Absolute Truth is convinced of his awkward position in material association. He knows that he is part and parcel of the Supreme

Personality of Godhead, Kṛṣṇa, and that he is not anything of the material creation. He knows his real identity as part and parcel of the Supreme, who is eternal bliss and knowledge, and he knows that somehow or other he is now entrapped in the material conception of life. In his pure state of existence he is meant to dovetail his activities in devotional service to the Supreme Personality of Godhead, Kṛṣṇa. He therefore engages himself in the activities of Kṛṣṇa consciousness and becomes naturally unattached to the activities of the material senses, which are all circumstantial and temporary. He knows that his material condition of life is under the supreme control of the Lord as well; consequently he is not disturbed by all kinds of material reactions, which he considers to be the mercy of the Lord. According to *Śrīmad-Bhāgavatam*, one who knows the Absolute Truth in three different features—namely Brahman, Paramātmā, and the Supreme Personality of Godhead—is called *tattva-vit* and such a person knows his own factual position in relationship with the Supreme.

### TEXT 29

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।  
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ २९ ॥

*prakṛter guṇa-sammūdhāḥ*  
*sajjante guṇa-karmasu*  
*tān akṛtsna-vido mandān*  
*kṛtsna-vin na vicālayet*

*Audio*

*prakṛteḥ*—impelled by the material modes; *guṇa-sammūdhāḥ*—befooled by material identification; *sajjante*—become engaged; *guṇa-karmasu*—in material activities; *tān*—all those; *akṛtsna-vidaḥ*—persons with a poor fund of knowledge; *mandān*—lazy to understand self-realization; *kṛtsna-vit*—one who is in factual knowledge; *na*—may not; *vicālayet*—try to agitate.

**Bewildered by the modes of material nature, the ignorant fully engage themselves in material activities and become attached. But the wise should not unsettle them, although these duties are inferior due to the performers' lack of knowledge.**

Persons with a poor fund of knowledge grossly identify with false material

consciousness and are full of material designations. This body is a gift of the material nature, and one who is too much attached to the bodily consciousness is called *manda*, or a lazy person without any understanding of spirit soul. Such men with a poor fund of knowledge think of the body as the self; accept bodily connections with others as kinsmanship; the land in which the body is obtained as the object of worship; and consider the formalities of religious rituals as ends in themselves. Social work, nationalism, and altruism are some of the activities for such materially designated persons. Under the spell of such designations, they are always busy in the material field; for them spiritual realization is a myth, and so they are not interested in such matters. Those who are enlightened in spiritual life however, should not try to agitate such materially engrossed persons. It is better to prosecute one's own spiritual activities silently while the bewildered persons may be engaged in primary moral principles of life as nonviolence and similar materially benevolent work. Men with a poor fund of knowledge cannot appreciate activities in Kṛṣṇa consciousness, and therefore Lord Kṛṣṇa advises us not to disturb them and simply waste valuable time. But the devotees of the Lord are more kind than the Lord because they understand the purpose of the Lord. Consequently they undertake all kinds of risks, even to the point of approaching men with a poor fund of knowledge, and try to engage them in the acts of Kṛṣṇa consciousness, which is the absolute necessity of the human being.

### TEXT 30

मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा ।  
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

*mayi sarvāṇi karmāṇi  
sannyasyādhyātma-cetasā  
nirāśīr nirmamo bhūtvā  
yudhyasva vigata-jvaraḥ*

*Audio*

*mayi*—unto Me; *sarvāṇi*—all sorts of; *karmāṇi*—activities; *sannyasya*—giving up completely; *ādhyātma*—with full knowledge of the self; *cetasā*—consciousness; *nirāśīḥ*—without any desire for profit; *nirmamaḥ*—without any ownership; *bhūtvā*—so being; *yudhyasva*—fight; *vigata-jvaraḥ*—without being

lethargic.

**Therefore, O Arjuna, just surrender all your actions unto Me in full knowledge and full consciousness of Me, without desires for profit and no claims to proprietorship, do thou fight, free from lethargy.**

This verse clearly indicates the whole purpose of the *Bhagavad-gītā*. The Lord says that one has to become fully Kṛṣṇa conscious to discharge duties, as if in military discipline. Such an injunction makes things a little difficult; but that is the constitutional position of the living entity. The living entity cannot be happy independently without the cooperation of the Supreme Lord, because the eternal constitutional position of the living entity is to become subordinate to the desires of the Lord. Arjuna was therefore ordered by Śrī Kṛṣṇa to fight as if the Lord were his military commander. One has to sacrifice everything for the good will of the Supreme Lord, and at the same time discharge prescribed duties without claiming a right to proprietorship. Arjuna had nothing to consider about the order of the Lord; he had only to execute His order. The Supreme Lord is the Soul of all souls; therefore, one who depends solely and wholly on the Supreme Soul without any personal consideration, or in other words, one who is fully Kṛṣṇa conscious, is called *adhyātma-cetasā*. *Nirāśīḥ* means that one has to act on the order of the master and one should not expect any fruitive result. The cashier may count millions of dollars on behalf of his master, but he does not claim a cent for himself. Similarly, one has to take it for granted that nothing in the world belongs to any individual person, but that everything belongs to the Supreme Personality of Godhead. That is the real purport of *mayi*, or “unto Me”. And when one acts in such Kṛṣṇa consciousness, certainly he does not claim proprietorship over anything. This consciousness is called *nirmama*, or “nothing is mine”. And if one becomes sorry for executing such a stern order, which is without any consideration of so-called kinsmen in the bodily relationship, such lamentation should be thrown off; in this way one may become *vigata-jvara*, or without feverish mentality or lethargy. Everyone, according to his quality and position, has a particular type of work to discharge, and all such duties may be discharged in Kṛṣṇa consciousness, as described above. That will lead one to the path of liberation.

### TEXT 31

**ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।**

## श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेषु कर्मभिः ॥ ३१ ॥

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

*Audio*

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

**One so conscious, who faithfully executes his prescribed duties according to My direct injunctions and holds no envy towards Me becomes free from the bondage of fruitive actions.**

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

### TEXT 32

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।  
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥

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

Audio

ye—those; tu—however; etat—this; abhyasūyantaḥ—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.

**But those who envy the very principle of Kṛṣṇa consciousness and thus do not follow My injunctions regularly, are to be considered bereft of all knowledge, befooled, and ruined in their chances to reach perfection.**

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 disobedience to the order of the Supreme Personality of Godhead. Such an envious person, however great he may be, is befooled in terms of knowing his own self, the Supreme Brahman, Paramātmā and the Personality of Godhead, due to his vacant heart. Therefore there is no hope of perfection of life for him.

TEXT 33

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

sadr̥śam ceṣṭate svasyāḥ  
prakṛter jñānavān api  
prakṛtim yānti bhūtāni  
nigrahaḥ kim kariṣyati

Audio

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

**Even a learned man acts according to the modes of material nature he has previously acquired, for everyone follows his own nature. What can artificial repression accomplish?**

Unless one is situated on the transcendental platform of Kṛṣṇa consciousness, no one can get free from the influence of the modes of material nature, as it is confirmed by the Lord in the Seventh Chapter (7.14). *Daiivī hy eṣā guṇa-mayī mama māyā duratyayā*. Therefore, without Kṛṣṇa consciousness even for the most highly educated person on the mundane plane, it will be impossible to get out of the entanglement of *māyā* simply by theoretical knowledge, by separating the soul from the body. There are many so-called spiritualists who outwardly pose as advanced in the science but are inwardly or privately completely under particular modes of nature which they are unable to surpass. Academically, one may be very much learned, but because of his long association with material nature, it is very difficult for him to get out of this bondage without being Kṛṣṇa conscious. Kṛṣṇa consciousness helps one to get out of the entanglement, even though one may be engaged in his prescribed duties of material existence. Therefore, without being fully in Kṛṣṇa consciousness, no one should give up his occupational duties. No one should give up his prescribed duties all of a sudden and become a so-called *yogī* or transcendentalist artificially. It is better to be situated in one's position and try to be Kṛṣṇa conscious under superior training. Thus one may be freed from the clutches of Kṛṣṇa's *māyā*.

**TEXT 34**

**इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।  
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥**

*indriyasyendriyasyārthe  
rāga-dveṣau vyavasthitau  
tayor na vaśam āgacchet  
tau hy asya pariṣanthinau*

*Audio*

*indriyasya*—of the senses; *indriyasya arthe*—in the sense objects; *rāga*—attachment; *dveṣau*—also in detachment; *vyavasthitau*—put under regulations; *tayoh*—of them; *na*—never; *vaśam*—control; *āgacchet*—one should come;

*tau*—those; *hi*—certainly are; *asya*—his; *paripanthinau*—stumbling blocks.

**There are principles which help one to regulate attraction and repulsion for the sense objects. One should not fall under the control of the senses and the sense objects as they are stumbling blocks on the path of self-realization.**

Those who are in Kṛṣṇa consciousness are naturally reluctant to engage in material sense gratifications. But those who are not in such consciousness should follow the rules and regulations of the revealed scriptures. Unrestricted sense enjoyment is the cause of material engagement. One who follows the rules and regulations of the revealed scriptures does not become entangled by the sense objects. For example, sex enjoyment is a necessity for the conditioned soul, and sex enjoyment is allowed under the license of marriage ties. One is restricted to engage in sex relationships with any women other than one's wife. All other women are to be considered as one's mother. But, in spite of such injunctions of the revealed scriptures, a man is still inclined to have sex relationships with other women. These propensities are to be curbed; otherwise they will be stumbling blocks on the path of self-realization. As long as the material body is there, the necessities of the material body must be allowed, but under rules and regulations. And yet, we should not be under control of such allowances either. One has to follow those rules and regulations, unattached to them, because practice of sense gratifications under regulations may also lead one to go astray—as much as there is always the chance of an accident, even on the royal roads. Although they may be very carefully maintained, no one can guarantee that there will be no danger even on the safest road. The sense enjoyment spirit has been current a very long, long time, owing to material association. Therefore, in spite of regulated sense enjoyment, there is every chance of falling down; therefore attachment for regulated sense enjoyment must also be avoided by all means. But attachment to Kṛṣṇa consciousness, or acting always in the loving service of Kṛṣṇa, very easily detaches one from all kinds of sense attachment. Therefore, no one should try to be detached from Kṛṣṇa consciousness at any stage of life. The whole purpose of detachment from all kinds of sense attachment is ultimately to become situated on the platform of Kṛṣṇa consciousness.

### TEXT 35

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।  
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

*śreyān sva-dharmo viguṇaḥ  
para-dharmāt sv-anuṣṭhitāt  
sva-dharme nidhanam śreyaḥ  
para-dharmo bhayāvahaḥ*

*Audio*

*śreyān*—far better; *sva-dharmaḥ*—one's prescribed duties; *viguṇaḥ*—even faulty; *para-dharmāt*—from duties mentioned for others; *sv-anuṣṭhitāt*—than perfectly done; *sva-dharme*—in one's prescribed duties; *nidhanam*—destruction; *śreyaḥ*—better; *para-dharmaḥ*—duties prescribed for others; *bhaya-āvahaḥ*—dangerous.

**It is far better to discharge one's prescribed duties, even though they may be faulty, than to perform another's duties perfectly. Destruction in the course of performing one's own duty is still better than engaging in another's duties, for to follow another's path is dangerous.**

One should therefore discharge his prescribed duties in full Kṛṣṇa consciousness rather than do things prescribed for others. Prescribed duties materially complement one's psychophysical condition, under the spell of the modes of material nature. Spiritually, such duties are for the transcendental service of Kṛṣṇa as ordered by the spiritual master. But either materially or spiritually, one should stick to his prescribed duties even up to death, rather than imitate another's prescribed duties. Duties on the spiritual platform and duties on the material platform may be different, but the principle of following the authorized direction is always good for the performer. Materially, when one is under the spell of the modes of material nature, one should follow the prescribed rules for his particular situation and should not imitate others. For example, a *brāhmaṇa*, who is in the mode of goodness, is ordered to be nonviolent, whereas a *kṣatriya*, who is in the mode of passion, is allowed to be violent. As such, for a *kṣatriya* it is better to be vanquished following the rules of violence than to imitate a *brāhmaṇa* who follows the principles of nonviolence. Everyone has to cleanse his heart by a gradual process, not abruptly. However, when one is transcendental to the modes of material nature and is fully situated in Kṛṣṇa consciousness, he can perform anything and everything under the direction of the bona fide spiritual master. In that complete state of Kṛṣṇa consciousness, the *kṣatriya* may act as a *brāhmaṇa*, or a

*brāhmaṇa* may act as a *kṣatriya*. In the transcendental stage, the conception of so-called distinctions as they are known in the material world is lacking. For example, Viśvāmitra was originally a *kṣatriya*, but later on he acted as a *brāhmaṇa*, whereas Paraśurāma was a *brāhmaṇa* but later on he acted as a *kṣatriya*. Being transcendently situated, they could do so; but as long as one is on the material platform, he must perform his duties according to the modes of material nature. At the same time, he must have a full sense of Kṛṣṇa consciousness.

### TEXT 36

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।  
अनिच्छन्नपि वाष्णेय बलादिव नियोजितः ॥ ३६ ॥

*arjuna uvāca*  
*atha kena prayukto 'yaṁ*  
*pāpaṁ carati pūruṣaḥ*  
*anicchann api vārṣṇeya*  
*balād iva niyojitaḥ*

Audio

*arjunaḥ uvāca*—Arjuna said; *atha*—hereafter; *kena*—by what; *prayuktaḥ*—impelled; *ayam*—one; *pāpaṁ*—sins; *carati*—acts; *pūruṣaḥ*—a man; *anicchan*—without desiring; *api*—although; *vārṣṇeya*—O descendant of Vṛṣṇi; *balāt*—by force; *iva*—as if; *niyojitaḥ*—dovetailed.

**Arjuna said: O descendant of Vṛṣṇi, by what is one impelled to sinful acts, even unwillingly, as if engaged by force?**

A living entity, as part and parcel of the Supreme, is originally spiritual, pure, and free from all material contaminations. Therefore, by nature he is not subjected to the sins of the material world. But when he is in contact with the material nature, he acts in many sinful ways without hesitation, and sometimes even against his will. As such, Arjuna's question to Kṛṣṇa is very sanguine, as to the perverted nature of the living entities. Although the living entity sometimes does not want to act in sin, he is still forced to act. Sinful actions

are not, however, impelled by the Supersoul within, but are due to another cause, as the Lord explains in the next verse.

TEXT 37

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।  
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

*śrī-bhagavān uvāca*  
*kāma eṣa krodha eṣa*  
*rajo-guṇa-samudbhavaḥ*  
*mahāśano mahā-pāpmā*  
*viddhy enam iha vairiṇam*

Audio

*śrī-bhagavān uvāca*—the Personality of Godhead said; *kāmaḥ*—lust; *eṣaḥ*—all these; *krodhaḥ*—wrath; *eṣaḥ*—all these; *rajaḥ-guṇa*—the mode of passion; *samudbhavaḥ*—born of; *mahā-aśanaḥ*—all-devouring; *mahā-pāpmā*—greatly sinful; *viddhi*—know; *enam*—this; *iha*—in the material world; *vairiṇam*—greatest enemy.

**The Supreme Personality of Godhead said: It is lust only, Arjuna, which is born of contact with the material mode of passion and later transformed into wrath, and which is the all-devouring sinful enemy of this world.**

When a living entity comes in contact with the material creation, his eternal love for Kṛṣṇa is transformed into lust, in association with the mode of passion. Or, in other words, the sense of love of God becomes transformed into lust, as milk in contact with sour tamarind is transformed into yogurt. Then again, when lust is unsatisfied, it turns into wrath; wrath is transformed into illusion, and illusion continues the material existence. Therefore, lust is the greatest enemy of the living entity, and it is lust only which induces the pure living entity to remain entangled in the material world. Wrath is the manifestation of the mode of ignorance; these modes exhibit themselves as wrath and other corollaries. If, therefore, the mode of passion, instead of being degraded into the modes of ignorance, is elevated to the mode of goodness by the prescribed method of living and acting, then one can be saved from the

degradation of wrath by spiritual attachment.

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

This inquiry is the beginning of the *Vedānta-sūtras*, wherein it is said, *athāto brahma-jijñāsā*: one should inquire into the Supreme. And the Supreme is defined in *Śrīmad-Bhāgavatam* as *janmādyasya yato 'nvayād itarataś ca*, or, "The origin of everything is the Supreme Brahman." Therefore, the origin of lust is also in the Supreme. If, therefore, lust is transformed into love for the Supreme, or transformed into Kṛṣṇa consciousness—or, in other words, desiring everything for Kṛṣṇa—then both lust and wrath can be spiritualized.

Vajrāṅgajī, also known as Hanumān, the great servant of Lord Rama, exhibited his wrath by burning the golden city of Rāvaṇa, but by doing so he became the greatest devotee of the Lord. Here also, in *Bhagavad-gītā*, the Lord induces Arjuna to engage his wrath upon his enemies for the satisfaction of the Lord. Therefore, lust and wrath, when they are employed in Kṛṣṇa consciousness, become our friends instead of our enemies.

### TEXT 38

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।  
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

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

Audio

*dhūmena*—by smoke; *āvriyate*—covered; *vahniḥ*—fire; *yathā*—just as; *ādarśaḥ*—mirror; *malena*—by dust; *ca*—also; *yathā*—just as; *ulbena*—by the womb; *āvṛtaḥ*—is covered; *garbhaḥ*—embryo; *tathā-so*; *tena*—by that lust;

*idam*—this; *āvṛtam*—is covered.

**As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the womb, the living entity is similarly covered by different degrees of this lust.**

There are three degrees of covering of the living entity by which his pure consciousness is obscured. This covering is but lust under different manifestations like smoke in the fire, dust on the mirror, and the womb about the embryo. When lust is compared to smoke, it is understood that the fire of the living spark can be a little perceived. In other words, when the living entity exhibits his Kṛṣṇa consciousness slightly, he may be likened to the fire covered by smoke. Although fire is necessary where there is smoke, there is no overt manifestation of fire in the early stage. This stage is like the beginning of Kṛṣṇa consciousness. The dust on the mirror refers to a cleansing process of the mirror of the mind by so many spiritual methods. The best process is to chant the holy names of the Lord. The embryo covered by the womb is an analogy illustrating a helpless position, for the child in the womb is so helpless that he cannot even move. This stage of living condition can be compared to that of the trees. The trees are also living entities, but they have been put in such a condition of life by such a great exhibition of lust that they are almost void of all consciousness. The covered mirror is compared to the birds and beasts, and the smoke-covered fire is compared to the human being. In the form of a human being, the living entity may revive a little Kṛṣṇa consciousness, and, if he makes further development, the fire of spiritual life can be kindled in the human form of life. By careful handling of the smoke in the fire, the fire can be made to blaze. Therefore the human form of life is a chance for the living entity to escape the entanglement of material existence. In the human form of life, one can conquer the enemy, lust, by cultivation of Kṛṣṇa consciousness under able guidance.

**TEXT 39**

**आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।  
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥**

*āvṛtaṁ jñānam etena  
jñānino nitya-vairiṇā  
kāma-rūpeṇa kaunteya*

*duṣpūreṇānalena ca*

*Audio*

*āvṛtam*—covered; *jñānam*—pure consciousness; *etena*—by this; *jñāninaḥ*—of the knower; *nitya-vairiṇā*—eternal enemy; *kāma-rūpeṇa*—in the form of lust; *kaunteya*—O son of Kuntī; *duṣpūreṇa*—never to be satisfied; *analena*—by the fire; *ca*—also.

**Thus the pure consciousness of the wise living entity is covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire.**

It is said in the *Manu-smṛti* that lust cannot be satisfied by any amount of sense enjoyment, just as fire is never extinguished by a constant supply of fuel. In the material world, the center of all activities is sense gratification, and thus this material world is called *maithuṅya-āgāra*, or the shackles of sex life. In the ordinary prison house, criminals are kept within bars; similarly, the criminals who are disobedient to the laws of the Lord are put into shackles of sex life. Advancement of material civilization on the basis of sense gratification means to increase the duration of the material existence of a living entity. Therefore, this lust is the symbol of ignorance by which the living entity is kept within the material world. While one enjoys sense gratification, it may be that there is some feeling of happiness, but actually that so-called feeling of happiness is the ultimate enemy of the sense enjoyer.

**TEXT 40**

**इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।  
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥**

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

*Audio*

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

*dehinam*—the embodied.

**The senses, the mind and the intelligence are the sitting places of this lust. They cover the living entity's real knowledge and bewilder him.**

The enemy has captured different strategic positions in the body of the conditioned soul, and therefore Lord Kṛṣṇa is giving hints of those places, so that one who wants to conquer the enemy may know them. Mind is the center of all the activities of the senses, and as such, when we hear glorification of some sense objects, generally the mind becomes the reservoir of all sorts of sense-gratificatory ideas. As a result of this, the mind and the senses become the strategic positions for lust and the intelligence department becomes the capital of such lustful propensities. Intelligence, being the immediate next—door neighbor to the spirit soul, influences the spirit soul to acquire the false ego of identifying himself with matter, and thus with the mind and senses. The spirit soul becomes addicted to enjoying the material senses and mistakes this as true happiness. This false identification of the spirit soul is very nicely explained in the *Śrīmad-Bhāgavatam* (Bhāg. 10.84.13):

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*

"A human being who identifies this body made of three elements as his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth as worshipable, and who goes to the place of pilgrimage simply to take a bath without meeting men of transcendental knowledge there, is to be considered an ass or a cow."

**TEXT 41**

**तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।  
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥**

*tasmāt tvam indriyāṅy ādau  
niyamya bharatarṣabha  
pāpmānaṁ prajahi hy enaṁ  
jñāna-vijñāna-nāśanam*

*tasmāt*—therefore; *tvam*—you; *indriyāṇi*—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.

**Therefore, O Arjuna, best of the Bhāratas, control your senses from the very beginning and curb down the great symbol of sin called lust. It is the destroyer of knowledge and self-realization.**

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 as well as specific knowledge of the self. *Jñānam* refers to knowledge of self as distinguished from the non-self matter, or, in other words, knowledge that the spirit soul is not the body. *Vijñānam* refers to more specific knowledge of the spirit soul, namely his constitutional position and his relationship to the Supreme Soul Personality of Godhead. It is explained thus in the *Śrīmad-Bhāgavatam*(2.9.31):

*jñānam parama-guhyam me  
yad vijñāna-samanvitam  
sa-rahasyam tad-aṅgam ca  
grhāṇa gaditam mayā*

"The knowledge of the self and the Supreme Self is very confidential and mysterious, and such knowledge and specific realization with its various features can be understood if it is explained by the Lord Himself." *Bhagavad-gītā* gives us both basic and specific knowledge of the self. The living entities are parts and parcels of the Lord, and therefore they are simply meant to serve the Lord. This consciousness is called Kṛṣṇa consciousness. So, from the very beginning of life one has to learn this Kṛṣṇa consciousness, and thus one becomes fully Kṛṣṇa conscious and acts accordingly.

As explained above, lust is only the perverted reflection of the love of Godhead which is natural for every living entity. Therefore, if one is educated in Kṛṣṇa consciousness from the very beginning, that natural love of Godhead cannot deteriorate into lust. When love of Godhead deteriorates into lust, it is

very difficult to return it to the normal condition. Nonetheless, Kṛṣṇa consciousness is so powerful that even a late beginning can turn one into a lover of Godhead by the regulative principles of devotional service. So, from any stage of life, or from the time of understanding its urgency, one can begin regulating the senses in Kṛṣṇa consciousness, devotional service of the Lord, and turn the lust back into love of Godhead—the highest perfectional stage of human life.

### TEXT 42

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।  
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

*indriyāṇi parāṇy āhur  
indriyebhyaḥ param manaḥ  
manasas tu parā buddhir  
yo buddheḥ paratas tu saḥ*

*Audio*

*indriyāṇī—senses; parāṇi—superior; āhuḥ—is said; indriyebhyaḥ—more than the senses; param—superior; manaḥ—the mind; manasaḥ—more than the mind; tu—also; parā—superior; buddhiḥ—intelligence; yaḥ—one which; buddheḥ—more than the intelligence; parataḥ—superior; tu—but; saḥ—he.*

**The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and he [the soul] is even higher than the intelligence.**

The senses are different outlets for the activities of lust. Lust is reserved within the body, but it is given vent through the senses. Therefore, the senses are superior to the body as a whole. These outlets are not in use when there is superior consciousness, or Kṛṣṇa consciousness. Kṛṣṇa consciousness is the direct connection of the soul with the Supreme Personality of Godhead; therefore the bodily functions in terms of their level of importance are described here ultimately ending in the Supreme Soul. Bodily action means the functions of the senses, and stopping the senses means stopping all bodily actions. But if the mind is active, then even though the body may be silent and at rest, the mind will act—as it does during dreaming. But above the mind is the

determination of the intelligence, and above the intelligence is the soul proper. If, therefore, the soul is directly engaged with the Supreme, naturally all other subordinates, namely, the intelligence, mind and senses will be automatically engaged. In the *Kaṭha Upaniṣad* there is a similar passage, in which it is said that the objects of sense gratification are superior to the senses, and mind is superior to the sense objects. If, therefore, the mind is directly engaged in the service of the Lord constantly, in other words, if it is engaged in Kṛṣṇa consciousness, then there is no chance that the senses will become engaged otherwise. This attitude of the mind has already been explained in the Second Chapter, 59<sup>th</sup> verse, *param dr̥ṣṭvā nivartate*. If the mind is engaged in the transcendental service of the Lord, there is no chance of its being engaged in the lower propensities. In the *Kaṭha Upaniṣad* the soul has been described as *mahān*, the great. Therefore the soul is above all—namely, the sense objects, the senses, the mind and the intelligence. Therefore, directly understanding the constitutional position of the soul is the solution of the whole problem. With intelligence one has to determine the constitutional position of the soul and then engage the mind always in Kṛṣṇa consciousness. That solves the whole problem.

A neophyte spiritualist is generally advised to keep aloof from the objects of senses, but apart from that, 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. 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  
saṁstabhyātmānam ātmanā  
jahi śatruṁ mahā-bāho*

*kāma-rūpaṁ durāsadam*

*Audio*

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

**Thus knowing oneself being transcendental to material senses, mind and intelligence, one should fix his consciousness on Me and thus—by spiritual strength, O mighty-armed-conquer the insatiable enemy known as lust.**

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 any impersonal voidness in the ultimate end. In the material existence of life, one is certainly influenced by propensities of lust and desire for dominating the resources of material nature. Such a desire for overlording and for sense gratification is the greatest enemy of the conditioned soul; and by the strength of Kṛṣṇa consciousness, one can conquer over the material senses, the mind and the intelligence. One may not give up work and prescribed duties all of a sudden; but by gradually developing one's Kṛṣṇa consciousness, one can be situated in a transcendental position without being influenced by the material senses and the mind-by steady intelligence directed toward one's pure identity. This is the sum total of this chapter. In the immature stage of material existence, so-called philosophical speculations and artificial attempts to control the senses by the so-called practice of yogic postures can never help a man toward spiritual life. He must be trained in Kṛṣṇa consciousness by higher intelligence.

*Thus end the Bhaktivedanta Purports to the Third Chapter of the Śrīmad-Bhagavad-gītā in the matter of Karma-yoga, or the Discharge of One's Prescribed Duty in Kṛṣṇa Consciousness.*

## 4. Transcendental Knowledge

## TEXT 1

### श्रीभगवानुवाच

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।  
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥

*śrī-bhagavān uvāca*  
*imaṁ vivasvate yogam*  
*proktavān aham avyayam*  
*vivasvān manave prāha*  
*manur ikṣvākave 'bravīt*

*Audio*

*śrī-bhagavān uvāca*—the Supreme Personality of Godhead said; *imaṁ*—this; *vivasvate*—unto the sun-god; *yogam*—the science of one's relationship with the Supreme; *proktavān*—instructed; *aham*—I; *avyayam*—imperishable; *vivasvān*—Vivasvān (the sun-god's name); *manave*—unto the father of mankind (of the name Vaivasvata); *prāha*—told; *manuḥ*—the father of mankind; *ikṣvākave*—unto King Ikṣvāku; *abravīt*—said.

**The Personality of Godhead, Lord Śrī Kṛṣṇa, said: I instructed this imperishable science of one's relationship with the Supreme to the sun-god, Vivasvān. Vivasvān instructed it to his son Manu, the father of mankind, and Manu in turn instructed the same science to his son Ikṣvāku.**

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

human form.

In this millennium, the sun-god is known as Vivasvān, the king of the sun planet and the origin of all other planets within the universe. In the *Brahma-saṁhitā* (5.52) it is said:

*yac-cakṣur eṣa savitā sakala-grahāṇām  
rājā samasta-sura-mūrtir aśeṣa-tejāḥ  
yasyājñayā bhramati sambhṛta-kāla-cakro  
govindam ādi-puruṣam tam aham bhajāmi*

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

The sun is the king of all planets, and the sun-god (at present of the name Vivasvān), who rules the sun planet and controls all other planets by supplying heat and light, is rotating under the order of Kṛṣṇa, who originally made him His first disciple to understand the science of *Bhagavad-gītā*. The *Bhagavad-gītā* is not, therefore, a speculative treatise for the insignificant mundane scholar but is a standard book of knowledge coming down from time immemorial.

In the *Mahābhārata* (*Śānti-parva* 348.51-52) we can trace out the history of the *Bhagavad-gītā* as follows:

*tretā-yugādau ca tato  
vivasvān manave dadau  
manuś ca loka-bhṛty-artham  
sutāyekṣvākave dadau*

*ikṣvākuṇā ca kathito  
vyāpya lokān avasthitaḥ*

"In the beginning of the Tretā-yuga millennium this science of the relationship with the Supreme was delivered by Vivasvān to Manu. Manu, being the father of mankind, gave it to his son Mahārāja Ikṣvāku, the king of this earth planet and forefather of the Raghu dynasty, in which Lord Rāmacandra appeared." Therefore, *Bhagavad-gītā* existed in the human society

from the time of Mahārāja Ikṣvāku.

At the present moment we have just passed through five thousand years of the Kali-yuga, which lasts 432,000 years. Before this there was Dvāpara-yuga (about 800,000 years), and before that there was Tretā-yuga (about 1,200,000 years). 1,200,000 plus 800,000 plus 5000 equals 2,005,000 and thus, some 2,005,000 years ago, Manu spoke the *Bhagavad-gītā* to his disciple and son Mahārāja Ikṣvāku, the king of this planet earth. The age of one Manu is calculated to last some 305,300,000 years (71 x 4,300,000), of which 120,400,000 (28 x 4,300,000) have passed. Accepting that before the birth of Manu the *Bhagavad-gītā* was spoken by the Lord to His disciple the sun-god Vivasvān, a rough estimate is that the *Bhagavad-gītā* was spoken at least 120,400,000 years ago; and in human society it has been extant for two million years. It was respoken by the Lord again to Arjuna about five thousand years ago. That is the rough estimate of the history of the *Bhagavad-gītā*, according to the *Bhagavad-gītā* itself and according to the version of the speaker, Lord Śrī Kṛṣṇa. It was spoken to the sun-god Vivasvān because he is also a *kṣatriya* and is the father of all the *sūrya-vamśa kṣatriyas*, “the descendants of the sun-god”. Because *Bhagavad-gītā* is as good as the *Vedas*, being spoken by the Supreme Personality of Godhead, this knowledge is *apauruṣeya*, or superhuman. The Vedic instructions are accepted as they are, without any human interpretation, and therefore the *Bhagavad-gītā* must be accepted without any mundane interpretation. The mundane wranglers may speculate on the *Bhagavad-gītā* in their own ways, but that is not *Bhagavad-gītā* as it is. Therefore, *Bhagavad-gītā* has to be accepted as it is, from the disciplic succession, as it is described herein, namely the Lord spoke to the sun-god, the sun-god spoke to his son Manu, Manu spoke to his son Ikṣvāku, and so on.

## TEXT 2

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।  
स कालेनेह महता योगो नष्टः परन्तप ॥ २ ॥

*evam paramparā-prāptam  
imam rājarṣayo viduḥ  
sa kāleneha mahatā*

yogo naṣṭaḥ parantapa

Audio

*evam*—thus; *paramparā*—disciplic succession; *prāptam*—received; *imam*—this science; *rāja-ṛṣayaḥ*—the saintly kings; *viduḥ*—understood; *saḥ*—that knowledge; *kālena*—in the course of time; *iha*—in this world; *mahatā*—by great; *yogaḥ*—the science of one's relationship with the Supreme; *naṣṭaḥ*—scattered; *parantapa*—O Arjuna, subduer of the enemies.

**This science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is, O subduer of the enemies, appears to be lost.**

It is clearly stated that the *Bhagavad-gītā* was especially meant for the saintly kings, because they were to execute its purpose in terms of ruling over the citizens. Certainly *Bhagavad-gītā* was never meant for the demonic persons, who would dissipate its value for no one's benefit and would devise all types of interpretations according to personal whims. As soon as the purpose was scattered by the motives of the unscrupulous commentators, there arose the need to 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 *Bhagavad-gītā* appeared to be lost. In the same way, at the present moment also there are so many editions of the *Bhagavad-gītā* (especially in English), but almost all of them are not according to authorized disciplic succession. There are different interpretations rendered by different mundane scholars and 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. There is a great need of an edition of the *Bhagavad-gītā* (in English), as it is received by the *paramparā* (disciplic succession) system, and 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 matter of philosophical speculation, 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 proktaḥ purātanaḥ  
bhakto 'si me sakhā ceti  
rahasyam hy etad uttamam*

*Audio*

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

**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 and you can therefore understand the transcendental mystery of this science.**

There are two classes of men, namely the devotee and the demon. The Lord selected Arjuna as the recipient of this great science owing to his becoming a devotee of the Lord, but for the demon it is not possible to understand this great mysterious science. There are a number of editions of this great book of knowledge. Some of them have commentaries by the devotees, and some of them have commentaries by the demons. Commentation by the devotees is real, whereas that of the demons is useless. Arjuna is recognized by the Lord as a devotee and therefore one who in terms of understanding the *Bhagavad-gītā* follows the line of Arjuna will derive benefit from it. Otherwise, by reading commentaries on the *Bhagavad-gītā* one will simply waste his valuable time. Arjuna accepts Śrī Kṛṣṇa as the Supreme Personality of Godhead, and any commentary on the *Bhagavad-gītā* following in the footsteps of Arjuna is real devotional service to the cause of this great science. The demons, however, do not accept Lord Kṛṣṇa as He is. They imagine something about Kṛṣṇa based on their mental concoction and mislead the public and general readers from the path of understanding the *Bhagavad-gītā*. Here is a warning about such misleading path. One should try to follow the disciplic succession from Arjuna, and thus be benefited by this great science.

#### TEXT 4

अर्जुन उवाच

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

*arjuna uvāca*

*aṣaram bhavato janma  
ṣaram janma vivasvataḥ  
katham etad vijānīyām  
tvam ādau proktavān iti*

*Audio*

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

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

Arjuna is an accepted devotee of the Lord, so how could he not believe Kṛṣṇa's words, when the Lord said that He instructed the sun-god Vivasvān? The fact is that Arjuna is not inquiring for himself but for those who do not believe in the Supreme Personality of Godhead or for the demons who do not like the idea that Kṛṣṇa should be accepted as the Supreme Personality of Godhead; for them only Arjuna inquires on this point, as if he were himself not aware of Kṛṣṇa's Godhead status. As it will be evident from the Tenth Chapter, Arjuna knew perfectly well that Kṛṣṇa is the Supreme Personality of Godhead, the fountainhead of everything and the last word in Transcendence. How Kṛṣṇa appeared as the son of Devakī in the way similar to any man born of his mother's womb, yet He remained the same Supreme Personality of Godhead, the eternal original person, is very difficult for an ordinary man to understand. Therefore, to clarify the possible misconception of the common man, Arjuna put this question before Kṛṣṇa so that He Himself, as the authority, could speak. That Kṛṣṇa is the supreme authority is accepted by the whole world, not only at present but from time immemorial, and only the demons disbelieve this

to be so. Anyway, since Kṛṣṇa is the authority accepted by all, Arjuna put this question before Him so that Kṛṣṇa personally would describe Himself without being depicted by the demons, who always try to define Him in a different way, understandable to the demons and their followers only. It is necessary that everyone, for his own interest, know the science of Kṛṣṇa, so when Kṛṣṇa Himself speaks about Himself, it will be all-auspicious for all the worlds. To the demons, such explanations by Kṛṣṇa Himself about Himself may appear to be unusual because the demons always study Kṛṣṇa from the point of their own standard, but those who are devotees heartily welcome the statements of Kṛṣṇa when they are spoken by Kṛṣṇa Himself. The devotees will always worship such authoritative statements of Kṛṣṇa because they are always eager to know more and more about Him. The demons, who consider Kṛṣṇa an ordinary man, should know how superhuman Kṛṣṇa is, how He is *sac-cid-ānanda-vigraha*—the eternal form of bliss and knowledge—how transcendental He is, above the domination of the modes of material nature and above the influence of time and space. A devotee of Kṛṣṇa's, like Arjuna, is undoubtedly above any misunderstanding of Kṛṣṇa's transcendental position. Arjuna's putting this question before the Lord is simply an attempt by the devotee to defy the atheistic attitude of 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 ahaṁ veda sarvāṇi*  
*na tvaṁ vettha parantapa*

*Audio*

*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; *ahaṁ*—I; *veda*—do know; *sarvāṇi*—all;

na—not; tvam—yourself; vettha—know; parantapa—O subduer of the enemy.

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

In the *Brahma-saṁhitā* (5.33) 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 durlabham adurlabham ātma-bhaktau  
govindam ādi-puruṣam tam aham bhajāmi*

"I worship the Supreme Personality of Godhead, Govinda [Kṛṣṇa], who is the original person-absolute, infallible and without any beginning. Although expanded into unlimited forms, He is still the same original, the oldest, and the person always appearing as a fresh youth. Such eternal, blissful, all-knowing forms of the Lord are usually not understood even by the best Vedic scholars, but they are always manifested to pure, unalloyed devotees." It is also stated in *Brahma-saṁhitā*(5.39):

*rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan  
nānāvatāram akarod bhuvaneṣu kintu  
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo  
govindam ādi-puruṣam tam aham bhajāmi*

"I worship the Supreme Personality of Godhead, Govinda [Kṛṣṇa], who is always situated in various incarnations such as Rāma, Nṛsimha and many other sub-incarnations as well, but who is the original Personality of Godhead known as Kṛṣṇa, and who incarnates personally also."

In the *Vedas* also it is said that the Lord, although one without a second, still manifests Himself in innumerable forms. He is like the *vaidūrya* stone, which changes color yet still remains one. All those multi-forms are understood by the pure, unalloyed devotees and not by a simple study of the *Vedas*: (*vedeṣu durlabham adurlabham ātma-bhaktau*). Devotees like Arjuna are constant companions of the Lord, and whenever the Lord incarnates, the associate

devotees also incarnate in order to serve the Lord in different capacities. Arjuna is one of such devotees, and in this verse it is understood that some millions of years ago when Lord Kṛṣṇa spoke the *Bhagavad-gītā* to the sun-god Vivasvān, Arjuna, in a different capacity, was also present. But the difference between the Lord and Arjuna is that the Lord remembered the incident whereas Arjuna could not remember. That is the difference between the part and parcel living entity and the Supreme Personality of Godhead. Although Arjuna is addressed herein as the mighty hero who could subdue the enemies, he is unable to recall what had happened in his various past births. Therefore, a living entity, however great he may be in the material estimation, can never equal the Supreme Lord one hundred percent. Anyone who is a constant companion of the Lord is certainly a liberated person, yet he cannot be equal to the Lord fully. The Lord is described above in the *Brahma-saṁhitā* as infallible (*acyuta*), which means that He never forgets Himself, even though He is in the material world, but the living entity forgets everything of his past life as soon as in the material contact. Therefore, the Lord and the living entity can never be equal in all respects, even if the living entity is as liberated as Arjuna. Although Arjuna is a devotee of the Lord, he sometimes forgets the nature of the Lord, but by the divine grace a devotee can at once understand the infallible condition of the Lord, whereas a nondevotee demon cannot understand this transcendental nature. Consequently these descriptions of the *Bhagavad-gītā*, how Kṛṣṇa remembered incidences which He took part in some millions of years before and how Arjuna could not remember anything, although by quality both Kṛṣṇa and Arjuna are eternal in nature, cannot be understood by demonic brains. We may also note herein that a living entity forgets everything due to his change of body, but the Lord remembers because He does not change His *sac-cid-ānanda* body. He is *advaita*, which means there is no distinction between His body and Himself. Everything is spirit-whereas the conditioned soul is different from his material body. And because the Lord's body and self are identical, His position is always different from that of the ordinary living entity, even when He descends to the material platform. The demons cannot adjust themselves to this transcendental nature of the Lord, and therefore the Lord explains His nature in the following verse.

#### TEXT 6

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

## प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥

*ajo 'pi sann avyayātmā  
bhūtānām īśvaro 'pi san  
prakṛtiṁ svām adhiṣṭhāya  
sambhavāmy ātma-māyayā*

*Audio*

*ajaḥ*—unborn; *api*—although; *san*—being so; *avyaya*—without deterioration; *ātmā*—body; *bhūtānām*—all those who are born; *īśvaraḥ*—the Supreme Lord; *api*—although; *san*—being so; *prakṛtiṁ*—transcendental form; *svām*—of Myself; *adhiṣṭhāya*—being so situated; *sambhavāmi*—I do incarnate; *ātma-māyayā*—by My internal energy.

**Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all living beings, I still appear in every millennium in My original transcendental form.**

The Lord has spoken about the peculiarity of His birth: although He appears like an ordinary person, He remembers everything of His many, many past "births," whereas a common man cannot remember what he has done even a few hours before. If someone is asked what he did exactly at the same time one day earlier, it would be very difficult for a common man to answer immediately. He would surely have to dredge his memory to recall what he was actually doing. And yet, such a man often dares to claim to be God, or Kṛṣṇa. Therefore, one should not be misled by such meaningless claims. Then again, the Lord explains about His *prakṛti* or His form. *Prakṛti* means nature as well as *svarūpa*, or form. The Lord says that He appears in His own body. He does not change His body, as the common living entity changes from one body to another. The conditioned soul may have one kind of body in the present birth, but he may have a different body in the next birth. In the material world, the living entity has no fixed body but transmigrates from one body to another. The Lord, however, does not do so. Whenever He appears, He does so in the same original body, by His internal potency. In other words, Kṛṣṇa appears in this material world in His original eternal form of body, with two hands, holding a flute. He appears exactly in His eternal nature of the body, uncontaminated by this material world. Although He appears in the same

transcendental body, it still appears that He takes His birth like an ordinary living entity, although in fact He is Lord of the universe. His body does not deteriorate like the material body, yet it appears that Lord Kṛṣṇa has grown from childhood to boyhood and from boyhood to youth. Astonishingly enough however, He never ages beyond youth. At the time of the Battle of Kurukṣetra, He had many grandchildren at home; or, in other words, He had sufficiently aged by material calculations. Still He looked just like a young man twenty or twenty-five years old. We have never seen a picture of Kṛṣṇa in old age because He never becomes an old man like us, although He is the oldest person in the whole creation-past, present, and future. Neither His body nor His intelligence ever deteriorates or changes. Therefore, it is clear herein that in spite of His coming in the material world, He is the same unborn, eternal form of bliss and knowledge, changeless in His transcendental body and intelligence. Factually, His appearance and disappearance are like the sun moving before us and disappearing from our eyesight. When the sun is out of sight, we think that the sun has set, and when the sun is before our eyes, we think that the sun is on the horizon. Actually, the sun is always there, but owing to our defective, insufficient senses, we calculate the appearance and disappearance of the sun in the sky. And, because the Lord's appearance and disappearance are completely different from that of any ordinary, common living entity, it is evident that He is eternal, blissful knowledge by His internal potency-and He is never contaminated by material nature. The *Vedas* also confirm that the Supreme Personality of Godhead is unborn yet He still appears to take His birth in multi-manifestations. The Vedic supplementary literatures also confirm that even though the Lord appears to be taking His birth, He is still without change of body. In the *Bhāgavatam*, He appears before His mother as Nārāyaṇa, with four hands and the decorations of the six kinds of full opulences. His appearance in His original eternal form is His causeless mercy bestowed upon the living entities so that they can concentrate on the Supreme Lord as He is, and not on the concocted or imagined forms contemplated by the impersonalists. The word *māyā*, or *ātma-māyā*, refers to the Lord's causeless mercy, according to the *Viśva-kośa* dictionary. The Lord is conscious of all of His previous appearances and disappearances, but a common living entity forgets everything about his past body as soon as he gets another body. He is the Lord of all living entities because He performs wonderful and superhuman activities while He is on this earth. Therefore, the

Lord is always the same Absolute Truth and is without differentiation between His form and self, or between His quality and body. A question may now be raised as to why the Lord appears and disappears in this world. This is explained in the next verse.

### TEXT 7

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

*yadā yadā hi dharmasya  
glāniḥ bhavati bhārata  
abhyutthānam adharmasya  
tadātmānaṁ sṛjāmy aham*

*Audio*

*yadā*—whenever; *yadā*—wherever; *hi*—certainly; *dharmasya*—of religion; *glāniḥ*—discrepancies; *bhavati*—manifested, becomes; *bhārata*—O descendant of Bharata; *abhyutthānam*—predominance; *adharmasya*—of irreligion; *tadā*—at that time; *ātmānam*—self; *sṛjāmi*—manifest; *aham*—I.

**Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.**

The word *sṛjāmi* is significant herein. *Sṛjāmi* cannot be used in the sense of creation, because, according to the previous verse, there is no creation of the Lord's form or body, since all of the forms are eternally existent. Therefore *sṛjāmi* means that the Lord manifests Himself as He is. Although the Lord appears on schedule, namely at the end of the Dvāpara-yuga of the twenty-eighth millennium of the seventh Manu, in one day of Brahmā, still He has no obligation to adhere to such rules and regulations, because He is completely free to act in many ways at His will. He therefore appears by His own will whenever there is a predominance of irreligiosity and a disappearance of true religion. Principles of religion are laid down in the *Vedas*, and any discrepancy in the matter of properly executing the rules of the *Vedas* makes one irreligious. In the *Bhāgavatam* it is stated that such principles are the laws of the Lord. Only the Lord can manufacture a system of religion. The *Vedas* are also accepted as originally spoken by the Lord Himself to Brahmā, from within

his heart. Therefore, the principles of *dharma*, or religion, are the direct orders of the Supreme Personality of Godhead. These principles are clearly indicated throughout the *Bhagavad-gītā*. The purpose of the *Vedas* is to fix one on the order of the Supreme Lord, and the Lord directly orders, at the end of the *Bhagavad-gītā*, that the highest principle of religiosity is to surrender unto Him only, and nothing more. The Vedic principles are to push one towards complete surrender unto Him; and whenever such principles are disturbed by the demons, the Lord appears. From the *Bhāgavatam* we understand that Lord Buddha is the incarnation of Kṛṣṇa who appeared when too much materialism spread on the pretext of the authority of the *Vedas*. Although the rules and regulations regarding animal sacrifice for particular purposes in the *Vedas* are very restricted, people of demonic tendency took to animal sacrifice without any reference to the Vedic principles. Lord Buddha appeared to stop this nonsense and to establish the Vedic principles of nonviolence. Therefore each and every *avatāra*, or incarnation of the Lord, has a particular mission, and they are all described in the revealed scriptures. No one can be therefore accepted as an *avatāra* without referring to such scriptural indications. It is not a fact that the Lord appears only on Indian soil. He can appear anywhere and everywhere, and whenever He desires. In each and every incarnation, He speaks as much about religiosity as can be understood by the particular people under their particular circumstances. But the mission is the same—to lead people to God consciousness and obedience to the principles of religiosity. Sometimes He descends personally, and sometimes He sends His bona fide representative in the form of His son, or servant, or Himself in some disguised form.

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

nonmanifest only under different circumstances.

### TEXT 8

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

*paritrāṇāya sādḥūnām  
vināśāya ca duṣkṛtām  
dharma-saṁsthāpanārthāya  
sambhavāmi yuge yuge*

*Audio*

*paritrāṇāya*—for the deliverance; *sādḥūnām*—of the persons in Kṛṣṇa consciousness; *vināśāya*—for the annihilation; *ca*—also; *duṣkṛtām*—of the miscreants; *dharma*—principles of religiosity; *saṁsthāpana-arthāya*—to reestablish; *sambhavāmi*—I do appear; *yuge*—millennium; *yuge*—after millennium.

**In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I descend Myself, millennium after millennium.**

According to *Bhagavad-gītā*, a *sādhu* is a man in Kṛṣṇa consciousness. A person may appear to be irreligious, but if he has the qualification to be Kṛṣṇa conscious wholly and fully, he is to be understood as a *sādhu*. And *duṣkṛtām* applies to one who does not care to be in Kṛṣṇa consciousness. Such miscreants, or *duṣkṛtām*, are described as foolish and the lowest of mankind, even though they may be decorated with mundane education, whereas a person who is one hundred percent engaged in Kṛṣṇa consciousness is accepted as *sādhu*, even though such a person may be neither learned nor well cultured. As far as the *duṣkṛtinas* are concerned, it is not necessary for the Supreme Lord to appear as He is to destroy them, as He did with the demons Rāvaṇa and Kāmsa. The Lord has many agents who are quite competent to vanquish many such demons. But the Lord especially descends to appease His unalloyed devotees, who are always harassed by the demons. The demon harasses the devotee, even though the latter may happen to be his son or someone similar with whom the demon has a thick and thin relationship.

Although Prahlāda Mahārāja was the son of Hiraṇyakaśipu, he was severely persecuted by his father; although Devakī, the mother of Kṛṣṇa, was the sister of Kāṁsa, she and her husband Vasudeva were persecuted only because Kṛṣṇa was to be born of them. So Lord Kṛṣṇa appeared primarily to deliver Devakī, rather than kill Kāṁsa, but both were performed 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 (Madhya 20.263-264) summarize these principles of incarnation:

*sṛṣṭi-hetu yei mūrti prapañce avatare  
sei īśvara-mūrti 'avatāra' nāma dhare  
māyātīta paravyome sabāra avasthāna  
viśve avatari' 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 and when they descend to the material creation, they assume the name *avatāra*."

There are various grades of *avatāras*, such as *puruṣāvatāras*, *guṇāvatāras*, *līlāvatāras*, *śakty-āveśa 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 purpose of mitigating the anxieties of the pure devotees, who are very much anxious to see Him in His original Vṛndāvana pastimes. Therefore, the prime necessity of the Kṛṣṇa *avatāra* is to satisfy the unalloyed devotees of the Lord. When the Lord says that He incarnates Himself in every millennium, it 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 Mahāprabhu, who spread the cult of Kṛṣṇa by the *saṅkīrtana* movement (congregational chanting of the holy names). He also spread Kṛṣṇa consciousness throughout India and predicted that this culture of *saṅkīrtana* movement would be broadcast all over the world, from town to town and village to village. Although the fact that Lord Caitanya is the incarnation of Kṛṣṇa, the Personality of Godhead, is kept a secret in the confidential parts of the

revealed scriptures, such as the *Upaniṣads*, *Mahābhārata*, *Bhāgavatam*, etc., the unalloyed devotees of Lord Kṛṣṇa are very much attracted by His *saṅkīrtana* movement. This *avatāra* of the Lord does not kill the miscreants, but delivers them by His causeless mercy.

### TEXT 9

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।  
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

*janma karma ca me divyam  
evam yo vetti tattvataḥ  
tyaktvā dehaṁ punar janma  
naiti mām eti so 'rjuna*

*Audio*

*janma*—birth; *karma*—work; *ca*—also; *me*—of Mine; *divyam*—transcendental; *evam*—like this; *yaḥ*—anyone who; *vetti*—knows; *tattvataḥ*—in reality; *tyaktvā*—leaving aside; *deham*—this body; *punaḥ*—again; *janma*—birth; *na*—never; *eti*—does attain; *mām*—unto Me; *eti*—does attain; *saḥ*—he; *arjuna*—O Arjuna.

**One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.**

The Lord's descent from His transcendental abode is already explained in the 6th verse. One who can understand this truth of the appearance of the Personality of Godhead is already liberated from material bondage, and therefore he returns to the kingdom of God immediately after quitting this present material body. Such liberation of the living entity from material bondage is not at all easy. The impersonalists and the *yogīs* attain liberation only after much trouble and many, many births. Even then, the liberation they achieve—merging into the impersonal *brahmajyoti* of the Lord—is only partial, and there is the risk of returning to this material world. But the devotee, simply by understanding the transcendental nature of the body and activities of the Lord, attains the abode of the Lord just after ending this body and does not run the risk of returning to this material world. In the *Brahma-saṁhitā* it is stated that the Lord has many, many forms and incarnations: *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 to mundane scholars and empiric philosophers it is inconceivable. As stated in the *Vedas* (*Puruṣa-bodhinī Upaniṣad*):

*eko devo nitya-līlānurakto  
bhakta-vyāpī hr̥dy antar-ātmā*

"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 *Bhagavad-gītā* personally by the Lord and anyone who accepts this truth on the strength of the authority of the *Vedas* and of the Supreme Personality of Godhead, even though not engaged in philosophical speculations, which are nothing but a waste of time, attains the highest perfectional stage of liberation. Simply by accepting this truth on faith, one can, without a doubt, attain liberation. The Vedic version *tat tvam asi* 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 viditvāti mṛtyum eti  
nānyaḥ paṅthā vidyate 'yanāya*

"One can attain the perfect stage of liberation from birth and death simply by knowing the Lord, the Supreme Personality of Godhead, and there is no other way to achieve this perfection." (*Śvetāśvatara Upaniṣad* 3.8) It means that 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 his mundane so-called scholarship. Such empiric philosophers may assume very important roles in the material world, but that does not mean they are eligible for liberation. These puffed-up mundane scholars have to wait for the causeless mercy of the

devotee of the Lord. One should therefore accept the principle of Kṛṣṇa consciousness with faith and knowledge, and in this way attain perfection of life.

### 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*

*Audio*

*vīta*—freed from; *rāga*—attachment; *bhaya*—fear; *krodhāḥ*—anger; *mat-mayā*—fully in Me (Kṛṣṇa consciousness); *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.

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

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 are so much attached to the bodily conception of life that it is almost impossible for them to understand how the Supreme can be a person like us. Such materialists cannot even imagine that there is an imperishable transcendental body, which is full of knowledge and eternally blissful. Materialistic conception of “body” is that it is perishable, full of ignorance and completely miserable. Therefore, people in general carry the same 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 imagine that the Supreme is impersonal. And because they

are too materially absorbed, the concept of personality after liberation from matter very much frightens them. When they are informed that spiritual life is also individual and personal, they become afraid of becoming persons again. They naturally conclude that a kind of merging into the impersonal void without individual personality is the highest perfection of spiritual existence and they generally compare the living entities to the bubbles of the ocean, which merge into the ocean. This is a kind of fearful stage of life, devoid of perfect knowledge of spiritual existence. Furthermore there are many persons who cannot understand spiritual existence at all. Being embarrassed by so many theories and by contradictions of various types of philosophical speculation, they become disgusted and angry and foolishly conclude that there is no supreme cause and that at the ultimate end everything is void. All these people are in a diseased condition of life. Some of them are too materially attached and therefore do not give any attention to spiritual life, some of them want to merge into the supreme spiritual cause, and some of them disbelieve in everything, being angry at all sorts of spiritual speculation out of hopelessness. This last class of men takes shelter of some kind of intoxication, and their effective hallucination is accepted as spiritual existence. One has to get rid of all these three stages, namely attachment to the material world, fear of personal identity, and the conception of void which arises due to frustration in life. To get free from these three stages of the material concept of life, one has to take complete shelter of the Lord, guided by the bona fide spiritual master, and undertake penance in the form of disciplinary and regulative principles of devotional life. The last stage of such devotional life is called *bhāva*, or transcendental love of Godhead. According to *Bhakti-rasāmṛta-sindhu* (1.4.15-16), the science of devotional service:

*ādau śraddhā tataḥ sādhu-  
 saṅgo 'tha bhajana-kriyā  
 tato 'nārtha-nivṛttiḥ syāt  
 tato niṣṭhā rucis tataḥ  
 athāsaktis tato bhāvas  
 tataḥ premābhyudañcati  
 sādhakānām ayaṁ premṇaḥ  
 prādurbhāve bhavet kramaḥ*

"In the beginning one must have a preliminary desire for self-realization and when this is so, one will try to associate with persons who are spiritually elevated. In next stage one becomes initiated by such an elevated spiritual master, and under his instruction the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes free from all material attachment, attains steadiness in self-realization, and acquires a taste for hearing about the Absolute Personality of Godhead, Śrī Kṛṣṇa. This taste leads one further forward to attachment for Kṛṣṇa consciousness, and such Kṛṣṇa consciousness is matured in *bhāva*, or the preliminary stage of transcendental love of Godhead. When a devotee reaches the stage of true love for God, it is called *prema*, the highest perfectional stage of life." In the *prema* stage there is constant engagement in the transcendental loving service of the Lord. So, by the slow process of devotional service, under the guidance of the bona fide spiritual master, one can attain the stage of *bhāva*, being freed from all material attachment, from the fearfulness of one's individual spiritual personality, and from the frustration of the void philosophy. When one is actually free from such lower stages of life, one can attain to the abode of the Supreme Personality of Godhead.

### TEXT 11

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।  
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

*ye yathā mām prapadyante  
tāms tathaiva bhajāmy aham  
mama vartmānuvartante  
manuṣyāḥ pārtha sarvaśaḥ*

*Audio*

*ye*—all of them; *yathā*—as; *mām*—unto Me; *prapadyante*—surrender; *tān*—unto them; *tathā*—so; *eva*—certainly; *bhajāmi*—do I reward; *aham*—I; *mama*—My; *vartma*—path; *anuvartante*—do follow; *manuṣyāḥ*—all men; *pārtha*—O son of Pṛthā; *sarvaśaḥ*—in all respects.

**All of them-as they surrender unto Me-I reward accordingly. Everyone follows My path in all respects, O son of Pṛthā.**

Everyone is searching for Kṛṣṇa in the different aspects of His manifestations. Kṛṣṇa, the Supreme Personality of Godhead, is partially realized in His impersonal *brahmajyoti* and as the all-pervading Supersoul dwelling within each and every thing, including the particles of atoms. But Kṛṣṇa is fully realized by His pure devotees. Consequently, Kṛṣṇa is the object of everyone's realization, and thus anyone and everyone is satisfied according to one's desire to have Him. In the transcendental stage also, Kṛṣṇa reciprocates with His pure devotees in the transcendental humour, just as the devotee wants Him. One devotee may want Kṛṣṇa as supreme master, another as his personal friend, another as his son, and still another as his lover. Kṛṣṇa rewards all the devotees equally, according to their different types of intensities of love for Him. In the material world also, the same reciprocations of feelings are there, and they are equally exchanged by the Lord with the different types of worshipers. The pure devotees both here and in the transcendental abode associate with Him in person and are able to render personal service to the Lord and thus derive transcendental bliss in loving service. As for those who are impersonalists and who want to commit spiritual suicide by annihilating the individual existence of the living entity, Kṛṣṇa helps also by absorbing them into His effulgence. Such impersonalists do not agree to accept the eternal, blissful Personality of Godhead; consequently they cannot relish the bliss of transcendental personal service to the Lord, having extinguished their individuality. Some of them, who are not firmly fixed even in the impersonal existence, return to this material field to exhibit their dormant desires for activities. They are not admitted in the spiritual planets, but they are again given a chance to act on the material planets. For those who are fruitive workers, the Lord awards the desired results of their prescribed duties, as the *Yajñeśvara*; and those who are *yogīs* seeking mystic powers are awarded such powers as *vibhūti*s. In other words, everyone is dependant for success upon His mercy alone, and all kinds of spiritual processes are but different degrees of success on the same path. Unless, therefore, one comes to the highest perfection of Kṛṣṇa consciousness, all such attempts remain imperfect, as is stated in the *Śrīmad Bhāgavatam*(2.3.10):

*akāmaḥ sarva-kāmo vā  
mokṣa-kāma udāra-dhīḥ  
tīvreṇa bhakti-yogena*

*yajeta puruṣam param*

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

TEXT 12

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।  
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

*kāṅkṣantaḥ karmaṇām siddhim  
yajanta iha devatāḥ  
kṣipram hi mānuṣe loke  
siddhir bhavati karma-jā*

*Audio*

*kāṅkṣantaḥ*—desiring; *karmaṇām*—of fruitive activities; *siddhim*—perfection; *yajante*—worship by sacrifices; *iha*—in the material world; *devatāḥ*—the demigods; *kṣipram*—very quickly; *hi*—certainly; *mānuṣe*—in human society; *loke*—within this world; *siddhiḥ bhavati*—becomes successful; *karma-jā*—the fruitive worker.

**Men in this world desire success in fruitive activities. Thus they worship the demigods and quickly, of course, they get results from such fruitive work in this world.**

There is a great misconception about the gods or demigods of this material world, and men of less intelligence, although passing as great scholars, take these demigods to be various forms of the Supreme Lord. Actually, the demigods are not different forms of God, but they are different parts and parcels of God. God is one, and the parts and parcels are many. The *Vedas* say, *nityo nityānām*: God is one. *Īśvaraḥ paramaḥ kṛṣṇaḥ*. The Supreme God is one—Kṛṣṇa—and the demigods are delegated with powers to manage this material world. These demigods are all living entities (*nityānām*) with different grades of material power. They cannot be equal to the Supreme God—Nārāyaṇa,

Viṣṇu, or Kṛṣṇa. Anyone who thinks that God and the demigods are on the same level is called an atheist, or *pāṣaṇḍī*. Even the great demigods like Brahmā and Śiva cannot be compared to the Supreme Lord-Nārāyaṇa, or Kṛṣṇa. In fact, it is said that the Lord is respected by demigods such as Brahmā and Śiva (*śiva-viriñci-nutam*). Powerful man is worshipped by ordinary men as God even on this earth. There are so many leaders of the human society who are worshiped by foolish men under the misunderstanding of anthropomorphism or zoomorphism. *Iha devatāḥ* denotes a powerful man or demigod of this material world. But Nārāyaṇa, Viṣṇu or Kṛṣṇa, the Supreme Personality of Godhead, does not belong to this world. He is above, or transcendental to, material creation. Even Śrīpāda Śaṅkarācārya, the leader of the impersonalists, accepts that Nārāyaṇa, or Kṛṣṇa, does not belong to this material creation. Foolish people (*hṛta-jñāna*) worship the demigods because they want immediate effects of such worship. They get the results, but do not know that results so obtained are temporary and are meant for less intelligent persons. The intelligent person is in Kṛṣṇa consciousness, and he has no need to worship the paltry demigods for some immediate, temporary benefit. The demigods of this material world, as well as their worshipers, will vanish with the annihilation of this material world. Both the material worlds and their inhabitants, including the demigods and their worshipers, are all bubbles in the cosmic ocean. In this world, however, human society is mad after temporary things such as the material opulence of possessing land, family and enjoyable paraphernalia. To achieve such temporary things, people worship the demigods or big men in human society. If a man gets some ministership in the government by worshiping a political leader, he considers that he has achieved a great boon. All of them are therefore kowtowing to the so-called leaders or "big guns" in order to achieve temporary boons, and they indeed achieve such things. Such foolish men are not interested in Kṛṣṇa consciousness for the permanent solution of material existence. They are all after sense enjoyment, and to get a little facility for sense enjoyment they are attracted to worship empowered living entities known as demigods. The idea expressed in this verse is that the people are rarely interested in Kṛṣṇa consciousness. Mostly they are after material enjoyment, and thus they worship some powerful living entity.

### TEXT 13

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।  
तस्य कर्तारमपि मां विद्व्यकर्तारमव्ययम् ॥ १३ ॥

*cātur-varṇyam mayā sṛṣṭam*  
*guṇa-karma-vibhāgaśaḥ*  
*tasya kartāram api mām*  
*viddhy akartāram avyayam*

*Audio*

*cātuḥ-varṇyam*—the four divisions of human society; *mayā*—by Me; *sṛṣṭam*—created; *guṇa*—quality; *karma*—work; *vibhāgaśaḥ*—in terms of division; *tasya*—of that; *kartāram*—the father; *api*—although; *mām*—Me; *viddhi*—you may know; *akartāram*—as the non-doer; *avyayam*—being unchangeable.

**According to the different modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. And, although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.**

The Lord is the creator of everything. Everything is born of Him, everything is sustained by Him, and everything, after annihilation, rests in Him. He is therefore the creator of the four divisions of the social order, namely the intelligent class of men, technically called *brāhmaṇas* due to their being situated in the mode of goodness. Next is the administrative class, technically called the *kṣatriyas* due to their being situated in the mode of passion. The mercantile class of men, called the *vaiśyas*, are situated in the mixed modes of passion and ignorance, and the *śūdras*, or laborer class of men, are situated in the mode of ignorance of material nature. In spite of His creating the four divisions of human society, Lord Kṛṣṇa does not belong to any of such divisions, because He is not one of the conditioned souls, a section of whom forms human society. Human society is as good as animal society, but to elevate men from the animal status, the abovementioned divisions are created by the Lord for the systematic development of Kṛṣṇa consciousness. The tendency of a particular man toward work is determined by the modes of material nature which he has acquired. Such symptoms of life, according to different modes of material nature, are described in the Eighteenth Chapter of this book. A person in Kṛṣṇa consciousness, however, is above even the

*brāhmaṇas*. A *brāhmaṇa* by quality is supposed to know about Brahman, the Supreme Absolute Truth, but most of them approach the point of impersonal Brahman manifestation of Lord Kṛṣṇa. A qualified *brāhmaṇa* who transcends the limited knowledge of a *brāhmaṇa* and reaches to the knowledge of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, becomes a person in Kṛṣṇa consciousness-or, in other words, a Vaiṣṇava. This Kṛṣṇa consciousness includes knowledge of all different plenary expansions of Kṛṣṇa, namely Rāma, Nṛsimha, Varāha, etc. As Kṛṣṇa is transcendental to this system of the four divisions of human society, a person in Kṛṣṇa consciousness is also transcendental to the mundane divisions of human society, whether we consider the divisions of caste, society, community, nation or species.

#### TEXT 14

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।  
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

*na mām karmāṇi limpanti*  
*na me karma-phale sṛhā*  
*iti mām yo 'bhijānāti*  
*karmabhir na sa badhyate*

Audio

*na*—never; *mām*—unto Me; *karmāṇi*—all kinds of work; *limpanti*—do affect; *na*—nor; *me*—My; *karma-phale*—in fruitive action; *sṛhā*—aspiration; *iti*—thus; *mām*—unto Me; *yaḥ*—one who; *abhijānāti*—does know Me; *karmabhiḥ*—by the reaction of such work; *na*—never does; *saḥ*—he; *badhyate*—become entangled.

**There is no work that affects Me; nor do I aspire for the fruits of action. One who understands this truth about Me also does not become entangled in the fruitive reactions of work.**

As there are constitutional laws in the material world stating that the king can do no wrong, or that the king is not subject to the state laws, similarly the Lord, although He is the creator of this material world, is not affected by the activities of the material world. He creates and remains aloof from the creation, whereas the living entities are entangled in the fruitive results of material activities because of their propensity for lording it over material

resources. The proprietor of an establishment is not responsible for the right and wrong activities of the workers, but the workers are themselves responsible. The living entities are engaged in their respective activities of sense gratification, but these activities are not ordained by the Lord. For advancement of sense gratification, the living entities are engaged in the work of this world, and they aspire for heavenly happiness after death. The Lord, being full in Himself, has no attraction for so-called heavenly happiness. The heavenly demigods are only His engaged servants. The proprietor never desires the low-grade happiness such as the workers may desire. He is aloof from the material actions and reactions just like the rains, which pour on the fields in the rainy season. The rains are not responsible for different types of vegetation that appear on the earth, although without such rains there is no possibility of vegetative growth. Vedic *smṛti* confirms this fact as follows:

*nimitta-mātram evāsau  
 sṛjyānām sarga-karmaṇi  
 pradhāna-kāraṇī-bhūtā  
 yato vai sṛjya-śaktayaḥ*

“In the material creations, the Lord is only the supreme cause. The material cause is the material nature, and due to this, the cosmic manifestation is visible.” The created beings are of many varieties, such as the demigods, human beings and lower animals, and all of them are subject to the reactions of their past good or bad activities. The Lord only gives them the proper facilities for such activities and the regulations pertaining to the modes of nature, but He is never responsible for their past and present activities. In the *Vedānta-sūtras*(2.1.34) it is confirmed, *vaiṣamya-nairghṛṇye na sāpekṣatvāt*: the Lord is never partial to any living entity. The living entity is responsible for his own acts. The Lord only gives him facilities, through the agency of material nature, the external energy. Anyone who is fully conversant with all the intricacies of this law of *karma*, or fruitive activities, does not become affected by the results of his activities. In other words, the person who understands this transcendental nature of the Lord is an experienced man in Kṛṣṇa consciousness, and thus he is never subjected to the laws of *karma*. One who does not know the transcendental nature of the Lord and who thinks that the activities of the Lord are aimed at fruitive results, as in the case of

ordinary living entities, certainly becomes entangled in fruitive results, whereas one who knows the Supreme Truth is a liberated soul in Kṛṣṇa consciousness.

TEXT 15

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।  
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

*evam jñātvā kṛtam karma  
pūrvair api mumukṣubhiḥ  
kuru karmaiva tasmāt tvam  
pūrvaiḥ pūrvataram kṛtam*

Audio

*evam*—thus; *jñātvā*—knowing well; *kṛtam*—performed; *karma*—work; *pūrvaiḥ*—by past authorities; *api*—although; *mumukṣubhiḥ*—who attained liberation; *kuru*—just perform; *karma*—prescribed duty; *eva*—certainly; *tasmāt*—therefore; *tvam*—you; *pūrvaiḥ*—by the predecessors; *pūrva-taram*—ancient predecessors; *kṛtam*—as performed.

**All the liberated souls in ancient times acted with the understanding of My transcendental nature and thus acted in Kṛṣṇa consciousness. Therefore, as the ancients, you should also perform your duty and thus follow in their footsteps.**

There are two classes of men. Some men are full of dirty material things within their hearts, whereas some are free from them. Kṛṣṇa consciousness is equally beneficial for both of these persons. Those who are full of dirty things can take to the line of Kṛṣṇa consciousness for a gradual cleansing process, following the regulative principles of devotional service. Those who are already cleansed of the impurities may also continue to act in the same Kṛṣṇa consciousness so that others may follow their exemplary activities and thereby be benefitted. Foolish persons or neophytes in Kṛṣṇa consciousness want to retire from activities without acquiring knowledge of Kṛṣṇa consciousness. Arjuna's desire to retire from activities on the battlefield was not approved by the Lord. One need only know how to act. To retire from the activities of Kṛṣṇa consciousness and to sit in a private place making a show of Kṛṣṇa consciousness is less important than actually engaging in the field of activities for the sake of Kṛṣṇa consciousness. Arjuna is here advised to act in Kṛṣṇa

consciousness, following in the footsteps of the Lord's previous disciples, such as the sun-god Vivasvān, as mentioned hereinbefore. The Supreme Lord knows all His past activities, as well as those of persons who acted in Kṛṣṇa consciousness in the past. Therefore He recommends the acts of the sun-god, who learned this art from the Lord some millions of years before. All such students of Lord Kṛṣṇa are mentioned here as past liberated persons, engaged in the discharge of duties allotted by Kṛṣṇa.

TEXT 16

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

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

Audio

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

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

Action in Kṛṣṇa consciousness has to be executed in accord with the examples of previous bona fide devotees. This is recommended in the 15th verse. Why such action should not be performed independently is explained in this verse. To act in Kṛṣṇa consciousness, one has to follow the leadership of authorized persons who are in a line of disciplic succession as already explained in the beginning of this chapter. The system of Kṛṣṇa consciousness was first explained to the sun-god, the sun-god explained it to his son Manu, Manu explained it to his son Ikṣvāku, and the system is current on this earth from that very remote time. Therefore, one has to follow in the footsteps of previous authorities in the line of disciplic succession. Otherwise even the most

intelligent man will be bewildered regarding the standard actions of Kṛṣṇa consciousness. For this reason, the Lord decided to instruct Arjuna in Kṛṣṇa consciousness directly. The direct instruction of the Lord to Arjuna means that anyone who follows in the footsteps of Arjuna is certainly not bewildered. It is said that one cannot ascertain the ways of religiosity simply by imperfect experimental knowledge. Actually, the principles of religiosity can only be laid down by the Lord Himself. *Dharmam tu sākṣād bhagavat-praṇītam* (Bhāg.6.3.19). No one can manufacture a principle of religion by imperfect speculation. One must follow in the footsteps of great authorities like Brahmā, Śiva, Nārada, Manu, the Kumāras, Kapila, Prahlāda, Bhīṣma, Śukadeva Gosvāmī, Yamarāja, Janaka, etc. By mental speculations one cannot ascertain what is religion or self-realization. Therefore, out of causeless mercy to His devotees, the Lord explained what action is and what inaction is to Arjuna directly. Only action performed in Kṛṣṇa consciousness can deliver a person from the entanglement of material existence.

#### TEXT 17

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।  
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

*karmaṇo hy api boddhavyam  
boddhavyam ca vikarmaṇaḥ  
akarmaṇaś ca boddhavyam  
gahanā karmaṇo gatiḥ*

*Audio*

*karmaṇaḥ*—working order ; *hi*—certainly; *api*—also; *boddhavyam*—should be understood; *boddhavyam*—to be understood; *ca*—also; *vikarmaṇaḥ*—forbidden work; *akarmaṇaḥ*—inaction; *ca*—also; *boddhavyam*—should be understood; *gahanā*—very difficult; *karmaṇaḥ*—working order; *gatiḥ*—to enter into.

**The intricacies of work are very hard to understand. Therefore one should know properly what prescribed work is, what forbidden work is and what inaction is.**

If one is serious about liberation from material bondage, one has to understand the distinctions between action, inaction and unauthorized actions. One has

to apply oneself to such an analysis of action, reaction and perverted actions because it is a very difficult subject matter. To understand Kṛṣṇa consciousness and to act in such a mode, one has to learn one's relationship with the Supreme. One who has learned it perfectly knows well that every living entity is an eternal servitor of the Lord and that consequently one has to act in Kṛṣṇa consciousness. The whole theme of the *Bhagavad-gītā* is directed toward this conclusion. Any other conclusion, against this consciousness and its subsequent actions, are *vikarmas*, or prohibited actions. To understand all this one has to associate with authorities in Kṛṣṇa consciousness and learn the secret from them, which is as good as learning from the Lord directly. Otherwise, even the most intelligent person will be bewildered.

### TEXT 18

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

*karmaṇy akarma yaḥ paśyed  
akarmaṇi ca karma yaḥ  
sa buddhimān manuṣyeṣu  
sa yuktaḥ kṛtsna-karma-kṛt*

*Audio*

*karmaṇi*—in action; *akarma*—inaction; *yaḥ*—one who; *paśyet*—observes; *akarmaṇi*—in inaction; *ca*—also; *karma*—fruitive action; *yaḥ*—one who; *saḥ*—he; *buddhi-mān*—is intelligent; *manuṣyeṣu*—in human society; *saḥ*—he; *yuktaḥ*—is in the transcendental position; *kṛtsna-karma-kṛt*—although engaged in all activities.

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

A person acting in Kṛṣṇa consciousness is naturally free from the resultant action of work. His activities are all performed for Kṛṣṇa; therefore he does not enjoy or suffer any of the effects of work. Consequently he is the most intelligent person in human society, even though engaged in all sorts of activities for Kṛṣṇa. *Akarma* means without reaction to work. The impersonalist ceases from performing fruitive activities out of fear, so that the

resultant action may not be a stumbling block on the path of self-realization, while the personalist rightly knows his position as the eternal servitor of the Supreme Personality of Godhead. Therefore he engages himself in the activities of Kṛṣṇa consciousness. Everything is done for Kṛṣṇa, and thus he enjoys only transcendental happiness in the discharge of this service. This process of activities is known as being without desire for personal sense gratification. The sense of eternal servitorship to Kṛṣṇa makes one immune to all sorts of reactionary elements of work.

### TEXT 19

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।  
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

*yasya sarve samārambhāḥ  
kāma-saṅkalpa-varjitāḥ  
jñānāgni-dagdha-karmāṇaṁ  
tam āhuḥ paṇḍitaṁ budhāḥ*

Audio

*yasya*—one whose; *sarve*—all sorts of; *samārambhāḥ*—in all attempts; *kāma*—desire for sense gratification; *saṅkalpa*—determination; *varjitāḥ*—are devoid of; *jñāna*—perfect knowledge; *āgni*—fire; *dagdha*—being burnt by; *karmāṇam*—the performer; *tam*—him; *āhuḥ*—declare; *paṇḍitam*—learned; *budhāḥ*—those who know.

**One is understood to be in full knowledge whose every attempt is devoid of desire for sense gratification. He is said by the learned sages to be a worker whose reactions to activities are burned up by the fire of perfect knowledge.**

Only a person in full knowledge can understand the activities of a person in Kṛṣṇa consciousness. Because the person in Kṛṣṇa consciousness is devoid of all kinds of sense gratification, it is to be understood that he has burned up the reactions of his work by perfect knowledge of his constitutional position as the eternal servitor of the Supreme Personality of Godhead. He is actually learned who has attained to such perfection of knowledge. Development of this knowledge of eternal servitorship to the Lord is compared to fire. Such a fire, once kindled, can burn up all kinds of reactions of work.

### TEXT 20

त्यक्त्वा कर्मफलासुरां नित्यतृप्तो निराश्रयः ।  
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥

*tyaktvā karma-phalāsaṅgam  
nitya-tr̥pto nirāśrayaḥ  
karmaṇy abhipravṛtto 'pi  
naiva kiñcit karoti saḥ*

*Audio*

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

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

This freedom from the resultant actions is possible only in Kṛṣṇa consciousness, or in other words, when one is doing everything for Kṛṣṇa. A Kṛṣṇa conscious person acts out of pure love for the Supreme Personality of Godhead, and therefore he has no attraction for the results of the action. He is not even mindful of his personal maintenance, for everything is left to Kṛṣṇa. He is not anxious to secure things, or to protect things already in his possession. He does his duty to his best and leaves everything up to Kṛṣṇa. Such an unattached person is always free from the resultant reactions of good and bad; as though he were not doing anything. This is the sign of *akarma*, or actions without fruitive reactions. Any other action, therefore, devoid of Kṛṣṇa consciousness, is binding upon the worker, and that is the real aspect of *vikarma*, as explained hereinbefore.

**TEXT 21**

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।  
शारीरं केवलं कर्म कुर्वन्नाप्नोति किञ्चिषम् ॥ २१ ॥

*nirāśīr yata-cittātmā  
tyakta-sarva-parigrahaḥ*

*śārīram kevalam karma  
kurvan nāpnoti kilbiṣam*

*Audio*

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

**Such a Kṛṣṇa conscious person acts with mind and intelligence perfectly controlled, gives up all sense of proprietorship over his possessions and acts only for the bare necessities of life. Thus although working in various ways, he is not affected by sinful reactions.**

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

**TEXT 22**

**यदृच्छलाभसन्तुष्टो द्वन्द्वतीतो विमत्सरः ।  
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥**

yadṛcchā-lābha-santuṣṭo  
dvandvātīto vimatsaraḥ  
samaḥ siddhāv asiddhau ca  
kṛtvāpi na nibadhyate

Audio

yadṛcchā—out of its own accord; lābha—gain; santuṣṭaḥ—satisfied; dvandva—duality; atītaḥ—surpassed; vimatsaraḥ—free from envy; samaḥ—steady; siddhau—in success; asiddhau—failure; ca—also; kṛtvā—doing; api—although; na—never; nibadhyate—becomes affected.

**He is satisfied with gain which comes of its own accord. Free from duality and surpassing all envy, he is steady both in success and failure, and is therefore never entangled, although performing all kinds of action.**

A Kṛṣṇa conscious person does not make much endeavor even to maintain his body. He is satisfied with gains which are obtained of their own accord. He neither begs nor borrows, but he labors honestly as far as is in his power, and is satisfied with whatever is obtained by his own honest labor. The Kṛṣṇa conscious person is therefore independent in his livelihood. He does not accept anyone's service to hamper his own service in Kṛṣṇa consciousness. However, for the service of the Lord he can perform any kind of action without being disturbed by the duality of the material world. The duality of the material world is felt in terms of heat and cold, or misery and happiness. A Kṛṣṇa conscious person is above this duality because he does not hesitate to act in any way for the satisfaction of Kṛṣṇa. As he does not care for duality, he is steady both in success and in failure. These signs are however visible only when one is fully in transcendental knowledge.

TEXT 23

गतस्रास्य मुक्तस्य ज्ञानावस्थितचेतसः ।  
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

gata-saṅgasya muktasya  
jñānāvasthita-cetasah  
yajñāyācarataḥ karma  
samagram pravilīyate

Audio

*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.

**The work performed by a person who is fully conscious of Me, unattached to the modes of material nature and fully situated in transcendental knowledge merges entirely into transcendence.**

On account of becoming fully Kṛṣṇa conscious, one is freed from all dualities and thus is free from all the contaminations of the material modes. He can become so because he knows his constitutional position in relationship with Kṛṣṇa; and thus his mind cannot be separated from Kṛṣṇa consciousness. Consequently, whatever he does, he does it for Kṛṣṇa, who is the primeval Viṣṇu. Therefore, all works done by a person in Kṛṣṇa consciousness are technically sacrifices because sacrifice means to satisfy the Supreme Person, Kṛṣṇa, or Viṣṇu. The resultant reactions to all work done by a person in Kṛṣṇa consciousness certainly merge into transcendence, and one does not suffer any material effects.

#### TEXT 24

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

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

Audio

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

**Persons who are fully absorbed in Kṛṣṇa consciousness are sure to attain the**

**spiritual kingdom by their full contribution to spiritual activities, in which the consummation is absolute and that which is offered is of the same spiritual nature.**

How activities in Kṛṣṇa consciousness can lead one ultimately to the goal of attaining spiritual nature is described here. There are various activities in Kṛṣṇa consciousness, and all of them will be described in the following verses. But, for the present, the principle of Kṛṣṇa consciousness is described. A conditioned soul, entangled in material contamination, is sure to act in the material atmosphere, and yet he has to get out of such an environment. The process by which the conditioned soul can get out of the material atmosphere is Kṛṣṇa consciousness. A patient who is suffering from a disorder of the bowels due to overindulgence in milk products is cured by another milk product, namely curd. Similarly, the materially absorbed conditioned soul can be cured by Kṛṣṇa consciousness as it is prescribed here in the *Bhagavad-gītā*. This process of Kṛṣṇa consciousness is generally known as *yajña*, or activities simply meant for the satisfaction of Viṣṇu or Kṛṣṇa. Therefore, the more the activities of the material world are performed in Kṛṣṇa consciousness or for Viṣṇu only, the more the atmosphere becomes spiritualized by complete absorption. The word *brahma* (Brahman) means “spiritual.” The Lord is spiritual, and the rays of His transcendental body are called *brahmajyoti*, His spiritual effulgence. Everything that exists is situated in that *brahmajyoti*, and when the *jyoti* is covered by illusion (*māyā*) or sense gratification, it is called material. This material feature can be removed at once by Kṛṣṇa consciousness; wherein the offering for the cause of Kṛṣṇa consciousness, the consuming agent of such an offering or contribution; the process of consumption, the contributor, and the result of such activities are-all combined together-Brahman, or the Absolute Truth. The Absolute Truth covered by *māyā* is called matter. Matter dovetailed for the cause of the Absolute Truth regains its spiritual quality and Kṛṣṇa consciousness is the process of converting the illusory consciousness into Brahman, or the Supreme. When the mind is fully absorbed in Kṛṣṇa consciousness, it is called *samādhi*, or trance. Anything done in such transcendental consciousness is called *yajña*, or sacrifice for the Absolute. In that condition of spiritual, or Kṛṣṇa consciousness, the contributor, the contribution, the consumption, the performer or leader of the performance, and the result or ultimate gain-

everything-becomes one in the Absolute, the Supreme Brahman. That is the explanation of Kṛṣṇa consciousness.

TEXT 25

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।  
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

*daivam evāpare yajñam  
yoginaḥ paryupāsate  
brahmāgnāv apare yajñam  
yajñenaivopajuhvati*

Audio

*daivam*—in worshipping the demigods; *eva*—like this; *apare*—some; *yajñam*—sacrifices; *yoginaḥ*—the mystics; *paryupāsate*—perfectly worship; *brahma*—the Absolute Truth; *agnau*—in the fire of; *apare*—others; *yajñam*—sacrifice; *yajñena*—by sacrifice; *eva*—thus; *opajuhvati*—worship.

**Some yogīs perfectly worship the demigods by offering different sacrifices to them, and some offer sacrifices in the fire of the Supreme Brahman.**

As described above, a person engaged in discharging duties in Kṛṣṇa consciousness is also called a perfect *yogī* or a first-class mystic, but there are others also, who perform similar sacrifices to the demigods, and still others who sacrifice to the Supreme Brahman, or the impersonal feature of the Supreme Lord. So there are different kinds of sacrifices in terms of different categories. Such different categories of sacrifice by different types of performers superficially demark varieties of sacrifice. Factual sacrifice means to satisfy the Supreme Lord, Viṣṇu, who is also known as Yajña. Still, all the different varieties of sacrifice can be placed within two primary divisions: namely, sacrifice of worldly possessions and sacrifice in pursuit of transcendental knowledge. Those who are in Kṛṣṇa consciousness sacrifice everything in material possession for the satisfaction of the Supreme Lord, while others, who want some temporary material happiness, sacrifice their material possessions to satisfy demigods such as Indra, the sun-god, etc. And others, who are impersonalists, perform sacrifice in order to merge into the existence of impersonal Brahman. The demigods are delegated powerful living entities appointed by the Supreme Lord for the maintenance and supervision

of all material functions like the heating, watering and lighting of the universe. Those who are interested in such supplies of material benefits worship the demigods by various sacrifices according to the Vedic rituals. They are called *bahv-īśvara-vādī*, or believers in many gods, while others, who stick to the impersonal feature of the Absolute Truth and regard the forms of the demigods as temporary, sacrifice their individual selves in the supreme fire and thus wind up their individual existences by merging into the existence of the Supreme. Such impersonalists sacrifice their time in philosophical speculation to understand the transcendental nature of the Supreme. In other words, the fruitive workers sacrifice their material possessions for material enjoyment, while the impersonalist sacrifices his material designations with a view to merging into the existence of the Supreme. For the impersonalist, the fire altar of sacrifice is the Supreme Brahman, and the offering is the self being consumed by the fire of Brahman. The Kṛṣṇa conscious person, like Arjuna, however, sacrifices everything for the satisfaction of Kṛṣṇa, and thus all his material possessions as well as his own self-everything-is sacrificed for Kṛṣṇa. Thus, the Kṛṣṇa conscious person is the first-class *yogī*; without any loss of his individual existence.

### TEXT 26

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।  
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

*śrotrādīnīndriyāṅy anye  
saṁyamāgniṣu juhvati  
śabdādīn viṣayān anya  
indriyāgniṣu juhvati*

Audio

*śrotra ādīni*—hearing process; *indriyāṅi*—senses; *anye*—others; *saṁyama*—of restraint; *agniṣu*—in the fire; *juhvati*—offers; *śabda-ādīn*—sound vibration, etc.; *viṣayān*—objects of sense gratification; *anye*—others: *indriya*—of sense organs; *agniṣu*—in the fire; *juhvati*—sacrifice.

**Some [the unadulterated brahmacārīs] sacrifice the hearing process and the**

senses in the fire of controlled mind, and others [the regulated householders] sacrifice the objects of sense gratification, such as sound, in the fire of the senses.

The members of the four divisions of human life, namely the *brahmacārī*, the *gṛhastha*, the *vānaprastha*, and the *sannyāsī*, are all meant to become perfect *yogīs* or transcendentalists by practice. Since human life is not meant for enjoying sense gratification like the animals, all the four orders of human life are recommended hereby to become perfect in spiritual life. The *brahmacārīs*, or students under the care of bona fide spiritual masters, detach the mind from sense gratification and hear nothing but words concerning Kṛṣṇa consciousness. Hearing is the basic principle for understanding, and therefore the unadulterated *brahmacārī* engages fully in *harer nāmānukīrtanam*-chanting and hearing the glories of the Lord. He restrains himself from the vibrations of material sounds, and his hearing is engaged in the transcendental sound vibration of Hare Kṛṣṇa, Hare Kṛṣṇa and nothing more. Similarly, the householders, who have a license for sense gratification, perform such acts with great restraint. Sex life, intoxication and meat-eating are general tendencies of human society, but a regulated householder does not indulge in unrestricted sex life and other sense gratification. Marriage on principles of religious life is therefore current in all civilized human society because that is the way for restricted sex life. This restricted, unattached sex life is also a kind of *yajña* because the restricted householder sacrifices his general tendency toward sense gratification for higher transcendental life.

#### TEXT 27

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।  
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥

*sarvāṇīndriya-karmāṇi*  
*prāṇa-karmāṇi cāpare*  
*ātma-saṁyama-yogāgnau*  
*juhvati jñāna-dīpīte*

Audio

*sarvāṇi*—all; *indriya*—senses; *karmāṇi*—functions; *prāṇa-karmāṇi*—functions of the life breath; *ca*—also; *apare*—others; *ātma-saṁyama*—controlling the

mind; *yoga*—linking process; *agnau*—in the fire of; *juhvati*—offers; *jñāna-dīpīte*—because of the urge for self-realization.

**Those, who are interested in realizing the self by controlling the mind and the senses, offer functions of all the senses, as well as the vital force [breath], as oblations into the fire of the controlled mind.**

The *yoga* system conceived by Patañjali is also referred to herein. In the Patañjali system of *yoga*, the soul is called *pratyag-ātmā* and *parāg-ātmā*. As long as the soul is attached to sense enjoyment it is called *parāg-ātmā*, but as soon as the same soul becomes detached from such sense enjoyment it is called *pratyag-ātmā*. The soul is subjected to the functions of ten kinds of air within the body, and their ventilation is ultimately perceived through the breathing system. The Pātañjali system of *yoga* instructs one on how to control these functions of the air in a technical manner so that ultimately all the functions of the air within become favorable for purifying the soul of all material attachment. According to this *yoga* system, *pratyag ātmā* is the ultimate goal. This *pratyag ātmā* is a withdrawal from activities in matter. The senses interact with the sense objects, like the ear for hearing, eyes for seeing, nose for smelling, tongue for tasting, hand for touching, and all of them are thus engaged in the external activities. They are called the functions of the *prāṇa-vāyu*. The *apāna-vāyu* goes downwards, *vyāna-vāyu* acts to shrink and expand, *samāna-vāyu* adjusts equilibrium, *udāna-vāyu* goes upwards—and thus when one is enlightened, one engages all these in searching for self-realization.

### TEXT 28

**द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।  
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥**

*dravya-yajñās tapo-yajñā*  
*yoga-yajñās tathāpare*  
*svādhyāya-jñāna-yajñās ca*  
*yatayaḥ samśita-vratāḥ*

*Audio*

*dravya-yajñāḥ*—sacrificing one's possessions; *tapāḥ-yajñāḥ*—sacrifice in austerities; *yoga-yajñāḥ*—sacrifice in eightfold mysticism; *tathā*—thus; *apare*—others; *svādhyāya*—sacrifice in the study of the *Vedas*; *jñāna-yajñāḥ*—

sacrifice in advancement of transcendental knowledge; *ca*—also; *yatayaḥ*—enlightened; *saṁśīta*—taken to strict; *vratāḥ*—vows.

**There are others who, having taken up strict vows, reach enlightenment by sacrifice of material possessions, by severe austerities, by yoga practice of eightfold mysticism and by study of the Vedas for the purpose of advancing in transcendental knowledge.**

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

## TEXT 29

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।  
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ।  
अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ॥ २९ ॥

*apāne juhvati prāṇam  
prāṇe 'pānam tathāpare  
prāṇāpāna-gatī ruddhvā  
prāṇāyāma-parāyaṇāḥ  
apare niyatāhārāḥ  
prāṇān prāṇeṣu juhvati*

*Audio*

*apāne*—air which acts downward; *juhvati*—offers; *prāṇam*—air which acts outward; *prāṇe*—in the air going outward; *apānam*—air going downward; *tathā*—as also; *apare*—others; *prāṇa*—air going outward; *apāna*—air going downward; *gatī*—movement; *ruddhvā*—checking; *prāṇa-āyāma*—trance induced by stopping all breathing; *parāyaṇāḥ*—so inclined; *apare*—others; *niyata*—controlled; *āhārāḥ*—eating; *prāṇān*—outgoing air; *prāṇeṣu*—in the outgoing air; *juhvati*—sacrifices.

**And there are still others who are inclined to the process of breath restraint and who practice it by offering the movement of the outgoing breathing into the incoming, and the incoming breathing to the outgoing, and who thus at last remain in trance, stopping all breathing. Others, curtailing the eating process, offer the outgoing breathing into itself as a sacrifice.**

This system of *yoga* for controlling the breathing process is called *prāṇāyāma*, and in the beginning it is practiced in the *haṭha-yoga* system through different sitting postures. All of these processes are recommended for controlling the senses to advance higher in spiritual realization. This practice involves controlling the air within the body so as to reverse the directions of their passage. The *apāna* air goes downward, and the *prāṇa* air goes up. The *prāṇāyāma yogī* practices breathing just the opposite way until the airs are neutralized into *pūraka*, equilibrium. Similarly, when the exhaled breathing is offered to inhaled breathing, it is called *recaka*. When both airs are completely

stopped, it is called *kumbhaka-yoga*. By practice of *kumbhaka-yoga*, one can increase the duration of life in order to reach perfection of spiritual realization. The intelligent *yogī* is interested in attaining perfection in one lifetime, without waiting for the next and thus by the practice of *kumbhaka-yoga* the *yogīs* increase their 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 as stated in Bhagavad-gītā (14.26):

*mām ca yo 'vyabhicāreṇa  
bhakti-yogena sevate  
sa guṇān samatītyaitān  
brahma-bhūyāya kalpate*

“One who is engaged in full devotional service, in all circumstances without fail, at once transcends the modes of material nature, and thus comes to the level of Brahman.”

Therefore, a Kṛṣṇa conscious person begins from the transcendental stage, and he is constantly in that consciousness. 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 does not eat anything which is not *kṛṣṇa-prasādam*, or food which is offered first to the Lord. Reducing the eating process is very much 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*

*Audio*

*sarve*—all; *āpi*—although apparently different; *ete*—all these; *yajña-vidah*—conversant with the purpose of performing sacrifices; *yajña-kṣapita*—being cleansed by the result of such performances; *kalmaṣāḥ*—sinful reactions; *yajña-śiṣṭa*—as a result of such performances of *yajña*; *amṛta-bhujah*—those who have tasted such nectar; *yānti*—do approach; *brahma*—the supreme; *sanātanam*—eternal atmosphere.

**All these performers who know the meaning of sacrifice become cleansed of sinful reactions, and thus, having tasted the nectarean results of such performances, prepare themselves to go to the supreme eternal atmosphere.**

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

### TEXT 31

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

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

*Audio*

*na*—never; *ayam*—this; *lokaḥ*—planet; *asti*—there is; *ayajñasya*—for one

who performs no sacrifice; *kutaḥ*—where is; *anyaḥ*—the other; *kuru-sattama*—O best amongst the Kurus.

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

Whatever form of material existence one is in, one is invariably ignorant in regards to the real cause of his living conditions. In other words, existence in the material world is due to the multiple reactions of sinful life. 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 relief by pointing out the paths of religiosity, economic comfort, regulated sense gratification and, at last, the means to get out of the miserable condition of material existence completely. The path of religiosity, 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 encagement. Therefore the ultimate goal of life is to get liberated from the material bondage and the highest perfection of liberated life is to become associated with the Supreme Lord. All these different stages of perfection are achieved by performance of *yajña* (sacrifice), as described above. Now, if a person is not inclined to perform *yajña* according to the Vedic literature, how can he expect a happy life even in this body, and what to speak of another body on another planet? There are different grades of material comforts in different heavenly planets, and on every planet (including the spiritual planets beyond the material universe), 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 वितता ब्रह्मणो मुखे ।  
कर्मजान्विद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

evam̐ bahu-vidhā yajñā  
vitatā brahmaṇo mukhe  
karma-jān viddhi tān sarvān  
evam̐ jñātvā vimokṣyase

Audio

*evam*—thus; *bahu-vidhāḥ*—various kinds of; *yajñāḥ*—sacrifices; *vitatāḥ*—widespread; *brahmaṇaḥ*—of the Vedas; *mukhe*—in the face of; *karma-jān*—born of work; *viddhi*—you should know; *tān*—them; *sarvān*—all; *evam*—thus; *jñātvā*—knowing; *vimokṣyase*—be liberated.

**All these different types of sacrifice are approved by the Vedas, and all of them depend on different types of work. Knowing them as such, you shall become liberated.**

Different types of sacrifice, as discussed above, are mentioned in the Vedas to suit the different types of worker. Generally, men are too deeply absorbed in the bodily concept, and therefore, these sacrifices are so arranged that one has to work either with the body, with the mind, or with the intelligence. But all of them are recommended for ultimately bringing about liberation. This is confirmed by the Lord herewith from His own mouth.

TEXT 33

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।  
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

śreyān dravya-mayād yajñāj  
jñāna-yajñaḥ parantapa  
sarvaṁ karmākhilam̐ pārtha  
jñāne parisamāpyate

Audio

*śreyān*—greater; *dravya-mayāt*—than the sacrifice of material possessions; *yajñāt*—knowledge; *jñāna-yajñaḥ*—sacrifice in knowledge; *parantapa*—O chastiser of the enemy; *sarvam*—all; *karma*—activities; *akhilam*—in totality; *pārtha*—O son of Pṛthā; *jñāne*—in knowledge; *parisamāpyate*—ends in.

**O chastiser of the enemy, the sacrifice in knowledge is better than the sacrifice**

of material possessions. O son of Pṛthā, after all, the sacrifices in action culminate in transcendental knowledge.

The whole process of different types of sacrifices is meant to gradually arrive at the status of complete knowledge, then to release us from material miseries, and, ultimately, to engage in loving transcendental service to the Supreme Personality of Godhead (Kṛṣṇa consciousness). Nonetheless, there is a mystery about all these different activities of sacrifice, and one should know this mystery. Such sacrifices sometimes take form of sacrifice in material possessions and sometimes the form of sacrifice in knowledge according to the particular faith of the performer. When one's faith reaches the stage of sacrifice in knowledge, it is far better than sacrifice of material possessions without such knowledge, for without attainment of knowledge, sacrifices remain on the material platform and bestow no spiritual benefit. Such knowledge culminates in Kṛṣṇa consciousness, the highest stage of transcendental knowledge. Without the elevation of knowledge, sacrifices become simply material activities. When, however, they are elevated to the level of transcendental knowledge, all such activities enter onto the spiritual platform. Depending on differences in consciousness, sacrificial activities are sometimes called *karma-kāṇḍa*, fruitive activities, and sometimes *jñāna-kāṇḍa*, knowledge in the pursuit of truth. It is better when the end is the pursuit of knowledge.

#### TEXT 34

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।  
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

*tad viddhi praṇipātena  
paripraśnena sevayā  
upadekṣyanti te jñānam  
jñāninas tattva-darśinaḥ*

*Audio*

*tat*—that knowledge of different sacrifices; *viddhi*—try to understand; *praṇipātena*—by approaching a spiritual master; *paripraśnena*—by submissive inquiries; *sevayā*—by the rendering of service; *upadekṣyanti*—initiates; *te*—unto you; *jñānam*—knowledge; *jñāninaḥ*—the self-realized; *tattva*—truth;

*darśinaḥ*—the seers.

**Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized master will initiate you by knowledge because he has seen the truth.**

The path of spiritual realization is undoubtedly difficult. The Lord therefore advises us to approach a bona fide spiritual master in the line of disciplic succession from the Lord Himself. No one can be a bona fide spiritual master without following this principle of disciplic succession. The Lord is the original spiritual master, and a person in the disciplic succession can convey the message of the Lord as it is to his disciple. No one can be spiritually realized by manufacturing his own process, as is the fashion of the foolish pretenders. The *Bhāgavatam* (6.3.19) says, *dharmam hi sākṣād-bhagavat-praṇītam*—the path of religion is directly enunciated by the Lord. Therefore, mental speculation or dry arguments cannot lead one to the right path. Neither by self study of the book of knowledge can help one to progress in spiritual life. One has to therefore approach a bona fide spiritual master to receive the knowledge. Such a spiritual master should be accepted in full surrender, and one should serve the spiritual master like a menial servant, without false prestige. Satisfaction of the self-realized spiritual master is the secret of advancement in spiritual life. Inquiries and submission constitute the proper combination for spiritual understanding. Unless there is submission and service, inquiries from the learned spiritual master will not be effective. One must be able to pass the test of the spiritual master, and when he sees the genuine desire of the disciple, he automatically blesses the disciple with genuine spiritual understanding. In this verse, both blind following and absurd inquiries are condemned. Not only should one hear submissively from the spiritual master; but one must also get a clear understanding from him, in submission and service. A bona fide spiritual master is by nature very kind toward the disciple, but when the student is submissive and is always ready to render service to the spiritual master, the reciprocation of knowledge and inquiries becomes perfect.

### TEXT 35

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

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

Audio

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

**Upon receiving the proper knowledge from the self-realized soul, you will no longer be subjected to this illusion, for you will know that all living entities are but parts and parcels of the Supreme, or, in other words, they are parts and parcels of Me.**

The result of receiving knowledge from a self-realized soul, or one who knows things as they are, is learning that all living beings are parts and parcels of the Supreme Lord, Personality of Godhead, Śrī Kṛṣṇa. The feelings of separate existence of the living entities from Kṛṣṇa is called *māyā* (*mā*-not, *yā*-this). At present, we think that we have nothing to do with Kṛṣṇa, that Kṛṣṇa is only a great historical personality and that the Absolute is the impersonal Brahman. Factually, as it is stated in the *Bhagavad-gītā*, this impersonal Brahman is the personal effulgence of Kṛṣṇa, but Kṛṣṇa, as the Supreme Personality of Godhead, is the cause of everything. In the *Brahma-saṁhitā* it is clearly stated that Kṛṣṇa is the Supreme Personality of Godhead, the cause of all causes. Even the millions of incarnations are only His different expansions. Similarly, the living entities are also expansions of Kṛṣṇa. The Māyāvādī philosophers wrongly think that by expanding into many, Kṛṣṇa loses His own separate existence. This thought is material in nature. We have experience in the material world that a thing, when fragmentally distributed, loses its own original identity. But the Māyāvādī philosophers fail to understand that absolute means that one plus one is equal to one, and that one minus one is also equal to one. This is the case in the absolute world.

For want of sufficient knowledge in the absolute science, we are now covered with illusion, and therefore we think that we are separate from Kṛṣṇa.

Although we are separated parts of Kṛṣṇa, we are not different from Him. The

bodily difference of the living entities is *māyā*, or not actual fact. We are all meant to satisfy Kṛṣṇa. By *māyā* alone Arjuna thought that the bodily relationship with his kinsmen was more important than his eternal spiritual relationship with Kṛṣṇa. The whole teaching of the *Gītā* is targeted toward this end: that a living being, as Kṛṣṇa's eternal servitor, cannot be separated from Kṛṣṇa, and his sense of being an identity separate from the interest of Kṛṣṇa is called *māyā*. The living entities, as separate parts and parcels of the Supreme, have a purpose to fulfill. Having forgotten that purpose since time immemorial, they are situated in different material bodies, as men, animals, demigods, etc. Such bodily differences arise from forgetfulness of the transcendental service of the Lord and when one is engaged in such transcendental service by Kṛṣṇa consciousness, certainly one becomes at once liberated from this illusion. One can acquire such pure knowledge only from the bona fide spiritual master and thereby avoid the delusion that the living entity is equal to Kṛṣṇa. Perfect knowledge is that the Supreme Soul, Kṛṣṇa, is the supreme shelter for all living entities, and giving up such shelter, the living entities are deluded by the material energy to have a separate identity and be forgetful of Kṛṣṇa under the spell of different standards of material identity. When, however, such deluded living entities become situated in Kṛṣṇa consciousness, it is to be understood that they are on the path of liberation, as confirmed in the *Bhāgavatam* (*Bhāg.* 2.10.6): *muktir hitvānyathā rūpaṁ svarūpeṇa vyavasthitiḥ*. Liberation means to be situated in one's constitutional position as an eternal servitor of Kṛṣṇa (Kṛṣṇa consciousness).

### TEXT 36

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।  
सर्वं ज्ञानपूर्वेनैव वृजिनं सन्तरिष्यसि ॥ ३६ ॥

*api ced asi pāpebhyaḥ  
sarvebhyaḥ pāpa-kṛt-tamaḥ  
sarvaṁ jñāna-plavenaiva  
vṛjinaṁ santariṣyasi*

*Audio*

*api*—even; *cet*—if; *asi*—you are; *pāpebhyaḥ*—of sinners; *sarvebhyaḥ*—of all; *pāpa-kṛt-tamaḥ*—the greatest sinner; *sarvaṁ*—all such sinful actions; *jñāna-*

*plavena*—by the boat of transcendental knowledge; *eva*—certainly; *vṛjinam*—the ocean of miseries; *santariṣyasi*—you will cross completely.

**Even if you are considered to be the most sinful of all sinners, when you are situated in the boat of transcendental knowledge, you will be able to cross over the ocean of miseries.**

Proper understanding of one's constitutional position in relationship to Kṛṣṇa is so nice that it can at once lift one from the struggle for existence which goes on in the ocean of nescience. This material world is sometimes considered to be an ocean of nescience and sometimes as a blazing forest. In the ocean, however expert a swimmer one may be, the struggle for existence is very severe. If someone comes forward and lifts the struggling swimmer from the ocean, he is the greatest savior. This perfect knowledge of the human being, received from the Supreme Personality of Godhead, is the path of liberation. The boat of Kṛṣṇa consciousness is very simple, but at the same time, it is the most sublime.

### TEXT 37

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।  
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

*yathaidhāmsi samiddho 'gnir*  
*bhasma-sāt kurute 'rjuna*  
*jñānāgniḥ sarva-karmāṇi*  
*bhasma-sāt kurute tathā*

*Audio*

*yathā*—just as; *edhāmsi*—firewood; *samiddhaḥ*—blazing; *agniḥ*—fire; *bhasma-sāt*—turns into ashes; *kurute*—so does; *arjuna*—O Arjuna; *jñāna-agniḥ*—the fire of knowledge; *sarva-karmāṇi*—all reactions to material activities; *bhasma-sāt*—to ashes; *kurute*—it so does; *tathā*—similarly.

**As the blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge turn to ashes all reactions to material activities.**

Perfect knowledge of self and Superself and of their relationship is compared herein to fire. This fire not only turns into ashes all interactions of impious activities, but also all interactions to pious activities. There are many stages of

interactions of our activities: reaction in the stage of making, reaction fructifying, reaction already achieved, and reaction in the stage of *a priori*. But knowledge of the constitutional position of the living entity turns everything into ashes like a burning fire. When one is completely conversant with this complete knowledge, all reactions, both *a priori* and *a posteriori* become vanquished. In the *Vedas* (*Bṛhad-āraṇyaka Upaniṣad* 4.4.22) it is stated, *ubhe uhaivaiṣa ete taraty amṛtaḥ sādhu-asādhūnī*: "One overcomes both the pious and impious interactions of work."

### TEXT 38

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।  
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

*na hi jñānena sadṛśam  
pavitram iha vidyate  
tat svayaṁ yoga-samsiddhaḥ  
kālenātmani vindati*

*Audio*

*na*—never; *hi*—certainly; *jñānena*—knowledge; *sadṛśam*—in comparison; *pavitram*—sanctified; *iha*—in this world; *vidyate*—exists; *tat*—that; *svayaṁ*—itself; *yoga*—devotion; *samsiddhaḥ*—matured; *kālena*—in course of time; *ātmani*—in himself; *vindati*—enjoys.

**In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. And one who has achieved this will enjoy the self within himself in due course of time.**

When we speak of transcendental knowledge, we do so in terms of spiritual understanding. As such, there is nothing as sublime and pure as knowledge. Ignorance is the cause of our bondage, and knowledge is the cause of our liberation. This knowledge is the mature fruit of devotional service, and when one is situated in such transcendental knowledge, he need not search for peace elsewhere, for he enjoys peace within himself. In other words, this knowledge and peace are culminated in Kṛṣṇa consciousness. That is the last word in the *Bhagavad-gītā*.

### TEXT 39

श्रद्धावाँलुभते ज्ञानं तत्परः संयतेन्द्रियः ।  
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

*śraddhāvāl labhate jñānam  
tat-paraḥ saṁyatendriyaḥ  
jñānam labdhvā parām śāntim  
acireṇādhigacchati*

*Audio*

*śraddhāvān*—a faithful man; *labhate*—achieves; *jñānam*—knowledge; *tat-paraḥ*—very much attached to it; *saṁyata*—controlled; *indriyaḥ*—senses; *jñānam*—knowledge; *labdhvā*—having achieved; *parām*—transcendental; *śāntim*—peace; *acireṇa*—very soon; *adhigacchati*—attains.

**A faithful man attached to transcendental knowledge who subdues his senses quickly attains the supreme spiritual peace.**

Such knowledge in Kṛṣṇa consciousness can be achieved by a faithful person who firmly believes in Kṛṣṇa. One is called a faithful man who thinks that simply by acting in Kṛṣṇa consciousness he can attain the highest perfection. This faith is attained by the discharge of devotional service, and by chanting *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*, which cleanses one's heart of all material dirt. Over and above this, one should also control the senses. In other words, a person who controls the senses and who is faithful to Kṛṣṇa can easily attain perfection in the knowledge of Kṛṣṇa consciousness without delay.

**TEXT 40**

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।  
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

*ajñāś cāśraddadhānaś ca  
saṁśayaātmā vinaśyati  
nāyaṁ loko 'sti na paro  
na sukhaṁ saṁśayaātmanaḥ*

*Audio*

*ajñāḥ*—fools who have no knowledge in standard scriptures; *ca*—and; *aśraddadhānaḥ*—without faith in revealed scriptures; *ca*—also; *saṁśaya*—doubts; *ātmā*—person; *vinaśyati*—falls back; *na*—never; *ayam*—this; *lokaḥ*—world; *asti*—there is; *na*—neither; *paraḥ*—next life; *na*—neither; *sukham*—happiness; *saṁśaya*—doubtful; *ātmanaḥ*—of the person.

**But those who have neither knowledge of, nor faith in the revealed scriptures and who doubt their conclusions fall away from the knowledge of Kṛṣṇa consciousness. For such doubtful persons there is happiness neither in this world nor in the next.**

Out of many standard and authoritative revealed scriptures, the *Bhagavad-gītā* is the best. Only persons who are almost like animals have no faith in, or knowledge of, such standard revealed scriptures; and some, even though they have knowledge of, or can cite passages from, revealed scriptures, have actually no faith in these words. And even though some of them may have faith in scriptures like *Bhagavad-gītā*, they do not believe in the Personality of Godhead, Śrī Kṛṣṇa. Such persons cannot have any standing in Kṛṣṇa consciousness. They fall down. Out of all the above-mentioned persons, those who have no faith and are always doubtful make no progress at all. Such doubtful persons find no good in this world, nor in the next and there is no happiness for them whatsoever. One should therefore follow the principles of revealed scriptures with faith and that will raise one to the platform of knowledge. Such 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

**योगसन्न्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् ।  
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४१ ॥**

*yoga-sannyasta-karmāṇaṁ  
jñāna-sañchinna-saṁśayam  
ātmavantaṁ na karmāṇi  
nibadhnanti dhanañjaya*

Audio

*yoga*—devotional service or *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 conquerer of riches.

**One who acts in Kṛṣṇa consciousness, renouncing the fruits of his actions, and whose doubts are destroyed by transcendental knowledge, is factually situated in the self. Thus reactions of work do not bind him, O conqueror of riches.**

One who follows the instruction of the *Bhagavad-gītā*, as it is imparted by the Lord, the Personality of Godhead Himself, becomes free from all doubts on account of transcendental knowledge. He, as a part and parcel of the Lord, in full Kṛṣṇa consciousness, is already fully conversant in self-knowledge. As such, he is undoubtedly above all reactions to all activities which he may perform.

#### TEXT 42

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।  
छित्त्वेनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

*tasmād ajñāna-sambhūtam*  
*hṛt-stham jñānāsinātmanaḥ*  
*chittvainaṁ saṁśayaṁ yogam*  
*ātiṣṭhottiṣṭha bhārata*

Audio

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

**Therefore the doubts which have arisen in your heart out of ignorance should be slashed by the weapon of knowledge. With your mind fixed on Me, O descendant of Bhārata, stand up and fight.**

The *yoga* system instructed in this chapter is called *sanātana-yoga*, or eternal

activities performed by the living entity. This *yoga* has two divisions of sacrificial action: one part is called sacrifice of one's material possessions, and the other is called knowledge of self, which is pure spiritual activity. If sacrifice of one's material possessions is not dovetailed for spiritual realization, then such sacrifice becomes material. But one, who performs such sacrifices with a spiritual objective, or in devotional service, makes a perfect sacrifice. When we come to spiritual activities, we find that these are also divided into two: namely, understanding of one's own self (or one's constitutional position), and the truth regarding the Supreme Personality of Godhead. One who follows the path of the *Bhagavad-gītā* as it is can very easily understand these two important divisions of spiritual knowledge. For him there is no difficulty in having perfect knowledge of the self as part and parcel of the Lord. And such understanding is beneficial, for such a person can easily understand the transcendental activities of the Lord. In the beginning of this chapter, the transcendental activities of the Lord were discussed by the Supreme Lord Himself. One who does not understand these instructions of the Supreme Personality of Godhead is faithless, and is to be considered to be misusing the fragmental independence awarded to him by the Lord. In spite of such instructions, one who does not understand the real nature of the Lord as the eternal, blissful, all-knowing Personality of Godhead is certainly fool number one. This foolishness of the so-called reader of the *Bhagavad-gītā* can be removed by gradual acceptance of the principles of Kṛṣṇa consciousness. Such Kṛṣṇa consciousness is awakened by different types of sacrifices mentioned in this chapter and they have been differently named as sacrifice to the demigods, sacrifice to Brahman, sacrifice in celibacy, in household life, in controlling the senses, in practicing mystic *yoga*, in penance, in forgoing material possessions, in studying the *Vedas*, and in observing the scientific social institution called *varṇāśrama-dharma* (the divisions of the human status). All of these are known as sacrifice, but all of them are based on regulated action. And within all these activities, the important factor is self-realization. One who seeks *that* objective is the real student of *Bhagavad-gītā*, but one who in any way doubts the authority of Kṛṣṇa falls back. One is therefore advised to study *Bhagavad-gītā*, or any other scripture, under the bona fide spiritual master, with service and surrender. Such a bona fide spiritual master comes in the disciplic succession from eternal time, and he does not even slightly deviate from the instructions of the Personality of

Godhead as they were imparted millions of years ago to the sun-god, from whom the instructions of *Bhagavad-gītā* have come down to the earthly kingdom. One should, therefore, follow the path of *Bhagavad-gītā* as it is stated in the *Bhagavad-gītā* itself and not be misled by motivated people who want to deviate others from the actual path for their personal interest. The Lord is definitely the supreme person, and His activities are transcendental. One who understands this is a liberated person from the very beginning of his study of the *Bhagavad-gītā*.

*Thus end the Bhaktivedanta Purports to the Fourth Chapter of the Bhagavad-gītā As It Is, in the matter of Transcendental Knowledge.*

## 5. Karma-yoga-Action in Kṛṣṇa Consciousness

### TEXT 1

अर्जुन उवाच

सन्न्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।  
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

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

*Audio*

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

**Arjuna said: My dear Kṛṣṇa, first of all You ask me to renounce work, and then again You recommend work in devotion. Will You therefore kindly tell me definitely which of the two is truly beneficial?**

In this Fifth Chapter of the *Bhagavad-gītā*, the Lord speaks of work in devotional service as being better than dry mental speculation. Activities in devotional service are easier than the latter because devotional service is in the transcendental state and as such there is no reaction to such activities. In the Second Chapter, preliminary knowledge of the soul and his entanglement in the material body were explained. How to get out of the material encagement by *buddhi-yoga*, or devotional service, was also explained therein. In the Third Chapter, it was explained that a person who is situated on the platform of knowledge no longer has any duties to perform. And in the Fourth Chapter the Lord told Arjuna that all kinds of sacrificial work culminate in knowledge. However, at the end of the Fourth Chapter, the Lord told Arjuna to wake up and fight, being situated in perfect knowledge. Therefore, by simultaneously stressing work on one hand and inaction in knowledge on the other, Kṛṣṇa has perplexed Arjuna's determination. Arjuna understands that renunciation in knowledge involves cessation of all kinds of work performed as sense activities. But if one performs work in devotional service, then how is work stopped? In other words, he thinks that *sannyāsa*, or renunciation in knowledge, should be altogether free from any kind of activity, because work and renunciation appear to him to be opposed to each other. He appears not to have understood that work in full knowledge has no reaction and is therefore as good as inaction. He inquires, therefore, which of these is better—ceasing work altogether or working with full knowledge.

### TEXT 2

श्रीभगवानुवाच

सन्न्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।  
तयोस्तु कर्मसन्न्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

*śrī-bhagavān uvāca*  
*sannyāsaḥ karma-yogaś ca*  
*niḥśreyasa-karāv ubhau*  
*tayos tu karma-sannyāsāt*  
*karma-yogo viśiṣyate*

*śrī-bhagavān uvāca*—the Personality of Godhead said; *sannyāsaḥ*—renunciation of work; *karma-yogaḥ*—work in devotion; *ca*—also; *niḥśreyasa-karau*—all leading to the path of liberation; *ubhau*—both; *tayoḥ*—of the two; *tu*—but; *karma-sannyāsāt*—in comparison to the renunciation of fruitive work; *karma-yogaḥ*—work in devotion; *viśiṣyate*—is better.

**The Personality of Godhead replied: The renunciation of work and work in devotion both lead to liberation. But, of the two, work in devotional service is better than renunciation of fruitive action.**

Fruitive activities for the purpose of sense gratification are the cause of material bondage. As long as one is engaged in activities aimed at improving the standard of bodily comfort, one is sure to transmigrate to different types of bodies, thereby continuing material bondage perpetually. *Śrīmad-Bhāgavatam* (Bhāg. 5.5.4-6) confirms this as follows:

*nūnaṁ pramattaḥ kurute vikarma  
yad indriya-prītaya āprṇoti  
na sādhu manye yata ātmano 'yam  
asann api kleśa-da āsa dehaḥ*

*parābhavas tāvad abodha-jāto  
yāvan na jijñāsata ātma-tattvam  
yāvat kriyās tāvad idaṁ mano vai  
karmātmakaṁ yena śarīra-bandhaḥ*

*evaṁ manaḥ karma-vaśaṁ prayuṅkte  
avidyayātmany upadhīyamāne  
prītir na yāvan mayi vāsudeve  
na mucyate deha-yogena tāvat*

"People are mad after sense gratification, and they do not know that this present body, which is full of miseries, is a result of one's fruitive activities in the past. Although this body is temporary, it is always giving us trouble in so many ways. Therefore, to act for sense gratification is not good. One is considered to be a failure in life as long as he makes no inquiry about his real

identity. As long as he does not know his real identity, he has to work and gain fruitive results for the purpose of sense gratification and as long as one is engrossed in such consciousness of sense gratification, one has to transmigrate from one body to another. Although the mind may be engrossed in fruitive activities and influenced by ignorance, one has to develop a love for devotional service to Vāsudeva. Only then can one have the opportunity to get out of the bondage of material encagement."

Therefore, *jñāna* (or knowledge that one is not this material body but spirit soul) is not sufficient for liberation. One has to *act* in the status of spirit soul, otherwise there is no escape from material bondage. This action in Kṛṣṇa consciousness is not, therefore, action on the fruitive platform. Such activities performed in full knowledge further one's advancement on the strength of real knowledge. Without Kṛṣṇa consciousness, renunciation of fruitive activities does not actually purify the heart of a conditioned soul. As long as the heart is not purified, one has to work on the fruitive platform. But action in Kṛṣṇa consciousness automatically helps one to get relief from the result of fruitive action so that one does not descend to the material platform of fruitive action again. Therefore, action in Kṛṣṇa consciousness is always superior to renunciation, which always entails a risk of falling. Renunciation without Kṛṣṇa consciousness is incomplete, as is confirmed by Śrīla Rūpa Gosvāmī in his *Bhakti-rasāmṛta-sindhu* (1.2.258):

*prāpañcikatayā buddhyā  
hari-sambandhi-vastunaḥ  
mumukṣubhiḥ parityāgo  
vairāgyam phalgu kathyate*

"When persons eager to achieve liberation renounce things which are related to the Supreme Personality of Godhead considering them material, their renunciation is incomplete." Renunciation is complete when it is in the knowledge that everything in existence belongs to the Lord and that no one should claim proprietorship over anything. One should understand that, factually, nothing belongs to anyone. Then where is the question of renunciation? One who knows that everything is the property of Kṛṣṇa is always situated in renunciation. Since everything belongs to Kṛṣṇa, everything

should be employed in the service of Kṛṣṇa. This perfect form of Kṛṣṇa consciousness and action in such Kṛṣṇa consciousness, is far better than any amount of so-called renunciation by a *sannyāsī* of the Māyāvādī school.

### TEXT 3

ज्ञेयः स नित्यसन्न्यासी यो न द्वेष्टि न काङ्क्षति ।  
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

*jñeyaḥ sa nitya-sannyāsī  
yo na dveṣṭi na kāṅkṣati  
nirdvandvo hi mahā-bāho  
sukhaṁ bandhāt pramucyate*

*Audio*

*jñeyaḥ*—should be known; *saḥ*—he; *nitya*—always; *sannyāsī*—renouncer; *yaḥ*—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.

**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.**

One who is fully in Kṛṣṇa consciousness is always a renouncer because he feels neither hatred nor desire for the results of his actions. Such a renouncer, dedicated to the transcendental loving service of the Lord, is fully qualified in knowledge because he knows well his constitutional position in 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 with Kṛṣṇa in quality yet different in quantity is correct transcendental knowledge. With this conviction one becomes full in himself, and thus he has 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, such a person is always liberated -even in this material world.

#### TEXT 4

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।  
एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ ४ ॥

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

*Audio*

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

**Only the ignorant speak of karma-yoga, or in other words, devotional service as being different from the analytical study of the material world. Those who are actually learned say that one situated in any of these two forms of realization achieves the results of both.**

The aim of the analytical study of the material world is to find the soul of existence. The soul of the material world is Viṣṇu, or the Supersoul and devotional service to the Lord, in Kṛṣṇa consciousness means to be engaged in the service to Him. One process is to find the root of the tree, and the other is to water the root. The real student of Sāṅkhya philosophy finds the root of the material world, Viṣṇu, and then, in perfect knowledge, engages himself in the service of the Lord. Therefore, in essence, there is no difference between the two because the aim of both is Viṣṇu. Those who do not know the ultimate end say that the purposes of Sāṅkhya and *karma-yoga* are not the same, but one who is learned knows the unifying aim of these two different processes.

#### TEXT 5

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।  
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

yat sāṅkhyaiḥ prāpyate sthānam  
tad yogair api gamyate  
ekam sāṅkhyam ca yogam ca  
yaḥ paśyati sa paśyati

Audio

yat—what; sāṅkhyaiḥ—by means of Sāṅkhya philosophy; prāpyate—is achieved; sthānam—place; tat—that; yogaiḥ—by devotional service; api—also; gamyate—one can attain; ekam—one; sāṅkhyam—analytical study; ca—and; yogam—action in devotion; ca—and; yaḥ—one who; paśyati—sees; saḥ—he; paśyati—actually sees.

**One who knows that the position reached by means of analytical study can also be attained by devotional service and who therefore sees that the path of analytical study and the path of devotional work are one, sees things rightly.**

The real purpose of philosophical research is to find the ultimate goal of life. Since the ultimate goal of life is self-realization, there is no difference between the two processes. By Sāṅkhya philosophical research one comes to the conclusion that a living entity is not a part and parcel of the material world, but of the supreme spirit whole. As such, the spirit soul has nothing to do with the material world; he has to act as a part and parcel of the Supreme. When he acts in Kṛṣṇa consciousness, he is actually in his constitutional position. In the first process of Sāṅkhya, one has to be detached from matter, and in the devotional yoga process one has to attach himself to the work of Kṛṣṇa consciousness. Factually, both processes are the same, although superficially one process appears to be detachment and the other process appears to be attachment. Detachment from matter and attachment for Kṛṣṇa are one and the same. One who can see this sees things as they are.

#### TEXT 6

सन्न्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।  
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६ ॥

sannyāsas tu mahā-bāho  
duḥkham āptum ayogataḥ  
yoga-yukto munir brahma  
na cireṇādhigacchati

*sannyāsaḥ*—the renounced order of life; *tu*—but; *mahā-bāho*—O mighty-armed one; *duḥkham*—distress; *āptum*—to be afflicted with; *ayogataḥ*—without devotional service; *yoga-yuktaḥ*—one engaged in devotional service; *munih*—thinker; *brahma*—Supreme; *na*—without; *cireṇa*—delay; *adhigacchati*—attains.

**Unless one is engaged in the devotional service of the Lord, mere renunciation of activities cannot make one happy. On the other hand, a person, who is always thoughtful of Me and engages in devotional service, achieves the Supreme without delay.**

There are two classes of *sannyāsīs*, or persons in the renounced order of life. The Māyāvādī *sannyāsīs* are supposed to be engaged in the study of Sāṅkhya philosophy, whereas the Vaiṣṇava *sannyāsīs* are engaged in the study of *Bhāgavatam* philosophy, which is the proper commentary on the *Vedānta-sūtras*. The Māyāvādī *sannyāsīs* also study the *Vedānta-sūtras*, but use their own commentary, called *Śārīraka-bhāṣya*, written by Śaṅkarācārya. The students of the *Bhāgavata* school are engaged in the devotional service of the Lord, according to *pāñcarātrikī* regulations, and therefore the Vaiṣṇava *sannyāsīs* have multiple engagements in the transcendental service of the Lord. The Vaiṣṇava *sannyāsīs* have nothing to do with material activities, and yet they perform various activities in their devotional service to the Lord. But the Māyāvādī *sannyāsīs*, who are simply engaged in the studies of Sāṅkhya and *Vedānta*, always wasting time in dry speculations, cannot relish the transcendental service of the Lord. Such engagements become very tedious for the Māyāvādī *sannyāsīs* and sometimes they become tired of Brahman speculation, and thus take shelter of the *Bhāgavatam* without any proper understanding. Consequently their study of the *Śrīmad-Bhāgavatam* becomes even more troublesome. Dry speculations and impersonal interpretations by artificial means are all very troublesome engagements for the Māyāvādī *sannyāsīs*. The Vaiṣṇava *sannyāsīs*, who are engaged in devotional service, are happy in the discharge of their transcendental occupations, and they have the guarantee of ultimate entrance into the kingdom of God. The Māyāvādī *sannyāsīs* sometimes fall down from the path of self-realization and again enter into material activities of a philanthropic and altruistic nature, which are nothing but material engagements. Therefore, the conclusion is that those

who are engaged in Kṛṣṇa conscious activities are better than the *sannyāsīs* engaged in simple speculations in regards to what is Brahman and what is not Brahman, although they too come to Kṛṣṇa consciousness, after many many births.

### TEXT 7

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

*yoga-yukto viśuddhātmā  
vijitātmā jitendriyaḥ  
sarva-bhūtātma-bhūtātma  
kurvann api na lipyate*

*Audio*

*yoga-yuktaḥ*—engaged in devotional service of Kṛṣṇa consciousness; *viśuddhātmā*—a purified soul; *vijita-ātmā*—self-controlled; *jita-indriyaḥ*—having conquered the senses; *sarvabhūta-ātmabhūta-ātmā*—compassionate to all living entities; *kurvan api*—although engaged in work; *na*—never; *lipyate*—is entangled.

**One, who works in Kṛṣṇa consciousness, is a pure soul with full control over his mind and senses. He is dear to everyone, and everyone is dear to him. Though always working, such a person is never entangled.**

One who is on the path of liberation by Kṛṣṇa consciousness is very dear to every living being, and every living being is dear to him. This is due to his Kṛṣṇa consciousness. A person in Kṛṣṇa consciousness cannot think of any living being as separate from Kṛṣṇa, just as the leaves and branches of a tree are not separate from the tree. He knows very well that by pouring water on the root of the tree, the water will be distributed to all the leaves and branches, or by supplying food to the stomach, the energy is automatically distributed throughout the body. Because one who works in Kṛṣṇa consciousness is servant to all, he is very dear to everyone. And because everyone is satisfied by his work, he is pure in consciousness. Because he is pure in consciousness, his mind is completely controlled. And because his mind is controlled, his senses are also controlled. Because his mind is always fixed on Kṛṣṇa, there is no chance of his being deviated from Kṛṣṇa. Nor is

there a chance that he will engage his senses in matters other than the service of the Lord. He does not like to hear anything except topics relating to Kṛṣṇa; he does not like to eat anything which is not offered to Kṛṣṇa; and he does not wish to go anywhere if Kṛṣṇa is not involved. Therefore, his senses are controlled. A man of controlled senses cannot be offensive to anyone. One may ask, "Why then was Arjuna offensive (in battle) to others? Wasn't he in Kṛṣṇa consciousness?" Arjuna was only superficially offensive because (as has already been explained in the Second Chapter) all the assembled persons on the battlefield would continue to live individually, as the soul cannot be slain. So, spiritually, no one was killed on the Battlefield of Kurukṣetra. Only their dresses were changed by the order of Kṛṣṇa, who was personally present. Therefore Arjuna, while fighting on the Battlefield of Kurukṣetra, was not really fighting at all; he was simply carrying out the orders of Kṛṣṇa in full Kṛṣṇa consciousness. Such a person is never entangled in the reactions of work.

### TEXTS 8-9

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।  
 पश्यञ्शृण्वन्स्पृशञ्चिघ्नन्नश्नन्गच्छन्स्वपन्श्वसन् ॥ ८ ॥  
 प्रलपन्विसृजन्गृह्णन्निमिषन्निमिषन्नपि ।  
 इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

*naiva kiñcit karomīti  
 yukto manyeta tattva-vit  
 paśyañ śṛṇvan sprśañ jighrann  
 aśnan gacchan svapan śvasan*

*pralapan visṛjan gṛhṇann  
 unmiṣan nimiṣann api  
 indriyāṇīndriyārtheṣu  
 vartanta iti dhārayan*

*Audio*

*na*—never; *eva*—certainly; *kiñcit*—anything; *karomi*—do I do; *iti*—thus; *yuktaḥ*—engaged in the divine consciousness; *manyeta*—thinks; *tattva-vit*—one who knows the truth; *paśyan*—by seeing; *śṛṇvan*—by hearing; *sprśan*—by

touching; *jighran*—by smelling; *aśnan*—by eating; *gacchan*—by going; *svapan*—by dreaming; *śvasan*—by breathing; *pralapan*—by talking; *visrjan*—by giving up; *gṛhṇan*—by accepting; *unmiṣan*—opening; *nimiṣan*—closing; *api*—in spite of; *indriyāṇi*—the senses; *indriya-artheṣu*—in sense gratification; *vartante*—let them be so engaged; *iti*—thus; *dhārayan*—considering.

**A person in the divine consciousness, although engaged in seeing, hearing, touching, smelling, eating, moving about, sleeping and breathing, always knows within himself that he actually does nothing at all. Because while speaking, evacuating, receiving, opening or closing his eyes, he always knows that only the material senses are engaged with their objects and that he is aloof from them.**

A person in Kṛṣṇa consciousness is pure in his existence, and consequently he has nothing to do with any work which depends upon five immediate and remote causes: the doer, the work, the situation, the endeavor and fortune. This is because he is engaged in the loving transcendental service of Kṛṣṇa. Although he appears to be acting with his body and senses, he is always conscious of his actual position, namely that he is spiritually engaged. His senses are engaged with the objects of the senses as actions and reactions of these two. In material consciousness, the senses are engaged in sense gratification, while in Kṛṣṇa consciousness the senses are engaged in the satisfaction of Kṛṣṇa's senses. Therefore, the Kṛṣṇa conscious person is always free, even though he appears to be engaged in things related to the senses. Activities such as seeing, hearing, etc., are actions of the knowledge-acquiring senses, whereas walking, speaking, evacuating, etc. are actions of the working senses. A Kṛṣṇa consciousness person is never affected by such actions of the senses, because he cannot perform any act except in the service of the Lord knowing that he is the eternal servitor of the Lord.

#### TEXT 10

**ब्रह्मण्याधाय कर्माणि सर्वां त्यक्त्वा करोति यः ।  
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥**

*brahmaṇya ādhāya karmāṇi  
saṅgam tyaktvā karoti yaḥ  
lipyate na sa pāpena  
padma-patram ivāmbhasā*

*brahmaṇi*—the Supreme Personality of Godhead; *ādhāya*—resigning unto; *karmāṇi*—all works; *saṅgam*—attachment; *tyaktvā*—giving up; *karoti*—performs; *yaḥ*—who; *lipyate*—is affected; *na*—never; *saḥ*—he; *pāpena*—by sin; *padma-patram*—lotus leaf; *iva*—like; *ambhasā*—in the water.

**One who engages in his particular occupation and surrenders all his work unto Me with no attachment for the result, is unaffected by sinful action, as the lotus leaf is untouched by water.**

Here *brahmaṇi* means in Kṛṣṇa consciousness. The material world is a sum total manifestation of the three modes of material nature, technically called the *pradhāna*. The Vedic hymns, *sarvaṁ hy etad brahma* (*Māṇḍūkya Upaniṣad* 2), *tasmād etad brahma nāma-rūpam annaṁ ca jāyate* (*Muṇḍaka Upaniṣad* 1.2.10), and, in the *Bhagavad-gītā* (Bg. 14.3), *mama yonir mahad brahma*, indicate that everything in the material world is a manifestation of Brahman; and although the effects are differently manifested, they are nondifferent from the cause. In the *Īsopaniṣad* also it is said that everything is related to the Supreme Brahman, or Kṛṣṇa, and thus everything belongs to Him only. One who knows perfectly well that everything belongs to Kṛṣṇa, that He is the proprietor of everything and that, therefore, everything should be engaged in the service of the Lord, naturally has nothing to do with the results of his activities, whether virtuous or sinful. Even one's material body, being a gift of the Lord for carrying out a particular type of action, can be engaged in Kṛṣṇa consciousness without becoming affected by sinful reactions, exactly as the lotus leaf, though constantly remaining in the water, has no connection with the water. The Lord also says in the *Bhagavad-gītā* (Bg. 3.30), *mayi sarvāṇi karmāṇi sannyasya*: "Resign all works unto Me [Kṛṣṇa]." The conclusion is that a person without Kṛṣṇa consciousness acts according to the concept of the material body and senses, but a person in Kṛṣṇa consciousness acts according to the concept that the body is the property of Kṛṣṇa engaged in His service.

### TEXT 11

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।  
योगिनः कर्म कुर्वन्ति सर्वां त्यक्त्वात्मशुद्धये ॥ ११ ॥

*kāyena manasā buddhyā*

*kevalair indriyair aṅi  
yoginaḥ karma kurvanti  
saṅgam tyaktvātma-śuddhaye*

*Audio*

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

**Thus giving up attachment, the Kṛṣṇa conscious persons act with body, mind, intelligence, and even with the senses only for the purpose of purification from the material entanglement.**

When one acts in Kṛṣṇa consciousness for the satisfaction of the senses of Kṛṣṇa, any action, whether of the body, mind, intelligence or even of the senses, is purified of material contamination. There are no material reactions resulting from the activities of a Kṛṣṇa conscious person. Therefore, purified activities, which are generally called *sad-ācāra*, can be easily performed by acting in Kṛṣṇa consciousness. Śrī Rūpa Gosvāmī in his *Bhakti-rasāmṛta-sindhu* (1.2.187) describes this as follows:

*ihā yasya harer dāsye  
karmaṇā manasā girā  
nikhilāsv apy avasthāsu  
jīvan-muktaḥ sa ucyate*

“A person acting in Kṛṣṇa consciousness (or, in other words, in the service of Kṛṣṇa) with his body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activities.” He is not deluded by false ego thinking that he is this material body, or that the body belongs to him. He himself belongs to Kṛṣṇa, and the body, which he possesses, also belongs to Kṛṣṇa. Therefore, when he applies everything produced of the body, mind, intelligence, words, life, wealth, etc.-whatever he may have within his possession-to Kṛṣṇa's service, he becomes at once dovetailed with Kṛṣṇa, or one with Kṛṣṇa. He is thus devoid

of the false ego that leads one to believe that he is the body, etc. This is the perfect stage of Kṛṣṇa consciousness.

TEXT 12

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

*yuktaḥ karma-phalaṁ tyaktvā  
śāntim āpnoti naiṣṭhikīm  
ayuktaḥ kāma-kāreṇa  
phale sakto nibadhyate*

Audio

*yuktaḥ*—one who is engaged in Kṛṣṇa consciousness; *karma-phalam*—the result of all activities; *tyaktvā*—giving up; *śāntim*—perfect peace; *āpnoti*—achieves; *naiṣṭhikīm*—unflinching; *ayuktaḥ*—one who is not in Kṛṣṇa consciousness; *kāma-kāreṇa*—for enjoying the result of work; *phale*—in the result; *saktaḥ*—attached; *nibadhyate*—becomes entangled.

**The steadily devoted soul attains unadulterated peace because he offers the results of his actions unto Me; whereas a person not so conscious and greedy for the results of his labor, becomes entangled.**

The difference between a person in Kṛṣṇa consciousness and a person in bodily consciousness is that the former is attached to Kṛṣṇa whereas the latter is attached to the results of his activities. The person who is attached to Kṛṣṇa and works for Him only is certainly a liberated person, and he is therefore not anxious to achieve results of his actions. In the *Bhāgavatam*, the cause of anxiety over the result of an activity is explained as being one's functioning in the conception of duality without any knowledge of the Absolute Truth. Kṛṣṇa is the Supreme Absolute Truth, the Personality of Godhead. In Kṛṣṇa consciousness, there is no such duality. All that exists must be a product of Kṛṣṇa's energy, and Kṛṣṇa is all good. Therefore, activities in Kṛṣṇa consciousness are on the absolute plane; they are transcendental and have no material effect. One in Kṛṣṇa consciousness is therefore filled with peace. One who is, however, entangled in profit calculation for sense gratification cannot have that peace. This is the secret of Kṛṣṇa consciousness. Realization that there is no existence besides Kṛṣṇa is the platform of peace and fearlessness.

### TEXT 13

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी ।  
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

*sarva-karmāṇi manasā  
sannyasyāste sukham vaśī  
nava-dvāre pure dehī  
naiva kurvan na kārayan*

*Audio*

*sarva*—all; *karmāṇi*—activities; *manasā*—by the mind; *sannyasya*—giving up; *āste*—remains; *sukham*—in happiness; *vaśī*—one who is controlled; *nava-dvāre*—in the place where there are nine gates; *pure*—in the city; *dehī*—the embodied soul; *na*—never; *eva*—certainly; *kurvan*—doing anything; *na*—not; *kārayan*—causing to be done.

**When the embodied living being controls his nature and mentally renounces all fruitive work in the way I have described, he neither does anything nor causes anything to be done. Thus he resides happily in the city of nine gates [the material body].**

The embodied soul lives in the city of nine gates. The activities of the body, or the figurative city of body, are performed automatically by the particular modes of nature. The soul, however, subjects himself to the conditions of the material body. As the soul places himself under the conditions of the material body, he can also get free from those conditions, if he so desires. Owing to forgetfulness of his superior nature, he identifies with the material body, and therefore suffers. By Kṛṣṇa consciousness, he can revive his real position and thus come out of his embodiment. Therefore, when one takes to Kṛṣṇa consciousness, one at once becomes completely aloof from bodily activities. In such a controlled life of Kṛṣṇa consciousness, which is basically a change of his deliberation only, he lives happily within the city of nine gates. The nine gates are described as follows:

*nava-dvāre pure dehī  
hamso lelāyate bahiḥ  
vaśī sarvasya lokasya  
sthāvarasya carasya ca*

"The Supreme Personality of Godhead, who is living within the body of a living entity, is the controller of all living entities all over the universe. This body consists of nine gates: two eyes, two nostrils, two ears, one mouth, the anus and the genital. The living entity in his conditioned stage identifies himself with the body, but when he identifies himself with the Lord within himself, he becomes just as free as the Lord, even while in the body."

(Śvetāśvatara Upaniṣad 3.18)

Therefore, a Kṛṣṇa conscious person is free from both the outer and inner activities of the material body.

#### TEXT 14

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

*na kartṛtvam na karmāṇi  
lokasya sṛjati prabhuḥ  
na karma-phala-samyogam  
svabhāvas tu pravartate*

*Audio*

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

**The living entity, although master of the city of his body, does not create activities, nor does he induce others to act, nor does he create results of action. All this is enacted under the influence of the modes of material nature.**

The living entity, as will be explained in the Seventh Chapter, is one of the natures of the Supreme Lord distinguished from matter, which is another nature-called inferior-of the Lord. Somehow the superior nature, the living entity, has been in contact with material nature since time immemorial. The temporary body or material dwelling place which he obtains is the cause of varieties of activities and their resultant actions. The pure living entity now living in such a conditional atmosphere, suffers for the activities of the body

by identifying himself with the body in ignorance. Therefore it is this ignorance acquired from time immemorial that is the cause of bodily suffering and distress. As soon as the living entity becomes aloof from such activities of the body, he becomes free from the reactions as well. As long as he is in the city of body, the living entity appears to be the master of it, but actually he is neither its proprietor nor controller of the actions and reactions of such conditional body. He is as though in the midst of the Atlantic ocean, struggling for existence and the waves of the ocean are tossing him, and he has no control over them. His best solution is to get out of the water by transcendental Kṛṣṇa consciousness. That alone will save him from all turmoil.

### TEXT 15

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।  
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

*nādatte kasyacit pāpaṁ  
na caiva sukṛtaṁ vibhuḥ  
ajñānenāvṛtaṁ jñānaṁ  
tena muhyanti jantavaḥ*

*Audio*

*na*—never; *ādatte*—accepts; *kasyacit*—anyone's; *pāpaṁ*—sin; *na*—nor; *ca*—also; *eva*—certainly; *su-kṛtaṁ*—pious activities; *vibhuḥ*—the Supreme Lord; *ajñānena*—by ignorance; *āvṛtaṁ*—covered; *jñānaṁ*—knowledge; *tena*—by that; *muhyanti*—bewildered; *jantavaḥ*—the living entities.

**The Supreme Personality of Godhead does not accept anyone's sinful or pious activities. The living beings are bewildered because of the ignorance which covers their real knowledge.**

The word *vibhuḥ* means the Supreme Lord who is full of unlimited knowledge, riches, strength, fame, beauty and renunciation. As such, He is always satisfied in Himself, undisturbed by anyone's sinful or pious activities. He does not create any particular situation for any living entity, but the living entity, when bewildered by ignorance, desires to be put into certain condition of life, and thereby his chain of action and reaction begins. A living entity is, by superior

nature, full of knowledge, but he is prone to be influenced by ignorance due to his limited power. The Lord is omnipotent, but the living entity is not. The Lord is *vibhu*, or omniscient, but the living entity is *aṇu*, or atomic. Because he is a living soul, he has the capacity to desire by his free will and the omnipotent Lord simply fulfills that desire. And so, when the living entity is bewildered in his desires, the Lord allows him to fulfill those desires, but the Lord is never responsible for the actions and reactions of the particular situation which the living entity desired. In a bewildered condition, therefore, the embodied soul identifies himself with the circumstantial material body and becomes subjected to the temporary misery and happiness of life. The Lord is the constant companion of the living entity as *Paramātmā*, or the Supersoul, and therefore He can understand the desires of the living entity, as one can smell the flavor of a flower by being near it. Desire is a subtle form of conditioning of the living entity. The Lord fulfills his desire as he deserves: Man proposes and God disposes. The living entity is not, therefore, omnipotent in fulfilling his desires. When the Lord allows him to satisfy his desires, he can do so, and the Lord, being neutral to everyone, does not interfere with the type of desires of the minute independent living entity. However, when one desires in *Kṛṣṇa* consciousness, the Lord takes special care of him and encourages one to desire in such a way that one can gradually attain to Him only and be eternally happy. The Vedic hymns therefore declare: *eṣa u hy eva sādhu karma kārayati tam yam ebhya lokebhya unninīṣate. eṣa u evāsādhu karma kārayati yam adho ninīṣate* "The Lord engages the living entity in pious activities so he can be elevated and the Lord engages him in impious activities so he can go to hell. (*Kauṣītakī Upaniṣad* 3.8)

*ajñō jantur anīso 'yam ātmanaḥ sukha-duḥkhaḥ  
īśvara-prerito gacchet svargaṁ vāśvabhram eva ca.*

“The living entity is completely dependent in his distress and happiness. By the will of the Supreme he can go to heaven or hell, as a cloud is driven by the air.” (*Mahābhārata* 3.31.273)

Therefore the living entity, by his immemorial desire to become *Kṛṣṇa* unconscious, causes his own bewilderment. Consequently, although he is constitutionally eternal, blissful and cognizant, due to the littleness of his

existence he forgets his constitutional position of service to the Lord and is thus entrapped by nescience. And, it is only under the spell of ignorance, that the living entity claims that the Lord is responsible for his conditional existence. The *Vedānta-sūtras* (2.1.34) also confirm this: *Vaiṣamya-nairghṛṇye na sāpekṣatvāt tathā hi darśayati*: "The Lord neither hates nor likes anyone, though He appears to."

### TEXT 16

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।  
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

*jñānena tu tad ajñānam  
yeṣāṃ nāśitam ātmanaḥ  
teṣāṃ āditya-vaj jñānam  
prakāśayati tat param*

*Audio*

*jñānena*—by knowledge; *tu*—but; *tat*—that; *ajñānam*—nescience; *yeṣāṃ*—of those; *nāśitam*—is destroyed; *ātmanaḥ*—of the living entity; *teṣāṃ*—of their; *āditya-vat*—like the rising sun; *jñānam*—knowledge; *prakāśayati*—discloses; *tat param*—in Kṛṣṇa consciousness.

**When, however, one is enlightened with the knowledge by which nescience is destroyed, then his knowledge reveals everything, as the sun reveals everything in the daytime.**

Those who have forgotten Kṛṣṇa must certainly be bewildered, but those who are in Kṛṣṇa consciousness are not bewildered at all. It is stated in the *Bhagavad-gītā*, *sarvaṃ jñāna-plavena, jñānāgniḥ sarva-karmāṇi* and *na hi jñānena sadṛśam*. Knowledge is always highly esteemed. And what is that knowledge? Perfect knowledge is achieved when one surrenders unto Kṛṣṇa, as is said in the Seventh Chapter, 19th verse: *bahūnāṃ janmanām ante jñānavān māṃ prapadyate*. After passing through many, many births, when one perfect in knowledge surrenders unto Kṛṣṇa, or when one becomes Kṛṣṇa conscious, then everything is revealed to him, as the sun reveals everything in the

daytime. The living entity is bewildered in so many ways and the last snare of nescience is when he unceremoniously thinks that he is God. If a living entity is God, then how can he become bewildered by nescience? Does God become bewildered by nescience? Does it mean that nescience, or Satan, is greater than God? Therefore real knowledge can be obtained only from a person who is in perfect Kṛṣṇa consciousness. For this reason, one has to seek out a bona fide spiritual master in perfect Kṛṣṇa consciousness and, under him, learn what Kṛṣṇa consciousness is. Such Kṛṣṇa consciousness will certainly drive away all kinds of nescience, as the sun drives away all kinds of darkness. Even if a person is in full knowledge that he is not this body but is transcendental to the body, he still cannot discriminate between the soul and the Supersoul, but 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 when one actually meets a representative of God, not otherwise. A representative of God never claims that he is God, although he is worthy of all the respect paid to God and although he has all the knowledge of God. Therefore, one has to learn the distinction between God and the living entity. Lord Śrī Kṛṣṇa for this reason 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. Therefore, identity and individuality of spiritual life is the light of real knowledge, but the concept of oneness is the darkness of night. Just as there is no darkness in the day light, there is no oneness in true knowledge.

### TEXT 17

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः  
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

*tad-buddhayas tad-ātmānas  
tan-niṣṭhās tat-paraṇāṇāḥ  
gacchanty apunar-āvṛttim  
jñāna-nirdhūta-kalmaṣāḥ*

Audio

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

**When one's intelligence, mind, faith and refuge are all fixed in the Supreme, one becomes fully cleansed of misgivings by acquiring complete knowledge and he thus proceeds straight on the path of liberation.**

The Supreme Transcendental Truth is Lord Kṛṣṇa. The whole *Bhagavad-gītā* is full of statements declaring Kṛṣṇa to be the Supreme Personality of Godhead. That is the version of all Vedic literature. *Paratattva* means the Supreme Reality, who is understood by the knowers of the Supreme as Brahman, Paramātmā and Bhagavān. Bhagavān, or the Supreme Personality of Godhead, is the last word in the Absolute. There is nothing more than that. The Lord says, *mattaḥ parataram nānyat kiñcit asti dhanañjaya*. Impersonal Brahman is also supported by Kṛṣṇa: *brahmaṇo hi pratiṣṭhāham*. Therefore by all means Kṛṣṇa is the Supreme Reality and one whose mind, intelligence, faith and refuge are always in Kṛṣṇa, or, in other words, one who is fully in Kṛṣṇa consciousness, is undoubtedly washed clean of all misgivings and is in perfect knowledge in everything concerning transcendence. Such a Kṛṣṇa conscious person can thoroughly understand that there is duality in Kṛṣṇa, and, equipped with such transcendental knowledge, one makes steady progress on the path of liberation.

### TEXT 18

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।  
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

*vidyā-vinaya-sampanne  
brāhmaṇe gavi hastini  
śuni caiva śva-pāke ca  
paṇḍitāḥ sama-darśinaḥ*

Audio

*vidyā*—education; *vinaya*—gentleness; *sampanne*—fully equipped; *brāhmaṇe*—in the *brāhmaṇa*; *gavi*—in the cow; *hastini*—in the elephant; *śuni*—in the dog; *ca*—and; *eva*—certainly; *śvapāke*—in the dog-eater (the outcaste); *ca*—respectively; *paṇḍitāḥ*—those who are so wise; *sama-darśinaḥ*—do see with equal vision.

**Thus the wise see a learned and humble brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste] with equal vision.**

A Kṛṣṇa conscious person does not make any distinction between species or castes. The *brāhmaṇa* and the outcaste may be different from the social point of view, or a dog, a cow, and an elephant may be different from the point of view of species, but these differences of body are meaningless from the viewpoint of a learned Kṛṣṇa conscious person, who sees all of them in relationship to the Supreme. The Supreme Lord, by His plenary portion as Paramātmā, is present in everyone's heart. This understanding of the Supreme is real knowledge. As far as the bodies are concerned in different castes or different species of life, the Lord is equally kind to everyone because He treats every living being as a friend and keeps Himself as Paramātmā regardless of the circumstances of the living entities. The Lord as Paramātmā is present both in the outcaste and in the *brāhmaṇa*, although the body of a *brāhmaṇa* and that of an outcaste is not the same. The bodies are material productions of different modes of material nature, but the soul and the Supersoul within the body are of the same spiritual quality. This oneness in the quality of the soul and the Supersoul, however, does not make them equal in quantity, for the individual soul is present only in that particular body whereas the Paramātmā is present in each and every body. A Kṛṣṇa conscious person has full knowledge of this, and therefore he is truly learned and has equal vision. The similar characteristics of the soul and Supersoul are that they are both conscious, eternal and blissful. But the difference is that the individual soul is conscious within the limited jurisdiction of his body whereas the Supersoul is conscious of all bodies. The Supersoul is concerned about all bodies without distinction.

#### TEXT 19

**इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।  
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥**

*ihaiva tair jitaḥ sargo  
yeṣāṃ sāmye sthitam manaḥ  
nirdoṣam hi samam brahma  
tasmād brahmaṇi te sthitāḥ*

*Audio*

*iha*—in this life; *eva*—certainly; *taiḥ*—by them; *jitaḥ*—conquered; *sargaḥ*—birth and death; *yeṣāṃ*—of those; *sāmye*—in equanimity; *sthitam*—so situated; *manaḥ*—mind; *nirdoṣam*—flawless; *hi*—certainly; *samam*—in equanimity; *brahma*—the Supreme; *tasmāt*—therefore; *brahmaṇi*—in the Supreme; *te*—they; *sthitāḥ*—are situated.

**Those whose minds are established in equanimity have already conquered over birth and death in this life. They are flawless like Brahman, and thus they are already situated in Brahman.**

Equanimity of mind, as mentioned above, is the sign of self-realization. Those who have actually attained to such a stage should be considered to have conquered material conditions, specifically birth and death. As long as one identifies with this body, he is considered a conditioned soul, but as soon as he is elevated to the stage of equanimity through realization of self, he is liberated from conditional life. In other words, he is no longer going to take birth in the material world but will enter into the spiritual sky just after his death. The Lord is flawless because He does not have any attraction or hatred. Similarly, when a living entity is without attraction or hatred, he also becomes flawless and thus eligible to enter into the spiritual sky. Such flawless persons are to be considered already liberated, and their symptoms are described below.

**TEXT 20**

**न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।  
स्थिरबुद्धिरसम्मूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥**

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

*Audio*

*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; *brahma-vit*—one who knows the Supreme perfectly; *brahmaṇi*—in the transcendence; *sthitaḥ*—situated.

**A person who neither rejoices upon achieving something pleasant neither becomes agitated 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.**

The symptoms of the self-realized person are explained 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-intelligent. He is therefore never bewildered by mistaking the body for the soul, nor does he accept the body as permanent and deny the existence of the soul. This knowledge elevates him to the standard of knowing the complete science of the Absolute Truth, namely Brahman, Paramātmā and Bhagavān. He thus knows his constitutional position perfectly well, without any false conception of becoming 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 सुखमक्षयमश्नुते ॥ २१ ॥

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

Audio

*bāhya-sparśeṣu*—in external sense pleasure; *asakta-ātmā*—one who is not so attached; *vindati*—enjoys; *ātmani*—in the self; *yat*—that which; *sukham*—

happiness; *saḥ*—that; *brahma-yoga*—concentrated in Brahman; *yukta-ātmā*—self-connected; *sukham*—happiness; *akṣayam*—unlimited; *aśnute*—enjoys.

**Such a liberated person has no attraction for material sense pleasure but is always in trance by enjoying the pleasure within. In this way the self-realized person enjoys unlimited happiness, for he concentrates on the Supreme.**

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

*yad-avadhi mama cetaḥ kṛṣṇa-pādāravinde  
nava-nava-rasa-dhāmany udyataṁ rantum āsīt  
tad-avadhi bata nārī-saṅgame smaryamāne  
bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanam ca*

"Since I have been engaged in the transcendental loving service of Kṛṣṇa, and getting more and more encouraged in deriving pleasure from within, 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 taste for material sense pleasure altogether. The highest pleasure in terms of matter is sex pleasure. The whole world is moving under its spell, and a materialist cannot work at all without the facility for sex pleasure. But a person engaged in Kṛṣṇa consciousness can work with greater vigor even without sex pleasure, which he, as self-realized, actually hates. That is the test in spiritual realization. Spiritual realization and sex pleasure go ill together. A Kṛṣṇa conscious person cannot be attracted to any kind of sense pleasure, due to being a liberated soul.

### TEXT 22

**ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।  
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥**

*ye hi saṁsparśa-jā bhogā  
duḥkha-yonaya eva te  
ādy-antavantaḥ kaunteya  
na teṣu ramate budhaḥ*

Audio

ye—those; hi—certainly; *samsparśa-jāḥ*—by contact with the material senses; *bhogāḥ*—enjoyment; *duḥkha*—distress; *yonayaḥ*—sources of; *eva*—certainly; *te*—they are; *ādi*—in the beginning; *antavantaḥ*—subject to; *kaunteya*—O son of Kuntī; *na*—never; *teṣu*—in those; *ramate*—take delight; *budhaḥ*—the intelligent.

**An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kuntī, such pleasures have a beginning and an end, and so the wise man does not delight in them.**

Material sense pleasures are due to the contact of the material senses, which are all temporary because the body itself is temporary. A liberated soul is not interested in anything which is temporary. He knows well the nature of material pleasures, so how could he agree to enjoy such false happiness? In the *Padma Purāṇa* (*Śata-nāma-stotra* Verse 8) it is said:

*ramante yogino 'nante  
satyānande cid-ātmani  
iti rāma-padenāsau  
param brahmābhidhīyate*

"The mystics derive unlimited transcendental pleasures from the Absolute Truth, and therefore the Supreme Absolute Truth, the Personality of Godhead, is also known as Rāma."

In the *Śrīmad-Bhāgavatam* (5.5.1) also it is said:

*nāyaṁ deho deha-bhājāṁ nṛ-loke  
kaṣṭhān kāmān arhate viḍ-bhujāṁ ye  
taṇḍalo divyaṁ putrakā yena sattvaṁ  
śuddhyed yasmād brahma-saukhyāṁ tv anantam*

"My dear sons, there is no need to labor very hard for sense pleasure in this human form of life as these pleasures are available even to the stool-eaters [hogs]. Rather, you should undergo in this human form penances by which your existence will be purified, and as a result you will be able to enjoy unlimited transcendental bliss."

Therefore, those who are true *yogīs* or learned transcendentalists are not attracted by sense pleasures, which are all sources of continuous material

existence. The more one is addicted to material pleasures, the more he is entrapped by material miseries.

### TEXT 23

शक्रोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।  
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

*śaknotīhaiva yaḥ soḍhum  
prāk śarīra-vimokṣaṇāt  
kāma-krodhodbhavaṁ vegam  
sa yuktaḥ sa sukhī naraḥ*

*Audio*

*śaknoti*—able to do; *iha eva*—in the present form of body; *yaḥ*—one who; *soḍhum*—to tolerate; *prāk*—before; *śarīra*—body; *vimokṣaṇāt*—giving up; *kāma*—desire; *krodha*—anger; *udbhavam*—generated from; *vegam*—urge; *saḥ*—he; *yuktaḥ*—in trance; *saḥ*—he; *sukhī*—happy; *naraḥ*—human being.

**If one is able to tolerate the urges of the material senses and check the force of desire and anger before giving up his present body, he is considered to be well-situated and happy in this world.**

If one wants to make steady progress on the path of self-realization, he must try to control the forces of the material senses. There are the forces of talk, forces of anger, forces of mind, forces of the stomach, forces of the genital, and forces of the tongue. One who is able to control the forces of all these different senses, and the mind, is called *gosvāmī*, or *svāmī*. Such *gosvāmīs* live strictly controlled lives, and forego altogether the forces of the senses. Material desires, when unsatiated, generate anger, and thus the mind, eyes and chest become agitated. Therefore, one must practice to control them before one gives up this material body. One who can do this is understood to be self-realized and is thus happy in the mode of self-realization. It is the duty of the transcendentalist to try strenuously to have control over desire and anger.

### TEXT 24

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।  
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

yo 'ntaḥ-sukho 'ntar-ārāmas  
tathāntar-jyotir eva yaḥ  
sa yogī brahma-nirvāṇam  
brahma-bhūto 'dhigacchati

Audio

yaḥ—one who; antaḥ-sukhaḥ—happy from within; antaḥ-ārāmah—active within; tathā—as well as; antaḥ-jyotiḥ—aiming within; eva—certainly; yaḥ—anyone; saḥ—he; yogī—mystic; brahma-nirvāṇam—liberated in the Supreme; brahma-bhūtaḥ—self-realized; adhigacchati—attains.

**One whose happiness is within, who is active within and whose aim is also within is actually the perfect mystic. He is liberated in the Supreme, and ultimately attains the Supreme.**

Unless one is able to relish happiness from within, how can one retire from the external engagements meant for deriving superficial happiness? A liberated person enjoys happiness by factual experience. He can, therefore, sit silently at any place and enjoy the activities of life from within. Such a liberated person no longer desires external material happiness. This state is called *brahma-bhūta*, attaining which one is assured of going back to Godhead, back to home.

### TEXT 25

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।  
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

labhante brahma-nirvāṇam  
ṛṣayaḥ kṣīṇa-kalmaṣāḥ  
chinna-dvaidhā yatātmānaḥ  
sarva-bhūta-hite ratāḥ

Audio

labhante—achieve; brahma-nirvāṇam—liberation in the Supreme; ṛṣayaḥ—those who are active within; kṣīṇa-kalmaṣāḥ—who are devoid of all sins; chinna—torn off; dvaidhāḥ—duality; yata-ātmānaḥ—engaged in self-realization; sarva-bhūta—in all living entities; hite—in welfare work; ratāḥ—

engaged.

**One who passes beyond duality of doubt, whose mind is engaged within and who is thus always busy working for the welfare of all sentient beings, is free from all sins and achieves liberation in the Supreme.**

Only a person who is fully in Kṛṣṇa consciousness can be said to be engaged in welfare work for all living entities. When a person is actually in the knowledge that Kṛṣṇa is the fountainhead of everything and he acts in that spirit, he acts for the benefit of everyone. The sufferings of humanity are due to forgetfulness of Kṛṣṇa as the supreme enjoyer, the supreme proprietor, and the supreme friend. Therefore, to act to revive this consciousness within the entire human society is the highest welfare work. One cannot be engaged in such first-class welfare work without being liberated in the Supreme. Such a Kṛṣṇa conscious person has no doubt about the supremacy of Kṛṣṇa because he is completely freed from all sins. This is the state of divine love.

A person engaged only in ministering to the physical welfare of human society cannot factually help anyone. Temporary relief of the external body and the mind does not benefit anyone. The real cause of one's difficulties and of one's hard struggle for life must be found in one's forgetfulness of his relationship with the Supreme Lord. When a man is fully conscious of his relationship with Kṛṣṇa, he is actually a liberated soul, although he may be in the material tabernacle.

### TEXT 26

**कामक्रोधविमुक्तानां यतीनां यतचेतसाम् ।  
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥**

*kāma-krodha-vimuktānām  
yatīnām yata-cetasām  
abhito brahma-nirvāṇam  
vartate viditātmanām*

*Audio*

*kāma*—desires; *krodha*—anger; *vimuktānām*—of those who are so liberated; *yatīnām*—of the saintly persons; *yata-cetasām*—of persons who have full control over the mind; *abhitaḥ*—assured in the near future; *brahma-nirvāṇam*—liberation in the Supreme; *vartate*—is there; *vidita-ātmanām*—of

those who are self-realized.

**Those who are free from all material desires and anger thereof, self-realized and constantly endeavoring for perfection are assured of liberation in the Supreme in the very near future.**

Of the saintly persons who are constantly engaged in striving toward salvation, one who is in Kṛṣṇa consciousness is the best of all. The *Bhāgavatam*(4.22.39) confirms this fact as follows:

*yat-pāda-ṣaṅkaja-ṣalāśa-vilāsa-bhaktyā  
karmāśayaṁ grathitam udgrathayanti santaḥ  
tadvan na rikta-matayo yatayo 'pi ruddha-  
srotogaṇās tam araṇaṁ bhaja vāsudevam.*

"Just try to worship, in devotional service, Vāsudeva, the Supreme Personality of Godhead, for even great sages are not able to control the forces of the senses as effectively as those who are engaged in transcendental bliss by serving the lotus feet of the Lord, uprooting the deep-grown desire for fruitive activities."

In the conditioned soul the desire to enjoy the fruitive results of work is so deep-rooted that it is very difficult even for the great sages to control such desires, despite great endeavors. But a devotee of the Lord, constantly engaged in devotional service in Kṛṣṇa consciousness, with perfect knowledge in self-realization, very soon attains liberation in the Supreme. Owing to his complete knowledge in self-realization, he always remains in trance. To cite a crude example of this:

*darśana-dhyāna-saṁsparśair  
matsya-kūrma-vihaṅgamāḥ  
svāny aṣatyāni puṣṅanti  
tathāham api padma-ja*

"By vision, by meditation and by touch only do the fish, the tortoise and the birds maintain their offspring. Similarly do I also, O Padmaja!" (*Padma Purāṇa*)

The fish brings up its offspring simply by looking at them. The tortoise brings up its offspring simply by meditation. The eggs of the tortoise are laid on land, and the tortoise meditates on the eggs while in the water. Similarly, a devotee in Kṛṣṇa consciousness, although far away from the Lord's abode, can elevate

himself to that abode simply by thinking of Him constantly-by engagement in Kṛṣṇa consciousness. Kṛṣṇa conscious person does not feel the pangs of material miseries; this state of life is called *brahma-nirvāṇa*, or the absence of material miseries due to being constantly in the Supreme.

### TEXTS 27-28

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

*sparśān kṛtvā bahir bāhyāṁś  
 cakṣuś caivāntare bhruvoḥ  
 prāṇāpānau samau kṛtvā  
 nāsābhyantara-cāriṇau*

*yatendriya-mano-buddhir  
 munir mokṣa-parāyaṇaḥ  
 vigatecchā-bhaya-krodho  
 yaḥ sadā mukta eva saḥ*

#### Audio

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

Considering the sense objects to be merely external, keeping the eyes and vision concentrated between the two eyebrows, suspending the inward and outward breathing within the nostrils, and thus controlling the mind, senses and intelligence, the transcendentalist whose aim is liberation becomes free from desire, fear and anger. One who is always in this state is certainly liberated.

Being engaged in Kṛṣṇa consciousness, one can understand one's spiritual identity, and then one can understand the Supreme Lord by means of devotional service. When he is firmly situated in devotional service, one comes to the transcendental position, qualified to feel the presence of the Lord in the sphere of one's activity. This particular position is called liberation in the Supreme. kusenda

After explaining the above principles of liberation in the Supreme, the Lord gives instruction to Arjuna as to how one can come to that position by the practice of the mysticism or *yoga* known as *aṣṭāṅga-yoga*, which is divisible into an eightfold procedure called *dhyāna*, *dhāraṇā*, *asana*, *pratyāhāra*, *yama*, *niyama*, *prāṇāyāma* and *samādhi*. In the Sixth Chapter the subject of *yoga* is explicitly detailed. Here, at the end of the Fifth it is explained only preliminarily. One has to drive out the sense objects such as sound, touch, form, taste and smell by the *pratyāhāra* process in *yoga*, and then keep the vision of the eyes between the two eyebrows and look at the tip of the nose with eyes half closed. There is no benefit in closing the eyes altogether, because then there is every chance of falling victim to sleep. Nor is there benefit in opening the eyes completely, because then there is the risk of being attracted by the outward sense objects. The breathing movement is restrained within the nostrils by neutralizing the up-moving and down-moving air within the body. By practice of such *yoga* one is able to gain control over the senses, refrain from outward sense objects, and thus prepare oneself for liberation in the Supreme.

This *yoga* process helps one become free from all kinds of fear and anger and thus feel the presence of the Supersoul in the transcendental situation. In other words, Kṛṣṇa consciousness is the easiest process of executing *yoga* principles. This will be nicely explained in the next chapter. A Kṛṣṇa conscious person, being always engaged in devotional service, has no chance of losing his senses in some other engagement. This is a better way of controlling the senses than by the *aṣṭāṅga-yoga*.

### TEXT 29

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।  
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

*bhoktāraṁ yajña-tapasām*

*sarva-loka-maheśvaram  
suhṛdam sarva-bhūtānām  
jñātvā mām śāntim ṛcchati*

*Audio*

*bhoktāram*—beneficiary; *yajña*—sacrifices; *tapasām*—of penances and austerities; *sarva-loka*—all planets and all the demigods thereof; *mahā-īśvaram*—the Supreme Lord; *suhṛdam*—benefactor; *sarva*—all; *bhūtānām*—of the living entities; *jñātvā*—thus knowing; *mām*—Me (Lord Kṛṣṇa); *śāntim*—relief from material pangs; *ṛcchati*—achieves.

**The devotee knows Me well to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and a well-wisher of all living entities. Knowing Me thus, he attains peace from the pangs of material miseries.**

The conditioned souls within the clutches of illusory energy are all anxious to attain peace in the material world. But they do not know the formula for peace, which is explained in this part of the *Bhagavad-gītā*. The peace formula is the understanding that Lord Kṛṣṇa is the beneficiary of all human activities. Men should offer everything to the transcendental service of the Lord because He is the proprietor of all planets and the demigods thereon. No one is greater than He. He is even greater than the greatest of the demigods, Lord Śiva and Lord Brahmā. In the *Vedas* the Supreme Lord is described as *tam īśvarāṇām paramam maheśvaram*. (*Śvetāśvatara Upaniṣad* 6.7) Under the spell of illusion, everyone is trying to be the lord of all he surveys, while actually he is being dominated by the material energy of the Lord. The Lord is the master of material nature, and the conditioned souls are under the stringent rules of material nature. Unless one understands these bare facts, it is not possible to achieve peace in the world 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. Therefore 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 in complete knowledge of the Lord as the predominator. Such work

is not different from transcendental knowledge. Kṛṣṇa consciousness is *bhakti-yoga* directly, and *jñāna-yoga* is leading to *bhakti-yoga*. Things equal to the same thing are equal to one another. Kṛṣṇa consciousness means to work in full knowledge of one's relationship with the Supreme Absolute, and the perfection of such Kṛṣṇa 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) with the desire to lord it over *māyā*, and that is the cause of his multi-sufferings. As long as he is in contact with matter, he has to execute work in terms of material necessities. Kṛṣṇa consciousness means the adjustment based on spiritual life even while one is within the jurisdiction of matter. It refers to an arousing of spiritual existence by practice in the material world. The more one is advanced in Kṛṣṇa consciousness, 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 Kṛṣṇa consciousness. Kṛṣṇa consciousness helps one in every respect to control the senses and conquer the influence of desire and anger. Sustaining Kṛṣṇa consciousness by controlling the above-mentioned desire, anger, etc., one remains factually in the transcendental stage, or *brahman-nirvāṇa*. The practice of eight-fold yoga mysticism is automatically performed in Kṛṣṇa consciousness because the ultimate purpose is served. There is gradual process of elevation in the practice of *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi* in order to reach perfection by devotional service, which alone can award peace to the human being. That 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.*

## 6. Sāṅkhya-yoga

### TEXT 1

### श्रीभगवानुवाच

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

*śrī-bhagavān uvāca  
anāśritaḥ karma-phalam  
kāryam karma karoti yaḥ  
sa sannyāsī ca yogī ca  
na niragnir na cākriyaḥ*

*Audio*

*śrī-bhagavān uvāca*—the Lord said; *anāśritaḥ*—without any 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; *niḥ*—without; *agniḥ*—fire; *na*—nor; *ca*—also; *akriyaḥ*—without any duty.

**The Supreme Personality of Godhead said: One who works as he is obligated and is unattached to the fruits of such action is in the renounced order of life, and is the true mystic, not he who lights no fire and performs no duty.**

In this chapter the Lord explains the process of the eightfold *yoga* system as a means to control the mind and the senses. However, this is very difficult for people in general to perform, especially in the age of Kali. Although the eightfold *yoga* system is recommended in this chapter, the Lord emphasizes that the process of *karma-yoga*, or acting in Kṛṣṇa consciousness, is better. Everyone acts in this world to maintain his family and their paraphernalia, but no one is working without some self-interest, some personal gratification, be it concentrated or extended. The criterion of perfection is to act in Kṛṣṇa consciousness, and not with a view to enjoying the fruits of work. To act in Kṛṣṇa consciousness is the duty of every living entity because all are constitutionally parts and parcels of the Supreme. The parts of the body work for the satisfaction of the whole body. The limbs of the body do not act for self-satisfaction but for the satisfaction of the complete whole. Similarly, the living entity who acts for satisfaction of the supreme whole and not for personal satisfaction is the perfect *sannyāsī*, or the perfect *yogī*.

The *sannyāsīs* sometimes artificially think that they have become liberated from all material duties, and therefore they cease to perform *agnihotra yajñas*

(fire sacrifices), but actually they are self-interested because they think of becoming one with the impersonal Brahman. Such a desire is greater than any material desire, but it is not without self-interest. Similarly, the mystic *yogī* who practices the *yoga* system with half-open eyes, ceasing all material activities, desires satisfaction of his personal self. But a person acting in Kṛṣṇa consciousness works for the satisfaction of the whole, without any self-interest. A Kṛṣṇa conscious person has no desire for self-satisfaction. His criterion of success is the satisfaction of Kṛṣṇa, and thus he is the perfect *sannyāsī*, or perfect *yogī*. Lord Caitanya, the highest perfectional symbol of Kṛṣṇa consciousness, prays in this way:

*na dhanam na janam na sundarim  
kavitam va jagad-isa kamaye  
mama janmani janmanisvare  
bhavatad bhaktir ahaituki tvayi*

"O Almighty Lord, I have no desire for accumulating wealth, nor to enjoy beautiful women. Nor do I want any number of followers. What I want only is that I may have the causeless mercy of Your devotional service in my life, birth after birth." (Cc. Antya 20.29, Śikṣāṣṭaka 4)

## TEXT 2

यं सन्न्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।  
न ह्यसन्न्यस्तसङ्कल्पो योगी भवति कश्चन ॥ २ ॥

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

*Audio*

*yam*—what; *sannyaśam*—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.

**You must know what is called renunciation is the same as yoga, or linking oneself with the Supreme, O son of Pāṇḍu, for no one can ever become a yogī unless he gives up the desire for sense gratification.**

Real *sannyāsa-yoga* or *bhakti* means that one should know his constitutional position as a 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 in awareness 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 business. This is also 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 there is no meaning in practicing *jñāna* or *yoga*. 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 be therefore engaged in self-satisfaction, because no one can stand on the platform of voidness. All 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  
yogārūḍhasya tasyaiva  
śamaḥ kāraṇam ucyate*

*ārurukṣoḥ*—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; *śamaḥ*—cessation of all material activities; *kāraṇam*—the cause; *ucyate*—is said to be.

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

The process of linking oneself with the Supreme is called *yoga*, which may be compared to a ladder for attaining the topmost spiritual realization. This ladder begins from the lowest material condition of the living entity and rises up to perfect self-realization in pure spiritual life. According to various elevations, different parts of the ladder are known by different names. But all in all, the complete ladder is called *yoga* and may be divided into three parts, namely *jñāna-yoga*, *dhyāna-yoga* and *bhakti-yoga*. In the beginning when one simply tries to get on the ladder it is called the *yogārurukṣu* stage, and when he has already attained to the highest rung, he is called *yogārūḍha*.

Concerning the eightfold *yoga* system, attempts in the beginning to enter into meditation through regulative principles of life and practice of different sitting postures (which are more or less bodily exercises) are called work, or fruitive material activities. All such activities aim towards achieving perfect mental equilibrium to control the senses. When one is accomplished in the practice of meditation, he ceases from all disturbing material activities. A Kṛṣṇa conscious person, however, is situated from the beginning on the platform of meditation because he always thinks of Kṛṣṇa. And, being constantly engaged in the service of Kṛṣṇa, he is considered to have ceased from all material activities.

#### TEXT 4

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषङ्गते ।  
सर्वसङ्कल्पसन्न्यासी योगारूढस्तदोच्यते ॥ ४ ॥

*yadā hi nendriyārtheṣu  
na karmasv anuṣajjate  
sarva-saṅkalpa-sannyāsī*

*yogārūḍhas tadocyate*

*Audio*

*yadā*—when; *hi*—certainly; *na*—not; *indriya-artheṣu*—in the matter of sense gratification; *na*—never; *karmasu*—in fruitive activities; *anuṣajjate*—does necessarily engage; *sarva-saṅkalpa*—all material desires; *sannyāsī*—renouncer; *yoga-ārūḍhaḥ*—elevated in yoga; *tadā*—at that time; *ucyate*—is said to be.

**A person is said to have attained perfection of yoga when, having renounced all material desires, he neither acts for sense gratification nor engages in fruitive activities.**

When a person is fully engaged in the transcendental loving service of the Lord, he is pleased in himself, and thus he has no longer any scope for being engaged in sense gratification or in fruitive activities. Those who are not so engaged must be engaged in sense gratificatory business, since one cannot live without engagement. Without Kṛṣṇa consciousness, one must be always seeking self-centered or extended selfish activities. But a Kṛṣṇa conscious person can do anything and everything for the satisfaction of Kṛṣṇa and thereby be perfectly detached from sense gratification. One who has no such realization of Kṛṣṇa consciousness must try to get freed from material desires mechanically, and then be elevated to the top rung of the yoga ladder.

**TEXT 5**

**उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।  
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥**

*uddhared ātmanātmānam  
nātmānam avasādayet  
ātmaiva hy ātmano bandhur  
ātmaiva ripur ātmanaḥ*

*Audio*

*uddharet*—one must deliver; *ātmanā*—by the mind; *ātmānam*—the conditioned soul; *na*—never; *ātmānam*—the conditioned soul; *avasādayet*—put into degradation; *ātmā*—mind; *eva*—certainly; *hi*—indeed; *ātmanaḥ*—of the conditioned soul; *bandhuḥ*—friend; *ātmā*—mind; *eva*—certainly; *ripuḥ*—

enemy; *ātmanaḥ*—of the conditioned soul.

**One must liberate himself by his own mind and never degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.**

The word *ātmā* denotes body, mind and soul—depending upon different circumstances. In the *yoga* system, the mind and the conditioned soul are especially important. Since the mind is the central point of *yoga* practice, *ātmā* refers here to the mind. The purpose of the entire *yoga* system is to control the mind and to draw it away from attachment to sense objects. It is stressed herein that the mind must be so trained that it can deliver the conditioned soul from the mire of nescience. Material existence means to be under the influence of the mind and the senses. In fact, it is instructed that the pure soul is entangled in the material world because of the false ego within the mind, which desires to lord it over material nature. Therefore, the mind should be trained so that it will not be attracted by the glitter of material nature, and in this way the conditioned soul may be saved. One should not degrade oneself by attraction to sense objects. The more one is attracted by sense objects, the more one becomes entangled in material existence. The best way to accomplish this is to always engage the mind in Kṛṣṇa consciousness. The word *hi* is used for emphasizing this point, i.e., that one *must* do this. It is also said:

*mana eva manuṣyāṅām  
kāraṇam bandha-mokṣayoḥ  
bandhāya viṣayāsaṅgo  
muktyai nirviṣayaṁ manaḥ*

"For man, mind is the cause of bondage and mind is the cause of liberation. Mind absorbed in sense objects is the cause of bondage, and mind detached from the sense objects is the cause of liberation." (*Amṛta-bindu Upaniṣad* 2)  
Therefore, the mind which is always engaged in Kṛṣṇa consciousness is the cause of supreme liberation.

### TEXT 6

**बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।  
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥**

*bandhur ātmātmanas tasya  
yenātmāivātmanā jitaḥ*

*anātmanas tu śatrutve  
vartetātmaiva śatru-vat*

*Audio*

*bandhuḥ—friend; ātmā—mind; ātmanaḥ—of the living entity; tasya—of him; yena—by whom; ātmā—mind; eva—certainly; ātmanā—by the living entity; jitaḥ—conquered; anātmanaḥ—of one who has failed to control the mind; tu—but; śatrutve—because of enmity; varteta—remains; ātmā eva—the very mind; śatru-vat—as an enemy.*

**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 remain the greatest enemy.**

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 ॥**

*jitātmanaḥ praśāntasya  
paramātmā samāhitaḥ  
śītoṣṇa-sukha-duḥkheṣu  
tathā mānāpamānayoḥ*

*Audio*

*jita-ātmanaḥ*—of one who has conquered his mind; *praśāntasya*—of one who has attained tranquility by such control over the mind; *paramātmā*—the Supersoul; *samāhitaḥ*—approached completely; *śīta*—cold; *uṣṇa*—heat; *sukha*—in happiness; *duḥkheṣu*—in distress; *tathā*—also; *māna*—honor; *apamānayoḥ*—in dishonor.

**For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquility. To such a man happiness and distress, heat and cold, honor and dishonor are all the same.**

Actually, every living entity is intended to abide by the dictation of the Supreme Personality of Godhead, who is seated in everyone's heart as *Paramātmā*. When the mind is misled by the external, illusory energy, one becomes entangled in material activities. Therefore, as soon as one's mind becomes controlled through one of the *yoga* systems, one should be considered to have already reached the destination. One has to abide by superior dictation, therefore when one's mind is fixed on the superior nature, he has no other alternative but to follow the dictation of the Supreme. The mind must have some superior dictation and follow it. The effect of controlling the mind is that one automatically follows the dictation of the *Paramātmā*, or Supersoul. This transcendental position is at once achieved by one who is in *Kṛṣṇa* consciousness. Thus the devotee of the Lord has no longer any concern for dualities of material existence, namely distress and happiness, cold and heat, etc. This state is practical *samādhi*, or absorption in the Supreme.

#### TEXT 8

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।  
युक्त इत्युच्यते योगी समलोष्ट्राश्मकाञ्चनः ॥ ८ ॥

*jñāna-vijñāna-tr̥ptātmā*  
*kūṭa-stho vijitendriyaḥ*  
*yukta ity ucyate yogī*  
*sama-loṣṭrāśma-kāñcanaḥ*

Audio

*jñāna*—acquired knowledge; *vijñāna*—realized knowledge; *tr̥pta*—satisfied; *ātmā*—living entity; *kūṭa-sthaḥ*—spiritually situated; *vijita-indriyaḥ*—sensually controlled; *yuktaḥ*—competent for self-realization; *iti*—thus;

*ucyate*—is said; *yogī*—the mystic; *sama*—equiposed; *loṣṭra*—pebbles; *aśma*—stone; *kāñcanaḥ*—gold.

**A person is said to be established in self-realization and is called a yogī [or mystic] when he is satisfied by virtue of acquired as well as realized knowledge. Such a person is situated in transcendence, is self-controlled and sees everything material—whether it be pebbles, stones or gold-as the same.**

Book knowledge without realization of the Supreme Truth is useless. This is stated as follows:

*ataḥ śrī-kṛṣṇa-nāmādi  
na bhaved grāhyam indriyaiḥ  
sevonmukhe hi jihvādau  
svayam eva sphuraty adaḥ*

"No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord, become the transcendental name, form, quality and pastimes of the Lord revealed to him." (*Padma Purāṇa*)

This *Bhagavad-gītā* is the science of Kṛṣṇa consciousness. No one can become Kṛṣṇa conscious simply by mundane scholarship. One must be fortunate enough to have the opportunity of associating with a person who is in pure consciousness. A Kṛṣṇa conscious person has realized knowledge, by the grace of Kṛṣṇa, because he is satisfied with pure devotional service. By realized knowledge, one becomes perfect. By perfect knowledge one can remain steady in his convictions, whereas by mere academic knowledge one is easily deluded and confused by apparent contradictions. The realized soul 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 aimless mental speculation, which may be as good as gold to others, are of no greater value than pebbles or stones.

### TEXT 9

**सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।  
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥**

*suhṛn-mitrāry-udāsīna-*

*madhyastha-dveṣya-bandhuṣu  
sādhuṣv api ca pāpeṣu  
sama-buddhir viśiṣyate*

*Audio*

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

**A person is said to be still further advanced when he regards all—the honest well-wisher, the affectionate benefactor, the enemy, the neutral, the mediator, the envious, the friend, the pious and the sinner with an equal mind.**

**TEXT 10**

**योगी युञ्जीत सततमात्मानं रहसि स्थितः ।  
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥**

*yogī yuñjīta satatam  
ātmānam rahasi sthitaḥ  
ekākī yata-cittātmā  
nirāśīr aparigrahaḥ*

*Audio*

*yogī*—a transcendentalist; *yuñjīta*—must concentrate in Kṛṣṇa consciousness; *satatam*—constantly; *ātmānam*—himself (by the body, mind and self); *rahasi*—in a secluded place; *sthitaḥ*—being so situated; *ekākī*—alone; *yata-citta-ātmā*—always careful in mind; *nirāśīḥ*—without being attracted by anything else; *aparigrahaḥ*—free from the feeling of possessiveness.

**A transcendentalist should always concentrate by the body, mind and self on the Supreme. Residing alone in a secluded place and always carefully controlling his mind, he should not be attracted by subversive feelings of possessiveness.**

Kṛṣṇa is realized in different degrees as Brahman, Paramātmā and the Supreme Personality of Godhead. Kṛṣṇa consciousness means, concisely, to be always

engaged in the transcendental loving service of the Lord. But those who are attached to the impersonal Brahman or the localized Supersoul are also partially Kṛṣṇa conscious, because impersonal Brahman is the spiritual ray of Kṛṣṇa and Supersoul is the all-pervading partial expansion of Kṛṣṇa. Thus the impersonalist and the meditator are also indirectly Kṛṣṇa conscious. A directly Kṛṣṇa conscious person is the topmost transcendentalist because such a devotee knows well what is meant by Brahman and Paramātmā. His knowledge of the Absolute Truth is perfect, whereas the impersonalist and the meditating *yogī* are imperfectly Kṛṣṇa conscious.

Nevertheless, all of these are instructed herewith to be constantly engaged in their particular pursuits so that they may come to the highest perfection sooner or later. The first business of such a transcendentalist is to keep the mind always on Kṛṣṇa. It is said that one should always think of Viṣṇu (or Kṛṣṇa) and not forget Him even for a moment. This concentration of the mind on the Supreme is called *samādhi* or trance. In order to concentrate the mind in this way, one should always remain in seclusion and avoid disturbance by external objects. He should be very careful to accept favorable and reject unfavorable conditions that affect his Kṛṣṇa consciousness. And, in perfect determination, he should not hanker after unnecessary material things so he can become free from the feelings of possessiveness.

All these perfections and precautions are perfectly executed when one is directly in Kṛṣṇa consciousness, because direct Kṛṣṇa consciousness means self-abnegation, wherein there is very little chance for material possessiveness. Śrīla Rūpa Gosvāmī distinguishes this consciousness from others in the following way:

*anāsaktasya viṣayān  
yathārham upayuñjataḥ  
nirbandhaḥ kṛṣṇa-sambandhe  
yuktaṁ vairāgyam ucyate*

*prāpañcikatayā buddhyā  
hari-sambandhi-vastunaḥ  
mumukṣubhiḥ parityāgo  
vairāgyam phalgu kathyate*

"When one is not attached to anything, but at the same time accepts

everything in relation to Kṛṣṇa, one is rightly situated above possessiveness. On the other hand, one who rejects everything without any knowledge of its relationship to Kṛṣṇa is less advanced in his renunciation." (*Bhakti-rasāmṛta-sindhu* 1.2.255-256)

A Kṛṣṇa conscious person well knows that everything belongs to Kṛṣṇa, and thus he is always free from feelings of personal possession. As such, he has no hankering for anything on his own personal account. He knows how to accept things in favor of Kṛṣṇa consciousness and how to reject things unfavorable to Kṛṣṇa consciousness. He is always aloof from material platform because he is always transcendental, and he is always alone, having nothing to do with persons not in Kṛṣṇa consciousness. Therefore a person in Kṛṣṇa consciousness is the perfect *yogī*.

### TEXTS 11-12

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।  
 नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥  
 तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।  
 उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

*śucau deśe pratiṣṭhāpya  
 sthiram āsanam ātmanaḥ  
 nāty-ucchritaṁ nāti-nīcaṁ  
 cailājina-kuśottaram*

*tatraikāgraṁ manaḥ kṛtvā  
 yata-cittendriya-kriyaḥ  
 upaviśyāsane yuñjyād  
 yogam ātma-viśuddhaye*

Audio

*śucau*—in sanctified; *deśe*—in the land; *pratiṣṭhāpya*—placing; *sthiram*—firm; *āsanam*—seat; *ātmanaḥ*—self-dependent; *na*—not; *ati*—too; *ucchritam*—high; *na*—nor; *ati*—too; *nīcam*—low; *caila-ajina*—soft cloth and deerskin; *kuśottaram*—*kuśa* grass; *tatra*—thereupon; *eka-agram*—one attention; *manaḥ*—mind; *kṛtvā*—doing so; *yata-citta*—controlling the mind; *indriya*—senses; *kriyaḥ*—activities; *upaviśya*—sitting on; *āsane*—on the seat; *yuñjyāt*—

execute; *yogam*—yoga practice; *ātma*—heart; *viśuddhaye*—for clarifying.

**Yoga in a secluded place should be practiced in the following way: one should lay kuśa-grass on the ground and cover it first with a deerskin, then with a soft cloth. The seat should be neither too high nor too low and should be situated in a sacred place. The yogī should then sit on it very firmly. Sitting in such a place, one should practice yoga to purify the heart by controlling the mind, senses and fixing the mind on one point.**

"Sacred place" refers to a place of pilgrimage. In India the *yogīs*, the transcendentalists or the devotees, all leave home and reside in sacred places such as Prayāga, Mathurā, Vṛndāvana, Hṛṣīkeśa, Hardwar, etc., and practice *yoga* there. A sacred place is where the sacred rivers like the Yamunā and the Ganges flow. Any bank of these rivers is naturally sacred. One should select a place, which is secluded and undisturbed. The so-called *yoga* societies in big cities may be successful in earning material benefit, but they are not at all suitable for the actual practice of *yoga*. One who is not self-controlled and whose mind is not undisturbed cannot practice meditation. Therefore, in the *Bṛhan-nāradya Purāṇa* it is said that in the Kali-yuga (the 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 to chant 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 to chant the holy name of the Lord and there is no other way to attain success."

#### TEXTS 13-14

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।  
सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥  
प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।  
मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥ १४ ॥

*samaṁ kāya-śiro-grīvaṁ  
dhārayann acalaṁ sthiraḥ*

*samprekṣya nāsikāgram svam  
diśaś cānavalokayan*

*praśāntātmā vigata-bhīr  
brahmacāri-vrate sthitaḥ  
manaḥ saṁyamya mac-citto  
yukta āsīta mat-paraḥ*

*Audio*

*samam*—straight; *kāya-śiraḥ*—body and head; *grīvam*—neck; *dhārayan*—holding; *acalam*—unmoved; *sthiraḥ*—still; *samprekṣya*—looking; *nāsikā*—nose; *agram*—tip; *svam*—own; *diśaḥ*—all sides; *ca*—also; *anavalokayan*—not seeing; *praśānta*—unagitated; *ātmā*—mind; *vigata-bhīḥ*—devoid of fear; *brahmacāri-vrate*—in the vow of celibacy; *sthitaḥ*—situated; *manaḥ*—mind; *saṁyamya*—completely subdued; *mat*—unto Me (Kṛṣṇa); *cittaḥ*—concentrated; *yuktaḥ*—actual yogī; *āsīta*—being so; *mat*—unto Me; *paraḥ*—ultimate goal.

**One should hold one's body, neck and head erect in a straight line and stare steadily at the tip of the nose and not aside. Thus, with an unagitated, subdued mind, devoid of fear, completely free from sex life, one should meditate upon Me within the heart and make Me the ultimate goal of life.**

The goal of life is to know Kṛṣṇa, who is situated within the heart of every living being as Paramātmā, the four-handed Viṣṇu form. The *yoga* process is practiced in order to discover and see this localized form of Viṣṇu, and not for any other purpose. The localized *viṣṇu-mūrti* is the plenary representation of Kṛṣṇa dwelling within one's heart. One who has no program to realize this *viṣṇu-mūrti* is uselessly engaged in mock-*yoga* practice and is certainly wasting his time without any aim of life. Kṛṣṇa is the ultimate goal of life, and the *viṣṇu-mūrti* situated in one's heart is the object of *yoga* practice. To realize this *viṣṇu-mūrti* within the heart, one has to observe complete abstinence from sex life; therefore one has to leave home and live alone in a secluded place, remaining seated as mentioned above. One cannot enjoy sex life daily at home or elsewhere and attend a so-called *yoga* class and thus become a false yogī. One has to practice controlling the mind and avoiding all kinds of sense gratification, of which sex life is the chief. In the rules of celibacy written by the great sage Yājñavalkya it is said:

*karmaṇā manasā vācā  
sarvāvasthāsu sarvadā  
sarvatra maithuna-tyāgo  
brahmacaryam pracakṣate*

"The vow of *brahmacarya* is meant to help one completely abstain from sex indulgence in work, words and mind-at all times, under all circumstances, and in all places." No one can perform any kind of *yoga* practice through sex indulgence. *Brahmacarya* is taught, therefore, from childhood when one has no knowledge of sex life. Children at the age of five are sent to the *guru-kula*, or the place of the spiritual master, who trains the young boys in the strict discipline of becoming *brahmacārīs*. Without such practice of *brahmacarya*, no one can make advancement in any kind of *yoga*, whether it be *dhyāna*, *jñāna* or *bhakti*. One who, however, follows the rules and regulations of married life, having no sexual relationship except with his wife (and that also under regulation), is also called a *brahmacārī*. Such a restrained householder *brahmacārī* may be accepted in the *bhakti* school, but the *jñāna* and *dhyāna* schools do not admit even householder *brahmacārīs*. They require complete abstinence without any compromise. In the *bhakti* school, a householder *brahmacārī* is allowed because the cult of *bhakti-yoga* is so powerful that one automatically loses any sexual attraction, being engaged in the superior service of the Lord. In the *Bhagavad-gītā*(2.59) it is said:

*viṣayā vinivartante  
nirāhārasya dehinaḥ  
rasa-varjam raso 'py asya  
param dṛṣtvā nivartate*

Whereas others are forced to restrain themselves from sense gratification, a devotee of the Lord automatically refrains from sense gratification because of superior taste. Other than the devotee, no one has any information of that superior taste.

*Vigata-bhīḥ*. One cannot be fearless unless one is fully in Kṛṣṇa consciousness. A conditioned soul is fearful due to his perverted memory, his forgetfulness of his eternal relationship with Kṛṣṇa. The *Bhāgavatam* (11.2.37) says, *bhayam dvitīyābhiniveśataḥ syād īśād apetasya viparyayo 'smṛtiḥ*: Kṛṣṇa consciousness is

the only basis for being fearless. Therefore, perfect practice is possible for a person who is Kṛṣṇa conscious. And since the ultimate goal of *yoga* practice is to see the Lord within, a Kṛṣṇa conscious person is already the best of all the other *yogīs*, who can hardly follow the rules and regulations mentioned herein. The principles of the *yoga* system mentioned herein are different from those of the popular so-called *yoga* societies.

### TEXT 15

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।  
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

*yuñjann evaṁ sadātmānam*  
*yogī niyata-mānasaḥ*  
*śāntim nirvāṇa-paramām*  
*mat-samsthām adhigacchati*

*Audio*

*yuñjan*—practicing like this; *evaṁ*—as mentioned above; *sadā*—constantly; *ātmānam*—body, mind and soul; *yogī*—the mystic transcendentalist; *niyata-mānasaḥ*—regulated mind; *śāntim*—peace; *nirvāṇa-paramām*—cessation of material existence; *mat-samsthām*—in the spiritual sky (the kingdom of God); *adhigacchati*—does attain.

**Thus practicing by always controlling the body, mind and activities, the mystic transcendentalist becomes peaceful and attains the kingdom of God [or the abode of Kṛṣṇa] by cessation of material existence.**

The ultimate goal in practicing *yoga* is now clearly explained. *Yoga* practice is not meant for attaining any kind of material facility; it is to enable the cessation of all material existence. One who seeks an improvement in health or aspires after material perfection is no *yogī* according to *Bhagavad-gītā*. Nor does cessation of material existence entail one's entering into "the void," which is only a myth. There is nothing like void anywhere within the creation of the Lord. Rather, the cessation of material existence means to enter into the spiritual sky, the abode of the Lord. The abode of the Lord is also clearly described in the *Bhagavad-gītā* as that place where there is no need of sun, moon, or electricity. All the planets in the spiritual kingdom are self-illuminated like the sun in the material sky. The kingdom of God is

everywhere, but the spiritual sky and the planets thereof are called *param dhāma*, or superior abodes.

A consummate *yogī*, who is perfect in understanding Lord Kṛṣṇa, as is clearly stated herein by the Lord Himself (*mat-cittaḥ, mat-paraḥ, mat-sthānam*), can attain real peace and can ultimately reach His supreme abode, Kṛṣṇaloka, known as Goloka Vṛndāvana. In the *Brahma-saṁhitā* (5.37) it is clearly stated, *goloka eva nivasaty akhilātma-bhūtaḥ*: the Lord, although residing always in His abode called Goloka, is the all-pervading Brahman and the localized Paramātmā as well through His superior spiritual energies. No one can reach the spiritual sky (Vaikuṅṭha) or enter into the Lord's eternal abode (Goloka Vṛndāvana) without the proper understanding of Kṛṣṇa and His plenary expansion Viṣṇu. Therefore a person working in Kṛṣṇa consciousness is the perfect *yogī*, because his mind is always absorbed in Kṛṣṇa's activities: *sa vai manaḥ kṛṣṇa-padāravindayoḥ* (*Bhāg.* 9.4.18). In the *Vedas* (*Śvetāśvatara Upaniṣad* 3.8) also we can learn, *tam eva viditvāti mṛtyum eti*: "One can overcome the path of birth and death only by understanding the Supreme Personality of Godhead, Kṛṣṇa." In other words, perfection of the *yoga* system is the attainment of freedom from material existence and not some magical jugglery or gymnastic feats to befool innocent people.

#### TEXT 16

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।  
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

*nāty-aśnatas 'tu yogo 'sti  
na caikāntam anaśnataḥ  
na cāti-svapna-śīlasya  
jāgrato naiva cārjuna*

*Audio*

*na*—never; *ati*—too much; *aśnataḥ*—of one who eats so; *tu*—but; *yogaḥ*—linking with the Supreme; *asti*—there is; *na*—nor; *ca*—also; *ekāntam*—very low; *anaśnataḥ*—abstaining from eating; *na*—nor; *ca*—also; *ati*—too much; *svapna-śīlasya*—of one who dreams too much; *jāgrataḥ*—or one who keeps night watch too much; *na*—not; *eva*—ever; *ca*—and; *arjuna*—O Arjuna.

**There is no possibility of one's becoming a *yogī*, O Arjuna, if one eats too**

**much, or abstains from eating unnecessarily, sleeps too much or does not sleep as it is required.**

Regulation of diet and sleep is recommended herein for the *yogīs*. Too much eating means eating more than one requires for keeping the body and soul together. For a human being there is no need to eat animals, because there is an ample arrangement of food supply in the form of grains, vegetables, fruits and milk. Such simple foodstuff is considered to be in the mode of goodness according to the *Bhagavad-gītā*. Animals are food for those in the mode of ignorance. Therefore, those who indulge in animal-eating, drinking, smoking and eating food which is not first offered to Kṛṣṇa are eating only polluted things which will produce suffering in the form of sinful reactions. *Bhujñate te tv aghaṁ pāpā ye pacanty ātma-kāraṇāt*. Anyone who eats for sense pleasure, or cooks meals for himself, and not as an offering to Kṛṣṇa, eats only sin. One who eats sin and eats more than is allotted to him cannot execute perfect *yoga*. It is best that one eat only the remnants of foodstuff offered to Kṛṣṇa. A person in Kṛṣṇa consciousness does not eat anything which is not offered to Kṛṣṇa. Therefore, only the Kṛṣṇa conscious person can attain perfection in *yoga* practice. Nor can one who artificially abstains from eating, manufacturing his own personal process of fasting, practice *yoga*. The Kṛṣṇa conscious person observes fasting as it is recommended in the scriptures. He does not fast or eat more than is required, and he is thus the only competent person to perform *yoga* practice. One who eats more than required will dream very much while sleeping, and he must consequently sleep more than is required. One should not sleep more than six hours daily. One who sleeps more than six hours out of twenty-four is certainly influenced by the mode of ignorance. A person in the mode of ignorance is lazy and prone to sleep a great deal. Such a person cannot perform a *yoga* practice.

#### TEXT 17

**युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।  
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥**

*yuktāhāra-vihārasya  
yukta-ceṣṭasya karmasu  
yukta-svapnāvabodhasya*

## *yogo bhavati duḥkha-hā*

*Audio*

*yukta*—regulated; *āhāra*—eating; *vihārasya*— of one who recreates; *yukta*—regulated; *ceṣṭasya*—of one who works for maintenance; *karmasu*—in discharging duties; *yukta*—regulated; *svapna-avabodhasya*—regulated sleep and wakefulness; *yogaḥ*—practice of *yoga*; *bhavati*—becomes; *duḥkha-hā*—diminishing pains.

**Persons who regulate their eating and sleeping habits as well as they regulate their recreation and work, which maintains them, can mitigate all material pains by practicing the yoga system.**

Extravagance in the matter of eating, sleeping, defending and mating—which are demands of the body—can block all advancement in the practice of *yoga*. As far as eating is concerned, it can be regulated only when one is practiced to take and accept *prasādam*, sanctified foodstuff. Lord Kṛṣṇa is offered, according to the *Bhagavad-gītā* (9.26), vegetables, flowers, fruits, grains, milk, etc. In this way, a person in Kṛṣṇa consciousness becomes automatically trained not to accept food not meant for human consumption, or not in the category of goodness. As far as sleeping is concerned, a Kṛṣṇa conscious person is always alert in the discharge of his duties in Kṛṣṇa consciousness, and therefore any unnecessary time spent sleeping is considered a great loss. His program makes him *avyartha-kālatvam* (free from wasting time). Kṛṣṇa conscious person cannot bear to pass a minute of his life without being engaged in the service of the Lord. Therefore, his sleeping is kept to a minimum. The ideal Kṛṣṇa conscious person is Śrīla Rūpa Gosvāmī, who was always engaged in the service of Kṛṣṇa and who could not sleep more than two hours a day, and sometimes not even that. Ṭhākura Haridāsa would not even accept *prasādam* nor even sleep for a moment without finishing his daily routine work of chanting with his beads three hundred thousand names. As far as work is concerned, a Kṛṣṇa conscious person does not do anything which is not connected with Kṛṣṇa's interest, and thus his work is always regulated, without any tinge of sense gratification. Since there is no question of sense gratification, there is no material relaxation for a person in Kṛṣṇa consciousness. And because he is regulated in all his work, speech, sleep, wakefulness and in all other bodily activities, there is no material misery for

him.

TEXT 18

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।  
निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

*yadā viniyatam cittam  
ātmany evāvatiṣṭhate  
niṣpṛhaḥ sarva-kāmebhyo  
yukta ity ucyate tadā*

Audio

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

**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 be well established in yoga.**

The symptoms of the yogī are distinguished from the activities of an ordinary person by his characteristic cessation from all kinds of material desires-of which sex is the center. 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 manaḥ kṛṣṇa-padāravindayo  
vacāmsi vaikuṅṭha-guṇānuvarṇane  
karau harer mandira-mārjanādiṣu  
śrutim cakārācyuta-sat-kathodaye*

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

*pādaḥ hareḥ kṣetra-pādānusarṇaṇe  
śiro hṛṣīkeśa-pādābhivandane  
kāmaṁ ca dāsye na tu kāma-kāmyayā  
yathottama-śloka-janāśrayā ratiḥ*

"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 the activities of the Lord, his eyes in seeing the transcendental forms of the Lord, his body in touching the body of the devotee, his sense of smell in smelling the flavor of the lotus flowers 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, where the temple of the Lord is situated, his head in offering obeisances unto the Lord and all his desires in executing the mission of the Lord. All these transcendental activities are quite befitting for one who wants to become a pure devotee." (*Bhāg.* 9.4.18-20)

This transcendental stage may be inexpressible subjectively by the followers of the impersonalist path, but it becomes very easy and practical for a person in Kṛṣṇa consciousness, as is apparent in the above description of the engagements of Mahārāja Ambarīṣa. Unless the mind is fixed on the lotus feet of the Lord by constant remembrance, such transcendental engagements are not practical. In the devotional service of the Lord, therefore, these prescribed activities are called *arcanā*, or engaging all the senses in the service of the Lord. The senses and the mind require engagements. Simple abnegation is not practical. Therefore, for people in general-especially those who are not in the renounced order of life-transcendental engagement of the senses and the mind as described above is the perfect process for transcendental achievement, which is called *yukta* in the *Bhagavad-gītā*.

#### TEXT 19

यथा दीपो निवातस्थो नेराते सोपमा स्मृता ।  
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

*yathā dīpo nivāta-stho  
neṅgate sopamā smṛtā*

yogino yata-cittasya  
yuñjato yogam ātmanaḥ

Audio

yathā—as; dīpaḥ—a lamp; nivāsthaḥ—in a place without wind; na—does not; iṅgate—waver; sā upamā—compared to that; smṛtā—likened; yoginaḥ—of the yogī; yata-cittasya—whose mind is controlled; yuñjataḥ—constantly engaged in; yogam—meditation; ātmanaḥ—on transcendence.

**As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent Self.**

A Kṛṣṇa conscious person, always absorbed in transcendence, is supposed to be in constant undisturbed meditation on his worshipable Lord, as steady as a lamp in a windless place.

### TEXTS 20-23

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।  
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥  
सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।  
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥  
यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।  
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥  
तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ॥ २३ ॥

yatroparamate cittam  
niruddham yoga-sevayā  
yatra caivātmanātmānam  
paśyann ātmani tuṣyati

sukham ātyantikam yat tad  
buddhi-grāhyam atīndriyam  
vetti yatra na caivāyam  
sthitaś calati tattvataḥ

yam labdhvā cāparam lābham

manyate nādhikam tataḥ  
yasmin sthito na duḥkhena  
guruṇāpi vicālyate  
tam vidyād duḥkha-samyoga-  
viyogam yoga-samjñitam

Audio

yatra—in that state of affairs; uparamate—when one feels transcendental happiness; cittam—mental activities; niruddham—restrained from matter; yoga-sevayā—by performance of yoga; yatra—in that; ca—also; eva—certainly; ātmanā—by the pure mind; ātmānam—self; paśyan—realizing the position; ātmani—in the self; tuṣyati—becomes satisfied; sukham—happiness; ātyantikam—supreme; yat—in which; tat—that; buddhi—intelligence; grāhyam—acceptable; atīndriyam—transcendental; vetti—knows; yatra—wherein; na—never; ca—also; eva—certainly; ayam—in this; sthitaḥ—situated; calati—moves; tattvataḥ—from the truth; yam—that which; labdhvā—by attainment; ca—also; aparam—any other; lābham—gain; manyate—does not mind; na—never; adhikam—more than that; tataḥ—from that; yasmin—in which; sthitaḥ—being situated; na—never; duḥkhena—by miseries; guruṇāpi—even though very difficult; vicālyate—becomes shaken; tam—that; vidyāt—you must know; duḥkha-samyoga—material miseries of contact; viyogam—extermination; yoga-samjñitam—trance in yoga.

**According to the principles of yoga, such stage of perfection is called trance, or samādhi, when it is seen that by practice of yoga one's mind is completely restrained from all mental activities connected to matter. This is characterized by one's ability to see oneself by the pure mind and by satisfaction in the self. In that joyous state, one is situated in transcendental happiness realized through one's transcendental senses. Upon achieving this, one never departs from the truth and he no longer cares for any other gain in this material world. Being situated in this transcendental position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from the miseries arising from material contact.**

By practice of yoga one becomes gradually detached from material concepts. This is the primary characteristic of the yoga principle. And after this, one becomes situated in trance, or samādhi which means that the yogī realizes the

Supersoul through transcendental mind and intelligence, without any of the misgivings of identifying himself with the Superself. *Yoga* practice is more or less based on the principles of the Patañjali system. Unauthorized commentators, who misinterpret such system, try to identify the individual soul with the Supersoul. The monists think this to be liberation and they do not understand the real purpose of Patañjali. There is an acceptance of transcendental pleasure in the Patañjali system, but the monists do not accept this transcendental pleasure out of fear of jeopardizing the theory of oneness. Although the nondualist does not accept the difference between knowledge and knower, in this verse transcendental pleasure-realized through transcendental senses-is accepted. And this is corroborated by Patañjali Muni, the famous exponent of the *yoga* system. The great sage declares in his *Yoga-sūtras* (4.34): *puruṣārtha-śūnyānām guṇānām pratiprasavaḥ kaivalyam svarūpa-pratiṣṭhā vā citi-śaktir iti*.

This *citi-śakti*, or internal potency, is transcendental. *Puruṣārtha* means material religiosity, economic development, sense gratification and, at the end, the attempt to become one with the Supreme. This oneness with the Supreme is called *kaivalyam* by the monist. But according to Patañjali, this *kaivalyam* is an internal, or transcendental, potency. By this transcendental potency the living entity becomes aware of his constitutional position. In the words of Lord Caitanya, this state of affairs is called *ceto-darpaṇa-mārjanam*, or clearance of the dirty mirror of the mind. This clearance of the dirty mirror of the mind is actually liberation, or *bhava-mahādāvāgni-nirvāṇam*. The theory of *nirvāṇa*-also preliminary-corresponds with this principle. In the *Bhāgavatam* (2.10.6) this is called *sva-rūpeṇa vyavasthiṭḥ*. The *Bhagavad-gītā* also confirms this situation in this verse.

Therefore, if we deeply think in this connection, we can understand that after *nirvāṇa*, or material cessation, there is the manifestation of spiritual activities, or devotional service to the Lord, known as Kṛṣṇa consciousness. In the words of the *Bhāgavatam*, *sva-rūpeṇa vyavasthiṭḥ*: this situation is the real life of the living entity. *Māyā*, or illusion, is the condition of spiritual life contaminated by material affection. Liberation from this infection of material disease does not mean destruction of the original eternal position of the living entity. Patañjali also accepts this by his words *kaivalyam svarūpa-pratiṣṭhā vā citi-śaktir iti*. This *citi-śakti*, or transcendental pleasure, is real life. This is confirmed in the *Vedānta-sūtra* (1.1.12) as *ānanda-mayo 'bhyāsāt*. This natural

transcendental pleasure is the ultimate goal of *yoga* and is easily achieved by execution of devotional service, or *bhakti-yoga*. This *bhakti-yoga* will be vividly described starting from the Seventh Chapter of *Bhagavad-gītā*.

In the *yoga* system, as described in this chapter, there are two kinds of *samādhi*, called *samprajñāta-samādhi* and *asamprajñāta-samādhi*. When one becomes situated in the transcendental position by various philosophical researches, he is said to have achieved *samprajñāta-samādhi*. In the *asamprajñāta-samādhi* there is no longer any connection with mundane pleasure, for one is then transcendental to all sorts of happiness derived from the senses. When the *yogī* is once situated in that transcendental position, he is never shaken from it. Unless one is able to reach this transcendental position, his practice of *yoga* remains unsuccessful. Today's so-called *yoga* practice, where one is allowed to take pleasure in the senses, is contradictory. A *yogī* indulging in sex and intoxication is an absurdity. Even those *yogīs* who are attracted by the *siddhis* (perfections) in the process of *yoga* are not perfectly situated. If *yogīs* are attracted by the by-products of *yoga*, then they cannot attain the stage of perfection, as is stated in this verse of the *Bhagavad-gītā*. Persons, therefore, indulging in the make-show practice of gymnastic feats or *siddhis* should know that the aim of *yoga* is lost in that way.

The best practice of *yoga* in this age is, therefore, Kṛṣṇa consciousness, which is not baffling. A Kṛṣṇa conscious person is so happy in his occupation that he does not aspire after any other happiness. There are many impediments, especially in this age of hypocrisy, to practicing *haṭha-yoga*, *dhyāna-yoga*, and *jñāna-yoga*, but there is no such problem in executing *karma-yoga* or *bhakti-yoga*.

As long as the material body exists, one has to meet the demands of the body, namely eating, sleeping, defending and mating. But a person who is in pure *bhakti-yoga*, or in Kṛṣṇa consciousness, does not try to satisfy the senses while meeting the demands of the body. A Kṛṣṇa conscious person accepts the bare necessities of life, making the best use of a bad bargain, and enjoys transcendental happiness in Kṛṣṇa consciousness. He is callous toward incidental occurrences—such as accidents, disease, scarcity and even the death of a most dear relative—but he is always alert to execute his duties in Kṛṣṇa consciousness, or *bhakti-yoga*. Incidental occurrences never deviate him from his duty of Kṛṣṇa consciousness. As stated in the *Bhagavad-gītā* (2.14), *āgamāpāyino 'nityās tāmś titikṣasva bhārata*. He endures all such incidental

occurrences because he knows that they come and go and have nothing to do with the discharge of his duties in Kṛṣṇa consciousness. That is the way of achieving the highest perfection in *yoga* practice.

#### TEXT 24

स निश्चयेन योक्तव्यो योगोऽनिर्विणचेतसा ।  
सङ्कल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।  
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

*sa niścayena yuktavyo  
yogo 'nirviṅṅa-cetasā  
saṅkalpa-prabhavān kāmāṁs  
tyaktvā sarvān aśeṣataḥ  
manasaivendriya-grāmam  
viniyamya samantataḥ*

*Audio*

*saḥ*—that *yoga* system; *niścayena*—with firm determination; *yuktavyaḥ*—must be practiced; *yogaḥ*—in such practice; *anirviṅṅa-cetasā*—without any 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; *viniyamya*—regulating; *samantataḥ*—from all sides.

**One should engage oneself in the practice of *yoga* with undeviating determination and faith. One should, without exception, give up all mental speculation aimed at satisfaction of material desires and thus regulate the senses from all sides by the controlled mind.**

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

*utsāhān niścayād dhairyāt  
tat-tat-karma-pravartanāt  
saṅga-tyāgāt sato vṛtteḥ  
ṣaḍbhir bhaktiḥ prasidhyati*

"The process of *bhakti-yoga* can be executed successfully with full-hearted enthusiasm, perseverance, determination, by following the prescribed duties in the association of devotees and by engaging completely in activities of goodness." (*Upadeśāmṛta* 3)

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 lamented for this and asked the ocean to return her eggs. The ocean, however, did not care for her appeal. So the sparrow decided to dry up the ocean. She began to pick out the water in her small beak, and everyone laughed at her for her impossible determination. The news of her activity spread, and at last Garuḍa, the gigantic bird carrier of Lord Viṣṇu, heard it. He became compassionate toward his small sister bird, and so he came to see the sparrow. Garuḍa was very pleased by the determination of the small sparrow, and he promised to help. Thus Garuḍa at once asked the ocean to return her eggs lest he himself take up the work of the sparrow. The ocean was frightened at this, and returned the eggs. Thus the sparrow became happy by the grace of Garuḍa.

Similarly, the practice of *yoga*, especially *bhakti-yoga*, or Kṛṣṇa consciousness, may appear to be a very difficult job. But if anyone follows the principles with great determination, the Lord will surely help such a devotee, for God helps those who help themselves.

#### TEXT 25

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥

*śanaiḥ śanair uparamed  
buddhyā dhṛti-grhītayā  
ātma-saṁstham manaḥ kṛtvā*

*na kiñcid api cintayet*

*Audio*

*śanaiḥ*—gradually; *śanaiḥ*—step by step; *uṣāmet*—hesitated; *buddhyā*—by intelligence; *dhṛti-grhīṭayā*—carrying the conviction; *ātma-saṁstham*—placed in transcendence; *manaḥ*—mind; *kṛtvā*—doing so; *na*—nothing; *kiñcit*—anything else; *api*—even; *cintayet*—be thinking of.

**Gradually, step by step, one should become situated in trance by means of intelligence driven by full conviction, and thus the mind should be fixed on the Self alone and should think of nothing else.**

By proper conviction and intelligence one should gradually cease sense activities. This is called *pratyāhāra*. The mind, being controlled by conviction, meditation, and cessation from the senses, should be situated in trance, or *samādhi*. At that time there is no longer any danger of becoming engaged in the material conception of life. In other words, although one is involved with matter as long as the material body exists, one should not think about sense gratification. One should think of no pleasure aside from the pleasure of the Supreme Self. This state is easily attained by directly practicing Kṛṣṇa consciousness.

### TEXT 26

**यतो यतो निश्चलति मनश्चञ्चलमस्थिरम् ।  
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥**

*yato yato niścalati  
manaś cañcalam asthiram  
tatas tato niyamyaitad  
ātmany eva vaśam nayet*

*Audio*

*yataḥ*—whatever; *yataḥ*—wherever; *niścalati*—verily agitated; *manaḥ*—the mind; *cañcalam*—flickering; *asthiram*—unsteady; *tataḥ*—from there; *tataḥ*—and thereafter; *niyamyā*—regulating; *etat*—this; *ātmani*—in the self; *eva*—certainly; *vaśam*—control; *nayet*—must bring in.

**From whatever and wherever the mind wanders due to its flickering and**

unsteady nature, one must certainly withdraw it and bring it back under the control of the self.

The nature of the mind is flickering and unsteady. But a self-realized *yogī* has to become the controller of the mind; and not be controlled by the mind. One who is the controller of the mind (and therefore of the senses as well) is called *gosvāmī*, or *svāmī*, and one who is controlled by the mind is called *godāsa*, or the servant of the senses. A *gosvāmī* knows the standard of sense happiness. Transcendental sense happiness is to engage the senses in the service of Hṛṣīkeśa, or the supreme owner of the senses—Kṛṣṇa. Serving Kṛṣṇa with purified senses is called Kṛṣṇa consciousness and that is the way of bringing the senses under full control. What is more, that is the highest perfection of *yoga* practice.

### TEXT 27

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।  
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

*praśānta-manasaṁ hy enaṁ*  
*yoginaṁ sukham uttamam*  
*upaiti śānta-rajasaṁ*  
*brahma-bhūtam akalmaṣam*

Audio

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

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

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

*padāravindayoḥ*. To be always engaged in the transcendental loving service of the Lord, or to remain in Kṛṣṇa consciousness, is a factual liberation from all material contamination and from the mode of passion.

TEXT 28

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।  
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

*yuñjann evaṁ sadātmānaṁ  
yogī vigata-kalmaṣaḥ  
sukhena brahma-saṁsparśam  
atyantaṁ sukham aśnute*

Audio

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

**Thus the self-controlled yogī, being freed from all material contamination, achieves the highest perfectional stage of happiness in Kṛṣṇa consciousness. Situated in transcendental loving service, he enjoys transcendental pleasure. This is the stage of devotional life.**

Self-realization means knowing one's constitutional position in relationship to the Supreme. The individual soul is part and parcel of the Supreme, and is meant 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 ātmānaṁ  
sarva-bhūtāni cātmani  
īkṣate yoga-yuktātmā  
sarvatra sama-darśanaḥ*

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

**A Kṛṣṇa conscious yogī can see Me in every being as well as every being in Me. Indeed, such a person sees Me, Kṛṣṇa, the Supreme Personality of Godhead, everywhere.**

A Kṛṣṇa conscious yogī is the perfect seer because he sees Kṛṣṇa, the Supreme, situated in everyone's heart as Supersoul (Paramātmā) without making any distinctions. *Īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati*. The Lord in His Paramātmā feature is situated within both the heart of the dog and that of a *brāhmaṇa* without any difference. He knows that the Lord is transcendental eternally 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 same heart, but he is not present in hearts of others. That is the distinction between the individual soul and the Supersoul. One who is not factually in the practice of *yoga* cannot see this as distinctly. A Kṛṣṇa conscious person can see Kṛṣṇa in the heart of both the believer and the nonbeliever. In the *smṛti* (*Sātvata-tantra* 3.49) this is confirmed as follows: *ātatastvāc ca māṛṭtvād 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 belonging to the superior energy, is conditioned by the inferior energy. But whether in the superior energy or in 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. So, 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, who is 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  
sarvaṁ ca mayi paśyati  
tasyāhaṁ na praṇaśyāmi  
sa ca me na praṇaśyati*

*Audio*

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

**For one who sees Me everywhere and sees everything in Me, I shall never be lost, nor shall he ever be lost to Me.**

A person in Kṛṣṇa consciousness certainly sees Lord Kṛṣṇa everywhere, and he sees everything in Kṛṣṇa. Such a person may appear to see all the different manifestations of the material nature, but in each and every instance he is conscious of Kṛṣṇa, knowing that everything is a 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. This point of Kṛṣṇa consciousness begins at the stage after self-realization at which the devotee becomes one with Kṛṣṇa in the sense that Kṛṣṇa becomes everything for the devotee and the devotee becomes full in loving Kṛṣṇa, and there is an intimate relationship between the Lord and the devotee. In that stage, there is no chance of the living entity's annihilation, nor is the Personality of Godhead ever out of the sight of the devotee. To merge in Kṛṣṇa is spiritual annihilation. A devotee has no such risk. It is stated in the *Brahma-saṁhitā*(5.38):

*premāñjana-cchurita-bhakti-vilocanena*

*santaḥ sadaiva hṛdayeṣu vilokayanti  
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love, in His eternal form of Śyāmasundara, situated within the heart of the devotee."

At this stage, Lord Kṛṣṇa never disappears from the sight of the devotee, nor does the devotee ever lose sight of the Lord. In the case of a yogī who sees the Lord as Paramātmā within the heart, the same applies. Such a yogī turns into a pure devotee and cannot bear to live for a moment without seeing the Lord within himself.

### TEXT 31

**सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।  
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥**

*sarva-bhūta-sthitam yo mām  
bhajaty ekatvam āsthitaḥ  
sarvathā vartamāno 'pi  
sa yogī mayi vartate*

*Audio*

*sarva-bhūta-sthitam*—situated in everyone's heart; *yaḥ*—he who; *mām*—unto Me; *bhajati*—serves in devotional service; *ekatvam*—oneness; *āsthitaḥ*—thus situated; *sarvathā*—in all respects; *vartamānaḥ*—being situated; *api*—in spite of; *saḥ*—he; *yogī*—transcendentalist; *mayi*—unto Me; *vartate*—remains.

**Engaged in devotional service to the Supersoul, a yogī who knows that I and the Supersoul within all creatures are one, remains always in Me despite all circumstances.**

A yogī who is practicing meditation on the Supersoul within himself sees this plenary portion of Kṛṣṇa as Viṣṇu—with four hands, holding conchshell, wheel, club and lotus flower. The yogī should know that Viṣṇu is not different from Kṛṣṇa. Kṛṣṇa in this form of Supersoul is situated in everyone's heart. Furthermore, there is no difference between the innumerable Supersouls present in the innumerable hearts of living entities. Nor is there a difference

between a Kṛṣṇa conscious person always engaged in the transcendental loving service of Kṛṣṇa and a perfect yogī engaged in meditation on the Supersoul. Furthermore, the yogī in Kṛṣṇa consciousness-even though he may be engaged in various activities while in material existence-remains always situated in Kṛṣṇa. This is confirmed in the *Bhakti-rasāmṛta-sindhu* (1.2.187) of Śrīla Rūpa Gosvāmī: *nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate*. A devotee of the Lord, always acting in Kṛṣṇa consciousness, is automatically liberated. In the *Nārada-pañcarātra* this is confirmed in this way:

*dik-kālādy-anavacchinne  
kṛṣṇe ceto vidhāya ca  
tan-mayo bhavati kṣīpraṁ  
jīvo brahmaṇi yojayet*

"By concentrating one's attention on the transcendental form of Kṛṣṇa, who is all-pervading and beyond time and space, one becomes absorbed in thinking of Kṛṣṇa and then attains the happy state of transcendental association with Him."

Kṛṣṇa consciousness is the highest stage of trance in *yoga* practice. This very understanding that Kṛṣṇa is present as Paramātmā in everyone's heart makes the yogī faultless. The *Vedas* (*Gopāla-tāpanī Upaniṣad* 3.2) confirm this inconceivable potency of the Lord as follows: *eka 'pi san bahudhā yo 'vabhāti*. "Although the Lord is one, He is present in innumerable hearts as many." Similarly, in the *smṛti-śāstra* (*Matsya Purāṇa*) it is said:

*eka eva paro viṣṇuḥ  
sarva-vyāpī na saṁśayaḥ  
aiśvaryaḍ rūpam ekaṁ ca  
sūrya-vat bahudheyate*

"Viṣṇu is one, and yet He is certainly all-pervading. By His inconceivable potency, in spite of His one form, He is present everywhere. As the sun, He appears in many places at once."

### TEXT 32

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।  
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

*ātmaupamyena sarvatra  
samam paśyati yo 'rjuna  
sukham vā yadi vā duḥkham  
sa yogī paramo mataḥ*

*Audio*

*ātma*—self; *auṣamyena*—by comparison; *sarvatra*—everywhere; *samam*—equality; *paśyati*—sees; *yaḥ*—he who; *arjuna*—O Arjuna; *sukham*—happiness; *vā*—or; *yadi*—if; *vā*—or; *duḥkham*—distress; *saḥ*—such; *yogī*—transcendentalist; *paramaḥ*—perfect; *mataḥ*—considered.

**He is a perfect yogī who, by comparison to his own self, sees the true equality of all beings, both in their happiness and distress, O Arjuna!**

One who is Kṛṣṇa conscious is a perfect yogī because he knows about everyone's happiness and distress due to his own personal experience. The cause of the distress of a living entity is forgetfulness of his relationship with God. And the cause of happiness is to know Kṛṣṇa as the supreme enjoyer of all the activities of the human being, the proprietor of all lands and planets and the sincerest friend of all living entities. The devotee knows that every living being who is conditioned by the modes of material nature is subjected to the threefold material miseries due to forgetfulness of his relationship with Him. Because one in Kṛṣṇa consciousness is happy, he tries to distribute the knowledge of Kṛṣṇa everywhere and because he tries to broadcast the importance of becoming Kṛṣṇa conscious, such a preacher is the best philanthropist in the world, and he is the dearest servitor of the Lord. *Na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ* (Bg. 18.69). In other words, a devotee of the Lord always looks to the welfare of all living entities, and in this way he is factually equal toward everyone. He is the best yogī because he does not desire perfection in *yoga* for his personal benefit, but tries for others also. He is not envious of any of his fellow living entities. Here is a contrast between a pure devotee of the Lord in Kṛṣṇa consciousness and a yogī interested in his personal elevation, who keeps himself in a secluded place. The yogī who has withdrawn to a secluded place in order to perfect his meditation may not be as perfect as a devotee of the Lord who is trying his best in various ways to turn every man toward Kṛṣṇa consciousness.

**TEXT 33**

अर्जुन उवाच  
योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।  
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ३३ ॥

*arjuna uvāca*  
*yo 'yaṁ yogas tvayā proktaḥ*  
*sāmyena madhusūdana*  
*etasyāhaṁ na paśyāmi*  
*cañcalatvāt sthitim sthirām*

*Audio*

*arjunaḥ uvāca*—Arjuna said; *yaḥ*—the system; *ayam*—this; *yogaḥ*—mysticism; *tvayā*—by You; *proktaḥ*—described; *sāmyena*—generally; *madhusūdana*—O killer of the demon Madhu; *etasya*—of this; *aham*—I; *na*—do not; *paśyāmi*—see; *cañcalatvāt*—due to being restless; *sthitim*—situation; *sthirām*—stable.

**Arjuna said: O Madhusūdana, the system of yoga which you have summarized appears impractical to me, for the mind is restless and unsteady.**

The system of mysticism described by Lord Kṛṣṇa to Arjuna beginning with the words *śucau deśe* and ending with *yogī paramaḥ* is here being rejected by Arjuna out of a feeling of inability. It is not possible for an ordinary man to leave home and go to a secluded place in the mountains or jungles to practice *yoga* in this Age of Kali. The present age is characterized by a bitter struggle for a life of short duration. People are not serious about self-realization even by simple, practical means, and what to speak of this difficult *yoga* system, which regulates the mode of living, the manner of sitting, selection of place, and detachment of the mind from material engagements. As a practical man, Arjuna thought it was impossible to follow this system of *yoga*, even though he was favorably endowed in many ways. He belonged to the royal family and was highly elevated in terms of numerous qualities; he was a great warrior, he had great longevity, and, above all, he was the most intimate friend of Lord Kṛṣṇa, the Supreme Personality of Godhead. Five thousand years ago, Arjuna had much better facilities than we do now, yet he refused to accept this system of *yoga*. Nor do we find any record in history of his practicing it at any time. Therefore to control the mind by this system of *yoga* must be considered

impossible, especially in this Age of Kali. It may be possible for some very few, rare men, but for the people in general it is an impossible proposal. If this was so five thousand years ago, then what to speak of the present day? Those who are imitating this *yoga* system in different so-called schools and societies, although complacent, are certainly wasting their time, or to be more precise, they are completely in ignorance of the desired goal.

TEXT 34

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।  
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

*cañcalam hi manaḥ kṛṣṇa  
pramāthi balavad dṛḍham  
tasyāham nigrahaṁ manye  
vāyor iva su-duṣkaram*

Audio

*cañcalam*—flickering; *hi*—certainly; *manaḥ*—mind; *kṛṣṇa*—O Kṛṣṇa; *pramāthi*—agitating; *bala-vat*—strong; *dṛḍham*—obstinate; *tasya*—its; *aham*—I; *nigraham*—subduing; *manye*—think; *vāyoḥ*—of the air; *iva*—like; *su-duṣkaram*—difficult.

**The mind is restless, turbulent, obstinate and very strong, O Kṛṣṇa, and to subdue it by the yoga practice which you have described, I think, is more difficult than controlling the wind.**

The mind is so strong and obstinate that it sometimes overcomes the intelligence, although the mind is supposed to be subservient to the intelligence. For a man in the practical world who has to fight so many opposing elements, it is certainly very difficult to control the agitating mind. Artificially, one may establish a mental equilibrium toward both friend and enemy, but at the ultimate issue no worldly man can do so, for this is more difficult than controlling the raging wind. In the Vedic literature (*Kaṭha Upaniṣad* 1.3.3-4) it is said:

*ātmānaṁ rathinaṁ viddhi  
śarīraṁ ratham eva ca  
buddhiṁ tu sārathim viddhi*

*manaḥ pragrahaṁ eva ca*

*indriyāṇi hayān āhur  
viṣayāṁs teṣu gocarān  
ātmendriya-mano-yuktaṁ  
bhoktety āhur manīṣiṇaḥ*

"The individual is considered to be the passenger in the car of the material body, and intelligence is the driver. Mind is the driving instrument, and the senses are the horses. The self is thus the enjoyer or sufferer in the association of the mind and senses. So it is understood by great thinkers." Intelligence is supposed to direct the mind, but the mind is so strong and obstinate that it surpasses even one's own intelligence just as an acute infection surpasses the efficacy of a medicine. Strong mind is supposed to be controlled by the practice of *yoga*, but such practice is never practical for a worldly person like Arjuna. And what can we say of modern man? The difficulty is neatly expressed here: One cannot capture the blowing wind, but even more difficult is it to capture the turbulent mind. The best way to control the mind is to engage one's mind fully in Kṛṣṇa consciousness as prescribed, "sa vai manaḥ kṛṣṇa-pādāravindayoḥ." Only then will there remain no other engagement to agitate the mind.

### TEXT 35

श्रीभगवानुवाच

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

*śrī-bhagavān uvāca  
asamśayaṁ mahā-bāho  
mano durnigrahaṁ calam  
abhyāsena tu kaunteya  
vairāgyeṇa ca gṛhyate*

*Audio*

*śrī-bhagavān uvāca*—the Personality of Godhead said; *asamśayaṁ*—undoubtedly; *mahā-bāho*—O mighty-armed one; *manaḥ*—mind;

*durnigraham*—difficult to curb; *calam*—flickering; *abhyāsenā*—by practice; *tu*—but; *kaunteya*—O son of Kuntī; *vairāgyeṇa*—by detachment; *ca*—also; *gṛhyate*—can be so controlled.

**The Personality of Godhead 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.**

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 the strict rules and regulations of 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 *pareśānubhūti* spiritual satisfaction. It is just like the feeling of satisfaction a hungry man has for every morsel of food he eats. The more one eats when hungry, the more one feels satisfaction and strength. 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 ॥

*asaṁyatātmanā yogo  
duṣprāpa iti me matiḥ  
vaśyātmanā tu yatatā  
śakyo 'vāptum upāyataḥ*

*Audio*

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

**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.**

The Supreme Personality of Godhead declares that one who does not accept the proper treatment to detach the mind from material engagement can hardly achieve success in self-realization. Trying to practice *yoga* while engaging the mind in material enjoyment is like trying to ignite a fire while pouring water on it. You cannot ignite a fire while the fuel wood is moist. Similarly, *yoga* practice without mental control is a waste of time. Such a show of *yoga* practice may be materially lucrative, but it is useless as far as spiritual realization is concerned. Therefore, one must control the mind by engaging it constantly in the transcendental loving service of the Lord. Unless one is engaged in Kṛṣṇa consciousness, he cannot steadily control the mind. A Kṛṣṇa conscious person easily achieves the result of *yoga* practice without separate endeavor, but a *yoga* practitioner cannot achieve success without becoming Kṛṣṇa conscious.

**TEXT 37**

**अर्जुन उवाच**

**अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।**

**अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥**

*arjuna uvāca  
ayatiḥ śraddhayopeto  
yogāc calita-mānasaḥ*

*aprāpya yoga-sāmsiddhim  
kām gatim kṛṣṇa gacchati*

*Audio*

*arjunaḥ uvāca*—Arjuna said; *ayatiḥ*—unsuccessful transcendentalist; *śraddhayā*—with faith; *upetaḥ*—engaged; *yogāt*—from the mystic link; *calita*—deviated; *mānasaḥ*—of one who has such a mind; *aprāpya*—failing; *yoga-sāmsiddhim*—highest perfection in mysticism; *kām*—which; *gatim*—destination; *kṛṣṇa*—O Kṛṣṇa; *gacchati*—achieves.

**Arjuna said: O Kṛṣṇa, what is the destination of the man of faith who does not persevere, who in the beginning takes to the process of self-realization but who later desists due to worldly-mindedness and thus does not attain perfection in mysticism?**

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

by various allurements. A conditioned soul is already allured by the modes of material energy, and there is every chance of being allured again, even while performing such transcendental practice. This is called *yogāc calita-mānasaḥ*: one who is deviated from the transcendental path. Arjuna is inquisitive to know the results of deviation from the path of self-realization.

TEXT 38

कच्चिनोभयविभ्रष्टश्चिन्नाभ्रमिव नश्यति ।  
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥

*kaccin nobhaya-vibhraṣṭaś  
chinnābhram iva naśyati  
apraṭiṣṭho mahā-bāho  
vimūḍho brahmaṇaḥ pathi*

Audio

*kaccit*—whether; *na*—not; *ubhaya*—both; *vibhraṣṭaḥ*—deviated from; *chinna*—fallen; *abhram*—cloud; *iva*—likened; *naśyati*—perishes; *apraṭiṣṭhaḥ*—without any position; *mahā-bāho*—O mighty-armed Kṛṣṇa; *vimūḍhaḥ*—bewildered; *brahmaṇaḥ*—of transcendence; *pathi*—on the path.

**O mighty-armed Kṛṣṇa, does not such a man, being deviated from the path of transcendence, perish like a riven cloud, with no position in any sphere?**

There are two ways to progress. Those who are materialists have no interest in transcendence; therefore they are more interested in material advancement by economic development, or in promotion to the higher planets by appropriate work. When one takes to the path of transcendence, one has to cease all material activities and sacrifice all forms of so-called material happiness. If the aspiring transcendentalist fails, then he apparently loses both ways; in other words, he can enjoy neither material happiness nor spiritual success. He has no position; he is like a riven cloud. A cloud in the sky sometimes deviates from a small cloud and joins a big one. But if it cannot join a big one, then it is blown away by the wind and becomes a nonentity in the vast sky. The *brahmaṇaḥ pathi* is the path of transcendental realization through knowing oneself to be spiritual in essence, part and parcel of the Supreme Lord, who is manifested as Brahman, Paramātmā and Bhagavān. Lord Śrī Kṛṣṇa is the fullest manifestation of the Supreme Absolute Truth, and therefore one who is

surrendered to the Supreme Person is a successful transcendentalist. To reach this goal of life through Brahman and Paramātmā realization takes many, many births (*bahūnām janmanām ante*). Therefore the supermost path of transcendental realization is *bhakti-yoga*, or Kṛṣṇa consciousness, the direct method, where there is no fear of falling down.

### TEXT 39

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

*etan me saṁśayam kṛṣṇa  
chettum arhasy aśeṣataḥ  
tvad-anyaḥ saṁśayasyāsyā  
chettā na hy upapadyate*

*Audio*

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

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

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

### TEXT 40

श्रीभगवानुवाच  
पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।  
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ ४० ॥

*śrī-bhagavān uvāca  
pārtha naiveha nāmutra  
vināśas tasya vidyate  
na hi kalyāṇa-kṛt kaścīd  
durgatiṁ tāta gacchati*

*Audio*

*śrī bhagavān uvāca*—the Supreme Personality of Godhead said; *pārtha*—O son of Pṛthā; *na eva*—never is it so; *iha*—in this material world; *na*—never; *amutra*—in the next life; *vināśaḥ*—destruction; *tasya*—his; *vidyate*—exists; *na*—never; *hi*—certainly; *kalyāṇa-kṛt*—one who is engaged in auspicious activities; *kaścīd*—anyone; *durgatiṁ*—degradation; *tāta*—thereafter; *gacchati*—going.

**The Supreme Personality of Godhead said: Son of Pṛthā, a transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, My friend, is never overcome by evil.**

In the *Śrīmad-Bhāgavatam* (1.5.17) Śrī Nārada Muni instructs Vyāsadeva as follows:

*tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer  
bhajann apako 'tha patet tato yadi  
yatra kva vābhadram abhūd amuṣya kiṁ  
ko vārtha āpto 'bhajatām sva-dharmataḥ*

"If someone gives up all material prospects and takes complete shelter of the Supreme Personality of Godhead, there is no loss or degradation in any respect. On the other hand a nondevotee may fully engage in his occupational duties and yet not gain anything." For material prospects there are many activities both scriptural and customary. A transcendentalist is supposed to give up all such material activities for the sake of spiritual advancement in life,

Kṛṣṇa consciousness. One may argue that by Kṛṣṇa consciousness one may attain the highest perfection if it is completed, but if one does not attain such a perfectional stage, then he loses both ways, materially and spiritually. It is enjoined in the scriptures that one has to suffer the reaction for not executing prescribed duties; therefore one who fails to discharge transcendental activities properly becomes subjected to these reactions. The *Bhāgavatam* assures such unsuccessful transcendentalists that there need be no such worries. Even though the unsuccessful transcendentalist is subjected to the reaction of not executing prescribed duties, he is still not a loser, because auspicious Kṛṣṇa consciousness will never be forgotten, and one engaged in such Kṛṣṇa consciousness will continue to be so even if he is lowborn in the next life. On the other hand, one who may strictly follow the prescribed duties need not necessarily attain any auspicious result, for want of Kṛṣṇa consciousness.

The purport may be understood as follows: humanity may be divided into two sections, namely, the regulated and the unregulated. Those who are engaged simply in sense gratifications, just like animals, without any knowledge of their next life or spiritual salvation are called the unregulated section of mankind. And those who follow the principles of prescribed duties in the scriptures are classified amongst the regulated section. The unregulated section, both civilized and uncivilized, educated and uneducated, strong and weak, are classified as being full of animal propensities. Such people and their activities are never auspicious because by enjoying the animal propensities of eating, sleeping, defending and mating, they will perpetually remain in material existence, which is always miserable and therefore inauspicious. On the other hand, those who are regulated by scriptural injunctions, and who are thus gradually rising to Kṛṣṇa consciousness, certainly have auspiciousness in their progress of life.

Those who are following the path of auspiciousness can be divided into three sections, namely, (1) the followers of scriptural rules and regulations who are enjoying material prosperity, (2) those who are trying to find out the ultimate liberation from material existence, and (3) those who are devotees in Kṛṣṇa consciousness. Those who are following the rules and regulations of the scriptures in order to obtain material happiness may be further divided into two classes: (1) those who are fruitive workers and (2) those who desire no

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

#### TEXT 41

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

*prāpya puṇya-kṛtām lokān  
uṣitvā śāśvatīḥ samāḥ  
śucīnām śrīmatām gehe  
yoga-bhraṣṭo 'bhijāyate*

*Audio*

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

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

The unsuccessful *yogīs* are divided into two classes: one is fallen after very little progress, and one is fallen after long practice of *yoga*. Those who fall after a short period of practice go to the higher planets, where pious living entities are allowed to enter. After prolonged life there, he is sent back again to this

planet, to take birth in the family of a righteous *brāhmaṇa-vaiṣṇava* or of aristocratic merchants.

The real purpose of *yoga* practice is to achieve the highest perfection of Kṛṣṇa consciousness, as will be explained in the last verse of this chapter. But those who do not persevere to such an extent and who fail due to material allurements are allowed, by the grace of the Lord, to make full utilization of their material propensities and after that, they are given a chance to live prosperous lives in righteous or aristocratic families. Those who are born in such families may take advantage of the facilities and try to elevate themselves to full Kṛṣṇa consciousness. That is the perfection of utilizing such special opportunity.

#### TEXT 42

अथवा योगिनामेव कुले भवति धीमताम् ।  
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

*atha vā yoginām eva  
kule bhavati dhīmatām  
etat dhi durlabhataram  
loke janma yad īdṛśam*

*Audio*

*atha vā*—or; *yoginām*—of learned transcendentalists; *eva*—certainly; *kule*—in the family of; *bhavati*—takes birth; *dhī-matām*—of those who are endowed with great wisdom; *etat*—this; *hi*—certainly; *durlabha-taram*—very rare; *loke*—in this world; *janma*—birth; *yad*—that which; *īdṛśam*—like this.

**Or if one has failed after prolonged practice, he takes his birth in a family of transcendentalists who are surely great in wisdom. Verily, such a birth is rare in this world.**

Birth in a family of *yogīs* or transcendentalists—those with great wisdom—is herein eulogized because the child born in such a family receives a spiritual impetus from the very beginning of his life. It is especially the case in the *ācārya* or *gosvāmī* families. Such children born in *ācārya* or *gosvāmī* families are supposed to become very learned and devoted by family tradition and training, and thus become spiritual masters to others. In India there are many such *ācārya* families, but they have now been degraded for want of sufficient

education and training. That does not mean, however, that there are no such families. By the grace of the Lord, there are families who may not be the traditional *acaryas* or spiritual masters, but who foster the actual transcendentalists generation after generation and it is certainly very fortunate to take birth in such families. Fortunately, both our spiritual master, Om Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, and our humble self, had the opportunity to take birth in such families, by the grace of the Lord, and both of us were trained in the devotional service of the Lord from the very beginning of our lives. Later on we met by the order of the transcendental system.

### TEXT 43

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।  
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

*tatra taṁ buddhi-samyogaṁ  
labhate paurva-dehikam  
yatate ca tato bhūyaḥ  
saṁsiddhau kuru-nandana*

*Audio*

*tatra*—thereupon; *taṁ*—that; *buddhi-samyogaṁ*—revival of such consciousness; *labhate*—regains; *paurva*—previous; *dehikam*—bodily consciousness; *yatate*—endeavors; *ca*—also; *tataḥ*—thereafter; *bhūyaḥ*—again; *saṁsiddhau*—for perfection; *kuru-nandana*—O son of Kuru.

**On taking such a birth, the transcendentalist revives the divine consciousness of his previous life, and tries to make further progress in order to achieve complete success, O son of Kuru.**

King Bharata, who took his third birth in the family of a good *brāhmaṇa*, is a tangible example of such good birth and the revival of previous consciousness in terms of transcendental realization or yoga perfection. King Bharata was the Emperor of the world, and since his time this planet is known among the demigods as Bhārata-varṣa. Formerly it was known as Ilāvarta-varṣa. The Emperor, at an early age, retired for spiritual perfection but failed to achieve success. In his next life he took birth in the family of a good *brāhmaṇa* and was known as Jaḍa Bharata because he always remained secluded and did not talk

to anyone. And later on, he was discovered as the greatest transcendentalist by King Rahūgaṇa. From his life it is understood that transcendental endeavors, or the practice of *yoga*, never go in vain. Such a transcendentalist, by the grace of the Lord, gets repeated opportunities for complete perfection in Kṛṣṇa consciousness.

#### TEXT 44

पूर्वाभ्यासेन तेनैव हिष्यते ह्यवशोऽपि सः ।  
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

*pūrvābhyāsenā tenaiva  
hriyate hy avaśo 'pi saḥ  
jijñāsur api yogasya  
śabda-brahmātivartate*

*Audio*

*pūrvā*—previous; *abhyāsenā*—practice; *tena*—by the influence of that; *eva*—certainly; *hriyate*—is attracted; *hi*—surely; *avaśaḥ*—automatically; *api*—also; *saḥ*—he; *jijñāsuḥ*—willing to know; *api*—so; *yogasya*—of the principles of *yoga*; *śabda-brahma*—Vedic rituals; *ativartate*—transcends.

**When he revives the divine consciousness from his previous life, he becomes automatically attracted to the yogic principles—even without seeking them. Such an inquisitive transcendentalist stands always above the ritualistic principles of the scriptures.**

Advanced *yogīs* are not very much attracted to the rituals of the scriptures, but they automatically become attracted to the *yoga* principles, which can elevate them to complete Kṛṣṇa consciousness, the highest *yoga* perfection. In the *Śrīmad-Bhāgavatam* (3.33.7), such reluctance to engage in the Vedic rituals by the advanced transcendentalists is explained as follows:

*aho bata śva-ṭaco 'to garīyān  
yaj-jihvāgre vartate nāma tubhyam  
tepus tapas te juhuvuḥ sasnur āryā  
brahmānūcur nāma gṛṇanti ye te*

"O my Lord! Persons who chant the holy names of Your Lordship are far, far advanced in spiritual life, even if born in families of dog-eaters. Such chanters

must have performed all kinds of austerities and sacrifices, bathed in all sacred places, and must have finished all scriptural studies."

The vivid example of this was presented by Lord Caitanya, who accepted Ṭhākura Haridāsa as one of His most important disciples, although Ṭhākura Haridāsa happened to take his birth in a Moslem family. Ṭhākura Haridāsa was elevated to the post of *nāmācārya* by Lord Caitanya due to his rigidly attended principle of chanting three hundred thousand holy names of the Lord daily: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And because he chanted the holy name of the Lord so strictly, it is understood that in his previous life he must have passed through all the ritualistic methods of the *Vedas*, known as *śabda-brahma*. Unless, therefore, one is purified, one cannot take to the principle of Kṛṣṇa consciousness and engage in chanting the holy name of the Lord, Hare Kṛṣṇa.

#### TEXT 45

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।  
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

*prayatnād yatamānas tu  
yogī saṁśuddha-kilbiṣaḥ  
aneka-janma-samsiddhas  
tato yāti parām gatim*

*Audio*

*prayatnāt*—by rigid practice; *yatamānaḥ*—one who endeavors; *tu*—but; *yogī*—such a transcendentalist; *saṁśuddha*—washed off; *kilbiṣaḥ*—all kinds of sins; *aneka*—many, many; *janma*—births; *samsiddhaḥ*—so achieved perfection; *tataḥ*—thereafter; *yāti*—attains; *parām*—highest; *gatim*—destination.

**When the yogī thus engages himself with sincere endeavor in making further progress, being washed of all contaminations, then ultimately, after many, many births of practice, he attains the supreme goal.**

A person born in a particular righteous, aristocratic or sacred family becomes conscious of his peculiarly favorable condition for executing *yoga* practice. With determination, therefore, he begins his unfinished task, and thus he becomes further and further cleansed of all material contaminations. When he

is finally free from all contaminations, he attains the supreme perfection-Kṛṣṇa consciousness. Kṛṣṇa consciousness is the perfect stage of being freed of all contaminations. This is confirmed in the *Bhagavad-gītā* (7.28):

*yeṣāṃ tv anta-gataṃ pāpaṃ  
janānāṃ puṇya-karmaṇām  
te dvandva-moha-nirmuktā  
bhajante mām dṛḍha-vratāḥ*

"After many, many births of executing pious activities, when one is completely freed from all contaminations, and from all illusory dualities, one becomes engaged in the transcendental loving service of the Lord."

#### TEXT 46

**तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।  
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥**

*tapasvibhyo 'dhiko yogī  
jñānibhyo 'pi mato 'dhikaḥ  
karmibhyaś cādhiko yogī  
tasmād yogī bhavārjuna*

*Audio*

*tapasvibhyaḥ*—than the ascetic; *adhikaḥ*—greater; *yogī*—the yogī; *jñānibhyaḥ*—than the wise; *api*—also; *mataḥ*—considered; *adhikaḥ*—greater than; *karmibhyaḥ*—than the fruitive worker; *ca*—also; *adhikaḥ*—greater than; *yogī*—the yogī; *tasmāt*—therefore; *yogī*—a transcendentalist; *bhava*—just become; *arjuna*—O Arjuna.

**A yogī is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a yogī.**

When we speak of *yoga* we refer to linking up our consciousness with the Supreme Absolute Truth. Such a linking process is named differently by different practitioners in terms of the particular process adopted. When the linking up process is predominantly in fruitive activities it is called *karma-yoga*, when it is predominantly empirical it is called *jñāna-yoga*, and when it is predominantly in direct relationship with the Supreme Personality of

Godhead it is called *bhakti-yoga*. *Bhakti-yoga*, or Kṛṣṇa consciousness, is the ultimate perfection of all *yogas*, as will be explained in the next verse. The Lord has confirmed herein the superiority of *yoga* over anything else, but He has not mentioned that it is better than *bhakti-yoga*. *Bhakti-yoga* is full spiritual knowledge, and as such, nothing can excel it. Asceticism without self-knowledge is imperfect. Empiric knowledge without surrender to the Supreme Lord is also imperfect. And fruitive work without Kṛṣṇa consciousness is a waste of time. Therefore, the most eulogized form of *yoga* performance mentioned here is *bhakti-yoga*, and this is still more clearly explained in the next verse.

### TEXT 47

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।  
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

*yoginām api sarveṣām*  
*mad-gatenāntar-ātmanā*  
*śraddhāvān bhajate yo mām*  
*sa me yuktatamo mataḥ*

Audio

*yoginām*—of all *yogīs*; *api*—also; *sarveṣām*—all types of; *mat-gatena*—abiding by Me; *antaḥ-ātmanā*—always thinking of Me within; *śraddhāvān*—in full faith; *bhajate*—renders transcendental loving service; *yaḥ*—one who; *mām*—Me (the Supreme Lord); *saḥ*—he; *me*—Mine; *yukta-tamaḥ*—the greatest *yogī*; *mataḥ*—is considered.

**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.**

The word *bhajate* is significant here. *Bhajate* 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 meant to serve the Supreme Lord by his own constitution. Failing to do this, he falls down. The *Bhāgavatam* (Bhāg. 11.5.3) confirms this as follows:

*ya eṣāṁ puruṣaṁ sākṣād  
ātma-prabhavam īśvaram  
na bhajanty avajānanti  
sthānād bhraṣṭāḥ 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."

In this verse also the word *bhajanti* is used. Therefore, *bhajanti* is applicable to the Supreme Lord only, whereas the word "worship" can be applied to demigods or to any other common living entity. The word *avajānanti*, used in this verse of *Śrīmad-Bhāgavatam*, is also found in the *Bhagavad-gītā*.

*Avajānanti māṁ mūḍhāḥ*: "Only the fools and rascals deride the Supreme Personality of Godhead, Lord Kṛṣṇa." Such fools take it upon themselves to write commentaries on the *Bhagavad-gītā* without an attitude of service to the Lord. Consequently they cannot properly distinguish between the word *bhajanti* and the word "worship."

The culmination of all kinds of *yoga* practices lies in *bhakti-yoga*. All other *yogas* are but means to come to the point of *bhakti* in *bhakti-yoga*. *Yoga* actually means *bhakti-yoga*; all other *yogas* are progression toward the destination of *bhakti-yoga*. From the beginning of *karma-yoga* to the end of *bhakti-yoga* is a long way to self-realization. *Karma-yoga*, without any fruitive results, is the beginning of this path. When such *karma-yoga* increases with knowledge and renunciation, the stage is called *jñāna-yoga*. When *jñāna-yoga* increases to the level of thinking of the Supersoul by different physical processes, concentrating the mind on Him, it is called *aṣṭāṅga-yoga*. And when one surpasses the *aṣṭāṅga-yoga* and comes to the point of the Supreme Personality of Godhead Kṛṣṇa, it is called *bhakti-yoga*, the culmination. Factually, *bhakti-yoga* is the ultimate goal, but to analyze *bhakti-yoga* minutely one has to understand these other minor *yogas*. The *yogī* who is progressive is therefore on the true path of eternal auspiciousness. One who sticks to a particular point

and does not make further progress is called by that particular name: *karma-yogī*, *jñāna-yogī* or *dhyāna-yogī*, *rāja-yogī*, *haṭha-yogī*, etc. But if one is fortunate enough to come to the point of *bhakti-yoga*, it is to be understood that he has surpassed all the different *yogas*. When we speak of the various peaks of the Himalayan mountains, Mount Everest, is considered to be the highest. Similarly, of the different stages of *yoga*, Kṛṣṇa consciousness is the top most. It is by great fortune that one comes to Kṛṣṇa consciousness on the path of *bhakti-yoga* and is well situated according to the Vedic direction and concentrates his attention on Kṛṣṇa, who is called Śyāmasundara and who is as beautifully colored as a cloud, whose lotus-like face is as effulgent as the sun, whose dress is brilliant with earrings and who is garlanded with flowers. Illuminating all sides is His gorgeous luster, which is called the *brahmajyoti*. He incarnates in different forms such as Rāma, Nṛsimha and Varāha. As Kṛṣṇa, the Supreme Personality of Godhead, He descends like a human being, as the son of Mother Yaśodā and is known as Kṛṣṇa, Govinda and Vāsudeva, the perfect child, husband, friend and master, 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 mahātmanaḥ*

"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." (Śvetāśvatara Upaniṣad 6.23)

*Bhaktir asya bhajanam tad ihāmutropādhi-nairāsyenāmuṣmin manaḥ-kalpanam, etad eva naiṣkarmyam.* "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 *naiṣkarmya*." (Gopāla-tāpanī Upaniṣad 1.15)

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.

## 7. Knowledge of the Absolute

### TEXT 1

श्रीभगवानुवाच

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।  
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

*śrī-bhagavān uvāca*  
*mayy āsakta-manāḥ pārtha*  
*yogaṁ yuñjan mad-āśrayaḥ*  
*asamśayaṁ samagraṁ mām*  
*yathā jñāsyasi tac chṛṇu*

*Audio*

*śrī-bhagavān uvāca*—the Supreme Lord said; *mayi*—unto Me; *āsakta-manāḥ*—mind attached; *pārtha*—O son of Pṛthā; *yogaṁ*—self-realization; *yuñjan*—so practicing; *mat-āśrayaḥ*—in consciousness of Me (Kṛṣṇa consciousness); *asamśayam*—without any doubt; *samagram*—completely; *mām*—unto Me; *yathā*—as much as; *jñāsyasi*—you can know; *tat*—that; *śṛṇu*—try to hear.

**The Supreme Lord said: Now hear from Me, O son of Pṛthā, how by practicing yoga in consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.**

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

In the first six chapters of *Bhagavad-gītā*, the living entity has been identified

as the nonmaterial spirit soul opposite to matter, and how the living entity is able to elevate himself to self-realization by different types of *yogas* has been also fully described. At the end of the Sixth Chapter, it has been clearly stated that the highest form of *yoga* is to concentrate the mind always in Kṛṣṇa, or in other words the highest form of all *yoga* is Kṛṣṇa consciousness. By concentrating one's mind upon Kṛṣṇa (or by being Kṛṣṇa conscious), one is able to know the Absolute Truth completely, and not otherwise. Impersonal *brahmajyoti* or localized Paramātmā realization is not perfect knowledge of the Absolute Truth. Such imperfect knowledge is partial and if it is backed up by a low class intelligence, it can turn into a negative contemplation. Full and scientific knowledge is Kṛṣṇa, for everything is revealed to the person in Kṛṣṇa consciousness. Such doubt-free and complete Kṛṣṇa consciousness can be described as follows: One should know that Kṛṣṇa is the ultimate knowledge beyond any doubt. Different types of *yoga* practice are only steppingstones on the path of Kṛṣṇa consciousness. One who takes directly to Kṛṣṇa consciousness automatically knows about *brahmajyoti* and Paramātmā in full. By practice of Kṛṣṇa consciousness *yoga*, one can know everything in full—namely the Absolute Truth, the living entities, the material nature, and their manifestations with paraphernalia.

One should therefore begin *yoga* practice as indicated in the last verse of the Sixth Chapter. This concentration of the mind upon Kṛṣṇa the Supreme is made possible by prescribed devotional service in nine different forms, of which *śravaṇam* is the first and most important. The Lord therefore says to Arjuna, *tat śṛṇu*, or "Hear from Me." No one can be a greater authority than Kṛṣṇa, and therefore by hearing from Him one receives the greatest opportunity to become a perfectly Kṛṣṇa conscious person. One has therefore to learn the teaching about Kṛṣṇa consciousness from Kṛṣṇa directly as it is presented by 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:

*śṛṇvatām sva-kathāḥ kṛṣṇaḥ  
puṇya-śravaṇa-kīrtanaḥ  
hṛdy antaḥ-stho hy abhadraṇi*

*vidhunoti suhṛt satām*

*naṣṭa-ṣrāyeṣv abhadreṣu  
nityam bhāgavata-sevayā  
bhagavatya uttama-śloke  
bhaktir bhavati naiṣṭhikī*

*tadā rajas-tamo-bhāvāḥ  
kāma-lobhādayaś 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 cāsya karmāṇi  
dṛṣṭa evātmanīsvare*

"To hear about Kṛṣṇa from narrations of the different Vedic literatures, or to hear from Him directly, as described in 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 the most well-wishing friend and he washes off the dirty desires in the heart of a hearer who constantly engages in the hearing process of Kṛṣṇa's tidings. In this way, when all the dirty desires are cleansed, a devotee naturally develops his dormant transcendental knowledge. He receives more encouragement by hearing about Kṛṣṇa from the *Bhāgavatam* or from the devotees and thus 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 his material lust and greediness are diminished. When these impurities are diminished, the candidate remains steady in his position of pure goodness. The characteristics of this position are

that he becomes enlivened by devotional service and understands the science of God perfectly on account of his becoming free from the influence of passion and ignorance. Thus the hard knot of material affection is cut into pieces and the *bhakti-yogi* comes at once to the stage of *asamśayam samagram*, understanding of the Supreme Absolute Truth Personality of Godhead." (Bhāg. 1.2.17-21)

Therefore hearing from Kṛṣṇa or from His devotee in Kṛṣṇa consciousness on its own, is the only means to understand the science of Kṛṣṇa.

## TEXT 2

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।  
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

*jñānam te 'ham sa-vijñānam  
idam vakṣyāmy aśeṣataḥ  
yaj jñātvā neha bhūyo 'nyaj  
jñātavyam avaśiṣyate*

Audio

*jñānam*—phenomenal knowledge; *te*—unto you; *aham*—I; *sa*—with; *vijñānam*—numinous knowledge; *idam*—this; *vakṣyāmi*—shall explain; *aśeṣataḥ*—in full; *yaj*—which; *jñātvā*—knowing; *na*—not; *iha*—in this world; *bhūyaḥ*—further; *anyat*—anything more; *jñātavyam*—knowable; *avaśiṣyate*—remains to be known.

**I shall now declare unto you in full this knowledge both phenomenal and numinous, by knowing which there shall remain nothing further to be known.**

Complete knowledge means knowledge of the phenomenal world, the spirit behind it, and the source of both of them. This is called transcendental knowledge. The Lord wants to explain about the above-mentioned development of knowledge because Arjuna is Kṛṣṇa's confidential devotee and friend. In the beginning of the Fourth Chapter this explanation was given by the Lord, and the same is again confirmed here: complete knowledge can be achieved only by the devotee of the Lord in disciplic succession directly from the Lord, and not otherwise. Therefore one should be intelligent enough to

know the source of all knowledge, who is the cause of all causes and therefore the only object for meditation in all types of *yoga* practices. When the cause of all causes becomes known, then everything knowable becomes known, and nothing remains unknown. The *Vedas* say, *kasmin tu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavati*. "If one is able to understand the Supreme Person, then everything becomes known." (*Muṇḍaka Upaniṣad* 1.3)

### TEXT 3

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

*manuṣyāṅāṁ sahasreṣu  
kaścid yatati siddhaye  
yatatām api siddhānām  
kaścin māṁ veti tattvataḥ*

*Audio*

*manuṣyāṅāṁ*—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 (Kṛṣṇa); *veti*—does know; *tattvataḥ*—in fact.

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

There are various grades of men, and out of many thousands, one may be interested in transcendental realization and 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 *Bhagavad-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. None of them, however, can really know who the Supreme Personality of Godhead Kṛṣṇa is. Kṛṣṇa can only be known by persons who are in Kṛṣṇa consciousness and not otherwise. Other transcendentalists may reach up to the stage of impersonal Brahman realization, which 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, Śrīpāda Śaṅkarācārya, has admitted in his *Gītā* commentary that Kṛṣṇa is the Supreme Personality of Godhead, his so-called followers do not accept Kṛṣṇa as such, and therefore we can see that it is very difficult to know Kṛṣṇa, even though one has transcendental realization of impersonal Brahman.

Kṛṣṇa is the Supreme Personality of Godhead, the cause of all causes, the primeval Lord Govinda. *Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ anādir ādir govindaḥ sarva-kāraṇa-kāraṇam*. It is very difficult for the nondevotees to know Him. Although nondevotees declare that the path of *bhakti*, or devotional service, is very easy, they cannot practice it. If the path of *bhakti* is as easy as it is contemplated by the nondevotee class of men, then why do they take up the difficult path? Actually the path of *bhakti* is not easy. The so-called path of *bhakti* practiced by unauthorized persons without any knowledge of *bhakti* may be easy, but when it is to be practiced factually just according to the rules and regulations of the *bhakti* path, the so-called scholars and philosophers also fall away from the path. Śrīla Rūpa Gosvāmī writes in his *Bhakti-rasāmṛta-sindhu* (1.2.101):

*śruti-smṛti-purāṇādi-  
pañcarātra-vidhiṁ vinā  
aikāntikī harer bhaktir  
utpātāyaiva kalpate*

"A show of pure devotional service of the Lord practiced without any reference to the authorized Vedic literatures like the *Upaniṣads*, *Purāṇas* and *Nārada-pañcarātra* is simply an unnecessary disturbance in society."

It is not possible for the Brahman realized impersonalist or the Paramātmā realized *yogī* to understand Kṛṣṇa, the Supreme Personality of Godhead as the son of mother Yaśodā or the charioteer of Arjuna. Even the great demigods are sometimes confused about Kṛṣṇa: *muhyanti yat sūrayaḥ, māṁ tu veda na kaścana*. "No one knows Me as I am," the Lord says. And if one does know Him, then "*sa mahātmā sudurlabhaḥ*." "Such a great soul is very rare."

Therefore unless one becomes Kṛṣṇa conscious by practicing devotional service to the Lord, no one can know Kṛṣṇa as He is (*tattvataḥ*), even though one is a great scholar or a great philosopher. Only the pure devotees can know the amount of inconceivable transcendental qualities Kṛṣṇa has, namely His quality of being the cause of all causes, His omnipotence and opulence in wealth, fame, strength, beauty, knowledge and renunciation. The nondevotees cannot conceive how much He is inclined to His devotees and how much of a well-wisher He is for them. He is the last word in Brahman realization, and the devotees alone can realize Him as He is. Therefore it is said:

*ataḥ śrī-kṛṣṇa-nāmādi  
na bhaved grāhyam indriyaiḥ  
sevonmukhe hi jihvādau  
svayam eva sphuraty adaḥ*

"No one can understand Kṛṣṇa as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him." (*Padma Purāṇa*)

#### TEXT 4

**भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।  
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥**

*bhūmir āpo 'nalo vāyuḥ  
kham mano buddhir eva ca  
ahaṅkāra itīyaṁ me  
bhinnā prakṛtir aṣṭadhā*

*Audio*

*bhūmiḥ*—earth; *āpaḥ*—water; *analaḥ*—fire; *vāyuḥ*—air; *kham*—ether; *manaḥ*—mind; *buddhiḥ*—intelligence; *eva*—certainly; *ca*—and; *ahaṅkāraḥ*—false ego; *iti*—thus; *iyam*—all these; *me*—My; *bhinnā*—separated; *prakṛtiḥ*—energies; *aṣṭadhā*—total eight.

**Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies.**

The science of God analyzes the constitutional position of God and His different opulences manifested by His diverse energies. Material nature is called *prakṛti*, or the energy of the Lord in His different expansions of *puruṣa* incarnations as described in the *Sātvata-tantra*:

*viṣṇos tu trīṇi rūpāṇi  
puruṣākhyāny atho viduḥ  
ekam tu mahataḥ sraṣṭṛ  
dvitīyaṁ tv aṇḍa-saṁsthitam  
tṛtīyaṁ sarva-bhūta-stham  
tāni jñātvā vimucyate*

"For material creation, Lord Kṛṣṇa's plenary expansion assumes three Viṣṇus. The first one, Mahā-Viṣṇu, creates the total material energy, known as the *mahat-tattva*. The second, Garbhodakaśāyī Viṣṇu, enters into all of the total number of universes to create diversities in each of them. The third, Kṣīrodakaśāyī Viṣṇu, is diffused within everything in the total number of universes as the all-pervading Supersoul and is known as Paramātmā. As Paramātmā, He is present even within the atoms. Anyone who knows these three Viṣṇus can be liberated from material entanglement."

This material world is a temporary manifestation of one of the different energies of the Lord and the superintendence of all the activities of the material world is directed by the above mentioned three Viṣṇu expansions of Lord Kṛṣṇa. These *puruṣas* are called incarnations. Generally, one who does not know the science of God, or the science of Kṛṣṇa, assumes that this material world is for the enjoyment of the living entities and as such the living entities are the *puruṣas*, controllers and enjoyers of the material energy. They take the material energies to be the ingredients and the living entities to be the cause, but according to *Bhagavad-gītā* this atheistic conclusion can be refuted. In the verse under discussion it appears that Kṛṣṇa is the original cause of the material manifestation and *Śrīmad-Bhāgavatam* confirms this. The ingredients of the material manifestation are separated energies of the Lord. Even the *brahmajyoti*, which is the ultimate goal of the impersonalists, is just another spiritual energy manifested in the spiritual sky. Because there are no spiritual diversities in the *brahmajyoti* as there are in the Vaikuṅṭhalokas,

the impersonalist accepts this *brahmajyoti* as the exact opposite of the temporary material energy. The Paramātmā manifestation is also the temporary all-pervasiveness of the Kṣīrodakaśāyī Viṣṇu. The Paramātmā manifestation has no eternity in the spiritual world. Therefore the factual Absolute Truth is the Supreme Personality of Godhead Kṛṣṇa. He is the complete energetic person, who is related with different separated and internal energies.

In the material energy, the principal manifestations are eight, as above mentioned. Out of these, the first five manifestations, namely earth, water, fire, air and sky, are called the five gigantic creations or the gross creations, within which the five sense objects are included. They are the manifestations of physical sound, touch, form, taste and smell. Material science is comprised of these ten items and nothing more. But the other three items, namely mind, intelligence and false ego, are neglected by the materialists. Philosophers who deal with mental activities are also not perfect because they do not know the ultimate source, Kṛṣṇa. The false ego—"I am," and "It is mine," which constitute the basic principle of material existence—includes ten sense organs for material activities. Intelligence is the total material creation, called the *mahat-tattva*. Therefore from the eight separated energies of the Lord are manifest the twenty-four elements of the material world, which are the subject matter of Sāṅkhya atheistic philosophy; they are originally offshoots from Kṛṣṇa's energies and are separated from Him, but men with a poor fund of knowledge in the atheistic Sāṅkhya philosophy do not find Kṛṣṇa as the cause of all causes. The subject matter for discussion in the Sāṅkhya philosophy is the manifestation of the external energy of Kṛṣṇa, as it is described in the *Bhagavad-gītā*.

#### TEXT 5

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

*apareyam itas tv anyāṁ  
prakṛtiṁ viddhi me parām  
jīva-bhūtāṁ mahā-bāho  
yayedam dhāryate jagat*

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

**Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which consists of the living entities who are struggling with material nature and are sustaining the universe.**

It is clearly mentioned herewith that living entities belong to the superior nature (or energy) of the Supreme Lord while the inferior energy is matter manifested by different elements, namely earth, water, fire, air, ether, mind, intelligence and false ego. Both forms of material nature, namely gross (earth, etc.) and subtle (mind, etc.), are products of the inferior nature, whereas the living entities, who are exploiting these inferior energies for different purposes, are the superior nature of the Supreme Lord. Energies are always controlled by the energetic, and therefore living entities are always controlled by the Lord and they have no independent existence. They are never equal in power to the Lord, as it is miscalculated by men with poor fund of knowledge. The distinction between the living entities and the Lord is described very nicely in *Śrīmad-Bhāgavatam* (10.87.30) as follows:

*aparimitā dhruvās tanu-bhṛto yadi sarva-gatās  
tarhi na śāsyateti niyamo dhruva netarathā  
ajani ca yan-mayaṁ tad avimucya niyanṭṛ bhavet  
samam anujānatām yad amataṁ mata-duṣṭatayā*

"O Supreme Eternal! If the embodied living entities were all-pervading like You, then they would not be under Your control. But if the living entities are accepted as minute energy of Your Lordship, then they at once fall under Your supreme control. Therefore real liberation entails the living entities surrendering unto You, so You can control them, and such normal condition will make them happy. Only in such normal position can they become controllers. Therefore, men with poor fund of knowledge who try to advocate the monistic theory that God and the living entities are equal in all respects are actually guided by faulty calculations and a polluted conclusion."

Therefore the Supreme Lord Kṛṣṇa is the only controller, and all others are controlled by Him. The living entities are superior because the quality of their existence is one and the same with the Supreme, but they are never equal to the Lord in terms of quantity of power. While exploiting the gross and subtle inferior nature (matter), the superior energy (the living entity) forgets his real spiritual mind and intelligence. This forgetfulness is the influence of matter upon the living entity. And when the living entity becomes free from this illusion of material existence, he becomes actually free from the material influence and attains the stage called *mukti*, or liberation. The false ego is under the influence of material illusion, which makes him think, "I am matter, and material acquisitions are mine." This, however, becomes clarified when one is liberated from all material ideas, including the conception of becoming one in all respects with God. Therefore the conclusion is that the living entity, as confirmed herewith by the *Bhagavad-gītā*, is only one of the multi-energies of Kṛṣṇa; and when this energy is pure, free from any material contamination, such entity becomes fully Kṛṣṇa conscious, liberated soul.

#### TEXT 6

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

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

*Audio*

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

**Of all that is material and all that is spiritual in this world, know Me for certain to be the source as well as dissolution.**

Everything that exists is a product of matter and spirit. Spirit is the basic field of creation, and matter is created by spirit. Spirit is not created at a certain stage of material development. Rather, this material world is manifested only

on the basis of spiritual energy. The material body is developed because spirit is present within matter; a child grows gradually to boyhood and then to manhood because that superior energy, spirit soul is present in matter. Similarly, the entire cosmic manifestation of the gigantic universe is developed because of the presence of the Supersoul, Viṣṇu. Therefore all the spirit and matter that combine to manifest this gigantic universal form, are originally two energies of the Lord, and thus the Lord is the original cause of everything. A fragmental part and parcel of the Lord, namely the living entity, may be the cause of a big skyscraper, a big factory, or even a big city, or a big planet, but he cannot be the cause of a gigantic universe. The cause of the gigantic universe is the gigantic soul, or the Supersoul. Kṛṣṇa, the supreme, is the cause of both the Supersoul and the minute soul and as such He is the original cause of all causes, as the *Kaṭha Upaniṣad* confirms: *nityo nityānām cetanaś cetanānām*.

### TEXT 7

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

*mattaḥ parataram nānyat  
kiñcid asti dhanañjaya  
mayi sarvam idam protam  
sūtre maṇi-gaṇā iva*

*Audio*

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

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

There is often a 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. This particular verse is the final confirmation 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*: *īśvaraḥ 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 pleasures, Govinda, and the eternal form of all bliss and knowledge. There can be no controversy, therefore, whether 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* (3.10): *tato yad uttarataram tad arūpam anāmayam/ ya etad vidur amṛtās te bhavanti athetare duḥkham evāpiyanti*. "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. The following statement from the *Śvetāśvatara Upaniṣad* (3.8-9) is a confirmation of the two previous verses:

*vedāham etaṁ puruṣaṁ mahāntam  
āditya-varṇaṁ tamasaḥ parastāt  
tam eva viditvāti mṛtyum eti  
nānyaḥ panthā vidyate 'yanāya*

*yasmāt paraṁ nāparam asti kiñcid  
yasmān nāṇīyo no jyāyo 'sti kiñcit  
vṛkṣa iva stabdho divi tiṣṭhaty ekas  
tenedaṁ pūrṇaṁ puruṣeṇa sarvam*

"I know that Supreme Personality of Godhead who is transcendental to all material conceptions of darkness. Anyone who knows Him can transcend the limitations of birth and death. There is no other 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 illuminating the transcendental sky, and as a tree spreads its roots, He is also spread everywhere by His extensive energy." Therefore the conclusion is that the Supreme Absolute Truth is the Supreme Personality of Godhead who is all-pervading by His multi-energies, both material and spiritual as stated in the previous verses.

### TEXT 8

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

*raso 'ham apsu kaunteya  
 prabhāsmi śaśi-sūryayoḥ  
 praṇavaḥ sarva-vedeṣu  
 śabdaḥ khe pauruṣam nṛṣu*

*Audio*

*rasaḥ*—taste; *aham*—I; *apsu*—in water; *kaunteya*—O son of Kuntī; *prabhāsmi*—I am the light; *śaśi-sūryayoḥ*—in the sun and the moon; *praṇavaḥ*—the three letters a-u-m.; *sarva*—in all; *vedeṣu*—in the Vedas; *śabdaḥ*—sound vibration; *khe*—in the ether; *pauruṣam*—ability; *nṛṣu*—in man.

**O son of Kuntī, I am the taste of water, the light of the sun and the moon, the omkāra in the Vedic mantras; I am the sound in ether and ability in man.**

This verse explains how the Lord is all-pervasive by His diverse energies, material and spiritual. The Supreme Lord can be preliminarily perceived by His different energies, and this perception is the impersonal conception of the Supreme. As the sun-god, residing in the sun planet, can be perceived by his all-pervading energy, the sunshine, similarly, the all-pervading Lord, although in His eternal abode, can be perceived by His diffusive energies.

The taste of water is the active principle of water. No one likes to drink sea water, because the original taste of sea water is mixed with salt. Attraction for water depends on the taste, and this taste is one of the energies of the Lord. The impersonalist perceives the presence of the Lord in water by its taste, and the personalist also glorifies the Lord for His kindly supplying the tasty water

to quench man's thirst. That is the way of perceiving the Supreme. Practically speaking, there is no controversy between personalism and impersonalism. One, who understands the subject matter, knows that the impersonal conception and personal conception are simultaneously present in everything and that there is no controversy. Lord Caitanya therefore established His sublime doctrine: *acintya-bheda* and *abheda-tattvam*-simultaneous oneness and difference.

The light of the sun and the moon is also originally emanating from the *brahmajyoti*, which is the personal effulgence of the Lord. Similarly *praṇava* or the *omkāra* transcendental sound used in the beginning of every Vedic hymn, is also addressing the Supreme Lord. Because the impersonalists are very much afraid of addressing the Supreme Lord Kṛṣṇa by His innumerable names, they prefer to vibrate the transcendental sound *omkāra*. But they do not realize that *omkāra* is the sound representation of Kṛṣṇa. No one can go beyond the jurisdiction of Kṛṣṇa consciousness, and one who also knows what Kṛṣṇa consciousness is, is blessed while others who do not know are in illusion. Therefore knowledge brings liberation, whereas ignorance brings bondage.

### TEXT 9

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।  
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

*puṇyo gandhaḥ pṛthivyām ca  
tejaś cāsmi vibhāvasau  
jīvanam sarva-bhūteṣu  
tapaś cāsmi tapasviṣu*

*Audio*

*puṇyaḥ*—original; *gandhaḥ*—fragrance; *pṛthivyām*—in the earth; *ca*—also; *tejaḥ*—temperature; *ca*—also; *asmi*—I am; *vibhāvasau*—in the sun; *jīvanam*—life; *sarva*—all; *bhūteṣu*—living entities; *tapaḥ*—penance; *ca*—also; *asmi*—I am; *tapasviṣu*—in the ascetics.

**I am the original fragrance of the earth, and I am the heat in the fire. I am the life of every living entity, and I am the penances of all ascetics.**

*Puṇya* means that which is not decomposed; *puṇya* is original. Everything in the material world has a certain flavor or fragrance, as the flavor and

fragrance in a flower, or even in the earth, in water, in fire, in air, etc. The uncontaminated flavor, the original flavor, which permeates everything, is Kṛṣṇa. Similarly, everything has a particular original taste, and this taste can be changed by the mixture of chemicals. So everything original has some smell, some fragrance, and some taste. *Vibhāva* means fire. Without fire we cannot do anything, even in the modern civilization. We cannot have any strength, cannot run factories, cook, etc. In other words, we depend on fire for so many things and that fire is Kṛṣṇa. Kṛṣṇa is the heat in the fire. According to Vedic medicine, indigestion is due to a low temperature in the belly. So even for digestion we fire is needed. In Kṛṣṇa consciousness we become aware that earth, water, fire, air and every active principle, all chemicals and all material elements are due to Kṛṣṇa. The duration of one's life is also due to Kṛṣṇa. Therefore by the grace of Kṛṣṇa, we can prolong our life or we can diminish it. Kṛṣṇa consciousness can be thus present in every sphere.

#### TEXT 10

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।  
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

*bījam mām sarva-bhūtānām  
viddhi pārtha sanātanam  
buddhir buddhimatām asmi  
tejas tejasvinām aham*

*Audio*

*bījam*—seed; *mām*—unto Me; *sarva-bhūtānām*—of all living entities; *viddhi*—try to understand; *pārtha*—O son of Pṛthā; *sanātanam*—original, eternal; *buddhiḥ*—intelligence; *buddhi-matām*—of the intelligent; *asmi*—I am; *tejaḥ*—prowess; *tejasvinām*—of the powerful; *aham*—I am.

**O son of Pṛthā, know that I am the original seed of all living entities, the intelligence of the intelligent, and the prowess of all powerful men.**

*Bījam* means seed; Kṛṣṇa is the seed of everything. In contact with material nature, the seed fructifies into various living entities, movable and inert. Birds, beasts, men and many other living creatures are moving living entities; trees and plants, however, are inert—they cannot move, but only stand. Every

entity is contained within the scope of 8,400,000 species of life; some of them are moving and some of them are inert. In all cases, however, the seed of their life is Kṛṣṇa. As stated in Vedic literature, Brahman, or the Supreme Absolute Truth, is that from whom everything is emanating. *Janmādy asya yataḥ*. Kṛṣṇa is Parabrahman. Brahman is impersonal and Parabrahman is personal. Impersonal Brahman is situated in the personal Brahman—that is stated in *Bhagavad-gītā*(14.27). Therefore, originally, Kṛṣṇa is the source of everything. He is the root. As the root of a tree maintains the whole tree, similarly Kṛṣṇa, being the original root of all things, maintains everything in this material manifestation. This is also confirmed in the Vedic literature. *Yato vā imāni bhūtāni jāyante*. "The Supreme Absolute Truth is that from which everything is born." He is the prime eternal among all eternal and the supreme living entity of all living entities, and He alone is maintaining them all. Without intelligence one cannot do anything and Kṛṣṇa says that the root of that intelligence is Him.

### TEXT 11

बलं बलवतां चाहं कामरागविवर्जितम् ।  
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

*balam balavatām cāham  
kāma-rāga-vivarjitam  
dharmāviruddho bhūteṣu  
kāmo 'smi bharatarṣabha*

*Audio*

*balam*—strength; *bala-vatām*—of the strong; *ca*—and; *aham*—I am; *kāma*—passion; *rāga*—attachment; *vivarjitam*—devoid of; *dharmāviruddha*—not against religious principles; *bhūteṣu*—in all beings; *kāmaḥ*—sex-life; *asmi*—I am; *bharata-ṛṣabha*—O lord of the Bhāratas.

**I am the strength of the strong, devoid of passion and desire. I am sex life which is not contrary to religious principles, O lord of the Bhāratas [Arjuna].**

The strong man's strength should be applied to protect the weak, not for personal aggression. Similarly, sex life, according to religious principles (*dharmā*), should be for the propagation of children, not otherwise. The responsibility of parents is then to make their offspring Kṛṣṇa conscious.

### TEXT 12

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।  
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

*ye caiva sāttvikā bhāvā  
rājasās tāmasās ca ye  
matta eveti tān viddhi  
na tv ahaṁ teṣu te mayi*

*Audio*

*ye*—all those; *ca*—and; *eva*—certainly; *sāttvikāḥ*—in goodness; *bhāvāḥ*—states of being; *rājasāḥ*—mode of passion; *tāmasāḥ*—mode of ignorance; *ca*—also; *ye*—although; *mattaḥ*—from Me; *eva*—certainly; *iti*—thus; *tān*—those; *viddhi*—try to know; *na*—not; *tu*—but; *ahaṁ*—I; *teṣu*—in those; *te*—they; *mayi*—unto Me.

**All states of being—be they of goodness, passion or ignorance—are manifested by My energy. I am, in one sense, everything, but I am independent. I am not under the modes of this material nature.**

All material activities in the world are being conducted under the three modes of material nature. Although these material modes of nature are emanations from the Supreme Lord, Kṛṣṇa, He is not subject to them. For instance, under the state laws one may be punished, but the king, the lawmaker, is not subject to that law. Similarly, all the modes of material nature—goodness, passion and ignorance—are emanations from the Supreme Lord Kṛṣṇa, but Kṛṣṇa is not subject to material nature. Therefore He is *nirguṇa*, which means that these *guṇas*, or modes, although issuing from Him, do not affect Him. That is one of the special characteristics of Bhagavān, or the Supreme Personality of Godhead.

### TEXT 13

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।  
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

*tribhir guṇa-mayair bhāvair  
ebhiḥ sarvam idaṁ jagat*

*mohitaṁ nābhijānāti  
mām ebhyaḥ param avyayam*

*Audio*

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

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

In this material world, everyone is under the influence of the three *guṇas* and acts by their influence. Being bewildered by this material nature, one is unable to understand that beyond this material world, there is the Supreme Personality of Godhead Kṛṣṇa.

Under the influence of material nature all living entities have particular types of body and according to that particular body they perform a particular type of psychological and biological activities. There are four classes of men functioning under the influence of the three material modes of nature. Those who are purely in the mode of goodness are called *brāhmaṇas*. Those who are in the mode of passion are called *kṣatriyas*. Those who are in the modes of both passion and ignorance are called *vaiśyas*. Those who are completely in ignorance are called *śūdras*. And those who are less than that are animals or animal life. All of them, however, have a temporary body. 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 identify with this bodily conception of life and think of ourselves as Americans, Indians, Russians or *brāhmaṇas*, Hindus, Muslims, etc. And if we become entangled with these modes of material nature, then we become forgetful of the Supreme Personality of Godhead who is behind all these modes of material nature. So Lord Kṛṣṇa says that living entities deluded by these three modes of nature have no desire to understand that behind the material background is the Supreme Personality of Godhead.

There are 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*

*Audio*

*daivī*—transcendental; *hi*—certainly; *eṣā*—this; *guṇamayī*—consisting of the three modes of material nature; *mama*—My; *māyā*—energy; *duratyayā*—very difficult to overcome; *mām*—unto Me; *eva*—certainly; *ye*—those; *prapadyante*—surrender; *māyām etām*—this illusory energy; *taranti*—overcome; *te*—they.

**This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.**

As we have already discussed, both the material and spiritual natures, being emanations from the Supreme Personality of Godhead, are eternal. Although the living entities are the superior spiritual nature of the Lord, due to contamination by the inferior nature, matter, their illusion is also eternal. The conditioned soul is therefore called *nitya-baddha*, or eternally conditioned. No one can trace out the history of his becoming conditioned at a certain date in

material history. Consequently, his rescue from the clutches of material nature is very difficult, even though that material nature is an inferior energy. It is difficult, because material nature is ultimately conducted by the supreme will, which the spiritual nature living entity cannot overcome. Inferior material nature is defined herein as divine nature due to its divine connection and movement by the divine will. Being conducted by divine will, material nature, although inferior, acts so wonderfully in the construction and destruction of the cosmic manifestation. The Vedas confirm this as follows: *māyām tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram* "Although māyā [illusion] is false or temporary, the background of māyā is the supreme magician, the Personality of Godhead, who is Maheśvara, the supreme controller." (*Śvetāśvatara Upaniṣad* 4.10)

Another meaning of guṇa is rope; it is to be understood that the conditioned soul is tightly tied with knots by the ropes of illusion. A man bound by the hands and feet cannot free himself—he must be helped by a person who is not so conditioned. 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, no one can be freed from the influence of material nature. Therefore devotional service, or Kṛṣṇa consciousness, can alone help one gain such release. Kṛṣṇa, being the Lord of such 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 and for a surrendered soul crossing over this ocean of illusion becomes as easy as stepping over a cow's hoofprint.

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 *rajo-guṇa* (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 such *māyā*. Only Viṣṇu is the master of *māyā*; therefore He alone can give release to the conditioned soul. The Vedas (*Śvetāśvatara Upaniṣad*

3.8) confirm this in the phrase *tam eva viditvā*, or "Freedom is possible only by understanding Kṛṣṇa consciousness." Even Lord Śiva confirms that liberation can be achieved only by the mercy of Viṣṇu. Lord Śiva says, *mukti-pradātā sarveṣāṃ viṣṇur eva na saṁśayaḥ*: "There is no doubt that Viṣṇu is the deliverer of liberation for everyone."

### TEXT 15

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।  
माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

*na mām duṣkṛtino mūḍhāḥ  
prapadyante narādhamāḥ  
māyayāpahṛta-jñānā  
āsuram bhāvam āśritāḥ*

*Audio*

*na*—not; *mām*—unto Me; *duṣkṛtinaḥ*—miscreants; *mūḍhāḥ*—grossly foolish; *prapadyante*—surrender; *narādhamāḥ*—lowest of the mankind; *māyayā*—by the influence of illusory energy; *apahṛta*—nullified; *jñānāḥ*—all knowledge; *asuram*—atheistic; *bhāvam*—nature; *āśritāḥ*—being taken up.

**Those miscreants who are grossly foolish, the lowest of the mankind, whose knowledge has been stolen by illusion and who have adopted the atheistic nature of demons do not surrender unto Me.**

It is said in *Bhagavad-gītā* that simply by surrendering oneself unto the lotus feet of the Supreme Personality of Godhead, one can surmount the stringent laws of material nature. And therefore a question arises here: How is it that many educated philosophers, scientists, businessmen, administrators and all such men who are practically the heads and leaders of ordinary men do not surrender to the lotus feet of Śrī Kṛṣṇa, (the all-powerful) Personality of Godhead? *Mukti*, or liberation from the laws of material nature, is sought by all of the above-mentioned leaders of mankind in different ways and with great plans and perseverance for a great many years and births. But if it is possible to attain liberation simply by surrendering unto the lotus feet of the Supreme Personality of Godhead, then why don't these highly intelligent and hard-working leaders solve all the complicated problems present before them by adopting this simple method?

The *Bhagavad-gītā* answers the question very frankly in this statement. The truly learned leaders of society like Brahmā, Śiva, Kapila, the Kumāras, Manu, Nārada, Vyāsa, Devala, Asita, Janaka, Prahlāda, Bali, and later on Madhvācārya, Rāmānujācārya, Śrī Caitanya and many others in the line-who are faithful philosophers, politicians, educators, scientists, etc.-certainly surrender unto the lotus feet of the Supreme Person, the all-powerful authority. But those who are not actually philosophers, scientists, educators, administrators, etc., and who only pose as such based on their mental concoction; do not accept the plan or path of the Supreme Lord without hesitation. Such false leaders, for whom God has no meaning, manufacture their own worldly plans and make the problems of material existence even more difficult than they already are in the name of solving them. Because the material energy is more powerful, she can resist the unauthorized plans of the atheists and nullify the knowledge of "planning commissions" and turn their plans into baffled adventures.

The atheistic planmakers are described herein by the word *duṣkṛtī*, or "miscreants." *Kṛtī* means one who has performed meritorious work. The atheist planmaker is certainly very intelligent and meritorious also, because for any gigantic plan, good or bad, there must be a good brain to execute it. But because the atheist's brain is utilized in a wrong way, against the plan of the Supreme, and because the atheist does not know the real strength of the powerful material energy and how she operates under the direction of the Supreme Lord, he is called *duṣkṛtī*, which indicates a person, whose merit is engaged in a wrong direction.

In the *Bhagavad-gītā* it is clearly mentioned that material energy works fully under the direction of the Supreme Lord. She has no independent authority, but works like a shadow, which moves according to the movements of the object. But still material energy is very powerful, and the atheist, due to his godless temperament, cannot know how the material nature works; nor can he know the plan of the Supreme Lord. Under such illusion and under the modes of passion and ignorance, all his plans become baffled, as in the case of Hiraṇyakaśipu and Rāvaṇa, whose plans were smashed to dust although they were both materially learned as scientists, philosophers, administrators and educators. Such *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 creature is made to work very hard by the deceiving method of his master, the washerman. The ass does not 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 the washerman, and satisfying his sex appetite even at the risk of being repeatedly kicked by the opposite party. Sometimes the ass also sings poetry or speaks philosophy and thus creates a rabid disturbance to the whole quarter. That 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 *yajña* (sacrifice): *yajñārthāt karmaṇo 'nyatra* (Bg.3.9).

Whenever we meet such foolish workers, who work very hard day and night to clear the burden of their self-created duties, we will find them saying that they have no time to hear anything about the immortal part of the living being. To such *mūḍhas*, material gains, which are destructible, are all in all-despite the fact that the *mūḍha* enjoys only a very small fraction of the fruit of his labor. Such foolish fruitive worker remains satisfied without sleeping for days and months together, and practically without any food (as he suffers from indigestion anyway); and yet he likes to work hard day and night for the benefit of his self-created masters at home and abroad. Ignorant of his real master, the foolish worker will waste his valuable time serving someone, who is not even his master. That is his illusion. He will never surrender to the supreme master of all masters, nor will he take time to hear about Him from the proper channel. The swine, who eats stool, will hardly care to accept sweetmeats made of sugar and ghee. Similarly, the foolish worker will continuously hear of the sense-enjoyable tidings of the flickering mundane world, but will have very little time to hear about the eternal living force that makes that world move.

(2) The next class of *duṣkṛtī*, or miscreant, is called the *narādhama*, or the lowest of mankind. *Nara* means human being, and *adhama* means the lowest. Out of the 8,400,000 different species of living beings, there are 400,000 human species. Out of these there are innumerable low grade forms of human life that are mostly uncivilized. There are only a very few classes of actually civilized men. The civilized human beings are those who follow regulative principles of social, political and religious life. Those who are socially and

politically developed but who have no religious principles must be counted amongst *narādhama*s. Religion without God is not a religion, because the purpose of following religious principles is to know the Supreme Truth and our relation with Him. In the *Bhagavad-gītā* the Personality of Godhead clearly states that there is nothing above His authority and therefore He is the Supreme Truth. The civilized form of human life is meant for man's *reviving the lost consciousness* of his eternal relation with the Supreme Truth, the Personality of Godhead Śrī Kṛṣṇa, the all-powerful. It is a chance to go back to Godhead and whoever loses this chance is classified as a *narādhama*. We get information from revealed scriptures that when the baby is in the mother's womb, which is an extremely difficult position without any possibility of movement, he prays to God for his deliverance and promises to worship Him alone as soon as he gets out. To pray to God when he is in difficulty is a natural instinct of every living being because he is eternally related with God. But after his deliverance, the child forgets the difficulties of birth and forgets his deliverer also, being influenced by *māyā*, the illusory material energy. It is the duty of the guardians of children to revive the divine consciousness dormant in them. The ten processes of reformatory ceremonies, as enjoined in the *Manu-smṛiti*, which is the guide to religious principles, are meant for reviving God consciousness in the system of *varṇāśrama*. However, no process is strictly followed now in any part of the world, and therefore 99.9 percent of the population is *narādhama*. When the whole population as above mentioned turns into *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 *Bhagavad-gītā*, a learned fellow is he who sees on equal terms the learned *brāhmaṇa*, the dog, the cow, the elephant and the *caṇḍāla* (dog-eater). That is the vision of a devotee. Śrī Nityānanda Prabhu, who is the incarnation of Godhead as divine master, delivered the typical *narādhama*s, the brothers Jagāi and Mādhāi, and showed by example 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 revive his divine consciousness only by the mercy of a devotee.

Śrī Caitanya Mahāprabhu, in the mode of propagating the *bhāgavata-dharma* or activities of the devotees, has recommended people to submissively hear the message of the Personality of Godhead. The primary book of this message is *Bhagavad-gītā*. The Lord can deliver the lowest amongst human beings by this

submissive hearing process only, but unfortunately the *narādhamas* do not want to give an aural reception to these messages either, and what to speak of surrendering to the will of the Supreme Lord? *Narādhamas*, or the lowest of mankind, willfully neglect the duty of the human being.

(3) The next class of *duṣkṛtī*, or miscreant is called *māyayāpahṛta-jñānas*, 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 to take the wrong direction, and therefore they have no obedience to the Supreme Lord. There are a great number of *māyayāpahṛta-jñānas* at the present moment, even amongst the scholars of the *Bhagavad-gītā*. In the *Bhagavad-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. 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 or 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-jñānas* eschew their own imaginative way of explanations. Such explanations are all unauthorized because they are not received in the real *parampara* line or disciplic succession. Such *māyayāpahṛta-jñānas* are also described in the 9<sup>th</sup> chapter as *mūḍhas*, because they deride the personality of the Supreme Lord in his feature of a human being. They do not know that the blessed form of human life is designed after the eternal and transcendental feature of the Supreme Lord. All such unauthorized interpretations of the *Bhagavad-gītā* by the class of *māyayāpahṛta-jñānas*, outside the purview of the *paramparā* system, create so many stumbling blocks in the path of spiritual understanding. Such *narādhamas* do not surrender unto the lotus feet of Śrī Kṛṣṇa, nor do they teach others to follow such principles.

(4) The last class of *duṣkṛtī* is called *āsuram bhāvam āśritas*, or those of demonic principles. In other words, this class is outright atheistic. Some of them argue that the Supreme Lord can never descend upon this material world, but they are unable to give any tangible reason as to why the Lord should not be so allowed. Is it because the atheist does not want Him here? There are others who will make Him subordinate to the impersonal feature,

although the opposite is declared in the *Bhagavad-gītā*. Envious of the Supreme Personality of Godhead, the atheist will present a number of illicit incarnations manufactured in the factory of his imaginative brain. Such persons, whose very principle of life is to decry the Personality of Godhead, cannot surrender unto the lotus feet of Śrī Kṛṣṇa.

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

Therefore, those miscreants, who can be categorized as: (1) grossly foolish, (2) the lowest of mankind, (3) the deluded speculators and (4) people governed by atheistic principles, as above mentioned, never surrender unto the lotus feet of the Personality of Godhead in spite of all scriptural and authoritative advice. In other words, persons who do not recognize the supreme authority of the Lord must belong to one of the above mentioned groups.

### TEXT 16

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।  
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

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

*Audio*

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

**O best among the Bhāratas [Arjuna], four kinds of pious men begin to render**

**devotional service unto Me—the distressed, the one in need of money, the inquisitive, and he who is searching for knowledge of the Absolute.**

As described in the previous verse, there are four kinds of miscreants who do not surrender to the Supreme Personality of Godhead. But besides those, there are others, who are not miscreants and who work according to the regulative principles of the scriptures, and they are called *sukṛtina*, or those who obey the rules and regulations of the different statuses and orders of the social requisition. Generally, persons, who obey the rules and regulations of the scriptures, the rules of morality and the social laws, are more or less devoted to the Supreme Lord. Out of these there are four classes of men—those who are sometimes distressed, those 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 four kinds of devotees are not pure devotees, because they have some aspiration to fulfill in exchange for devotional service. Pure devotional service is without aspiration and without any desire for material profit. The *Bhakti-rasāmṛta-sindhu* (1.1.11) gives a pure definition of pure devotion thus:

*anyābhilāṣitā-śūnyam  
jñāna-karmādy-anāvṛtam  
ānukūlyena kṛṣṇānu-  
śīlanam 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, who come to the Supreme Lord to render devotional service, 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 any aim to reach perfection. But when some of them, by chance, come in contact with a pure devotee, they also become pure devotees provided they are following the regulative principles of life.

Out of the four kinds of miscreants, when those who are always busy in

fruitive activities become distressed but are at the same time in association with the pure devotee, they become, in their distress, devotees of the Lord. Those miscreants who are simply frustrated also sometimes come in association of a pure devotee and they become inquisitive to know about God. Similarly, when the dry philosophers are dissatisfied and frustrated in every field of knowledge, they also sometimes want to somehow accept that there is God either by imagination or by the instruction of the scripture, and they also come to the Supreme Lord to render devotional service. In other words, when they transcend knowledge of the impersonal Brahman and the localized Paramātmā finding them incomplete and come to the personal conception of Godhead by the grace of the Supreme Personality of Godhead or His pure devotee, the illusory covering is vanquished and they approach the Supreme Personality of Godhead for rendering transcendental loving service. 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 no value in spiritual improvement, they become actual pure devotees. As long as such a purified stage is not attained, such devotees in transcendental service to the Lord are tainted with fruitive activities, search after knowledge, and time-serving mentality. So, one has to transcend this time-serving mentality 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 ॥

*teṣāṃ jñānī nitya-yukta  
eka-bhaktir viśiṣyate  
priyo hi jñānino 'tyartham  
aham sa ca mama priyaḥ*

*Audio*

*teṣāṃ*—out of them; *jñānī*—one in full knowledge; *nitya-yuktaḥ*—always engaged; *eka*—only one; *bhaktiḥ*—devotional service; *viśiṣyate*—specialized; *priyaḥ*—very dear; *hi*—certainly; *jñāninaḥ*—person in knowledge; *atyartham*—highly; *aham*—I am; *saḥ*—he; *ca*—also; *mama*—Mine; *priyaḥ*—

dear.

**Of all these conditioned devotees, one who is in full knowledge and who always engages in pure devotional service unto Me is the best. To such a devotee I am very dear and he is also very dear to Me.**

Free from all contaminations of material desires, the distressed, the inquisitive, those who are in need of money and the seeker after supreme knowledge become pure devotees. But out of them, those who are in knowledge of the Absolute Truth and free from all contaminations of material desires become really pure devotees of the Lord. And out of the four orders, the devotee who is in full knowledge and is at the same time engaged in devotional service is, the Lord says, the best. The purport of this statement is that by searching after knowledge one comes to the point where he realizes that his self is different from his material body, and when further advanced he comes to the knowledge of impersonal Brahman and Paramātmā. When one is fully purified, he comes to the pure stage of his constitutional existence as the eternal servant of God. So by association of the pure devotee, the inquisitive, the distressed, the seeker after material amelioration and the man in knowledge become themselves pure devotees. But in the preparatory stage, the one who is in full knowledge of the Supreme Lord and is at the same time executing devotional service is very dear to the Lord. He who is situated in pure knowledge of the transcendence of the Supreme Personality of Godhead is protected in devotional service in such a way, that no material contamination can touch him.

### TEXT 18

**उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।  
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥**

*udārāḥ sarva evaite  
jñānī tv ātmaiva me matam  
āsthitaḥ sa hi yuktātmā  
mām evānuttamāṁ gatim*

*Audio*

*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; *āsthitaḥ*—situated; *saḥ*—he; *hi*—certainly; *yukta-ātmā*—engaged in devotional service; *mām*—unto Me; *eva*—certainly; *anuttamām*—the highest goal; *gatim*—destination.

**All these devotees are undoubtedly magnanimous and great souls, but he who is in full knowledge of Me I consider to be just like My very self. Being engaged in devotional service unto Me, he will surely attain Me.**

It is not that devotees who are not in full knowledge of Him are not dear to the Lord. The Lord says that all are magnanimous. Anyone who comes to the Lord for any purpose is called a *mahātmā* or magnanimous. The devotees who want some benefit out of devotional service are accepted by the Lord because there is some 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 anxious for the well-being of the pure devotee and cannot be separated from him.

In the *Śrīmad-Bhāgavatam* (9.4.68), the Lord says:

*sādhavo hṛdayam mahyam  
sādhūnām hṛdayam tv aham  
mad-anyat te na jānanti  
nāham tebhyo manāg api*

"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 the Lord and the pure devotees. Pure devotees in full knowledge are never out of spiritual touch, and therefore they are very much dear to the Supreme Lord.

#### TEXT 19

**बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।  
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥**

*bahūnām janmanām ante  
jñānavān mām prapadyate  
vāsudevaḥ sarvam iti  
sa mahātmā su-durlabhaḥ*

*Audio*

*bahūnām*—many; *janmanām*—births; *ante*—after; *jñānavān*—he who possesses knowledge; *mām*—unto Me; *prapadyate*—surrenders; *vāsudevaḥ*—cause of all causes; *sarvam*—all; *iti*—thus; *saḥ*—such; *mahātmā*—great soul; *sudurlabhaḥ*—very rare.

**After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes. Such a great soul is very rare.**

The living entity, while executing devotional service or transcendental performances after many, many births, may actually become situated in transcendental pure knowledge that the Supreme Personality of Godhead is the ultimate goal of spiritual realization. In the beginning of spiritual realization, while one is just trying to give up one's attachment to material connection, there is some leaning towards impersonalism. The beginners more or less switch from materialism to impersonalism, because impersonalism is the exact opposite of material varieties. When one is further advanced he can understand that there are activities in the spiritual life and that these activities are called devotional service. Knowing this, he becomes attached to the Supreme Personality of Godhead and surrenders to Him. At such a time one can understand that Lord Śrī Kṛṣṇa's mercy is everything, that He is the cause of all causes and that this material manifestation is not independent from Him. He realizes the material world to be a perverted reflection of spiritual variegatedness and realizes that in everything there is a relationship with the Supreme Lord Kṛṣṇa. Thus he thinks of everything in relation to Vāsudeva, or Śrī Kṛṣṇa. Such a vision of relationship with Vāsudeva everywhere and one's full surrender to the Supreme Lord Śrī Kṛṣṇa is the highest goal. Such surrendered great souls are very rare to be seen. This verse is very nicely explained in the *Śvetāśvatara Upaniṣad*(3.14-15):

*sahasra-śīrṣā puruṣaḥ  
sahasrākṣaḥ sahasra-pāt*

sa bhūmim viśvato vṛtvā-  
tyātiṣṭhad daśāṅgulam

puruṣa evedaṁ sarvaṁ  
yad bhūtaṁ yac ca bhavyam  
utāmṛtatvasyeśāno  
yad annenātirohati

In the *Chāndogya Upaniṣad* (5.1.15) it is said, *na vai vāco na cakṣūṁṣi na śrotrāṇi na manāmsīty ācakṣate prāṇa iti evācakṣate prāṇo hy evaitāni sarvāṇi bhavanti*: “In this body there are powers of speaking, of seeing, of hearing, of mental activities, etc., but except for the life air none of them are important.” Similarly, whatever we can see is not important unless related to the Supreme Lord. And because Vāsudeva is all-pervading and everything is Vāsudeva, the devotee surrenders in full knowledge. (Cf. *Bhagavad-gītā* 7.17 and 11.40)

#### TEXT 20

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।  
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

kāmais tais tair hr̥ta-jñānāḥ  
prapadyante 'nya-devatāḥ  
taṁ taṁ niyamam āsthāya  
prakṛtyā niyatāḥ svayā

Audio

*kamaiḥ*—by lust; *taiḥ*—by those; *taiḥ*—by those; *hr̥ta*—bereft; *jñānāḥ*—intelligence; *prapadyante*—surrender; *anya*—other; *devatāḥ*—demigods; *taṁ*—that; *taṁ*—that; *niyamam*—rules; *āsthāya*—following; *prakṛtyā*—by nature; *niyatāḥ*—controlled; *svayā*—by their own.

**Those, who are blinded by material desires and bereft of intelligence surrender unto demigods and steadily follow the particular rules and regulations of such worship according to their own natures.**

Those who are freed from all material contaminations surrender unto the Supreme Lord and are engaged in His devotional service. As long as the material contamination is not completely washed off, they are by nature

nondevotees. But even those who have material desires and who resort to the Supreme Lord are not so much attracted by external nature; because of approaching the right goal, they soon become free from all material lust. In the *Śrīmad-Bhāgavatam* (2.3.10) it is recommended that whether one is a pure devotee and is free from all material desires, or is full of material desires, or desires liberation from material contamination, he should surrender to Vāsudeva and worship Him.

It is said here that less intelligent people who have lost their spiritual sense take shelter of paltry demigods for immediate fulfillment of material desires. Generally, such people do not go to the Supreme Personality of Godhead, because they are situated in particular modes of nature, especially in the mode of ignorance and passion and therefore they take to the worship of various demigods and follow the rules and regulations of such worship. In this way, they are satisfied. The insignificant worshipers of demigods are conducted by insignificant desires and do not know how to reach the supreme goal, but a devotee of the Supreme Lord is not misguided. In Vedic literature there is a recommendation for worshiping different gods for different purposes. For example, a diseased man is recommended to worship the sun. Those who are not devotees of the Lord therefore think that for curing a disease, the sun is better than the Supreme Lord. But a pure devotee knows that the Supreme Lord Kṛṣṇa is the master of all devotees. In the *Caitanya-caritāmṛta* it is said, *ekale īśvara kṛṣṇa, āra saba bhṛtya*: only the Supreme Personality of Godhead, Kṛṣṇa, is master, and all others are servants. Therefore a pure devotee never goes to demigods for satisfaction of his material needs. He depends on the Supreme Lord. And the pure devotee is satisfied with whatever He gives.

#### TEXT 21

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।  
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

*yo yo yām yām tanuṁ bhaktaḥ  
śraddhayārcitum icchati  
tasya tasyācalāṁ śraddhām  
tām eva vidadhāmy aham*

*Audio*

*yah yah*—anyone and everyone; *yām yām*—any form; *tanum*—form of the demigods; *bhaktaḥ*—devotee; *śraddhayā*—with faith; *arcitum*—to worship; *icchati*—desires; *tasya*—of that; *tasya*—of that; *acalām*—steady; *śraddhām*—faith; *tam*—unto that; *eva*—surely; *vidadhāmi*—give; *aham*—I.

**I am in everyone's heart as the Supersoul. As soon as one desires to worship the demigods, I make his faith steady so that he can devote himself to some particular deity.**

God has given independence to everyone; therefore, if a person desires to have material enjoyment and wants very sincerely to have facilities for such enjoyment from the material demigods, the Supreme Lord, as Supersoul sitting in everyone's heart, can understand that and gives the facilities to such persons, so they can have the desired result by His arrangement. As the supreme father of all living entities, He does not interfere with their independence; rather He gives them all facilities so that they can fulfill their material desires. Some may argue that if God is all-powerful, why He should give facilities to the living entities for enjoying this material world and thus falling into the trap of the illusory energy? The answer is that if the Supreme Lord as Supersoul does not give such facilities to the living entities, then there is no meaning to independence. Therefore He gives everyone full independence-whatever one likes—but His ultimate instruction as we find in the *Bhagavad-gītā* is that everyone should give up all other sorts of engagements and fully surrender unto Him. That will make them happy. As such, the desire of the living entity to worship demigods is also developed by the Supreme Lord, who in the form of Supersoul also arranges for worship of such demigods.

Both the living entity and the demigods are subordinate to the will of the Supreme Personality of Godhead; therefore the living entity cannot worship the demigod by his own desire, nor can the demigod bestow any benediction without the supreme will of the Lord. As it is said, not a blade of grass moves without the will of the Supreme Lord. So it is a fact that neither the living entity, nor the demigod can function without the will of the Supreme Personality of Godhead. Therefore generally, persons who are distressed in the material world go to the demigods, as they are also advised in the Vedic literature. A person wanting some particular thing may worship such and such a demigod. For example, a diseased person is recommended to worship the sun-

god; a person wanting education may worship the goddess of learning, Sarasvatī; and a person wanting a beautiful wife may worship the goddess Umā, the wife of Lord Śiva. In this way there are recommendations in the *śāstras* (Vedic scriptures) for different modes of worship of different demigods. And because a particular living entity wants to enjoy a particular material facility, the Lord inspires him with a strong desire to achieve that benediction from that particular demigod, and so he successfully receives the benediction. The particular mode of the devotional attitude of the living entity toward a particular type of demigod is an arrangement of 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 and endows him with strong inclination to worship certain demigod. The demigods are just like different parts of the universal body of the Supreme Lord; therefore they have no independence. In the Vedic literature 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 dependent on the supreme will. They are not independent."

### TEXT 22

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

*sa tayā śraddhayā yuktaḥ*  
*tasyārādhanam ihate*  
*labhate ca tataḥ kāmān*  
*mayāiva vihitān hi tān*

*Audio*

*saḥ*—he; *tayā*—by that; *śraddhayā*—inspiration; *yuktaḥ*—endowed with; *tasya*—that particular demigod; *ārādhanam*—worship; *ihate*—desires; *labhate*—achieves; *ca*—also; *tataḥ*—from; *kāmān*—desires; *mayā*—by Me; *eva*—alone; *vihitān*—arranged; *hi*—certainly; *tān*—those.

**When the living entity endowed with such a faith desires to worship a particular demigod and when he obtains his benediction, it is actually bestowed**

by Me alone.

The living entity may forget that everything is the property of the Supreme Lord, but the demigods do not forget. Therefore the demigods do not award any benediction to the devotee without the permission of the Supreme Lord. The worship of demigods and achievement of the different results are not due to the demigods but due 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 particular benefit. But the pure devotee, even when in need of something, does not go to any demigod for fulfillment of a particular purpose. He prefers to pray to the Supreme Lord for such benefit, although asking for material benefit is not a sign of a pure devotee. As already described in the beginning, a living entity goes to the demigods because he is mad to fulfill his lust. This happens when something undue is desired by the living entity, and the Supreme Lord does not fulfill the desire. In the *Caitanya-caritāmṛta* it is said that one who worships the Supreme Lord and at the same time wants to have material enjoyment is contradictory in his desires. Devotional service to the Supreme Lord and the result achieved by worshipping a demigod cannot be on the same platform, because achievement received from a demigod is material and devotional service to the Supreme Lord is completely spiritual. For the living entity who desires to return to Godhead, such desires are contradictory and a pure devotee of the Lord is not awarded the material benefits desired by less intelligent living entities. Therefore the less intelligent living entities prefer to worship a demigod of the material world rather than engage in the devotional service of the Supreme Lord.

### TEXT 23

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।  
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

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

*antavat*—perishable; *tu*—but; *phalam*—result; *teṣām*—of them; *tat*—that; *bhavati*—becomes; *alpa-medhasām*—of the less intelligent persons; *devān*—demigods; *deva-yajāḥ*—worshippers of demigods; *yānti*—go; *mat*—Mine; *bhaktāḥ*—devotees; *yānti*—goes; *mām*—unto Me; *api*—also. kusenda

**Limited are the achievements of the less intelligent demigod worshippers. Such worshippers go to the planets of the demigods, while My devotee ultimately reaches My supreme planet.**

Although some less intelligent commentators on the *Bhagavad-gītā* say that one may worship any kind of demigod and he will still reach the Supreme Lord, from this verse it appears that this is not actually so. It is clearly stated here that *devān deva-yajo yānti*, the worshippers of different kinds of demigods go to the different planetary systems where various demigods are situated, just as a worshiper of the sun can achieve the sun planet or a worshiper of the demigod of the moon can achieve the moon planet. Similarly, if anyone wants to worship a demigod like Indra, he can attain that particular god's planet. It is not that everyone, regardless of whatever demigod is worshiped, will reach the Supreme Personality of Godhead. That is denied here, for it is clearly stated that the worshippers of demigods go to different planets in the material world but the devotee of the Supreme Lord goes directly to the supreme planet of the Supreme Personality of Godhead.

Here the question may be raised that if the demigods are different parts of the body of the Supreme Lord, then shouldn't the worshippers achieve the same result by worshiping the demigods? The answer is that worshippers of the demigods are less intelligent because they don't know to what part of the body food must be supplied. Some of them are so foolish that they claim that there are many parts and many ways to supply food. This isn't very sanguine. Can anyone supply food to the body through the ears or eyes? They do not know that these demigods are different parts of the universal body of the Supreme Lord, and in their ignorance they believe that each and every demigod is a separate God and a competitor of the Supreme Lord.

Not only are demigods parts of the Supreme Lord, but ordinary living entities are also. In the *Śrīmad-Bhāgavatam* it is stated that the *brāhmaṇas* are the face of the Supreme Lord, the *kṣatriyas* are the arms, the *vaiśyas* are the waist, and the *sūdras* are His legs. So our knowledge reaches perfection if we understand

that as the different bodily limbs with their different functions are parts and parcels of the body, similarly, both the demigods and we ourselves, regardless of the condition we might be situated in, are parts and parcels of the Supreme Lord. But if we do not understand this, we achieve different planets where the demigods reside. This is not the same destination the devotee reaches. The results achieved by the demigods' benedictions are perishable because within this material world the planets, the demigods and their worshipers are all perishable. Therefore it is clearly stated in this verse *antavat tu phalam teṣām*. All results achieved by worshiping demigods are perishable, and therefore such worship is performed by the many less intelligent living entities. Because the pure devotee engaged in Kṛṣṇa consciousness in devotional service of the Supreme Lord achieves eternal blissful existence that is full of knowledge, his achievements and those of the common worshiper of the demigods are different. The Supreme Lord is unlimited; His favor is unlimited; His mercy is unlimited. Therefore the mercy of the Supreme Lord upon the persons who are engaged in Kṛṣṇa consciousness and who desire such mercy, is also unlimited.

#### TEXT 24

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।  
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

*avyaktam vyaktim āpannam  
manyante mām abuddhayaḥ  
param bhāvam ajānanto  
mamāvyayam anuttamam*

*Audio*

*avyaktam*—nonmanifested; *vyaktim*—personality; *āpannam*—achieved; *manyante*—think; *mām*—unto Me; *abuddhayaḥ*—less intelligent persons; *param*—supreme; *bhāvam*—existence; *ajānantaḥ*—without knowing; *mama*—My; *avyayam*—imperishable; *anuttamam*—the highest.

**Neither the less intelligent impersonalists know Me perfectly. They think that I, the Supreme Personality of Godhead, Kṛṣṇa, is originally formless and has only assumed personality for the time being. They do not know My transcendental nature, which is eternal and supreme.**

Those who are worshipers of demigods have been described as less intelligent persons. But even the impersonalists, who do not believe in the personal existence of the Supreme Lord, are less intelligent. Lord Kṛṣṇa in His personal form is here speaking before Arjuna, and still, the impersonalists, due to their poor fund of knowledge, will argue that the Supreme Lord has ultimately no form. Yāmunācārya, a great devotee of the Lord in the disciplic succession of Rāmānujācārya, has recited some very nice verses in this connection. He says,

*tvām śīla-rūpa-caritaiḥ parama-prakṛṣṭaiḥ  
sattvena sāttvikatayā prabalaiś ca śāstraiḥ  
prakhyāta-daiva-paramārtha-vidām mataiś ca  
naivāsura-prakṛtayaḥ prabhavanti boddhum*

"My dear Lord, by understanding different Vedic literatures personalities and devotees like Vyāsadeva and Nārada know You to be the Personality of Godhead. Knowing Your characteristics, form and activities, one can understand that You are the Supreme Personality of Godhead. But those who are in the modes of passion and ignorance, the demons(*asuras*), the nondevotees, 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." (*Stotra-ratna* 12)

In the *Brahma-saṁhitā* it is stated that the Personality of Godhead is not understood simply by study of the Vedic literature. Only by the mercy of the Supreme Lord can the Personality of the Supreme be known. It is therefore clearly stated in this verse of the *Bhagavad-gītā*: "Not only are the worshipers of the demigods less intelligent, but also those, who are not My devotees and who are engaged in the study of *Vedānta* and other Vedic literature without any tinge of Kṛṣṇa consciousness. For them it is not possible to understand My personal nature." Such less intelligent persons who are under the impression that the Absolute Truth is impersonal are described as *abuddhayaḥ*, which refers to one who actually 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 last word in the Absolute Truth is the Personality of Godhead. *Brahmeti paramātmēti bhagavān iti śabdyate.* (*Bhāg.* 1.2.11) Modern

impersonalists are still less intelligent, for they do not even follow their great predecessor Śaṅkarācārya, who has admitted that Lord Śrī Kṛṣṇa is the Supreme Personality of Godhead. Without knowing the Supreme Truth, impersonalists, therefore think Kṛṣṇa to be the son of Devakī and Vasudeva, or a prince, or some powerful living entity. This sort of idea is also condemned in *Bhagavad-gītā* (9.11). *Avajānanti mām mūḍhā mānuṣīm tanum āśritam*: "Only the fools regard Me as an ordinary person." The fact is that no one can understand Kṛṣṇa without being engaged in devotional service and without developing Kṛṣṇa consciousness. The *Bhāgavatam* confirms this:

*na nāma-rūpe guṇa-janma-karmabhir  
nirūpitavye tava tasya sākṣiṇaḥ  
mano-vacobhyām anumeya-vartmano  
deva kriyāyām pratiyanty athāpi hi*

“Nobody can understand the Supreme Personality of Godhead, Kṛṣṇa, or His form, quality or name simply by mental speculation or by discussing Vedic literature. One can understand Him only through devotional service.” (*Bhāg.* 10.2.36) When one is fully engaged in Kṛṣṇa consciousness, beginning by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—then only can one understand the Supreme Personality of Godhead. Nondevotee impersonalists think that Kṛṣṇa has a body made of this material nature and that all His activities, His form and everything, are all *māyā*. The impersonalists are known as *Māyāvādīs*. They do not know the ultimate truth.

In the beginning of the twentieth verse it is clearly stated, *kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ*. "Those who are blinded by lusty desires surrender unto the different demigods." It is accepted that besides the Supreme Personality of Godhead, there are different demigods. The twenty-third verse states, *devān deva-yajo yānti mad-bhaktā yānti mām api*: the same demigods have their different planets, and that the Lord also has His planet. It is mentioned that the worshipers of the demigods go to the different planets of the demigods, and those who are devotees of Lord Kṛṣṇa go to the Kṛṣṇaloka planet. Although this is clearly stated, the foolish impersonalists still maintain that the Lord is formless and that these forms are impositions. From the study of the *Bhagavad-gītā* does it appear that the demigods and their abodes are

impersonal? At least, we do not think they are impersonal. Neither the demigods nor Kṛṣṇa, the Supreme Personality of Godhead, are impersonal. They are all persons; the only difference is that Lord Kṛṣṇa is the Supreme Personality of Godhead, and He has His own planet, and the demigods have theirs.

Therefore the monistic contention that ultimate truth is formless and that form is something that is imposed does not hold true. It is clearly stated here that it is not imposed. Impersonalists say that all forms of God are impositions and that the ultimate reality is impersonal, but from the *Bhagavad-gītā* we can clearly understand that the forms of the demigods and the form of the Supreme Lord are existing simultaneously with the only difference that Lord Kṛṣṇa's form is *sac-cid-ānanda*, eternal blissful knowledge. The *Vedas* confirm that the Supreme Absolute Truth is *vijñānam ānandaṁ brahma* (*Bṛhad-āraṇyaka Upaniṣad* 3.9.28) or full of knowledge and blissful pleasure, and that He is *ananta-kalyāṇa-guṇātmako 'sau* (*Viṣṇu Purāṇa* 6.5.84), the reservoir of unlimited auspicious qualities. And in the *Bhagavad-gītā* the Lord says that although He is unborn, He still appears. These are the facts that we should understand from the *Bhagavad-gītā*. We cannot understand how the Supreme Personality of Godhead can be impersonal; the imposition theory of the impersonalist monist is therefore useless as far as the statements of the *Bhagavad-gītā* are concerned. It is clear herein that the Supreme Absolute Truth is the Personality of Godhead, Kṛṣṇa.

#### TEXT 25

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।  
मूढेऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

*nāhaṁ prakāśaḥ sarvasya  
yoga-māyā-samāvṛtaḥ  
mūḍho 'yaṁ nābhijānāti  
loko mām ajam avyayam*

Audio

*na*—nor; *aham*—I; *prakāśaḥ*—manifest; *sarvasya*—to everyone; *yoga-māyā*—internal potency; *samāvṛtaḥ*—covered; *mūḍhaḥ*—foolish; *ayam*—this; *na*—do not; *abhijānāti*—can understand; *lokaḥ*—such less intelligent persons; *mām*—

Me; *ajam*—unborn; *avyayam*—inexhaustible.

**I am never manifest to such foolish and less intelligent persons. For them I am covered by My internal potency; and so they do not know that I am unborn and infallible.**

It may be argued that when Kṛṣṇa was present on this earth, He was visible to everyone, so why does He say in this verse that He is not manifest to everyone? Actually, He was not manifest to everyone. When Kṛṣṇa was present there were only a few persons who could understand Him to be the Supreme Personality of Godhead. In the assembly of Kurus, when Śiśupāla spoke against Kṛṣṇa's being elected president of the assembly, Bhīṣma supported Him and proclaimed Him to be the Supreme God. Similarly, the Pāṇḍavas and a few others knew that He was the Supreme Personality of Godhead, but not others. He was covered from the vision of the nondevotees and the common man. Therefore in the *Bhagavad-gītā* Kṛṣṇa says that but for His pure devotees, all people consider Him to be a common man like themselves. To His devotees He was manifest as the reservoir of all pleasure but to others as well as to the less intelligent nondevotees, He was covered by His internal potency.

In the prayers of Kuntī in the *Śrīmad-Bhāgavatam* (1.8.19), it is said that the Lord is covered by the curtain of *yoga-māyā* and thus ordinary people cannot understand. This *yoga-māyā* curtain is also confirmed in the 15<sup>th</sup> mantra of the *Śrī Īśopaniṣad*. In this mantra, the devotee prays: "O my Lord, You are the maintainer of the entire universe, and devotional service to You is the highest form of religious principle. Therefore, I pray that You will also maintain me. Your transcendental form is covered by the *yoga-māyā*." The *brahmajyoti* is considered to be the covering of the internal potency, therefore the devotee prays: "May You kindly remove this glowing effulgence that impedes my seeing Your *sac-cid-ānanda-vigraha*, Your eternal form of bliss and knowledge."

In other words, the Supreme Personality of Godhead in His transcendental form of bliss and knowledge is covered by the internal potency or the *brahmajyoti*, and the less intelligent impersonalists cannot see the Supreme Personality of Godhead on this account.

In the *Śrīmad-Bhāgavatam* (10.14.7) there is this prayer by Brahmā: "O Supreme Personality of Godhead, O Supersoul, O master of all mystery, who can calculate Your potency and pastimes in this world? You are always expanding Your internal potency, so that no one can understand You. Learned

scientists or learned scholars can examine the atomic constitution of the material world or even the planets, but still they are unable to calculate Your energy and Your potentiality, although You are present before them." The Supreme Personality of Godhead, Lord Kṛṣṇa, is not only unborn but also *avyaya*, inexhaustible. His eternal form, His bliss and His knowledge are all inexhaustible.

### TEXT 26

वेदाहं समतीतानि वर्तमानानि चार्जुन ।  
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

*vedāhaṁ samatītāni  
vartamānāni cārjuna  
bhaviṣyāṇi ca bhūtāni  
mām tu veda na kaścana*

*Audio*

*veda*—know; *aham*—I; *sama*—completely; *atītāni*—what happened in the past; *vartamānāni*—what is happening in the present; *ca*—and; *arjuna*—Arjuna; *bhaviṣyāṇi*—what will happen in the future; *ca*—also; *bhūtāni*—all living entities; *mām*—unto Me; *tu*—but; *veda*—knows; *na*—not; *kaścana*—anyone.

**O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows.**

Here the question of personality and impersonality is stated more clearly. If Kṛṣṇa, the Supreme Personality of Godhead is *māyā*, or material as considered by the impersonalists, then He would, like the living entity, change His body and along with the change of body forget everything of His past life. Anyone with a material body cannot say what happened in his past life, nor can he foretell what is going to happen in his future life, nor can he say what will happen in his present life; therefore he cannot know what is happening in past, present and future. Unless one is liberated from material contamination, he cannot know past, present and future.

Lord Kṛṣṇa is not exactly like the ordinary human being, who changes his body and forgets everything from the past and who cannot say anything about the future. Kṛṣṇa says clearly that He completely knows what happened in the past, what will happen in the future, and what is happening in the present. In the Fourth Chapter we have seen that Lord Kṛṣṇa remembers instructing Vivasvān, the sun-god, millions of years ago. Kṛṣṇa knows every living entity because He is situated in every living being's heart as the Supersoul. But despite His presence in every living entity as Supersoul and even outside as the Supreme Personality of Godhead, the less intelligent, who might be able to realize the impersonal Brahman, cannot realize Him as the Supreme Personality of Godhead, Śrī Kṛṣṇa. Certainly the transcendental body of Śrī Kṛṣṇa is not perishable. He is just like the sun, and *mayā* is like a cloud. In the practical world we can see that there is the sun, there is the cloud and there are different planets. The cloud can potentially cover an entire planet, but it is impossible for it to cover the sun. Therefore *mayā* cannot cover the Supreme Lord. It is by His internal potency that He is not manifest to the less intelligent class of men. As it is stated in the third verse of this chapter, out of millions and millions of men, some try to become perfect in this human form of life, and out of thousands and thousands of such perfected men, hardly one can understand what the Supreme Personality of Godhead, Śrī Kṛṣṇa is. Therefore 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 sammohaṁ  
sarge yānti parantapa*

Audio

*icchā*—desire; *dveṣa*—hate; *samutthena*—born; *dvandva*—duality; *mohena*—by delusion; *bhārata*—O scion of Bharata; *sarva*—all; *bhūtāni*—living entities;

*sammoham*—into delusion; *sarge*—in creation; *yānti*—go; *parantaṭa*—O conquerer of the foe.

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

The real constitutional position of the living entity is that he is subordinate to the Supreme Lord, who is pure knowledge. When one is deluded from this pure knowledge, he becomes controlled by illusory energy and in the clutches of illusory energy no one can understand the Supreme Personality of Godhead. The illusory energy is manifested in the duality of desire and hate. Due to desire and hate, the less intelligent person wants to become one with the Supreme Lord and he hates the fact that Kṛṣṇa is the Supreme Personality of Godhead. Pure devotees, who are not under delusion of duality and who are not contaminated by the original desire and hate, can understand that Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, appears by His internal potencies, but those who are deluded by duality and nescience think that the Supreme Personality of Godhead is one of the creations of material energies. This is their misfortune. Such deluded persons, symptomatically, dwell in dualities of dishonor and honor, misery and happiness, woman and man, etc., thinking, "This is my wife; this is my house; I am the master of this house; I am the husband of this wife." These are the dualities. Those who are so deluded are completely foolish and amongst them, no one can understand the Supreme Personality of Godhead.

#### TEXT 28

**येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।  
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥**

*yeṣāṃ tv anta-gataṃ pāpaṃ  
janānāṃ puṇya-karmaṇām  
te dvandva-moha-nirmuktā  
bhajante mām dṛḍha-vratāḥ*

*Audio*

*yeṣāṃ*—whose; *tu*—but; *anta-gataṃ*—completely eradicated; *pāpaṃ*—sinful actions; *janānāṃ*—of the persons; *puṇya*—pious; *karmaṇām*—previous activities; *te*—they; *dvandva*—duality; *moha*—delusion; *nirmuktāḥ*—free

from; *bhajante*—takes to devotional service; *mām*—unto Me; *ḍṛḍha-vratāḥ*—with determination.

**Persons who have acted piously in this life and in the previous life and, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My devotional service with determination.**

Those eligible for elevation from the delusion of duality to the transcendental position are mentioned in this verse. For those who are sinful, atheistic, foolish and deceitful, it is very difficult to transcend the duality of desire and hate. Only those who have passed their lives in practicing the regulative principles of religiosity, who have acted piously all their life and those who have conquered sinful reactions can accept devotional service, gradually rise to the pure knowledge of the Supreme Personality of Godhead and then gradually meditate in trance on the Supreme Personality of Godhead. That is the process of being situated on the spiritual platform. This elevation to the spiritual platform is possible in Kṛṣṇa consciousness in the association of pure devotees and the deliverance from delusion is possible in the association of great devotees.

It is stated in the *Śrīmad-Bhāgavatam* (5.5.2) that if one actually wants to be liberated he must render service to the devotees (*mahat-sevām dvāram āhur vimukteḥ*) and one who associates with materialistic people is on the path leading to the darkest region of existence (*tamo-dvāram yoṣitām saṅgi-saṅgam*). All the devotees of the Lord traverse this earth just to recover the conditioned souls from their delusion. The impersonalists do not know that forgetting their constitutional position as subordinate to the Supreme Lord is the greatest violation of God's law and the greatest type of sinful activity. Unless one is reinstated in his own constitutional position, it is not possible to understand the Supreme Personality of Godhead or to be fully engaged in His transcendental loving service with determination.

#### TEXT 29

**जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।  
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥**

*jarā-maraṇa-mokṣāya  
mām āśritya yatanti ye  
te brahma tad viduḥ kṛtsnam*

*adhyātmaṁ karma cākhilam*

*Audio*

*jarā*—old age; *maraṇa*—death; *mokṣāya*—for the purpose of liberation; *mām*—unto Me; *āśritya*—taking shelter of; *yatanti*—endeavor; *ye*—all those; *te*—such persons; *brahma*—Brahman; *tat*—actually that; *viduḥ*—they know; *kṛtsnam*—everything; *adhyātmaṁ*—transcendental; *karma*—fruitive activities; *ca*—also; *akhilam*—entirely.

**Intelligent persons who are trying to get free from old age and death take shelter of Me in devotional service. They are actually Brahman because they are in full knowledge of the transcendental and fruitive activities.**

Birth, death, old age and diseases take place in this material body, but not in the spiritual body. There is no birth, death, old age and disease for the spiritual body, so one who attains a spiritual body and becomes one of the associates of the Supreme Personality of Godhead and engages in eternal devotional service is really liberated. *Ahaṁ brahmāsmi*: I am spirit. It is said that one should understand that he is Brahman. This Brahman conception of life is also in devotional service, as described in this verse. The pure devotees are transcendently situated on the Brahman platform, and they know everything about transcendental and material activities.

Four kinds of impure devotees who engage themselves in the transcendental service of the Lord achieve their respective goals, and by the grace of the Supreme Lord, when they are fully Kṛṣṇa conscious, they actually enjoy spiritual association with the Supreme Lord. But those who are worshipers of demigods never reach the Supreme Lord in His supreme planet. Even the less intelligent Brahman-realized persons cannot reach the supreme planet of Kṛṣṇa known as Goloka Vṛndāvana. Only persons who perform activities in Kṛṣṇa consciousness (*mām āśritya*) are actually entitled to be called Brahman, because they are actually endeavoring to reach the Kṛṣṇa planet. Such persons have no misgivings about Kṛṣṇa, and thus they are factually Brahman.

Those who are engaged in worshiping the form or *arcā* of the Lord or who are engaged in meditation on the Lord simply for liberation from material bondage, also know, by the grace of the Lord, the purports of Brahman, *adhibhūta*, etc., as explained by the Lord in the next chapter.

### TEXT 30

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।  
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

*sādhibhūtādhidaivam mām  
sādhiyajñam ca ye viduḥ  
prayāṇa-kāle 'pi ca mām  
te vidur yukta-cetasah*

*Audio*

*sa-adhibhūta*—governing the material manifestation; *adhidaivam*— governing the demigods; *mām*—Me; *sa-adhiyajñam*—governing all sacrificial methods; *ca*—and; *ye*—those; *viduḥ*—know; *prayāṇa*—of death; *kāle*—at the time; *api*—even; *ca*—and; *mām*—Me; *te*—they; *viduḥ*—know; *yukta-cetasah*—with steadfast mind.

**Those in full consciousness of Me, who know that I, the Supreme Lord, is the governing principle of the material manifestation, of the demigods and of all methods of sacrifice, will know Me even at the time of death.**

Persons acting in Kṛṣṇa consciousness will never be entirely deviated from the path of understanding the Supreme Personality of Godhead. In the transcendental association of Kṛṣṇa consciousness, one can understand how the Supreme Lord is the governing principle of the material manifestation and even of the demigods. Gradually, by such transcendental association, one becomes convinced of the Supreme Personality of Godhead, and at the time of death such a Kṛṣṇa conscious person can never forget the Supreme Personality of Godhead, and naturally he is promoted to the planet of the Supreme Lord, Goloka Vṛndāvana.

This Seventh Chapter is essentially an explanation of how one can become a fully Kṛṣṇa conscious person. The beginning of such Kṛṣṇa consciousness is association of persons who are Kṛṣṇa conscious. Such association is spiritual and puts one directly in touch with the Supreme Lord, and, by His grace, one can understand Kṛṣṇa to be the Supreme Personality of Godhead. At the same time one can really understand the constitutional position of the living entity and how the living entity forgets Kṛṣṇa consciousness and becomes entangled in material activities. By gradual development of Kṛṣṇa consciousness in good

association, the living entity can understand that due to his forgetfulness of Kṛṣṇa he has become conditioned by the laws of material nature. He can also understand that this human form of life is an opportunity to regain Kṛṣṇa consciousness and that it should be fully utilized. It is the duty of every living entity to attain the causeless mercy of the Supreme Lord in Kṛṣṇa consciousness.

Different terminologies in regards to the gradual development of Kṛṣṇa consciousness have been discussed in this chapter: the man in distress, the inquisitive man, the man in want of material necessities, knowledge of Brahman, knowledge of Paramātmā, liberation from birth, death and diseases, and worship of the Supreme Lord as the way to attain such liberation.

However, he who is actually elevated in Kṛṣṇa consciousness does not care for the different nomenclatures. He directly engages himself in activities of Kṛṣṇa consciousness and thereby factually attains his constitutional position of eternal servitorship to Lord Kṛṣṇa. In such a disposition of mind he takes pleasure in hearing and glorifying the Supreme Lord in pure devotional service. He is convinced that by his doing so, all his objectives will be fulfilled. This determined faith is called *dṛḍha-vrata*, or firm faith and it is the beginning of *bhakti-yoga*, or transcendental loving service. That is the verdict of all scriptures. This Seventh Chapter of the *Bhagavad-gītā* is the substance of that conviction.

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

## 8. Attaining the Supreme

### TEXT 1

अर्जुन उवाच

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।  
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥

arjuna uvāca  
kim tad brahma kim adhyātmaṁ  
kim karma puruṣottama  
adhibhūtaṁ ca kim proktam  
adhidaivam kim ucyate

Audio

*arjunaḥ uvāca*—Arjuna said; *kim*—what; *tad*—that; *brahma*—Brahman; *kim*—what; *adhyātmaṁ*—the self; *kim*—what; *karma*—fruitive activities; *puruṣottama*—O Supreme Person; *adhibhūtaṁ*—the material manifestation; *ca*—and; *kim*—what; *proktam*—is called; *adhidaivam*—the demigods; *kim*—what; *ucyate*—is called.

**Arjuna inquired: O my Lord, O Supreme Person, what is Brahman? What is the self? What are fruitive activities? What is this material manifestation? And what are the demigods? Kindly explain this to me.**

In this chapter Lord Kṛṣṇa answers different questions beginning with "What is Brahman?" The Lord also explains *karma* (fruitive activities), devotional service mixed with *yoga* principles, and devotional service in its pure form. The *Śrīmad-Bhāgavatam* explains that the Supreme Absolute Truth is known as Brahman, Paramātmā, and Bhagavān. The living entity, the individual soul, is also called Brahman, or spirit. Arjuna also inquires about *ātmā*, which refers to body, soul and mind. According to the Vedic dictionary, *ātmā* refers to the mind, soul, body and senses also.

Arjuna has addressed the Supreme Lord as Puruṣottama, Supreme Person, which means that he was putting these questions not simply to a friend but to the Supreme Personality of Godhead. The Supreme Lord must be perfectly informed and for this reason Arjuna expected Him to give correct answers to questions such as: "What is the material manifestation of the gigantic universal form?", "What is the material manifestation of the bodily form?", "What is the manifestation of demigods, who are entrusted by the Supreme Lord through the agency of Brahmā to administer different material affairs?", etc.

## TEXT 2

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।  
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

*adhiyajñāḥ katham ko 'tra  
dehe 'smin madhusūdana  
prayāṇa-kāle ca katham  
jñeyo 'si niyatātmabhiḥ*

*Audio*

*adhiyajñāḥ*—the Lord of sacrifice; *katham*—how; *kaḥ*—who; *atra*—here; *dehe*—in the body; *asmin*—in this; *madhusūdana*—O Madhusūdana; *prayāṇa-kāle*—at the time of death; *ca*—and; *katham*—how; *jñeyāḥ*—be known; *asi*—You can; *niyata-ātmabhiḥ*—by the self-controlled.

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

The “Lord of sacrifice” refers to either Indra or 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 the Lord of *yajña* (sacrifice) is actually and how it is that He resides within the body of the living entity. Again, Arjuna addresses the Lord as Madhusūdana because Kṛṣṇa once killed a demon named Madhu. Actually the questions, which have arisen in the mind of Arjuna in regards to these six items, namely Brahman, *ātmā*, the fruitive activities, the material manifestation, the demigods and the Lord of sacrifice, should not have arisen. These doubts are like demons, and since Kṛṣṇa is so expert in killing demons, Arjuna here addresses Him as Madhusūdana so that Kṛṣṇa might kill the doubts that arise in Arjuna's mind.

Whatever we do in life will be tested at the time of death and so Arjuna is very anxious to know of those who are constantly engaged in Kṛṣṇa consciousness. What will be their position at the final moment? At the time of death all bodily functions become disrupted and the mind is not in proper condition. Thus disturbed by the situation of the body, one cannot even remember the Supreme Lord. Mahārāja Kulaśekhara, a great devotee, used to pray as follows, "My dear Lord, may I die immediately now when I'm quite healthy so that the swan of my mind can seek entrance into the stem of Your lotus feet." This allegory is used because the swan, a bird of the water, takes pleasure in the sporting proclivity of entering the stem of the lotus flower and the mind of the

pure devotee is drawn to the lotus feet of the Lord in the same way. Mahārāja Kulaśekhara therefore prays to the Lord: "If I die now when my mind is not in a disturbed condition and I am quite healthy, thinking of Your lotus feet, then I am sure that my performance of Your devotional service will become perfect. But if I have to wait for my natural death, then I do not know what will happen, because at that time all my bodily functions will be disrupted, and my throat will be choked up with mucus, and I do not know whether I shall be able to chant Your name. Therefore better let me die immediately." The question put forward by Arjuna is a similar type of contemplation: How can a person who is constantly Kṛṣṇa conscious fix his mind on Kṛṣṇa's lotus feet at such a time?

### TEXT 3

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।  
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

*śrī-bhagavān uvāca*  
*akṣaram brahma paramam*  
*svabhāvo 'dhyātmam ucyate*  
*bhūta-bhāvodbhava-karo*  
*visargaḥ karma-saṁjñitaḥ*

Audio

*śrī-bhagavān uvāca*—the Supreme Personality of Godhead said; *akṣaram*—indestructible; *brahma*—Brahman; *paramam*—transcendental; *svabhāvaḥ*—eternal nature; *adhyātmam*—the self; *ucyate*—is called; *bhūta-bhāva-udbhava-karaḥ*—action producing the material bodies of the living entities; *visargaḥ*—creation; *karma*—fruitive activities; *saṁjñitaḥ*—is called.

**The Supreme Personality of Godhead replied: The indestructible, transcendental living entity is called Brahman, his eternal nature is called the self and action pertaining to the development of these material bodies is called karma, or fruitive activities.**

Indestructible means that which eternally exists without any change of its constitution; such truth is called Brahman. But beside Brahman there is

Parabrahman, the Supreme Truth, or the supreme spirit. Brahman refers to the living entity, and Parabrahman refers to the Supreme Personality of Godhead. The constitutional position of the living entity is different from the position he takes in the material world. In the material world, in material consciousness his nature is to lord it over the material nature, but when he is in spiritual nature he is in Kṛṣṇa consciousness. A living entity is understood to be pure when he is Kṛṣṇa conscious, but when the living entity is in material consciousness, he has to take on various bodies in the material world. That is called *karma*, or varied creation by the force of material consciousness. In Vedic literature the living entity is called *jīvātmā* as well as Brahman, but he is never called Parabrahman. The living entity sometimes merges with the dark material nature and identifies himself as being one with that material nature, and sometimes he identifies himself with the superior, spiritual nature. Therefore he is sometimes called the Supreme Lord's marginal energy. When in spiritual nature, he is in his constitutional position, but when he is in material nature, he has a desire to be the lord of that nature. According to his identification with material or spiritual nature, he receives a different type of body. In material nature he may take a body from any of the 8,400,000 species of life, but in spiritual nature he has only one body. In material nature he is manifested sometimes as an animal, beast, bird, etc., and these different changes of body are called *karma*. To attain material heavenly planets and enjoy their facilities, he performs different sacrifices (*yajña*), but when his merit is exhausted he returns to earth again in the form of a man. This process is called *karma* and it is very elaborately described in the Vedic literature. By offering sacrifices by the sacrificial method described in the Vedic literature, the heavenly planet, the cloud, the earth, man and woman are considered to be the five kinds of fire. Faith, living entity traveling downwards from the moon planet, rains, grains, and the semina are considered to be five kinds of offerings. In this way, the process of *karma* is described in the Vedic literature as the interaction of five kinds of fire and five kinds of offering. The sum and substance of this sacrificial process is that the living entity in the material world offers such sacrifices to attain different kinds of heavenly planets and consequently reaches these planets. When the merit of his pious activities is exhausted the living entity descends again to earth in the form of rain, then takes on the form of grains, and the grains are eaten by man and transformed into semina, which impregnates a woman, and thus the living

entity once again attains the human form to perform sacrifice in order to again attain promotion to the heavenly kingdom. In this way, the living entity comes and goes perpetually suffering the material pains. The Kṛṣṇa conscious person avoids all the details of the laborious sacrificial method. He takes directly to Kṛṣṇa consciousness and thereby prepares himself to return to Godhead, back home.

Impersonalist commentators on the *Bhagavad-gītā* most unreasonably assume that Brahman takes the form of *jīva* in the material world, and to substantiate this they refer to Chapter Fifteen, verse 7, of the *Bhagavad-gītā*. But this is not a very intelligent choice of reference, because this verse speaks of the living entity as an eternal part and parcel of the Supreme Lord. The fragment of God, the living entity, may fall down into the material world, but the Supreme Lord never falls down. Therefore this assumption that the Supreme Brahman assumes the form of *jīva* is not accepted by the intelligent class of commentators. It is important to remember that in Vedic literature two kinds of Brahman can be found. The living entity is the ordinary Brahman, whereas the Supreme Lord is the Parabrahman, or supreme Brahman.

#### TEXT 4

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।  
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

*adhibhūtaṁ kṣaro bhāvaḥ  
puruṣaś cādhidaivatam  
adhiyajño 'ham evātra  
dehe deha-bhṛtām vara*

*Audio*

*adhibhūtam*—the physical manifestation; *kṣaraḥ*—constantly changing; *bhāvaḥ*—nature; *puruṣaḥ*—the universal form; *ca*—and; *adhidaivatam*—including all demigods like the sun and moon; *adhiyajñaḥ*—the Supersoul; *aham*—I (Kṛṣṇa); *eva*—certainly; *atra*—in this; *dehe*—body; *deha-bhṛtām*—of the embodied; *vara*—the supreme.

**Adhibhūta, material manifestation, refers to the endlessly mutable physical nature. Adhidaiva, demigods, refers to the universal form, which includes all the demigods like those of the sun and the moon, and adhiyajña, the Lord of**

sacrifice, refers to Me, the Supreme Lord, who is represented as the Supersoul dwelling in the heart of every embodied being.

The physical nature is constantly changing. For example, our body passes through six stages: it is born, grows, remains for some time, produces some by-products, dwindles, and then vanishes. Similarly, 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, which includes all the demigods and their different planets, past and present is called *adhidaivatam*. As far as this body is concerned, along with the individual soul the Supersoul is also situated there and He is the plenary representation of Lord Kṛṣṇa called the Paramātmā or *adhiyajña*. 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, or the Supreme Personality of Godhead, seated along with the individual soul, is the witness of the individual soul's activities and is therefore the source of the soul's different types of consciousness. The Supersoul gives the *jīva* an opportunity to act freely, and He witnesses his activities. All knowledge concerning these different manifestations of the Supreme Lord, whether the physical nature or the Supersoul, becomes automatically clarified for a person who is situated in full Kṛṣṇa consciousness and is engaged in transcendental loving service to the Lord. The gigantic universal form of the Lord is called *adhidaivatam* and is meant to be contemplated by the neophyte. The neophyte, who wants to meditate on the Supreme, cannot approach the Supreme Lord in His manifestation as Supersoul or of God. He is therefore advised to think of the universal form or *puruṣa* whose legs are considered the lower planets, whose eyes are considered the sun and moon, and whose head is considered the upper planetary system.

#### TEXT 5

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।  
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

*anta-kāle ca mām eva  
smaran muktvā kalevaram  
yaḥ prayāti sa mad-bhāvaṁ  
yāti nāsty atra saṁśayaḥ*

*anta-kāle*—at the end of life; *ca*—also; *mām*—unto Me; *eva*—certainly; *smaran*—remembering; *muktvā*—quitting; *kalevaram*—the body; *yaḥ*—he who; *prayāti*—goes; *saḥ*—he; *mad-bhāvam*—My nature; *yati*—achieves; *na*—not; *asti*—there is; *atra*—here; *saṁśayaḥ*—doubt.

**And whoever, at the time of death, quits his body, remembering Me alone, at once attains My nature. Of this there is no doubt.**

#### PURPORT

In this verse the importance of Kṛṣṇa consciousness is stressed. Anyone who quits his body in Kṛṣṇa consciousness is certainly transferred at once to the transcendental nature of the Supreme Lord. The Supreme Lord is the purest of the pure; therefore anyone who is constantly Kṛṣṇa conscious is also the purest of the pure. The word *smaran* (“remembering”) is important. Remembrance in Kṛṣṇa consciousness is not possible for a person who has never practiced it. Therefore one should practice Kṛṣṇa consciousness from the very beginning of life. If one wants to achieve success at the end of his life, the process of remembering Kṛṣṇa is essential. For this reason, the *mahāmantra*, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, should be chanted constantly without any stoppage. Lord Caitanya has advised us: *taror api sahiṣṇunā*. As there may be many impediments for a person who is chanting Hare Kṛṣṇa, one should be as tolerant as a tree. Tolerating all these impediments, one should continue chanting Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare so that at the end of his life he can have the full advantage of Kṛṣṇa consciousness.

#### TEXT 6

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।  
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

*yaṁ yaṁ vāpi smaran bhāvaṁ  
tyajaty ante kalevaram  
taṁ tam evaiti kaunteya  
sadā tad-bhāva-bhāvitaḥ*

*yam yam*—whatever; *vā*—either; *api*—also; *smaran*—remembering; *bhāvam*—nature; *tyajati*—give up; *ante*—at the end; *kalevaram*—this body; *tam tam*—similar; *eva*—certainly; *eti*—gets; *kaunteya*—O son of Kuntī; *sadā*—always; *tat*—that; *bhāva*—state of being; *bhāvitaḥ*—remembering.

**O son of Kuntī whatever state of being one is absorbed in while quitting his present body, that state he will attain without fail.**

The process of changing one's nature at the critical point of quitting his body is explained in this verse. It is not that a person, who at the end of his life quits his body thinking of Kṛṣṇa and attains the transcendental nature of the Supreme Lord and a person who does not think of Kṛṣṇa, but thinks of something else, attain the same state of being. This technical point should be noted very carefully by all of us. How to create a favorable state of mind at the end of our life? There are many instances in the history, where even the greatest personalities failed. Mahārāja Bharata, for example thought of a deer at the time of death and so was transferred to the form of a deer in his next life. Although he did not forget his past activities, he still had to take a body of a deer. The state of being at the end of one's life is gradually created by one's thoughts throughout one's life. In other words, this life is the process for creating our future life. If we continue living our present life in the mode of goodness and always think of Kṛṣṇa, then it is possible to remember Kṛṣṇa at the end of our lives. That will help us to be transferred transcendently to the nature of Kṛṣṇa. It is clearly stated here *sadā tad-bhāva-bhāvitaḥ* “always thinking of a particular nature.” In other words the chanting of Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the best process for changing our state of being at the ultimate end of life.

### TEXT 7

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।  
मय्यर्पितमनोबुद्धिर्मामिवैष्यस्यसंशयः ॥ ७ ॥

*tasmāt sarveṣu kāleṣu*  
*mām anusmara yudhya ca*  
*mayy arpita-mano-buddhir*

*mām evaiśyasy asaṁśayaḥ*

*Audio*

*tasmāt*—therefore; *sarveṣu*—always; *kāleṣu*—time; *mām*—unto Me; *anusmara*—go on thinking; *yudhya*—fight; *ca*—also; *mayi*—unto Me; *arpita*—surrender; *manaḥ*—mind; *buddhiḥ*—intelligence; *mām*—unto Me; *eva*—surely; *eśyasi*—will attain; *asaṁśayaḥ*—beyond any doubt.

**Therefore, Arjuna, you should always think of Me in the form of Kṛṣṇa and at the same time carry on with your prescribed duty of fighting. In that way, with all your activities dedicated to Me and with your mind and intelligence always engaged in the thought of Me, you will attain Me at the end without doubt.**

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 his allotted engagements. One can continue them and at the same time think of Kṛṣṇa by chanting Hare Kṛṣṇa. This will create a platform where one can achieve freedom from material contamination. And it is certain that persons, whose mind and intelligence are always engaged in Kṛṣṇa, will be transferred to the planet Kṛṣṇaloka. There is no doubt about this.

### TEXT 8

**अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।  
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥**

*abhyāsa-yoga-yuktena*  
*cetasā nānya-gāminā*  
*paramaṁ puruṣaṁ divyaṁ*  
*yāti pārthānucintayan*

*Audio*

*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.

**By practicing such remembering by constantly thinking of Me as the Supreme**

**Godhead without any diversion of the mind, one is sure to achieve My transcendental planet, O son of Pṛthā.**

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 ॥

*kaviṁ purāṇam anuśāsītāram  
aṅor aṅīyāṁsam anusmared yaḥ  
sarvasya dhātāram acintya-rūpam  
āditya-varṇaṁ tamasaḥ parastāt*

Audio

*kavim*—one who knows everything; *purāṇam*—the oldest; *anūsāsītāram*—the controller; *aṇoḥ*—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.

**One should think of the Supreme Personality of Godhead 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, luminous like the sun and transcendental to the darkness of this material world.**

The process of thinking of the Supreme Personality of Godhead is mentioned in this verse. The first and foremost point is that He is not impersonal or void. No one can meditate on something impersonal or void. That would be a very troublesome job. The process of thinking of Kṛṣṇa, however, is very easy and is factually stated herein. First of all, He is *puruṣa*, a person—either we think of Rāma or Kṛṣṇa, They are always persons. And how is He a person is described in this verse of the *Bhagavad-gītā*. It is stated herein that the Lord is *kavi*; 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. And although oldest, He is the supreme controller and instructor for the benefit of the human society just as He is in the case of instructing the *Bhagavad-gītā*. He is smaller than the smallest. The living entity is the smallest, namely one 10,000th part of the tip of a hair, but the Lord is so inconceivably powerful that He enters into the heart of this smallest of all particles. Therefore He is 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. It is stated here that the Supreme Lord, by His inconceivable energy, is sustaining all these big planets and systems of galaxies. The word *acintya* (inconceivable) is very significant in this connection. God's energy is beyond our conception, beyond our thinking jurisdiction, and is therefore called inconceivable (*acintya*). Who can argue this point? He pervades this material nature and yet is beyond it. We cannot comprehend even this material world, which is insignificant compared to the spiritual world—so how can we comprehend what is beyond? *Acintya*

means that which is beyond this world, that which our argument, logic and philosophical speculation cannot touch. Therefore intelligent persons, avoiding useless argument and speculation, should accept what is stated in scriptures like the *Vedas*, *Bhagavad-gītā*, and *Śrīmad-Bhāgavatam* and follow the principles they set down. This will lead one to understanding.

### TEXT 10

प्रयाणकाले मनसाचलेन  
भक्त्या युक्तो योगबलेन चैव ।  
भ्रुवोर्मध्ये प्राणमावेश्य सम्य-  
क्स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

*prayāṇa-kāle manasācalena  
bhaktyā yukto yoga-balena caiva  
bhruvor madhye prāṇam āveśya samyak  
sa taṁ param puruṣam upaiti divyam*

*Audio*

*prayāṇa-kāle*—at the time of death; *manasā*—by the mind; *acalena*—without being deviated; *bhaktyā*—in full devotion; *yuktaḥ*—engaged; *yoga-balena*—by the power of mystic *yoga*; *ca*—also; *eva*—certainly; *bhruvoḥ*—between the two eyebrows; *madhye*—in; *prāṇam*—the life air; *āveśya*—establishing; *samyak*—completely; *saḥ*—he; *taṁ*—that; *param*—transcendental; *puruṣam*—Personality of Godhead; *upaiti*—achieves; *divyam*—in the spiritual kingdom.

**One who, at the time of death, fixes his life air between the eyebrows by the strength of yoga and, with his mind fixed in full devotion, engages himself in remembering the Supreme Lord, will certainly attain to the Supreme Personality of Godhead.**

In this verse it is clearly stated that at the time of death the mind must be fixed in devotion to the Supreme Personality of Godhead and for those who are practiced in *yoga*, it is recommended that they raise the life air between the eyebrows (the *ājñā-cakra*). Although the process of *ṣaṭ-cakra-yoga* practice is suggested here, a pure devotee, who does not even practice such *yoga*, is always engaged in Kṛṣṇa consciousness and thinks of the Supreme Personality

of Godhead and can thus remember the Supreme at the time of death by His grace. This is explained in verse fourteen.

The particular use of the word *yoga-balena* is significant in this verse because without practice of *yoga*, whether *ṣaṭ-cakra-yoga* or *bhakti-yoga*, one cannot come to this state of being at the time of death. One cannot all of a sudden remember the Supreme Lord, what to speak of the time of death, unless he had previous practice in the *yoga* system, especially the system of *bhakti-yoga*. Since at the time of death, the state of condition is very precarious, one should practice the transcendental situation by *yoga* before such moment takes place.

### TEXT 11

यदक्षरं वेदविदो वदन्ति  
विशन्ति यद्यतयो वीतरागाः ।  
यदिच्छन्तो ब्रह्मचर्यं चरन्ति  
तत्ते पदं सङ्गहेण प्रवक्ष्ये ॥ ११ ॥

*yad akṣaram veda-vido vadanti  
viśanti yad yatayo vīta-rāgāḥ  
yad icchanto brahmacaryam caranti  
tat te padam saṅgrahaṇa pravakṣye*

*Audio*

*yat*—that which; *akṣaram*—the syllable *om*; *veda-vidaḥ*—a person conversant with the *Vedas*; *vadanti*—say; *viśanti*—enters; *yat*—in which; *yatayaḥ*—great sages; *vīta-rāgāḥ*—in the renounced order of life; *yat*—that which; *icchantaḥ*—desiring; *brahmacaryam*—celibacy; *caranti*—practices; *tat*—that; *te*—unto you; *padam*—situation; *saṅgrahaṇa*—in summary; *pravakṣye*—I shall explain.

**Persons learned in the Vedas, who utter omkāra and great sages in the renounced order enter into Brahman. Desiring such perfection of life, one practices celibacy and I shall now briefly explain to you this process as the means for attaining salvation.**

Lord Śrī Kṛṣṇa has recommended Arjuna the practice of *yoga* (*ṣaṭ-cakra*) in order to place the life air between the two eyebrows. Taking into

consideration that Arjuna might not know how to practice *ṣaṭ-cakra* yoga process the Lord is trying to explain it as far as possible in the following words. He says that Brahman although one without second, has different manifestations and features. For the impersonalists, Brahman is also the *akṣaram*, the combination of letters *omkāra*. At the same time, Kṛṣṇa here explains the impersonal Brahman, into which the sages of the renounced order enter.

From the very beginning, students in the Vedic system of knowledge are taught about this *akṣara* and *omkāra* Brahman and the ultimate impersonal Brahman by practice of celibacy. A student is recommended to live with the spiritual master in complete celibacy. This helps in realizing these two features of Brahman. The practice of *brahmacarya āśrama* is very essential for advancement in spiritual life, but at the present moment such *brahmacarya* life is not at all possible. The social construction of the world has changed so much that there is no more possibility of one's practicing *brahmacarya* from the beginning of student life. Throughout the world there are so many institutions for different departments of knowledge, but unfortunately there is no recognized institution where students can be educated in the *brahmacarya* principles of life. Unless one practices celibacy, advancement in spiritual life is very difficult. Therefore Lord Caitanya has announced, according to the scriptural injunctions for this age, that in this age of Kali-yuga, no process of realizing the Supreme is possible except for the process, which is practiced by chanting of the holy name of Lord Kṛṣṇa: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Because the students are not educated in leading a life of strict celibacy, in this age it is impossible to practice any other process. All is included in the practice of *bhakti-yoga*, namely in chanting the holy name of God.

### TEXT 12

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।  
मूर्ध्न्याध्यायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥

*sarva-dvārāṇi saṁyamya  
mano hṛdi nirudhya ca  
mūrdhny ādhāyātmanah prāṇam*

## āsthito yoga-dhāraṇām

Audio

*sarva-dvārāṇi*—all the doors of the body; *saṁyamya*—controlling; *manaḥ*—mind; *hṛdi*—in the heart; *nirudhya*—confined; *ca*—also; *mūrdhni*—on the head; *ādhāya*—fixed; *ātmanaḥ*—soul; *prāṇam*—the life air; *āsthitaḥ*—situated; *yoga-dhāraṇām*—the yogic situation.

**The yogic situation is that of detachment from all sensual engagements. Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in yoga.**

To practice *yoga* as suggested here, one first has to close the doors of all sense enjoyment. This practice is called *pratyāhāra*, or withdrawing the senses from the sense objects. Especially, the sense organs for acquiring knowledge—the eyes, ears, nose, tongue and touch—should be fully controlled and should not be allowed to engage in gratification through the sense objects. In this way the mind becomes situated in the heart and the life air is raised to the top of the head. In the Sixth Chapter this process is described in detail, but as we have already discussed, in this age it is not practical. Therefore, *yoga-dhāraṇām* or the best process for fixing the mind is Kṛṣṇa consciousness. If one is able to fix his mind always on Kṛṣṇa in devotional service, it is very easy for him to remain always entranced without any deviation.

### TEXT 13

ॐ इत्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।  
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३ ॥

*om ity ekākṣaram brahma  
vyāharan mām anusmaran  
yaḥ prayāti tyajan deham  
sa yāti paramām gatim*

Audio

*om*—the combination of letters, *omkāra*; *iti*—thus; *eka-akṣaram*—syllable; *brahma*—absolute; *vyāharan*—vibrating; *mām*—Me (Kṛṣṇa); *anusmaran*—

remembering; *yaḥ*—anyone; *prayāti*—leaves; *tyajan*—quitting; *deham*—this body; *saḥ*—he; *yāti*—achieves; *paramām*—supreme; *gatim*—destination.

**If after being situated in the practice of the yoga process and vibrating the sacred syllable om̐, the supreme combination of letters, one thinks of the Supreme Personality of Godhead while quitting his body, he will certainly reach the spiritual planet.**

It is clearly stated here that *om̐kāra*, the combination of letters, Brahman, and Lord Kṛṣṇa are not different. *Om̐* is a short form of addressing Kṛṣṇa, but for one who always chants Hare Kṛṣṇa, there is no difference. Rather, for this age Hare Kṛṣṇa chanting is clearly recommended. Therefore, if one quits his body at the end of this life chanting the *mahāmantra*, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, he will certainly reach the spiritual planets and enter into one of them depending on his mode of practice. Those who are devotees of the Supreme Lord Kṛṣṇa enter the Kṛṣṇa planet or Goloka Vṛndāvana, whereas the impersonalists remain in the *brahmajyoti*. The personalists may also enter many other innumerable planets in the spiritual sky which are differently situated as Vaikuṅṭhas known as the Puruṣottamaloka, Acyutaloka, Trivikramaloka, Hṛṣīkeśaloka, Keśavaloka, Aniruddhaloka, Mādhavaloka, Pradyumnaloka, Saṅkarṣaṇaloka, Śrīdharaḥaloka, Vāsudevaloka, Ayodhyāloka, Dvārakāloka and many others. One who quits his body in this situation enters into the spiritual kingdom in either of these planets.

#### TEXT 14

**अनन्यचेताः सततं यो मां स्मरति नित्यशः ।  
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥**

*ananya-cetāḥ satatam  
yo mām smarati nityaśaḥ  
tasyāham sulabhaḥ pārtha  
nitya-yuktasya yoginaḥ*

*Audio*

*ananya-cetāḥ*—without deviation; *satatam*—always; *yaḥ*—anyone; *mām*—Me (Kṛṣṇa); *smarati*—remembers; *nityaśaḥ*—regularly; *tasya*—to him; *aham*—I

am; *su-labhaḥ*—very easy to achieve; *pārtha*—O son of Pṛthā; *nitya*—regularly; *yuktasya*—engaged; *yoginaḥ*—the devotee.

**For one who always thinks of Me, without deviation, I am easy to obtain, O son of Pṛthā, because of his constant engagement in devotional service.**

In this verse the *bhakti-yoga* of the unalloyed devotees of the Supreme Personality of Godhead and their final destination is described. The preceding verses mention four different kinds of devotees—the distressed, the inquisitive, those who seek material profit, and the philosophers. Different processes of liberation from material entanglement are described in the *karma-yoga*, *jñāna-yoga*, and *haṭha-yoga* systems and along with such yoga principles, *bhakti* is also added. But in this verse particularly, pure *bhakti-yoga*, without any mixture of *jñāna*, *karma*, or *haṭha*, is mentioned. Pure *bhakti-yoga* is *ananya-cetāḥ*. The devotee does not desire anything except Kṛṣṇa. A pure devotee does not even desire promotion to heavenly planets, nor to become one with *brahmajyoti* or to be liberated from material entanglement. A pure devotee does not desire anything. In the *Caitanya-caritāmṛta* the pure devotee is called *niṣkāma*, which means he has no desire for self-interest. Perfect peace belongs to a pure devotee, and to a pure devotee alone. The perfect devotee has no other desire than to please the Supreme Personality of Godhead, whereas in *jñāna yoga*, *karma yoga*, or *haṭha yoga* the practitioners have their personal interests. So the Lord of the pure devotee says that for anyone who is unflinchingly devoted to Him, who is always situated in devotional service to one of the different features of Kṛṣṇa, He is easy to attain. Kṛṣṇa has different plenary expansions and different incarnations such as Rāma, Nṛsiṃha, etc. It is the devotee's choice to fix his mind in transcendental loving service on any of the transcendental forms of the Supreme Lord. Such a pure devotee meets with none of the problems that plague the practitioners of *haṭha yoga*, *jñāna yoga* or any other form of *yoga*. *Bhakti-yoga* is very simple and pure and easy to perform. One can begin by simply chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The Lord is generally very merciful, but as we have already explained, He is especially inclined to those who engage in His service constantly, without any deviation. The Lord helps them in various ways as stated in the *Vedas* (*Kaṭha Upaniṣad* 1.2.23): *yam evaiṣa vṛṇute tena labhyas/ tasyaiṣa ātmā vivṛṇute tanuṃ svām*. A devotee who is fully surrendered and engaged in devotional service of the

Supreme Lord can understand Him as He is. As stated in the *Bhagavad-gīta* (10.10): *dadāmi buddhi-yogaṁ tam*: the Lord gives such a devotee sufficient intelligence so that ultimately the devotee can attain the Supreme God in His spiritual kingdom and abode.

So the special qualification of the pure devotee is that he is always thinking of Kṛṣṇa without any deviation and without any consideration of time or place. There is no impediment for a pure devotee regardless of where he is. Some devotees consider that a devotee should remain in places like Vṛndāvana where the Lord's advent was manifested, but a pure devotee can remain anywhere and everywhere and create the atmosphere of Vṛndāvana by his devotional service.

The words *satatam* and *nityaśaḥ*, which mean "always," "regularly," or "every day," are mentioned here, because that is the specific function of a pure devotee. A pure devotee constantly remembers Kṛṣṇa and always thinks of Him. These are qualifications of the pure devotee for whom the Lord is more happily attainable than through any other process of yoga recommended in the *Bhagavad-gītā* or any other Vedic scripture. Such *bhakti-yogīs* are generally of five different types. They are called (1) *śānta-bhakta*, engaged in devotional service in neutrality; (2) *dāsyā-bhakta*, engaged in devotional service as servant; (3) *sākhya-bhakta*, engaged as friend; (4) *vātsalya-bhakta*, engaged as parent; and (5) *mādhurya-bhakta*, engaged as conjugal lover of the Supreme Lord. In any of these stages, the pure devotee is always constantly engaged in the transcendental loving service of the Supreme Lord without any deviation, and so for him the Lord is very happily and easily attainable. A devotee cannot forget the Supreme Lord for a moment, and similarly the Supreme God Kṛṣṇa cannot forget His pure devotee even for a moment. This is the advantage of becoming Kṛṣṇa conscious and chanting the *mahā-mantra*, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

### TEXT 15

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

*mām upetya punar janma*

*duḥkhālayam aśāśvatam  
nāpnuvanti mahātmānaḥ  
saṁsiddhim paramām gatāḥ*

*Audio*

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

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

Concentrated mind engaged in remembering the Supreme Personality of Godhead, Śrī Kṛṣṇa, is the practical symptom of devotional service. After giving up all hopes to reach perfection by the practice of yoga and philosophical discussions, persons, who engage their mind in this way, take to pure devotional service exclusively. The material world is full of miseries manifesting as birth, death, old age and disease. Furthermore, it is temporary. It is therefore natural, that he who achieves the highest perfection and attains the supreme planet, Kṛṣṇaloka, Goloka Vṛndāvana, does not wish to return to this miserable place. This spiritual planet is described in the Vedic literature as *avyakata*, or *paramām gatīḥ*: It is inexplicable, beyond our material vision; but it is the highest goal, the destination of the great souls who are known as *mahātmās*. The *mahātmās* receive transcendental messages from the realized devotees and thus gradually develop devotional service, Kṛṣṇa consciousness and become so absorbed in transcendental loving service that they no longer desire elevation to any of the material planets, nor do they even want to be transferred to any spiritual planet. They only want Kṛṣṇa and His association and nothing else. That is the highest perfection of life. This verse specifically puts stress on the personal devotees of the Supreme Lord, Kṛṣṇa. Persons in Kṛṣṇa consciousness attain the highest perfection of life. In other words, they are the supreme souls.

**TEXT 16**

**आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।**

## मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

*ā-brahma-bhuvanāl lokāḥ  
ṣunar āvartino 'rjuna  
mām upetya tu kaunteya  
ṣunar janma na vidyate*

*Audio*

*ābrahma*—up to the Brahmaloḁa planet; *bhuvanāt*—planetary systems; *lokāḥ*—planets; *ṣunaḥ*—again; *āvartinaḥ*—returning; *arjuna*—O Arjuna; *mām*—unto Me; *upetya*—arriving; *tu*—but; *kaunteya*—O son of Kuntī; *ṣunaḥ janma*—rebirth; *na*—never; *vidyate*—takes to.

**From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to the planet of Kṛṣṇaloka, O son of Kuntī, never takes birth again.**

All kinds of *yogīs*, namely the *karma-yogī*, *jñāna-yogī*, *haṭha-yogī*, etc.-eventually have to attain to the highest perfection of becoming *bhakti-yogīs*. When it is said that *yogīs* do not return to this material world, it means that only when *karma-yogīs*, *jñāna-yogīs*, or *haṭha-yogīs* achieve the devotional perfection in *bhakti-yoga*, or Kṛṣṇa consciousness, it will be possible for them to transfer to the spiritual world and never come back. Those who attain the highest material planets or the planets of the demigods are again subjected to repeated birth, death, old age and disease. As persons on earth are elevated to higher planets, people in higher planets such as Brahmaloḁa, Candraloḁa and Indraloḁa are degraded to this earthly planet. The practice of sacrifice called *pañcāgni-vidyā*, recommended in the *Chāndogya Upaniṣad*, enables one to achieve Brahmaloḁa, but if, in Brahmaloḁa, one does not cultivate Kṛṣṇa consciousness, he must also return to earth. Those who continue Kṛṣṇa consciousness even in the higher planets are gradually elevated to higher and higher planets and at the time of universal devastation are transferred to the spiritual world, the Kṛṣṇaloka planet. It is said:

*brahmaṇā saha te sarve  
samprāpte pratisaṅcare  
parasyānte kṛtātmānaḥ*

*praviṣanti param padam*

“When there is devastation of this material universe, Brahmā along with all the devotees, who are constantly engaged in Kṛṣṇa consciousness, are all transferred to the spiritual world and to specific spiritual planets according to their desire.”

**TEXT 17**

**सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।  
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥**

*sahasra-yuga-paryantam  
ahar yad brahmaṇo viduḥ  
rātrim yuga-sahasrāntām  
te 'ho-rātra-vido janāḥ*

*Audio*

*sahasra*—thousand; *yuga*—millenniums; *paryantam*—including; *ahaḥ*—day; *yat*—that; *brahmaṇaḥ*—of Brahmā; *viduḥ*—know it; *rātrim*—night; *yuga*—millenniums; *sahasra-antām*—similarly, at the end of one thousand; *te*—that; *ahaḥ-rātra*—day and night; *vidaḥ*—understand; *janāḥ*—people.

**By human calculation, a thousand catur-yugas taken together is the duration of Brahmā's one day. And such also is the duration of his night.**

According to the above calculation, Brahmā lives for one hundred years. One thousand *catur-yugas* means 4,300, 000 years, multiplied by one thousand. This is equal to twelve hours, the duration of Brahma's one day. Similarly, he has night, making twenty-four hours. Thirty such days make one month, and twelve such months equal one year. After one hundred such years, Brahma also dies, according to the law of material nature. No one is free from the process of birth, death, old age, and disease and Brahma is also subjected to it. But the special facility for Brahma is that, being directly engaged in the service of the Supreme Lord by managing this universe, he at once gets liberation. It is to be noted here that the perfect *sannyāsīs* are promoted to the Brahmāloka, which exists even longer than the sun, moon, or other heavenly planets in the upper strata of the planetary system. But one should know that Brahmā

himself is subjected to death, so what to speak of the *sannyāsīs* who are elevated to his planet?

### TEXT 18

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।  
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

*avyaktād vyaktayaḥ sarvāḥ  
prabhavanty ahar-āgame  
rātry-āgame pralīyante  
tatraivāvyakta-samjñake*

*Audio*

*avyaktāt*—from the unmanifest; *vyaktayaḥ*—living entities; *sarvāḥ*—all; *prabhavanti*—come into being; *ahaḥ-āgame*—at the beginning of the day; *rātri-āgame*—at the fall of night; *pralīyante*—are annihilated; *tatra*—there; *eva*—certainly; *avyakta*—the unmanifest; *samjñake*—called.

**When Brahmā's day begins, this multitude of living entities comes into being from the unmanifest, and at the arrival of Brahmā's night they are all annihilated and merge into the unmanifest again.**

The less intelligent, who try to remain within this material world and who after being elevated to higher planets again and again descend to this earthly planet, are allowed to exhibit their activities in any of the material planets during the daytime of Brahmā, but at the coming of Brahmā's night they are all annihilated. In the day they have various bodies and material activities, but at night they do not have a body. They remain compact in the body of Viṣṇu and are again manifest at the arrival of Brahmā's day. *Bhūtvā bhūtvā pralīyate* [Bg. 8.19]: in this way they are manifested during the daytime while during the nighttime they are annihilated and ultimately when Brahmā's life is also finished, they are all annihilated and remain unmanifest for millions and millions of years. Finally, when Brahmā is born again in another millennium, they are again manifest. These living entities are thus captivated by the spell of the material world. However, intelligent persons who take to Kṛṣṇa consciousness, utilize this human form of life fully in devotional service of the Lord chanting *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma,*

Hare Rāma, Rāma Rāma, Hare Hare and transfer themselves, even in this life, to the planet of Kṛṣṇa and become eternally blissful and happy there.

TEXT 19

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।  
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

*bhūta-grāmaḥ sa evāyaṁ  
bhūtvā bhūtvā pralīyate  
rātry-āgame 'vaśaḥ pārtha  
prabhavaty ahar-āgame*

Audio

*bhūta-grāmaḥ*—the aggregate of all living entities; *saḥ*—they; *eva*—certainly; *ayam*—this; *bhūtvā bhūtvā*—taking birth; *pralīyate*—annihilate; *rātri*—night; *āgame*—on arrival; *avaśaḥ*—automatically; *pārtha*—O son of Pṛthā; *prabhavanti*—manifest; *ahaḥ*—during daytime; *āgame*—on arrival.

Again and again the day comes, and the host of beings is active; and again the night falls, O Pārtha, and this host is helplessly dissolved.

TEXT 20

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।  
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

*paras tasmāt tu bhāvo 'nyo  
'vyakto 'vyaktāt sanātanaḥ  
yaḥ sa sarveṣu bhūteṣu  
naśyatsu na vinaśyati*

*paraḥ*—transcendental; *tasmāt*—from that; *tu*—but; *bhāvaḥ*—nature; *anyaḥ*—another; *vyaktaḥ*—manifest; *avyaktāt*—unmanifest; *sanātanaḥ*—eternal; *yaḥ*—that; *saḥ*—which; *sarveṣu*—all; *bhūteṣu*—manifestation; *naśyatsu*—being annihilated; *na*—never; *vinaśyati*—annihilated.

Yet there is another nature, which is eternal and is transcendental to this

manifested and unmanifested material nature. It is supreme and it is never annihilated. When all in this world is annihilated, that part remains eternally as it is.

Transcendental to the material nature, which is manifest and non-manifest at certain intervals during the days and nights of Brahmā, is another nature, which is spiritual and the symptom of that nature is that it is completely opposite in quality to this material nature. Superior and inferior nature are explained in the Seventh Chapter.

### TEXT 21

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।  
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

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

*Audio*

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

**That supreme abode, which the Vedāntists claim to be the unmanifested infallible and supreme destination, that transcendental abode, from where once going, one will never return, is the supreme abode of Mine.**

The supreme abode of the Personality of Godhead, Kṛṣṇa, is described in the *Brahma-saṁhitā* as *cintāmaṇi-dhāma*. It is stated there as follows:

*cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-  
lakṣāvṛteṣu surabhīr abhipālayantam  
lakṣmī-sahasra-śata-sambhrama-sevyamānam  
govindam ādi-ṣuruṣam tam aham bhajāmi*

(Bs.5.29)

*veṅuṁ kvaṇantam aravinda-dalāyatākṣam-  
barhāvataṁsam asitāmbuda-sundarāṅgam  
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ  
govindam ādi-ṭuruṣaṁ tam ahaṁ bhajāmi*

(Bs.5.30)

“That supreme abode of Lord Kṛṣṇa, known as Goloka Vṛndāvana, is full of palaces made of touchstone. There are also trees, which are called "desire trees," and there are cows known as *surabhi*. The Lord is served there by hundreds and thousands of goddesses of fortune, and His name is Govinda, the primal Lord and the cause of all causes. The Lord is accustomed to blow His flute (*veṅuṁ kvaṇantam*) there and His eyes are just like lotus petals. On His head He wears a peacock feather and the color of His body resembles the color of a very beautiful cloud. He is so attractive that He can compete with thousands of cupids.”

In the *Bhagavad-gītā* Lord Kṛṣṇa gives only a small hint of His personal abode known as Goloka Vṛndāvana, which is the supermost planet in the spiritual kingdom. A vivid description is given in the *Brahma-saṁhitā*. Vedic literature (*Kaṭha Upaniṣad* 1.3.11) also states that there is nothing superior to the abode of the Supreme Personality of Godhead, and that that abode is the ultimate destination. (*ṭuruṣān na ṭaram kiñcit sā kāṣṭhā ṭaramā gatiḥ*) When one attains to it, naturally he never returns to this material world. That supreme abode and the Supreme Personality of Godhead are nondifferent, being of the same quality.

The Vṛndāvana-*dhāma*, on this earthly planet is a replica of that supreme *dhāma* and when Kṛṣṇa descends on this earth, He descends on this particular tract of land known as Vṛndāvana-*dhāma* in the district of Mathurā, India comprising about eighty-four *krośas* in area.

## TEXT 22

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।  
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

*puruṣaḥ sa paraḥ pārtha  
bhaktyā labhyaḥ tv ananyayā  
yasyāntaḥ-sthāni bhūtāni  
yena sarvam idaṁ tatam*

*Audio*

*puruṣaḥ*—the Supreme Personality; *saḥ*—He; *paraḥ*—the Supreme, than whom no one is greater; *pārtha*—O son of Pṛthā; *bhaktyā*—by devotional service; *labhyaḥ*—can be achieved; *tu*—but; *ananyayā*—unalloyed devotion without any deviation; *yasya*—His; *antaḥsthāni*—within; *bhūtāni*—all this material manifestation; *yena*—by whom; *sarvam*—all; *idaṁ*—whatever we can see; *tatam*—distributed.

**The Supreme Personality of Godhead, who is the greatest of all, is attainable by unalloyed devotion. Although He is present in His abode, He is yet all-pervading, and everything is situated within Him.**

It is clearly stated in this verse that in the supreme destination, from which no one returns, namely in *cintāmaṇi-dhāma* as described in the *Brahma-saṁhitā*, Kṛṣṇa is the Supreme Personality, because the ultimate destination of spiritual realization is the Supreme Personality of Godhead. This is clearly stated here. The *Brahma-saṁhitā* describes this supreme abode as *ānanda-cinmaya-rasa*, a place where everything is made of spiritual mellow and bliss and whatever variegatedness is manifest there, is all of the quality of spiritual bliss—nothing is material there. All variegatedness is expanded as the spiritual expansion of the Supreme Personality of Godhead Himself. The spiritual or superior energy as explained in Chapter Seven is manifested there. As far as this material world is concerned, although the Lord is always in His superior abode, Goloka, He is nonetheless all-pervading by His material energy. So by His spiritual and material energies He is present everywhere—both in the material and in the spiritual world. *Yasyāntaḥ-sthāni* means that everything is sustained within Him, namely within either of His energies, spiritual or material. Whatever we see is sustained within those two energies and by those two energies the Lord is all-pervading.

The significant point is that entering the supreme abode or similar other innumerable Vaikuntha planets is possible only by devotional service. It is clearly stated here that only *bhakti*, or devotional service and no other process

can help one attain that supreme abode. A description of the supreme abode and the Supreme Godhead is also given in the Vedas: *eko vaṣī sarva-gaḥ kṛṣṇaḥ*. In that supreme abode there is only one Supreme Personality Godhead, whose name is Kṛṣṇa. He is the supreme merciful Deity. And although He resides there as one, He has expanded Himself into millions and millions of plenary expansions. The comparison given there is that the Lord is like a tree, which stands still and yet many varieties such as fruits, flowers and leaves are coming out of it. That is the position of the Supreme Lord. The *Brahma-saṁhitā* also confirms that although Kṛṣṇa, always dwelling in Goloka Vṛndāvana, is all-pervading, just to assure that everything is going on nicely. In other place in the Vedas it is stated: *parāsyā śaktir vividhaiva śrūyate/ svābhāvīkī jñāna-bala-kriyā ca*: His energies are so expansive that everything is being conducted systematically without a flaw, although the Supreme Lord is far away from these manifestations.

### TEXT 23

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

*yatra kāle tv anāvṛttim  
āvṛttim caiva yoginaḥ  
prayātā yānti taṁ kālam  
vakṣyāmi bharatarṣabha*

*Audio*

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

**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.**

The unalloyed devotees of the Supreme Lord very easily and happily return back home, back to Godhead. But those who are not unalloyed devotees and who depend on different kinds of spiritual realization such as *karma-yoga*,

*jñāna-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 *yogī* is perfect, he can select the time and situation for leaving this material world, but if he is not so expert, then he has to leave at nature's will and that hopefully at a certain suitable time. The 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, and when *agnir* and *jyotir* is mentioned in the next verse, it refers to the deity of light. The *ācārya* says that the fire and smoke are not time related, therefore according to his opinion these must refer to different kinds of deities presiding over time, smoke and light. In other words, it is to be understood that the Lord is indicating by these particular names different demigods.

#### TEXT 24

अग्निज्योतिरहः शुचाः षण्मासा उत्तरायणम् ।  
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

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

*Audio*

*agnih*—fire; *jyotiḥ*—light; *ahaḥ*—day; *śuklaḥ*—the bright fortnight of the moon; *ṣaṅ-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-vidaḥ*—one who knows the Absolute; *janāḥ*—persons.

**Those who know the Supreme Brahman pass away from this material world during the influence of the fiery god, in the light, in the day, during the bright fortnight of the moon or at other auspicious moment such as the period of six months when the sun passes to the northern side.**

When fire and light is mentioned herewith, it is to be understood that this refers to the presiding deity over fire and light. Similarly, when day and fortnight of the moon are mentioned, they indicate the presiding deities over

day and the moon. At the time of death, the mind carries one to the next life, so if one leaves the body in different situations as mentioned above, either accidentally or by arrangement, he can also attain Brahman, namely the impersonal *brahmajyoti*. Mystics who are advanced in *yoga* principles can arrange at which time and on what occasion they should pass away. Others have to depend on accident. If one can leave at one of these auspicious moments, then it is sure he will not return, but if he has no such power, then there is a possibility that he will have to return to this material world. However, for the pure devotees, who are constantly in Kṛṣṇa consciousness, there is no necessity of arrangement, or accident, because their position is different and this will be explained later on. In other words, for a person who is in Kṛṣṇa consciousness, there can be no fear of returning

### TEXT 25

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।  
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

*dhūmo rātris tathā kṛṣṇaḥ  
ṣaṅ-māsā dakṣiṇāyanam  
tatra cāndramasaṁ jyotir  
yogī prāpya nivartate*

*Audio*

*dhūmaḥ*—smoke; *rātriḥ*—night; *tathā*—also; *kṛṣṇaḥ*—the fortnight of the dark moon; *ṣaṅ-māsāḥ*—the six months; *dakṣiṇa-ayanam*—when the sun passes on the southern side; *tatra*—there; *cāndramasam*—the moon planet; *jyotiḥ*—light, *yogī*—the mystic; *prāpya*—achieves; *nivartate*—comes back.

**The mystic who passes away from this material world during the smoke, the night, the moonless fortnight, or in the six months when the sun passes to the southern side, achieves the moon planet, but then comes back again.**

This verse indicates that people can go to the moon planet by sacrificial methods as mentioned in the Vedic literatures. In the Third Canto of *Śrīmad-Bhāgavatam* also, it is described by Kapila Muni that those who are very much expert in fruitive activities on earth attain to the moon at death. These elevated persons live on the moon for about 10,000 years (by demigod calculations) and after enjoying their life by drinking *soma-rasa*, they return

to earth. This means that on the moon there are higher classes of living beings. The modern scientists who endeavor to reach the moon planet will not be able to do so by using spaceships. No ordinary man with common activities can reach the moon planet. Therefore the attempt to do so by a machine seems to be futile.

### TEXT 26

शुचा कृष्णे गती ह्येते जगतः शाश्वते मते ।  
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ २६ ॥

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

*Audio*

*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*—not return; *anyayā*—by the other; *āvartate*—comes back; *punaḥ*—again.

**According to the opinion of 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.**

The same description of coming back and not coming back is quoted by Ācārya Baladeva Vidyābhūṣaṇa from the *Chandogya Upaniṣad*(5.10.3-5). In this way, those who are fruitive actors and philosophical speculators have been constantly leaving and returning since time immemorial. Actually they do not attain the ultimate salvation.

### 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

Audio

*na*—never; *ete*—all these; *sṛtī*—different paths; *pārtha*—O son of Pṛthā; *jānan*—even they know; *yogī*—the devotees of the Lord; *muhyati*—bewildered; *kaścana*—anyone; *tasmāt*—therefore; *sarveṣu kāleṣu*—always; *yoga-yuktaḥ*—being engaged in Kṛṣṇa consciousness; *bhava*—just become; *arjuna*—O Arjuna.

**Although the devotees know these two different paths, O Arjuna, they are never bewildered. Therefore always remain in Kṛṣṇa consciousness and you shall never have to meet death in such accidental way.**

Kṛṣṇa is specifically advising Arjuna that he should not be disturbed by all these different paths the soul can take when leaving the material world. A devotee of the Supreme Lord Kṛṣṇa is here advised not to worry about how to depart either by arrangement or by accident. His duties should be always performed in Kṛṣṇa consciousness and he should chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Kṛṣṇa conscious person should know that to follow either of these two, the way of light or way of darkness is troublesome. The best way to follow is to be always absorbed in Kṛṣṇa consciousness and to be always dovetailed in His service. This will assure one's safe departure from the material world and direct transferal to the spiritual kingdom Goloka Vṛndāvana and other planets known as Vaikuṅṭhas. The word *yoga-yukta* is especially significant in this connection. One has to become completely Kṛṣṇa conscious without any deviation, therefore he has to be engaged cent percent always in the activities which are related to Kṛṣṇa. Śrī Rūpa Gosvāmī states in this connection, *anāsaktasya viṣayān yathārham upayun̄jataḥ*: one should be unattached in material affairs and do everything in Kṛṣṇa consciousness. That will make one perfect. This system is called *yukta-vairāgya*. The Kṛṣṇa conscious person should not be disturbed by all these descriptions and be sure that his passage to the supreme abode by devotional service is guaranteed.

### TEXT 28

वेदेषु यज्ञेषु तपःसु चैव  
दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा  
योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

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

*Audio*

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

**A person who accepts the path of devotional service is not bereft of the results derived from studying the Vedas, performing sacrifices, undergoing austerities, giving charity and pursuing philosophical speculation or fruitive activities. He attains all these simply by performance of devotional service in Kṛṣṇa consciousness and thus ultimately reaches the supreme abode. kusenda**

This is the conclusion regarding the benefit derived from studying especially the Seventh and Eighth Chapters, particularly as the chapters deal with Kṛṣṇa consciousness and devotional service. One has to study the *Vedas* in the school of the spiritual master and to live under the care of the spiritual master and take lessons from the *Vedas* means one has to undergo many austerities and penances. A *brahmacārī* has to live in the house of the spiritual master just like a servant, and he must beg alms from door to door and bring them before the spiritual master. He takes food only under the master's order, and it is said that if the master forgets to call the student to take his food that day, the student would rather fast than take food on his own initiative. These are some of the Vedic principles for observing *brahmacarya*.

After the student studies the *Vedas* under the master for a number of years (at least from age five to twenty), he becomes a perfect man of character.

Therefore, study of the *Vedas* is not meant for the recreation of armchair

speculators, but for the formation of character in the *brahmacārī āśrama*. When the character is formed, the *brahmacārī* is allowed to enter into household life and marry a similar girl suitable for him. He then lives a perfect life as a householder. When he is a householder, he also has to perform many sacrifices and by such sacrificial methods his life becomes more enlightened. Then after retiring from household life, upon accepting the order of *vānaprastha*, he has to undergo severe penances: living in a forest and covering his body with tree bark, not going to barber for shaving, etc. There are so many severe penances. The householder has to give charity according to country, climate and the candidate. For this reason the *Bhagavad-gītā* describes different kinds of charity: in the mode of goodness, passion and ignorance and when one gives charity, he has to have some discrimination. In this way, by properly carrying out the orders of *brahmacārya*, householder life, *vānaprastha* and finally *sannyāsa*, one becomes elevated to the perfection of life. Some are then elevated to the heavenly kingdoms, and those who are even more advanced are liberated and placed in the spiritual sky, either in the impersonal *brahmajyoti* or in the *Vaikuṅṭha* planets or *Kṛṣṇaloka*. This is mentioned in the Vedic literatures.

The beauty of *Kṛṣṇa* consciousness, however, is that by one stroke, namely by taking to the path of *Kṛṣṇa* consciousness and by being engaged in devotional service of the Supreme Lord, one surpasses all the rituals of the different orders of life mentioned before.

The words *idaṁ viditvā* indicate that one should try to understand the instructions given by Śrī *Kṛṣṇa* in this chapter, or in both Seventh and Eighth Chapters, in the association of devotees. These two chapters cannot be understood by hearing from academic scholars or mental speculators. *Bhagavad-gītā* has eighteen chapters. The first six and the last six chapters are considered to be the covering of the middle six chapters, which are especially protected by the Lord and are the essence of the *Bhagavad-gītā*. So if one is fortunate to understand the *Bhagavad-gītā* -especially these middle six chapters-in the association of devotees, then his life at once becomes glorified and he surpasses all above mentioned penances, sacrifices, charities, and everything else. All the results derived from these activities can be achieved simply by *Kṛṣṇa* consciousness. *Kṛṣṇa* consciousness process means that one, who has developed a little faith in the *Bhagavad-gītā*, should learn it only from the devotee, because at the beginning of the Fourth Chapter it is clearly stated

that the purpose of the *Bhagavad-gītā* can be perfectly understood by devotees and no one else. Therefore one should take the opportunity to learn the *Bhagavad-gītā* from a devotee of Kṛṣṇa, not from mental speculators. This is called faith. Then, if one is on search of such a devotee and if he's fortunate to get his association, he actually begins to study and to understand the *Bhagavad-gītā*. By advancement of association with the devotee, one is placed in devotional service, and by performance of this service, all one's misgivings about Kṛṣṇa or God, His activities, form, pastimes, name, etc., become clear. Then after perfect clearance of these misgivings, one becomes fixed in the study. By being fixed up in that way, one relishes the study of the *Bhagavad-gītā* and then acquires a state of being where he feels Kṛṣṇa consciousness always. After this, in the advanced stage, one falls completely in love with Kṛṣṇa, and that is the highest perfectional stage of life which enables the devotee to be transferred to Kṛṣṇa's abode in the spiritual sky, Goloka Vṛndāvana, where the devotee becomes perpetually happy for eternity.

*Thus end the Bhaktivedanta Purports to the Eighth Chapter of the Śrīmad-Bhagavad-gītā in the matter of Attaining the Supreme.*

## 9. The Most Confidential Knowledge

### TEXT 1

श्रीभगवानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।  
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १ ॥

*śrī-bhagavān uvāca*  
*idaṁ tu te guhyatamaṁ*  
*pravakṣyāmy anasūyave*  
*jñānaṁ vijñāna-sahitaṁ*  
*yaj jñātvā mokṣyase 'śubhāt*

*śrī-bhagavan uvāca*—the Supreme Personality of Godhead said; *idam*—this; *tu*—but; *te*—unto you; *guhya-tamam*—the most confidential; *pravakṣyāmi*—I am speaking; *anasūyave*—to the nonenvious; *jñānam*—knowledge; *viññāna*—realized knowledge; *sahitam*—with; *yat*—which; *jñātvā*—knowing; *mokṣyase*—be released; *aśubhāt*—from this miserable material existence.

**The Supreme Lord said: Because you are never envious of Me, O Arjuna, I shall explain to you this most confidential knowledge both theoretical and practical, knowing which you shall be relieved from the miseries of material existence.**

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

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

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

that anyone who has a sincere desire to render loving service to the Supreme Lord and yet is situated in the conditional state of material existence, is to be considered 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. This knowledge (*idaṁ jñānam*) refers to pure devotional service, which consists of nine different activities: hearing, chanting, remembering, serving, worshiping, praying, obeying, achieving friendship and surrendering everything. By the practice of these nine kinds of devotional service one is elevated to spiritual consciousness, Kṛṣṇa consciousness. At that time, when one's heart is cleared of the material contamination, one can understand this science of Kṛṣṇa. Such stage is called the most confidential. 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 activities performed on the basis of spiritual understanding that one is not the body. In the Seventh Chapter we have already discussed the potency of opulence in the Supreme Personality of Godhead, how His inferior and superior natures and all this material manifestation is acting and in Chapters Nine and Ten the glories of the Lord will be delineated.

Now, 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. We have seen that even the most erudite scholar writes on *Bhagavad-gītā* very inaccurately. Because he is envious of Kṛṣṇa, his and others' such 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 धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

*rāja-vidyā rāja-guhyam*

*ṣavitram idam uttamam  
pratyakṣāvagamam dharmyam  
su-sukham kartum avyayam*

*Audio*

*rāja-vidyā*—the king of education; *rāja-guhyam*—the king of confidential knowledge; *ṣavitram*—the purest; *idam*—this; *uttamam*—transcendental; *pratyakṣa*—directly experienced; *avagamam*—understood; *dharmyam*—the principle of religiosity; *su-sukham*—very happy; *kartum*—to execute; *avyayam*—everlasting.

**This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.**

This chapter of *Bhagavad-gītā* is called the king of education because it is the essence of all doctrines and philosophies explained before. There are seven principal philosophers in India: Gautama, Kaṇāda, Kapila, Yājñavalkya, Śāṇḍilya, Vaiśvānara, and, finally, Vyāsadeva, the author of the *Vedānta-sūtra*. So there is no dearth of knowledge in the field of philosophy or transcendental knowledge. Now the Lord says that this Ninth Chapter is the king of all such knowledge, the essence of all knowledge that can be derived from the study of the *Vedas* and different kinds of philosophy. It is the most confidential because confidential or transcendental knowledge involves understanding the difference between the soul and the body. And the king of all confidential knowledge culminates in devotional service.

Generally, people are not educated in confidential knowledge; they are educated in external knowledge. As far as material education is concerned, they are concerned with so many departments: politics, sociology, physics, chemistry, mathematics, astronomy, engineering, etc. There are so many departments of knowledge all over the world and many huge universities are being maintained, but there is, unfortunately, no university or educational institution where the science of the spirit soul is instructed, although the soul is the most confidential part of this body. Without the presence of the soul, the body has no value, and yet people are overly placing stress on the bodily necessities of life, not caring for the confidential topic of the soul.

The *Bhagavad-gītā*, especially from the Second Chapter on, stresses the importance of the soul. In the very beginning, the Lord says that this body is perishable (*antavanta ime dehā*) but that the soul is not perishable. That is a confidential part of knowledge. But simply knowing that the spirit soul is different from this body and that its nature is immutable, indestructible and eternal, gives no positive information about the soul. People are generally under the impression that the soul is different from the body but when the body is finished, or when one is liberated from the body, the soul remains in a void and becomes impersonal. But actually that is not the fact. How can the soul, which is so active within this body, be inactive after being liberated from the material body? It is always active. If it is eternal, then it is eternally active, and the activities of the soul in the spiritual kingdom are the most confidential knowledge concerning the spirit soul. The activities of the spirit soul are therefore indicated here as constituting the king of all knowledge.

This knowledge is the purest form of all activities, as is explained in Vedic literature. In the *Padma Purāṇa*, man's sinful activities have been analyzed and are shown to be the results of sin after sin. Such activities are more or less activities of *karmīs*, or those engaged in fruitive activities. They are entangled in different stages and forms of sinful activities. For instance, when the seed of a particular tree is sown, the tree does not appear immediately to grow; it takes some time. It is first a small, sprouting plant, then it assumes the form of a tree, then it flowers and bears fruit, and, when it is complete, the flowers and fruits are enjoyed by persons who have sown the seed of the tree. Similarly, when a man performs a sinful act, it takes time to fructify. There are different stages. For example, there is a stage when the sinful reaction is already stopped within the individual, but the result or the fruit of that sinful reaction is still to be enjoyed. There are also other sins which are still in the form of a seed, and there are those which are already fructified and are already giving us fruit, which we are enjoying as distress and pain.

As explained in the twenty eighth verse of the Seventh Chapter, *yeṣāṃ tv anta-gataṃ pāpaṃ*, a person who has completely ended the reactions of all sinful activities and who is fully engaged in pious activities, being freed from the duality of this material world, becomes engaged in devotional service to the Supreme 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 to sinful activities and this is confirmed by the *Padma*

Purāṇa:

*aṅrārabdha-phalam pāpam  
kūṭam bījam phalonmukham  
krameṇaiva pralīyeta  
viṣṇu-bhakti-ratātmanām*

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 as they make progress in Kṛṣṇa consciousness. Therefore the purifying potency of devotional service is very strong, and it is called *pavitram*, 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, 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 name of Kṛṣṇa (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare) in course of chanting without any offenses feels some transcendental pleasure and very quickly becomes purified of all material contamination. This is actually seen. And if one, besides hearing, engages further in the other eight kinds of methods of serving Kṛṣṇa, if he tries to broadcast the message of devotional service, or if he engages himself in helping the missionary activities for broadcasting Kṛṣṇa consciousness, he gradually feels some spiritual progress. This advancement in spiritual life or advancement in Kṛṣṇa consciousness does not depend on any kind of previous education or qualification. The method itself is so nice and pure that by simply engaging in this process one becomes purer and purer.

In the *Vedānta-sūtra* (3.2.26) this is also described in the following words: *prakāśaś ca karmaṇy abhyāsāt*. "Devotional service is so nice that simply by engaging in the activities of devotional service, one becomes enlightened without a doubt." We can see this practically in the life of Nārada, who

happened to be the son of a maidservant, had no education, nor was he born into a high family. The only opportunity he received was that his mother was engaged in serving great devotees. The child Nārada also became engaged along with her, and sometimes, in the absence of his mother, he would serve the great devotees himself. Nārada personally says about his previous life the following,

*ucchiṣṭa-lepān anumodito dvijaiḥ  
sakṛt sma bhūñje tad-apāsta-kilbiṣaḥ  
evaṁ pravṛttasya viśuddha-cetasas  
tad-dharma evātma-ruciḥ prajāyate*

(Bhāg. 1.5.25)

In this verse Nārada tells his disciple Vyāsadeva that while he was engaged as a boy servant of those purified devotees during four months of their stay, he was intimately associating with them. Sometimes those sages left remnants of food on their dishes, and the boy, who would wash their dishes, wanted to taste the remnants. So he asked the great devotees whether he could eat them, and the great *brāhmaṇas* and devotees, who were assembled there, gave their permission: “Yes, you can eat.” Nārada says that he ate the remnants left by the great devotees and consequently became freed from all sinful reactions. As he went on eating, he gradually became as pure-hearted as the sages, and he gradually developed the same taste. The great devotees relished the taste of engaging twenty-four hours a day in devotional service of the Lord by hearing, chanting, etc., and by developing the same taste, Nārada also wanted to hear and chant the glories of the Lord.

*tatrānvahaṁ kṛṣṇa-kathāḥ pragāyatām  
anugraheṇāśṛṇavaṁ manoharāḥ  
tāḥ śraddhayā me 'nupadam viśṛṇvataḥ  
priyaśravasy aṅga mamābhavad ruciḥ*

Bhāg 1.5.26

By this process of associating with the sages, he developed a great desire for

devotional service. Therefore as stated in the *Vedānta-sūtra*, *prakāśaś ca karmaṇy abhyāsāt*: If one is engaged simply in the acts of devotional service, everything is revealed to him automatically, and he can understand. This is called *pratyakṣa*, directly perceived.

The word *dharmyam* means "the path of religiosity." Nārada in his previous life was actually a son of a maidservant. He had no opportunity to go to school. He was simply assisting his mother, and fortunately his mother had to render some service to the devotees. As the son of a maidservant he took the opportunity and simply by association achieved the highest goal of all religiosity-devotional service. In the *Śrīmad-Bhāgavatam* it is said: *sa vai pumsām paro dharmo yato bhaktir adhokṣaje*. Religious people generally do not know that the highest perfection of religiosity is to attain the stage of devotional service. Therefore, although in the last verse of the 8<sup>th</sup> chapter (*vedeṣu yajñeṣu tapaḥsu caiva*) we have discussed that for understanding the path of self-realization Vedic knowledge is generally required, Nārada acquired the highest results of Vedic study even without going to school of his spiritual master, understanding the Vedas and without being educated in the Vedic principles.. The process is so nice that even without performing the process of religiosity regularly one can be raised to the highest perfection. How this is possible is also explained in Vedic literature: *ācāryavān puruṣo veda*. One who is in association with great *ācāryas*, even if he is not educated or has not studied the *Vedas* at any time of his life, can become conversant with all the knowledge necessary for realization.

*Su-sukham* means that performing or executing devotional service is a very happy process. Why? Devotional service consists of *śravaṇam kīrtanam viṣṇoḥ*, so one can simply hear very nicely the glories of the Lord with musical accompaniment or can attend philosophical lectures and lectures on transcendental knowledge given by authorized *ācāryas*. Simply by sitting, one can learn; then one can eat the remnants of the foodstuff offered to God, nice palatable dishes. Devotional service is joyfully performed in every state as one can execute devotional service even in the most poverty-stricken condition without any cautious arrangement. The Lord says, *patraṁ puṣpaṁ phalaṁ toyam*: He is ready to accept from the devotee any kind of offering. Even a leaf, a flower, a bit of fruit, or a little water, which are all available in every part of the world, can be offered by *any* person, regardless of social position. There are many instances in history. Simply by tasting the *tulasī* leaves offered

to the lotus feet of the Lord, great sages like Sanat-kumāra became great devotees. Therefore the devotional process is very nice, and it can be executed in a happy mood. God accepts only the love with which things are offered to Him.

It is said here that this devotional service is existing eternally. In other words, it is completely different from the so-called service performed by the Māyāvādī philosophers. Although the Māyāvādīs sometimes take to so-called devotional service, their aim is to continue such kind of devotional service only as long as they are not liberated and when they become liberated, they "become one with God." Such kind of temporary time-serving devotional service is not accepted as pure devotional service. Actual devotional service continues even after liberation. When the devotee goes to the spiritual planet in the kingdom of God, he is also engaged there in serving the Supreme Lord and he does not try to become one with the Supreme Lord.

As it will be seen, actual devotional service begins after liberation. So in *Bhagavad-gītā* it is said, *brahma-bhūta*. After being liberated, or being situated in the Brahman position, one's devotional service begins. (*samaḥ sarveṣu bhūteṣu mad-bhaktim labhate parām*) and by executing such devotional service, one can understand the Supreme Lord. No one can understand the Supreme Personality of Godhead by executing *karma-yoga*, *jñāna*, or *aṣṭāṅga-yoga* or any other *yoga*. One can make a little progress towards realization of *bhakti-yoga*, but by practicing any of the yogic methods independently without coming to the stage of devotional service, one cannot understand who the Personality of Godhead truly is. In the *Śrīmad-Bhāgavatam* it is also confirmed that when one becomes purified by executing the process of devotional service, especially by hearing *Śrīmad-Bhāgavatam* or *Bhagavad-gītā* from realized souls, his heart becomes pure and he can then understand the science of Kṛṣṇa, the science of God. *Evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ*. When one's heart is cleared of all nonsense, then one can understand what God is. Thus the process of devotional service, of Kṛṣṇa consciousness, is the king of all education and the king of all confidential knowledge. It is the purest form of religiosity, and it can be executed in a happy mood without difficulty. Therefore one should adopt it.

### TEXT 3

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।

## अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

*aśraddadhānāḥ puruṣā  
dharmasyāsya parantapa  
aprāpya mām nivartante  
mṛtyu-saṁsāra-vartmani*

Audio

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

**Those who do not believe in the process of devotional service cannot achieve Me, O killer of the enemies, and that is why they return to the path of continuous birth and death in this material existence.**

The faithless people cannot achieve the process of devotional service; that is the purport of this verse. Faith is created by association of devotees.

Unfortunate people, even after hearing all the evidence of Vedic literature and hearing from great personalities, still have no faith in God. They are hesitant and cannot stay fixed in the devotional service of the Lord. Therefore faith is a most important factor for progress in devotional service or in Kṛṣṇa consciousness. In the *Caitanya-caritāmṛta* it is said that faith means one should have complete conviction that simply by serving the Supreme Lord, Śrī Kṛṣṇa, one can achieve all kinds of perfection. That is called real faith. In the *Śrīmad-Bhāgavatam* (4.31.14) it is stated:

*yathā taror mūla-niṣecanena  
tṛpyanti tat-skandha-bhujopaśākhāḥ  
prāṇopahārāc ca yathendriyāṇām  
tathaiva sarvārhaṇam acyutejyā*

The purport of this verse is that by giving water to the root of a tree, its branches, twigs, leaves and all other parts become satisfied, and by supplying food to the stomach all the senses of the body become satisfied. Similarly, if one engages himself in the transcendental service of the Supreme Lord, one automatically satisfies all the demigods and all the living entities.

Therefore if after reading *Bhagavad-gītā* one becomes convinced of this philosophy of life and arrives at the conclusion that one should give up all other engagements and adopt the service of the Supreme Lord, Kṛṣṇa, the Personality of Godhead, it is called faith.

Now the development of that faith is the process of Kṛṣṇa consciousness. There are three divisions of Kṛṣṇa conscious men: the first class, second class and a third class Kṛṣṇa conscious person. Those who have no faith cannot achieve the highest perfectional stage even if they engage in devotional service officially, to fulfill some purpose. Most probably they will slip and they cannot continue such service for long. They may become engaged in order to serve their purpose, but because they do not have the complete conviction and faith, it is very difficult for them to continue Kṛṣṇa consciousness. We have practical experience in discharging our missionary activity that some people come and stick to the principle of Kṛṣṇa consciousness in order to fulfill some ulterior motive, and as soon as they are economically a little well situated they give up this process and again take to their old process. That we have seen. Therefore faith is the only means by which one can advance in this Kṛṣṇa consciousness, or devotional service of Kṛṣṇa. As far as the development of faith is concerned, one who is well versed in the literatures about devotional service and has attained the stage of firm faith is called a first-class person in Kṛṣṇa consciousness. And in the next class are those who are not as much advanced in understanding the scriptures concerning devotional service but who have automatically taken up the path in firm faith that Kṛṣṇa *bhakti*, or service to Kṛṣṇa, is the best course. Those who have taken it up in such good faith are called second class persons in Kṛṣṇa consciousness. Similarly, those who have neither perfect knowledge of the scriptures nor good faith but by association and simplicity are trying to follow are called third-class. The only difficulty is that the third-class person in Kṛṣṇa consciousness may fall down. However, when one is in the second class or first class platform, he does not fall down. He will surely make progress and achieve the result at the end. As far as the third-class person in Kṛṣṇa consciousness is concerned, although he has faith in the conviction that devotional service to Kṛṣṇa is very good, he does not have complete knowledge of Kṛṣṇa through the study of scriptures like *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*. Sometimes these third-class persons in Kṛṣṇa consciousness have some tendency toward *karma-yoga* and *jñāna-yoga*, and sometimes they are disturbed, but as soon as such infection of

*karma-yoga* or *jñāna-yoga* is vanquished, they become second-class or first-class persons in Kṛṣṇa consciousness. Such faith in Kṛṣṇa is also divided into three stages and these stages are also described in *Śrīmad-Bhāgavatam*. First-class attachment, second-class attachment, and third-class attachment are also explained in *Śrīmad-Bhāgavatam* in the Eleventh Canto. If those, who do not develop faith by hearing about Kṛṣṇa or about the excellence of devotional service, think that it is simply eulogy, will find the path very difficult, despite their so-called engagement in devotional service. For them there is very little hope to gain perfection. So faith is very important in the discharge of devotional service.

#### TEXT 4

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

*mayā tatam idam sarvaṁ  
jagad avyakta-mūrtinā  
mat-sthāni sarva-bhūtāni  
na cāhaṁ teṣv avasthitaḥ*

*Audio*

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

**Through My unmanifested form I pervade the entire creation. All beings rest in Me, but I am not in them.**

The Supreme Personality of Godhead is not perceivable through the present material senses. It is said,

*ataḥ śrī-kṛṣṇa-nāmādi  
na bhaved grāhyam indriyaiḥ  
sevonmukhe hi jihvādau  
svayam eva sphuraty adaḥ*

(*Bhakti-rasāmṛta-sindhu* 1.2.234)

Lord Śrī Kṛṣṇa, His name, fame, pastimes, etc., cannot be understood by material senses. Only to one who is engaged in pure devotional service under proper guidance is He revealed. In the *Brahma-saṁhitā* (5.38) it is also stated, *premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti*: one can see the Supreme Personality of Godhead, Govinda, always within himself and outside himself if one has developed the transcendental loving attitude towards Him. Thus for people in general He is not visible. Here it is said, *jagad avyakta-mūrtinā*. Although He is all-pervading, everywhere present, He is not conceivable by the material senses. But actually, although we cannot see Him, everything is resting in Him, or His energy. As we have discussed in the Seventh Chapter, the entire material cosmic manifestation is only a combination of His two different types of energies, namely the superior, spiritual energy and the inferior, material energy. Just as the sunshine is spread all over the universe, the energy of the Lord is spread all over the creation, and everything is resting in that energy. One should not conclude that because He is spread all over He has lost His personal existence. To refute such kind of argument or such kind of understanding proposed by persons with poor fund of knowledge, the Lord says, "I am everywhere, everything is in Me, but still I am not in everything." A king heads a government which is but the manifestation of the king's energy; the different governmental departments are nothing but the energies of the king, and all of them are resting on the king's power. But still one cannot expect the king to be present in every department personally. That is a crude example. Similarly, all the manifestations that we see and everything that exists, both in this material world and in the spiritual world, are resting on the energy of the Supreme Personality of Godhead. The creation takes place by the diffusion of His different energies, and, as stated in the *Bhagavad-gītā*, *viṣṭabhyāham idaṁ kṛtsnam*: He is everywhere present by His personal representation, the diffusion of His different energies.

#### TEXT 5

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।  
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

*na ca mat-sthāni bhūtāni  
paśya me yogam aiśvaram  
bhūta-bhṛt na ca bhūta-stho  
mamātmā bhūta-bhāvanaḥ*

*Audio*

*na*—never; *ca*—also; *mat-sthāni*—unto Me; *bhūtāni*—all creation; *paśya*—just see; *me*—My; *yogam aiśvaram*—inconceivable mystic power; *bhūta-bhṛt*—maintainer of all living entities; *na*—never; *ca*—also; *bhūta-sthaḥ*—in the cosmic manifestation; *mama*—My; *ātmā*—Self; *bhūta-bhāvanaḥ*—is the source of all manifestations.

**And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities, and although I am everywhere, My Self is yet the very source of creation.**

The Lord says that everything is resting on Him (*mat-sthāni sarva-bhūtāni*), but it should not be misunderstood that the Lord is directly concerned with the maintenance and sustenance of this material manifestation. Sometimes people imagine a picture of Atlas, who holds a big globe on his shoulders and who although being a strong man seems to be very tired by holding such great earthly planet. This kind of imagination should not be entertained in connection with Kṛṣṇa's upholding this whole created universe. He says that although everything is resting upon Him, He is still aloof from everything. The planetary systems are floating in the air, and this air is the energy of the Supreme Lord. But He is different from the air. He is differently situated. Therefore the Lord says, "Although they are resting upon My inconceivable energy, still, as the Supreme Personality of Godhead, I am aloof from them." This is called the inconceivable energy or opulence of the Lord.

In the *Nirukti* Vedic dictionary it is said, *yujyate 'nena durghaṭeṣu kāryeṣu*: "The Supreme Lord is performing inconceivably wonderful things by display of His energy. His person is full of different potential energies, and His determination is itself actual fact. In this way the Personality of Godhead is to be understood." We may decide to do something, but there are so many impediments, and sometimes it is not possible to do as we like. But when Kṛṣṇa wants to do something, simply by His willing, everything is performed so nicely that one cannot understand how it is being done. The Lord explains this fact

in the next line: although He is the maintainer and sustainer of the entire material manifestation, He does not touch this material manifestation. Simply by His supreme will, everything is created, everything is sustained, everything is maintained, and everything is annihilated. There is no difference between His mind and Himself as there is a difference between ourselves and our present material mind, because He is absolute spirit. Although He is simultaneously present in everything, the common man cannot understand how He is so present personally and how He is different from this material manifestation and yet everything is resting on Him. This phenomenon is explained here as *yogam aiśvaram*, the mystic power of the Supreme Personality of Godhead.

### TEXT 6

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

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

Audio

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

**Just know that as the mighty wind blows everywhere and yet remains in the vast sky, so all the cosmic manifestations rest in Me, the gigantic sky.**

This understanding is so complex that for an ordinary person it is almost inconceivable how such huge affairs of the material manifestation are resting in Him. But the Lord is trying to give a crude example which may help us to understand. The Lord is compared to the sky. Sky is the largest manifestation we can conceive of and in that sky the largest manifestation of the cosmic world is the air. In the sky, the air is not only blowing but it is also conducting the movement of the atoms up to the greatest planets like the sun and the

moon and practically everything. But although the air is great, it is still situated within the limits of the sky. It is not beyond the sky. Similarly, all the manifold manifestations and wonderful things in the universe that are going on simply by the supreme will of the Supreme Personality of Godhead, are always 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 supreme will: by His supreme will everything is being created, everything is being maintained, and everything is being annihilated. Still He is aloof from everything just as the sky is always aloof from the activities of the vast air. In the *Upaniṣads*, it is stated, *yad-bhīṣā vātaḥ pavate*: "It is out of the fear of the Supreme Lord that the wind is blowing." (*Taittirīya Upaniṣad* 2.8.1) In the *Garga Upaniṣad* (3.8.9) also it is stated, *etasya vā akṣarasya praśāsane gārgi sūrya-candramasau vidhṛtau tiṣṭhata etasya vā akṣarasya praśāsane gārgi dyāv-āpṛthivyau vidhṛtau tiṣṭhataḥ*: "By the supreme order, under the superintendence of the Supreme Personality of Godhead, the moon, the sun and other great planets are moving." In the *Brahma-saṁhitā* also it is stated,

*yac-cakṣur eṣa savitā sakala-grahāṇām  
rājā samasta-sura-mūrtir aśeṣa-tejāḥ  
yasyājñayā bhramati sambhṛta-kāla-cakro  
govindam ādi-ṣuruṣaṁ tam ahaṁ bhajāmi*

There is a description of the movement of the sun, and it is stated that the sun is considered to be one of the eyes of the Supreme Lord and that while it has immense potency to diffuse heat and light, it is always moving in its prescribed orbit by the order and the supreme will of Govinda. So, from the Vedic literature we can find evidence that although this material manifestation appears to us to be very wonderful and great, it is still under the complete control of the Supreme Personality of Godhead as it will be explained in the later verses of this chapter.

### TEXT 7

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

## कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

*sarva-bhūtāni kaunteya  
prakṛtiṃ yānti māmikām  
kalpa-kṣaye punas tāni  
kalpādaṁ visṛjāmy aham*

*Audio*

*sarva-bhūtāni*—all created entities; *kaunteya*—O son of Kuntī; *prakṛtiṃ*—nature; *yānti*—enter; *māmikām*—unto Me; *kalpa-kṣaye*—at the end of the millennium; *punaḥ*—again; *tāni*—all those; *kalpa-ādaṁ*—in the beginning of the millennium; *visṛjāmi*—I create; *aham*—I.

**O son of Kuntī, at the end of the millennium all the material manifestations enter into My nature, and at the beginning of another millennium, by My potency I again create them all.**

The creation, maintenance and annihilation of this material cosmic manifestation are completely dependant on the supreme will of the Personality of Godhead. "At the end of the millennium" means at the death of Brahmā. Brahmā, as we have already discussed, lives for one hundred years, and his one day is calculated at 4,300,000 years multiplied by 1,000. His night is of the same duration. His month consists of thirty such days and nights, and his year of twelve months. After one hundred such years, when Brahmā dies, the devastation or annihilation takes place; this means that the energy manifested by the Supreme Lord is again wound up in Himself. Then again, when there is necessity to manifest the cosmic world, it is done simply by His will. *Bahusyām*: "Although I am one, I shall become many." This is the Vedic aphorism. (*Chāndogya Upaniṣad* 6.2.3) He expands Himself in this material energy, and the whole cosmic manifestation again takes place.

### TEXT 8

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।  
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

*prakṛtiṁ svām avaṣṭabhya  
visṛjāmi punaḥ punaḥ  
bhūta-grāmam imam kṛtsnam  
avaśam prakṛter vaśāt*

*Audio*

*prakṛtim*—material nature; *svām*—of My personal self; *avaṣṭabhya*—enter in; *visṛjāmi*—create; *punaḥ punaḥ*—again, again; *bhūta-grāmam*—all these cosmic manifestations; *imam*—this; *kṛtsnam*—total; *avaśam*—automatically; *prakṛteḥ*—by the force of nature; *vaśāt*—under obligation.

**The whole cosmic manifestation is under Me. By My will it manifests automatically again and again, and by My will it is annihilated at the end.**

This material energy is the manifestation of the inferior energy of the Supreme Personality of Godhead. This has already been explained several times. At the time of creation, the material energy is let loose as the *mahat-tattva*, into which the Lord as His first *puruṣa* incarnation, Mahā-Viṣṇu, enters. He lies within the Causal Ocean and breathes out innumerable universes, and into each universe the Lord again enters as Garbhodakaśāyī Viṣṇu. Each universe is in that way created. He still further manifests Himself as Kṣīrodakaśāyī Viṣṇu, and that Kṣīrodakaśāyī Viṣṇu enters into everything—even into the atom. This fact is explained here: *prakṛtiṁ svām avaṣṭabhya* He enters into everything.

Now, as far as the living entities are concerned, they are impregnated into this material nature, and depending on the result of their past deeds they take different positions. Thus the activities of this material world begin. The activities of the different species of living entities are begun from the very moment of the creation. It is not that the living entities are evolved. The different species of life are created immediately along with the creation. Men, animals, beasts, birds—everything is simultaneously created, because whatever desires the living entities had at the last annihilation are again manifested. It is clearly stated here *avaśam*, which means that the living entities have nothing to do with this process. The state of being in their past life in the past creation is simply manifested again, and all this is done simply by His will. This is the inconceivable potency of the Supreme Personality of God. Therefore, after creating different species of life, He has no connection with them. The

creation takes place to accommodate the old inclinations of the various living entities, therefore the Lord has nothing to lament for.

### TEXT 9

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।  
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

*na ca mām tāni karmāṇi  
nibadhnanti dhanañjaya  
udāsīna-vad āsīnam  
asaktaṁ teṣu karmasu*

*Audio*

*na*—never; *ca*—also; *mām*—Me; *tāni*—all those; *karmāṇi*—activities; *nibadhnanti*—bind; *dhanañjaya*—O conquerer of riches; *udāsīnavat*—as neutral; *āsīnam*—situated; *asaktaṁ*—without attraction; *teṣu*—in them; *karmasu*—in activities.

**O Dhanañjaya, all this work cannot bind Me. I am ever detached from all these material activities, seated as though neutral.**

One should not think, in this connection, that the Supreme Personality of Godhead has no engagement. In His spiritual world, as we have several times mentioned in this explanation of the *Bhagavad-gītā*, He is always engaged in His activities. In the *Brahma-saṁhitā* (5.6) it is stated, *ātmārāmasya tasyāsti prakṛtyā na samāgamaḥ*: "He is always engaged in His eternal, blissful, spiritual activities, but He has nothing to do with these material activities." Material activities are being carried on by His different potencies. The Lord is always neutral in His material activities of the created world. This neutrality is explained here by the word *udāsīna-vat*, which means "as if neutral". Although He has control over every minute detail of the material activities, He is simultaneously sitting as if neutral. The example can be given of a high court judge sitting on his bench. By his order so many things are happening—someone is being hanged, someone is being put into jail, someone is awarded by his judgment a huge amount of wealth—but still he is neutral. He has nothing to do with all that gain or loss of life. Similarly, the Lord is always as

though neutral, although He has His hand in every sphere of activity. In the *Vedānta-sūtra* (2.1.34) it is stated, *vaiṣamya-nairghṛṇye na*: He is not involved in the differential treatments of this material world. He is transcendental to such dualities. Nor is He attached to the creation and annihilation of this material world. The living entities take their different forms in the various species of life according to their past deeds, and the Lord has nothing to do with them.

### TEXT 10

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।  
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

*mayādhyakṣeṇa prakṛtiḥ  
sūyate sa-carācaram  
hetunānena kaunteya  
jagad viparivartate*

*Audio*

*mayā*—by Me; *adhyakṣeṇa*—by superintendence; *prakṛtiḥ*—material nature; *sūyate*—manifest; *sa*—with; *cara-acaram*—moving and nonmoving; *hetunā*—for this reason; *anena*—this; *kaunteya*—O son of Kuntī; *jagat*—the cosmic manifestation; *viparivartate*—is working.

**This material nature is one of My energies, and is working under My direction producing all moving and nonmoving entities. By this rule the material manifestation is created and annihilated again and again, O son of Kuntī.**

It is clearly stated here that the Supreme Lord, although aloof from all the activities of the material world, remains the supreme director. The Supreme Lord is the supreme will and the background of this material manifestation and the whole management is being conducted by material nature. Kṛṣṇa also states in *Bhagavad-gītā* that of all the living entities in different forms, "I am the Father." The father gives seeds to the womb of the mother for the child, and similarly the Supreme Lord by His mere glance injects all the living entities into the womb of material nature, and they come out in their different forms and species, according to their last desires and activities. All these living entities, although born under the glance of the Supreme Lord, still take their different bodies according to their past deeds and desires. So the Lord is not

directly attached to this material creation. He simply glances over material nature; material nature is agitated, and everything is created there. Because He glances over material nature, there is undoubtedly activity on the part of the Supreme Lord, but He has nothing to do with the manifestation of the material world directly. This example is given in the *smṛti*: when there is a fragrant flower before someone, the fragrance is touched by the smelling power of the person, yet the smelling and the flower are detached from one another. There is a similar fragrance-like connection between the material world and the Supreme Personality of Godhead. Actually the Lord has nothing to do with this material world. In summary, material nature, without the superintendence of the Supreme Personality of Godhead, cannot do anything. Yet the Supreme Personality is detached from all these activities just as a king sitting on a throne is detached from the activities of his kingdom.

#### TEXT 11

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

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

*Audio*

*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; *mahā-īśvaram*—supreme proprietor.

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

From the various explanations of the previous verses in this chapter, it seems 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 just a powerful man and nothing more. Actually, He is the original Supreme Personality, as is confirmed in the *Brahma-saṁhitā* (*īśvaraḥ paramaḥ kṛṣṇaḥ*); He is the Supreme Lord.

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

Material bodies cannot perform the wonderful acts described in previous verses. His body is eternal, blissful and full of knowledge. Although He is not a common man, the foolish deride Him to be a man. His body is called here *mānuṣīm* because He is acting just like a man, a friend of Arjuna's, a politician involved in the Battle of Kurukṣetra. In so many ways He is acting just like an ordinary man, but actually His body is *sac-cid-ānanda-vigraha*-eternal bliss and knowledge absolute. This is confirmed in the Vedic language also. *Sac-cid-ānanda-rūpāya kṛṣṇāya*: "I offer my obeisances unto the Supreme Personality of Godhead, Kṛṣṇa, who is the eternal blissful form of knowledge." (*Gopāla-tāpanī Upaniṣad* 1.1) There are other descriptions in the Vedic language also. *Tam ekam govindam*: "You are Govinda, the pleasure of the senses and the cows." *Sac-cid-ānanda-vigraham*: "And Your form is transcendental, full of knowledge, bliss and eternity." (*Gopāla-tāpanī Upaniṣad* 1.38)

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

Nor do they know that the appearance of the Supreme Personality of Godhead in this material world is a manifestation of His internal energy. He is the master of the material energy. As has been explained in several places (*mama māyā duratyayā*), He claims that the material energy, although very powerful, is under His control, and whoever surrenders unto Him can get out of the control of this material energy. If a soul surrendered to Kṛṣṇa can get out of the influence of material energy, then how can the Supreme Lord, who is able to conduct the creation, maintenance and annihilation of the whole cosmic nature, have a material body like us? So this conception of Kṛṣṇa is complete foolishness. Foolish persons, however, cannot conceive that the Personality of Godhead, Kṛṣṇa, appearing just like an ordinary man, can be the controller of all the atoms and of the gigantic manifestation of the universal form. Both the biggest and the minutest are beyond their conception, so they cannot imagine that a form like that of a human being can control the gigantic infinite and the minute simultaneously. Actually although He is controlling the infinite and the finite, He is apart from all this manifestation. It is clearly stated concerning His *yogam aiśvaram*, His inconceivable transcendental energy, that He can control the infinite and the finite simultaneously and that He can remain aloof from them. Therefore the foolish cannot conceive of how Kṛṣṇa, who appears just like a human being, can control the infinite and the finite. Those who are pure devotees however do not deride Him, for they know that Kṛṣṇa is the Supreme Personality of Godhead. Therefore they become completely surrendered to Him and engage in Kṛṣṇa consciousness, devotional service of the Lord.

There are many controversies amongst the impersonalists and the personalists about the Lord's appearance as a human being. But if we consult *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, the authoritative texts for understanding the science of Kṛṣṇa, then we can understand that Kṛṣṇa is the Supreme Personality of Godhead. He is not an ordinary man, although He appeared on this earth as an ordinary human. In the *Śrīmad-Bhāgavatam*, First Canto, First Chapter, when the questions were made by the sages about the activities of Kṛṣṇa, it was said:

*kṛtavān kila karmāṇi  
saha rāmeṇa keśavaḥ  
ati-martyāni bhagavān  
gūdhah kapāṭa-māṇuṣaḥ*

“Although Lord Śrī Kṛṣṇa, the Personality of Godhead, along with Balarāma played apparently in a disguise of a human being, He performed many superhuman acts.” (*Bhāg.* 1.1.20) His appearance as a man bewilders the foolish. No human being could perform such wonderful acts as Kṛṣṇa performed while He was present on this earth. When Kṛṣṇa appeared before His father and mother, Vasudeva and Devakī, He appeared with four hands, but after the prayers of the parents, He transformed Himself into an ordinary child. As stated in the *Bhāgavatam* (10.3.46), *babhūva prākṛtaḥ śiśuḥ*: He became just like an ordinary child, an ordinary human being. His appearance as an ordinary human being is one of the features of His transcendental body. In the Eleventh Chapter of the *Bhagavad-gītā* also it is stated, *tenaiva rūpeṇa* etc. Arjuna prayed to see again that form of four hands, and when Kṛṣṇa was thus petitioned by Arjuna, He again assumed His original form of Kṛṣṇa and Arjuna describes it as *dṛṣṭvedaṁ mānuṣaṁ rūpaṁ*, seeing a humanlike form. All these different features of the Supreme Lord are certainly not those of an ordinary human being.

Some of those who deride Kṛṣṇa and are infected with the Māyāvādī philosophy quote the following verse from the *Śrīmad-Bhāgavatam* to prove that Kṛṣṇa is just an ordinary man: *ahaṁ sarveṣu bhūteṣu bhūtātmaṁvasthitaḥ sadā*: "The Supreme is present in every living entity." (*Bhāg.* 3.29.21) We should better take note of this particular verse from the Vaiṣṇava *ācāryas* like Jīva Gosvāmī and Viśvanātha Cakravartī Ṭhākura instead of following the interpretation of unauthorized persons who deride Kṛṣṇa. Jīva Gosvāmī, commenting on this verse, says that Kṛṣṇa, in His plenary expansion as Paramātmā, is situated in the moving and the nonmoving entities as the Supersoul, so any neophyte devotee who simply gives his attention to the *arcā-mūrti*, the form of the Supreme Lord in the temple, and does not care for other living entities is uselessly worshiping the form of the Lord in the temple. There are three kinds of elevated devotees of the Lord, and the neophyte is in the lower grade. The neophyte devotee gives more attention to the Deity in the temple and not to other devotees. Viśvanātha Cakravartī Ṭhākura therefore warns such a devotee to improve his mentality. A devotee should see that, because Kṛṣṇa is present in everyone's heart as Paramātmā, every body is the embodiment or temple of the Supreme Lord, and as such, as one offers respect to the temple of the Lord, he should also give proper respect to each

and every body. Each body is the dwelling place for the Paramātmā and therefore no one should be neglected.

But there are also many impersonalists who deride temple worship. They say that since God is everywhere, why should one restrict himself to temple worship? Their idea is that God is neither in the temple, nor in the Deity. He is everywhere. These two classes will fight with one another perpetually. A perfect devotee in Kṛṣṇa consciousness knows that although Kṛṣṇa is the Supreme Personality, He is simultaneously all-pervading, as confirmed in the *Brahma-saṁhitā*. Although His personal abode is Goloka Vṛndāvana and He is always staying there, still, by His different manifestations of energy and by His plenary expansion He is present anywhere and everywhere in all parts of the material and spiritual creation.

### TEXT 12

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।  
राक्षसीमासुरी चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

*moghāśā mogha-karmāṇo  
mogha-jñānā vicetasah  
rākṣasīm āsurīm caiva  
prakṛtiṁ mohinīm śritāḥ*

*Audio*

*mogha-āśāḥ*—baffled hope; *mogha-karmāṇaḥ*—baffled in fruitive activities; *mogha-jñānāḥ*—baffled in knowledge; *vicetasah*—bewildered; *rākṣasīm*—demonic; *āsurīm*—atheistic; *ca*—and; *eva*—certainly; *prakṛtiṁ*—nature; *mohinīm*—bewildering; *śritāḥ*—taking shelter of. kusenda

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

There are many devotees who assume themselves to be in Kṛṣṇa consciousness and devotional service but at heart do not accept the Supreme Personality of Godhead, Kṛṣṇa, as the Absolute Truth. For them, the fruit of devotional service-going back to Godhead-will never be tasted. Similarly, those who are engaged in fruitive pious activities and who are ultimately hoping to be

liberated from this material entanglement will never be successful either, because they deride the Supreme Personality of Godhead, Kṛṣṇa. In other words, persons who mock Kṛṣṇa are to be understood to be demons or atheists. As described in the Seventh Chapter of *Bhagavad-gītā*, such demonic miscreants never surrender to Kṛṣṇa. Therefore their mental speculations to arrive at the Absolute Truth bring them to the false conclusion that the ordinary living entity and Kṛṣṇa are one and the same. With such a false conviction, they think that the body of any human being is now simply covered by material nature and that as soon as one is liberated from this material body there is no difference between God and himself. Cultivating knowledge of how to attain oneness with Kṛṣṇa will also be baffled because of delusion. Such atheistic and demoniac cultivation of spiritual knowledge is always futile. That is the indication of this verse. For such persons, cultivation of the knowledge in the Vedic literature, like the *Vedānta-sūtra* and the *Upaniṣads*, is always baffled.

It is a great offense, therefore, to consider Kṛṣṇa, the Supreme Personality of Godhead, to be an ordinary man. Those who do so are certainly deluded because they cannot understand the eternal form of Kṛṣṇa. The *Bṛhad-vaiṣṇava mantra* clearly states:

*yo vetti bhautikaṁ dehaṁ  
kṛṣṇasya paramātmānaḥ  
sa sarvasmād bahiḥ-kāryaḥ  
śrauta-smārta-vidhānataḥ  
mukhaṁ tasyāvalokyāpi  
sa-celah snānam ācaret*

“One who considers the body of Kṛṣṇa to be material should be driven out from all rituals and activities of the *śruti* and the *smṛti*. And if one by chance sees his face, one should at once take bath in the Ganges to rid himself of infection.” Such persons jeer at Kṛṣṇa because they are envious of the Supreme Personality of Godhead. Their destiny is certainly to take birth after birth in the species of atheistic and demoniac life. Perpetually, their real knowledge will remain under delusion, and gradually they will regress to the darkest region of creation.

### TEXT 13

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।  
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

*mahātmānas tu mām pārtha  
daivīm prakṛtim āśritāḥ  
bhajanty ananya-manaso  
jñātvā bhūtādim avyayam*

*Audio*

*mahā-ātmānaḥ*—the great souls; *tu*—but; *mām*—unto Me; *pārtha*—O son of Pṛthā; *daivīm*—divine; *prakṛtim*—nature; *āśritāḥ*—taken shelter of; *bhajanti*—render service; *ananya-manasaḥ*—without deviation of the mind; *jñātvā*—knowing; *bhūta*—creation; *ādim*—original; *avyayam*—inexhaustible.

**O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.**

In this verse the description of *mahātmā* is clearly given. The first sign of the *mahātmā* is that he is already situated in the divine nature. He is not under the control of material nature. And how is this effected? That is explained in the Seventh Chapter: anyone who surrenders unto the Supreme Personality of Godhead, Śrī Kṛṣṇa, becomes at once freed from the control of material nature. That is the qualification. One can become free from the control of material nature as soon as he surrenders his soul to the Supreme Personality of Godhead. That is the preliminary formula. Being marginal potency, as soon as the living entity is freed from the control of this material nature, he is put under the guidance of the spiritual nature. The guidance of the spiritual nature is called *daivīm prakṛtim*, divine nature. So when one is promoted in that way-by surrendering to the Supreme Personality of Godhead-one attains to the stage of great soul, *mahātmā*.

Such a *mahātmā* does not divert his attention to anything outside Kṛṣṇa, because he knows perfectly well that Kṛṣṇa is the original Supreme Person, the cause of all causes and that there is no doubt about it. Such a *mahātmā*, or

great soul, develops through association with *mahātmās*, pure devotees, who are not even attracted by Kṛṣṇa's other features, such as the four-armed Mahā-Viṣṇu. They are simply attracted by the form of Kṛṣṇa. They are not attracted to other features of Kṛṣṇa, nor are they concerned with any other form of the Supreme Lord, of a demigod or of a human being. They only concentrate upon Kṛṣṇa in Kṛṣṇa consciousness and the symptom of this is that they are always engaged in the service of the Lord in Kṛṣṇa consciousness without any deviation.

#### TEXT 14

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।  
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

*satataṁ kīrtayanto mām  
yatantaś ca dṛḍha-vratāḥ  
namasyantaś ca mām bhaktyā  
nitya-yuktā upāsate*

*Audio*

*satatam*—always; *kīrtayantaḥ*—chanting; *mām*—Me; *yatantaḥ ca*—fully endeavoring also; *dṛḍha-vratāḥ*—with determination; *namasyantaḥ ca*—offering obeisances; *mām*—unto Me; *bhaktyā*—in devotion; *nitya-yuktāḥ*—perpetually engaged; *upāsate*—worship.

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

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

One who is attached to the impersonal feature of the Supreme Lord, the

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

In devotional service there are certain activities which are called determined, such as fasting on certain days, like the eleventh day of the moon, *Ekādaśī*, or on the appearance day of the Lord. All these rules and regulations are offered by the great *ācāryas* to a person who is actually interested in getting admission into the association of the Supreme Personality of Godhead in the transcendental world. The *mahātmās*, great souls, strictly observe all these rules and regulations, and therefore they are sure to achieve the desired result. As described in the second verse of this chapter, not only is this devotional service easy, but it can be performed in a happy mood. One does not need to undergo any severe penance and austerity. He can live this life in devotional service, guided by an expert spiritual master, and in any position, either as a householder or a *sannyāsī*, or a *brahmacārī*; in any position and anywhere in the world, he can perform this devotional service to the Supreme Personality of Godhead and thus become actually *mahātmā*, a great soul.

### TEXT 15

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।  
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

*jñāna-yajñena cāpy anye  
yajanto mām upāsate  
ekatvena pṛthaktvena  
bahudhā viśvato-mukham*

*jñāna-yajñena*—by cultivation of knowledge; *ca*—also; *api*—certainly; *anye*—others; *yajantaḥ*—worshiping; *mām*—Me; *upāsate*—worship; *ekatvena*—in oneness; *prthaktvena*—in duality; *bahudhā*—diversity; *viśvataḥ-mukham*—in the universal form.

**Others, who are engaged in the cultivation of knowledge, worship the Supreme Lord as the one without a second, diverse in many, and in the universal form.**

This verse is the summary of the previous verses. The Lord tells Arjuna that those who are purely in Kṛṣṇa consciousness and do not know anything other than Kṛṣṇa are called *mahātmā*; yet there are other persons who are not exactly in the position of *mahātmā* but who worship Kṛṣṇa also, in different aspects. Some of them have already been described as the distressed, one in need of money, the inquisitive, and those who are engaged in the cultivation of knowledge. But there are others who are still lower, and these are divided into three: (1) he who worships himself as one with the Supreme Lord, (2) he who concocts some form of the Supreme Lord and worships that, and (3) he who accepts the universal form, the *viśvarūpa* of the Supreme Personality of Godhead, and worships that. Out of the above three, the lowest, those who worship the Supreme Lord, while thinking themselves to be monists, are most predominant. Such people think themselves to be the Supreme Lord, and in this mentality they worship themselves. This is also a type of God worship, for they can understand that they are not the material body but are actually spiritual soul; at least, such a sense is prominent. Generally the impersonalists worship the Supreme Lord in such mental condition. The second class consists of the worshipers of the demigods, those who by imagination consider any form to be the form of the Supreme Lord. And the third class devotee is the one who cannot conceive of anything beyond the manifestation of this material universe. They consider the universe to be the supreme organism or entity and worship that. The universe is also a form of the Lord.

TEXT 16

अहं क्रतुरहं यज्ञः स्वधाहममौषधम् ।  
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

*aham kratuḥ aham yajñaḥ  
svadhāham aham auśadham*

mantra 'ham aham evājyam  
aham agnir aham hutam

Audio

*aham*—I; *kratuḥ*—ritual; *aham*—I; *yajñah*—sacrifice; *svadhā*—oblation; *aham*—I; *aham*—I; *auśadham*—healing herb; *mantraḥ*—transcendental chant; *aham*—I; *aham*—I; *eva*—certainly; *ājyam*—melted butter; *aham*—I; *agniḥ*—fire; *aham*—I; *hutam*—offering.

**I am the ritual, the sacrifice, the oblation to the ancestors, the healing herb. I am the transcendental chant and the melted butter. I am also the fire and the offering.**

The sacrifice known as  *jyotiṣṭoma*  is also  *Kṛṣṇa* , and He is also the  *mahā-yajña* . The oblations offered to the  *Pitṛloka*  or the sacrifice performed to please the  *Pitṛloka* , considered as a kind of drug in the form of clarified butter, is also  *Kṛṣṇa* . The  *mantras*  chanted in this connection are also  *Kṛṣṇa* . And many other commodities made with milk products for offering in the sacrifices are also  *Kṛṣṇa* . The fire is also  *Kṛṣṇa*  because fire is one of the five material elements and is therefore claimed as the separated energy of  *Kṛṣṇa* . In other words, the Vedic sacrifices recommended in the  *karma-kāṇḍa*  division of the  *Vedas*  are in total also  *Kṛṣṇa* . Or, in other words, those who are engaged in devotional service unto  *Kṛṣṇa*  are to be understood to have performed all the sacrifices recommended in the  *Vedas* .

TEXT 17

पिताहमस्य जगतो माता धाता पितामहः ।  
वेद्यं पवित्रम् अकार ऋक् साम यजुरेव च ॥ १७ ॥

*pitāham asya jagato*  
*mātā dhātā pitāmahaḥ*  
*vedyam pavitram omkāra*  
*ṛk sāma yajur eva ca*

Audio

*pitā*—father; *aham*—I; *asya*—of this; *jagataḥ*—of the universe; *mātā*—mother; *dhātā*—supporter; *pitāmahaḥ*—grandfather; *vedyam*—what is to be

known; *pavitram*—that which purifies; *om-kāra*—the syllable *om*; *ṛk*—the *Ṛg Veda*; *sāma*—the *Sāma Veda*; *yajuḥ*—the *Yajur Veda*; *eva*—certainly; *ca*—and.

**I am the father of this universe, the mother, the support, and the grandsire. I am the object of knowledge, the purifier and the syllable om. I am also the Ṛg, the Sāma, and the Yajur Vedas.**

The entire cosmic manifestations, moving and nonmoving, are nothing but different types of activities manifested by Kṛṣṇa's energy. In the material existence we create different relationships with different living entities who are nothing but Kṛṣṇa's marginal energy; under the creation of *prakṛti* some of them appear as our father, mother, grandfather, creator, etc., but actually they are parts and parcels of Kṛṣṇa. As such, these living entities who appear to be our father, mother, etc., are nothing but Kṛṣṇa. In this verse the word *dhātā* means creator. So not only are our father and mother parts and parcels of Kṛṣṇa, but their creator, grandmother, and grandfather, etc., are also Kṛṣṇa. Any living entity, being part and parcel of Kṛṣṇa, is Kṛṣṇa. All the *Vedas*, therefore, aim only toward Kṛṣṇa. Whatever we want to know through the *Vedas* is but a progressive step to understand Kṛṣṇa. Especially that subject matter which helps us purify our constitutional position is Kṛṣṇa. Similarly, the living entity who is inquisitive to understand all Vedic principles is also part and parcel of Kṛṣṇa and as such is also Kṛṣṇa. In all the Vedic *mantras* the word *om*, called *praṇava*, is a transcendental sound vibration and thus is also Kṛṣṇa. And because the *praṇava*, or *omkāra*, is very prominent in all the hymns of the four *Vedas*—*Sāma*, *Yajur*, *Ṛg* and *Atharva*—they are also understood to be Kṛṣṇa.

### TEXT 18

**गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।  
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥**

*gatir bhartā prabhuḥ sākṣī  
nivāsaḥ śaraṇam suhṛt  
prabhavaḥ pralayaḥ sthānam  
nidhānam bījam avyayam*

*Audio*

*gatiḥ*—goal; *bhartā*—sustainer; *prabhuḥ*—Lord; *sākṣī*—witness; *nivāsaḥ*—abode; *śaraṇam*—refuge; *su-hṛt*—most intimate friend; *prabhavaḥ*—creation; *pralayaḥ*—dissolution; *sthānam*—ground; *nidhānam*—resting place; *bijam*—seed; *avyayam*—imperishable.

**I am the goal, the sustainer, the lord, the witness, the abode, the refuge and the most dear friend. I am the origin and the dissolution, the basis of everything, the resting place and the imperishable seed.**

*Gati* means the destination where we want to go, but the ultimate goal is Kṛṣṇa. People do not know it, but one who does not know Kṛṣṇa is misled, and his 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. Such planets, being manifestations of Kṛṣṇa's energy, are also Kṛṣṇa, but actually they serve only as a step forward for realization of Kṛṣṇa. To approach the different energies of Kṛṣṇa is to approach Kṛṣṇa indirectly. One should, however, approach Kṛṣṇa directly, 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 not take advantage of it and instead 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. 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 than Kṛṣṇa. 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 निगृह्णाम्यत्सृजामि च ।  
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥

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

Audio

tapāmi—give heat; aham—I; aham—I; varṣam—rain; nigṛhṇāmi—withhold; utsrjāmi—send forth; ca—and; amṛtam—immortality; ca—and; eva—certainly; mṛtyuḥ—death; ca—and; sat—cause; asat—effect; ca—and; aham—I; arjuna—O Arjuna.

**O Arjuna, I give heat and I also withhold and send forth the rain. I am immortality, and also death personified. I am both cause and effect.**

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 manifestation is also Kṛṣṇa, and His pastimes in Vṛndāvana as two-handed Śyāmasundara, playing on a flute, are those of the same Supreme Personality of Godhead.

TEXT 20

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

trai-vidyā māṁ soma-pāḥ pūta-pāpā  
yajñair iṣṭvā svar-gatiṁ prārthayante

*te puṇyam āsādya surendra-lokam  
aśnanti divyān divi deva-bhogān*

*Audio*

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

**Those, who know the three Vedas and drink the soma juice to be purified from sin, worship Me indirectly by sacrifices and pray to be transferred to the heavenly planets. They indeed take birth in the worlds of Indra [king of demigods], where they enjoy godly delights of heaven.**

The word *trai-vidyāḥ* refers to the three *Vedas*—*Sāma*, *Yajur* and *Ṛg*. A *brāhmaṇa* who has studied these three *Vedas* is called a *tri-vedī*. Anyone who is very much attached to knowledge derived from these three kinds of *Vedas* is respected in society. Unfortunately, there are many great scholars of the *Vedas* who do not know the ultimate purport of studying these three *Vedas*.

Therefore Kṛṣṇa herein declares Himself to be the ultimate goal for the *tri-vedīs*. Actual *tri-vedīs* take shelter under the lotus feet of Kṛṣṇa and engage in pure devotional service to satisfy the Lord. Devotional service begins with the chanting of the Hare Kṛṣṇa *mantra* and side by side trying to understand Kṛṣṇa in truth. Unfortunately those who are simply official students of the *Vedas* become more interested in offering sacrifices to the different demigods like Indra and Candra. 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 systems or heavenly planets known as *Maharloka*, *Janaloka*, *Tapoloka*, etc. Once situated on those higher planetary systems, one gets the opportunity to satisfy his senses hundreds of thousands of times better than on this planet.

**TEXT 21**

**ते तं भुक्त्वा स्वर्गलोकं विशालं  
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।**

एवं त्रयीधर्ममनुप्रपन्ना  
गतागतं कामकामा लभन्ते ॥ २१ ॥

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

*Audio*

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

**When they have enjoyed vast heavenly sense pleasure and exhausted the merits of their piety, they again return to this mortal planet. Thus, by following the doctrines of the three Vedas with a desire for sense enjoyment, they will only achieve repeated birth and death.**

One who is promoted to the higher planetary systems enjoys a longer duration of life and better facilities for sense enjoyment, and yet one is not allowed to stay there for good. He is again sent back to this earthly planet upon exhausting the resultant facilities 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 thus becomes subjected to the routine activities 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, from which 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 process of devotional service and thus be immediately promoted to the spiritual world to enjoy an 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 mām  
ye janāḥ paryupāsate  
teṣām nityābhīyuktānām  
yoga-kṣemaṁ vahāmy aham*

*Audio*

*ananyāḥ*—no other; *cintayantaḥ*—concentrating; *mām*—unto Me; *ye*—who; *janāḥ*—persons; *paryupāsate*—properly worship; *teṣām*—their; *nitya*—always; *abhīyuktānām*—fixed in devotion; *yoga*—requirements; *kṣemaṁ*—protection; *vahāmi*—carry; *aham*—I.

**But those who are worshiping Me with devotion and meditating on Me alone-to them I carry what they lack and preserve what they have.**

Persons who are unable to live for a moment without Kṛṣṇa consciousness cannot but think of Kṛṣṇa twenty-four hours a day, being engaged in devotional service such as hearing, chanting, remembering, offering prayers, worshipping, serving the lotus feet of the Lord, being engaged as a servant, cultivating friendship and surrendering fully to the Lord. Such activities are all auspicious and full of spiritual potencies, which make the devotee perfect in self-realization. Desiring only to achieve the association of the Supreme Personality of Godhead, such persons undoubtedly approach Him without difficulty. This is called *yoga*. By the mercy of the Lord, such devotees never come back to this material condition of life. *Kṣema* means the merciful protection of the Lord. The Lord helps the devotee to achieve Kṛṣṇa consciousness by *yoga*, and when he becomes fully Kṛṣṇa conscious the Lord protects him from falling down to a miserable conditioned life.

**TEXT 23**

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।  
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

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

Audio

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

**Those devotees who faithfully worship demigods also ultimately worship Me, only they do so in a wrong way, O son of Kuntī.**

"Persons who are engaged in the worship of demigods are not very intelligent, although such worship is done to Me indirectly," Kṛṣṇa says. For example, when a man pours water on the leaves and branches of a tree without pouring water on the root, he does so without sufficient knowledge or without observing regulative principles. Similarly, the process of rendering service to different parts of the body is to supply food to the stomach. The demigods are, so to speak, different officers and directors in the government of the Supreme Lord. One has to follow the laws made by the government, not by the officers or directors. Similarly, everyone is to offer his worship to the Supreme Lord only. That will automatically satisfy the different officers and directors of the Lord. The officers and directors are engaged as representatives of the government, and to offer some bribe to the officers and directors is illegal. This is stated here as *avidhi-pūrvakam*. In other words, Kṛṣṇa does not approve the unnecessary worship of the demigods.

TEXT 24

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।  
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

aham hi sarva-yajñānām  
bhoktā ca prabhur eva ca  
na tu mām abhijānanti  
tattvenātaś cyavanti te

Audio

*aham*—I; *hi*—surely; *sarva*—of all; *yajñānām*—sacrifices; *bhoktā*—enjoyer; *ca*—and; *prabhuḥ*—Lord; *eva*—also; *ca*—and; *na*—not; *tu*—but; *mām*—Me; *abhijānanti*—know; *tattvena*—in reality; *ataḥ*—therefore; *cyavanti*—fall down; *te*—they.

**I am the sole enjoyer and the lord of all sacrifices and because these men do not truly know Me, they fall down.**

Here it is clearly stated that there are many types of *yajña* performances recommended in the Vedic literatures, but actually all of them are meant for satisfying the Supreme Lord. *Yajña* means Viṣṇu. In the Third Chapter of *Bhagavad-gītā* it is clearly stated that one should only work for satisfying *Yajña*, or Viṣṇu. The perfectional form of human civilization, known as *varṇāśrama-dharma*, is specifically meant for satisfying Viṣṇu. Therefore, Kṛṣṇa says in this verse, "I am the enjoyer of all sacrifices because I am the supreme master." However, less intelligent persons, without knowing this fact, worship demigods for temporary benefit. Therefore they fall deep down in material existence without achieving the desired goal of life. If, however, anyone has any material desire to be fulfilled, he had better pray for it to the Supreme Lord (although that is not pure devotion), and he will thus achieve the desired result.

### TEXT 25

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।  
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ २५ ॥

*yānti deva-vratā devān*  
*pitṛn yānti pitṛ-vratāḥ*  
*bhūtāni yānti bhūtejyā*  
*yānti mad-yājino 'pi mām*

Audio

*yānti*—achieve; *deva-vratāḥ*—worshippers of demigods; *devān*—to demigods; *pitṛn*—to ancestors; *yānti*—go; *pitṛ-vratāḥ*—worshippers of ancestors; *bhūtāni*—to ghosts and spirits; *yānti*—go; *bhūta-ijyāḥ*—worshippers of ghosts and spirits; *yānti*—go; *mat*—My; *yājinaḥ*—devotees; *api*—also; *mām*—unto Me.

Those who worship the demigods will go to the planets of the demigods; those who worship ancestors will go to the planets of the ancestors; those who worship ghosts and spirits will go to the planets of ghosts and spirits and those who worship Me will come to Me.

If one has any desire to go to the moon, the sun or any other planet, one can attain the desired destination by following specific Vedic principles recommended for that purpose, such as the process technically known as *darśa-paurṇamāsī*. These are vividly described in the fruitive activities portion of the Vedas, which recommends a specific worship of demigods situated on different heavenly planets. Similarly, by performing a specific *yajña* one can achieve the planets of *pitṛis*. One can also go to many ghostly planets where he becomes a Yakṣa, Rakṣa or Piśāca. Piśāca worship is called "black arts" or "black magic." There are many men who practice this black art, and they think that it is spiritualism, but such activities are completely materialistic. Similarly, a pure devotee, who solely worships the Supreme Personality of Godhead, achieves the planets of Vaikuṅṭha and Kṛṣṇaloka without any doubt. It is very easy to understand through this important verse that if by simply worshiping the demigods one can achieve the heavenly planets, or by worshiping the *pitṛis* achieve the Pitṛlokas, or by practicing the black arts achieve the ghostly planets, why can the pure devotee not achieve the planet of Kṛṣṇa or Viṣṇu? The only difficulty is that people have no information of these sublime planets where Kṛṣṇa and Viṣṇu live, and because they do not know of them they fall down. Even the impersonalists fall down from the *brahmajyoti*. This Kṛṣṇa consciousness movement is therefore the sublime information to the entire human society to the effect that by simply chanting the Hare Kṛṣṇa *mantra* one can become perfect in one's life and go back home, back to Godhead.

#### TEXT 26

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।  
तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥ २६ ॥

*patraṁ puṣpaṁ phalaṁ toyam  
yo me bhaktyā prayacchati  
tad ahaṁ bhakty-upahṛtam*

*aśnāmi prayatātmanah*

Audio

*patram*—a leaf; *puṣpam*—a flower; *phalam*—a fruit; *toyam*—water; *yaḥ*—whoever; *me*—unto Me; *bhaktyā*—with devotion; *prayacchati*—offers; *tat*—that; *aham*—I; *bhakti-upahṛtam*—offered in devotion; *aśnāmi*—accept; *prayata-ātmanah*—of one in pure consciousness.

**Whoever offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.**

For an intelligent person, to achieve a permanent, blissful abode of eternal happiness, it is essential to be in Kṛṣṇa consciousness and engage in the transcendental loving service of the Lord. The process to achieve such a marvelous result is very easy and can be attempted even by the poorest of the poor without any kind of qualification. The only qualification required in this connection is to be a pure devotee of the Lord, and it does not matter what one is, or where one is situated. The process is so easy that one can offer to the Supreme Lord in genuine love even a leaf, a little water or fruit and the Lord will be pleased to accept it. No one, therefore, can be barred from Kṛṣṇa consciousness, because it is so easy and universal. Who could be so foolish and not want to be Kṛṣṇa conscious by this simple method and attain the highest perfectional life of eternity, bliss and knowledge? Kṛṣṇa wants loving service only and nothing more. He accepts even a little flower from his pure devotee and does not want any kind of offering from a nondevotee. He is not in need of anything from anyone, because He is self-sufficient, and yet He accepts the offering of His devotee in an exchange of love and affection. To develop Kṛṣṇa consciousness is the highest perfection of life. In this verse, *bhakti* is mentioned twice in order to declare more emphatically that *bhakti*, or devotional service, is the only means to approach Kṛṣṇa. No other condition, such as becoming a *brāhmaṇa*, a learned scholar, a very rich man or a great philosopher, can induce Kṛṣṇa to accept his offering. Without the basic principle of *bhakti*, nothing can induce the Lord to agree to accept anything from anyone. *Bhakti* is never casual. The process is eternal before and after, and is the direct action in service to the absolute whole. Here Lord Kṛṣṇa, having established that He is the only enjoyer, the primeval Lord, and the real object of all sacrificial offerings, also reveals what types of sacrifices He desires

to be offered. If one wishes to engage in devotional service to the Supreme in order to be purified and to reach the goal of life—the transcendental loving service of God—then he should find out what the Lord desires of him. One who loves Kṛṣṇa will give Him whatever He wants and he should avoid offering anything which is undesirable or unasked for. Thus meat, fish and eggs should not be offered to Kṛṣṇa. If He desired such things as offerings, the Lord would have said so. Instead He clearly requests that a leaf, fruit, flowers and water be given to Him, and He says of this offering, "I will accept it." Therefore, we should understand that He will not accept meat, fish and eggs. Vegetables, grains, fruits, milk and water are the proper foods for human beings as is here prescribed by Lord Kṛṣṇa Himself. Whatever else we may eat cannot be offered to Him, since He will not accept it and thus we cannot be acting on the level of loving devotion if we offer such foods.

In the Third Chapter, verse thirteen, Śrī Kṛṣṇa explains that only the remains of sacrifice are purified and fit for consumption by those who are seeking advancement in life and release from the clutches of the material entanglement. Those who do not make an offering of their foodstuff, He says in the same verse, are eating only sin. In other words, their every mouthful is simply deepening their involvement in the complexities of material nature. But preparing nice, simple vegetable dishes, offering them before the picture or Deity of Lord Kṛṣṇa and bowing down and praying for Him to accept such a humble offering enables one to advance steadily in life, to purify the body, and to create fine brain tissues which will lead to clear thinking. Above all, the offering should be made with an attitude of love. Kṛṣṇa has no need of food, since He already possesses everything that be, yet He still accepts the offering of one who desires to please Him in that way. The important element, in preparation, in serving and in offering, is to act with love for Kṛṣṇa.

The impersonalist philosophers, who wish to maintain that the Absolute Truth is without senses, cannot comprehend this verse of *Bhagavad-gītā*. To them, it is either a metaphor or proof of the mundane character of Kṛṣṇa, the speaker of the *Bhagavad-gītā*. But, in actuality, Kṛṣṇa, the Supreme Godhead, has senses, and it is stated that His senses are interchangeable; in other words, one sense can perform the function of any other. This is what it means to say that Kṛṣṇa is absolute. Lacking senses, He could hardly be considered full in all opulences. In the Seventh Chapter, Kṛṣṇa has explained that He impregnates the living entities into material nature. This is done by His looking upon

material nature. And so in this instance, Kṛṣṇa's hearing the devotee's words of love in offering foodstuffs is *wholly* identical with His eating and actually tasting. This point should be emphasized: because of His absolute position, this hearing is wholly identical with His eating and tasting. Only the devotee, who accepts Kṛṣṇa as He describes Himself, without personal interpolations, can understand that the Supreme Absolute Truth can eat food and enjoy it.

TEXT 27

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

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

Audio

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

**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.**

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 to maintain 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 pushing on the Kṛṣṇa consciousness movement. Nowadays people are very much inclined to the meditational process, which is impossible to be practiced in this age, but if anyone practices meditating on Kṛṣṇa twenty-four hours a day by chanting the Hare Kṛṣṇa

mantra round his beads, he is surely the greatest meditator and the greatest yogī, as confirmed in 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*

*Audio*

*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; *vimuktaḥ*—liberated; *mām*—to Me; *upaiṣyasi*—you will attain.

**Thus you will be freed from all reactions to good and evil deeds; and by this principle of renunciation, you will be liberated, and come to Me.**

One who acts in Kṛṣṇa consciousness under superior direction is called *yukta*. The technical term is *yukta-vairāgya*. This is further explained by Rūpa Gosvāmī as follows:

*anāsaktasya viṣayān  
yathārham upayun̄jataḥ  
nirbandhaḥ kṛṣṇa-sambandhe  
yuktaṁ vairāgyam ucyate  
(Bhakti-rasāmṛta-sindhu 1.2.255)*

Rūpa Gosvāmī says that as long as we are in this material world we have to act; we cannot cease acting. Therefore if actions are performed and the fruits are given to Kṛṣṇa, then that is called *yukta-vairāgya*. Actually situated in renunciation, such activities clear the mirror of the mind, and as the actor gradually makes progress in spiritual realization he becomes completely surrendered to the Supreme Personality of Godhead. Therefore at the end he becomes liberated, and this liberation is also specified. By this liberation he

does not become one with the *brahmajyoti* but rather enters into the planet of the Supreme Lord. It is clearly mentioned here: *mām upaiṣyasi*, "he comes to Me," back home, back to Godhead. There are five different stages of liberation, and here it is specified that the devotee who has always lived his lifetime here under the direction of the Supreme Lord, as stated, has evolved to the point where he can, after quitting this body, go back home, back to Godhead and engages directly in the association of the Supreme Lord.

Anyone who has no other interest but to dedicate his life to the service of the Lord is actually a *sannyāsī*. Such a person always thinks of himself as an eternal servant, dependant on the supreme will of the Lord. As such, whatever he does, he does it for the benefit of the Lord. Whatever action he performs, he performs it as service to the Lord. He does not give serious attention to the fruitive activities or prescribed duties mentioned in the *Vedas*. For ordinary persons it is obligatory to execute the prescribed duties mentioned in the *Vedas*, but although a pure devotee who is completely engaged in the service of the Lord may sometimes appear to go against the prescribed Vedic duties, actually it is not so.

It is said, therefore, by Vaiṣṇava authorities that even the most intelligent person cannot understand the plans and activities of a pure devotee. The exact words are *tānra vākya, kriyā, mudrā vijñeha nā bujhaya* (*Caitanya-caritāmṛta, Madhya 23.39*). A person who is thus always engaged in the service of the Lord or is always thinking and planning how to serve the Lord is to be considered completely liberated at present and in the future. His going home, back to Godhead, is guaranteed. He is above all materialistic criticism, just as Kṛṣṇa is above all criticism.

### TEXT 29

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

*samo 'haṁ sarva-bhūteṣu  
na me dveṣyo 'sti na priyaḥ  
ye bhajanti tu mām bhaktyā  
mayi te teṣu cāpy aham*

*samaḥ*—equally disposed; *aham*—I; *sarva-bhūteṣu*—to all living entities; *na*—there is none; *me*—Mine; *dveṣyaḥ*—hateful; *asti*—is; *na*—nor; *priyaḥ*—dear; *ye*—those; *bhajanti*—render transcendental service; *tu*—but; *mām*—unto Me; *bhaktiyā*—in devotion; *mayi*—unto Me; *te*—such persons; *teṣu*—in them; *ca*—also; *api*—certainly; *aham*—I.

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

One may question here that if Kṛṣṇa is equal to everyone and no one is His special friend, then why does He take a special interest in the devotees who are always engaged in His transcendental service? But this is not discrimination; it is natural. Any man in this material world, who may be very charitably disposed, still has a special interest in his own children. The Lord claims that every living entity-in whatever form-is His son, and so He provides everyone with a generous supply of the necessities of life. He is just like a cloud which pours rain all over, regardless of whether it falls on rock or land or water. But to His devotees, He gives specific attention. Such devotees are mentioned here: they are always in Kṛṣṇa consciousness, and therefore they are always transcendently situated in Kṛṣṇa. The very phrase “Kṛṣṇa consciousness” suggests that one who is in such consciousness is a living transcendentalist, situated in Him. The Lord says here distinctly, *mayi te*, "in Me." Naturally, as a result, the Lord is also in him. In other words, it is reciprocal. This is the nice explanation of the words *ye yathā mām prapadyante tāms tathaiva bhajāmy aham*: "Whoever surrenders unto Me, proportionately I take care of him." This transcendental reciprocation exists because both the Lord and the devotee are conscious. When a diamond is set in a golden ring, it looks very nice. The gold becomes glorified, and at the same time the diamond becomes glorified. The Lord and the living entity eternally glitter, and when a living entity becomes inclined to the service of the Supreme Lord he looks like gold and the Lord becomes a diamond, so this combination is very nice. Living entities in a pure state are called devotees and the Supreme Lord becomes the devotee of His devotees. If such a relationship is not manifest between the devotee and the Lord, then there is no personalist philosophy. In the impersonal philosophy there is no reciprocation between the Supreme and the

living entity, but in the personalist philosophy of Godhead there is a distinction between the two.

The example is sometimes given that the Lord is like a desire tree and that for anyone who wants to take from this tree, the Lord supplies. But here the explanation is more complete. The Lord is here stated to be partial to the devotees. This is the manifestation of the Lord's special mercy to the devotees. The Lord's reciprocation should not be considered to be the law of *karma*. It belongs to the transcendental situation of the Lord and His devotees. Devotional service to the Lord is not an activity of this material world; it is part of the spiritual world where eternity, bliss and knowledge predominate.

### TEXT 30

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।  
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

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

*Audio*

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

**One engaged in unflinching devotional service is to be considered saintly even if he commits the most abominable action, for he is rightly situated.**

The word *su-durācāraḥ* 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 according to his constitutional position. As for protecting the body or abiding by the rules of society and state, certainly there are different activities, even for the devotees, in coordination 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. And yet, although the devotee follows the rules and regulations of his conditional situation, sometimes these activities become opposed to the other. As far as possible, a devotee is very cautious so that he does not do anything that could disrupt his wholesome condition, but perfection in his activities depends on his progressive realization of Kṛṣṇa consciousness. Therefore, sometimes, 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 make him disqualified. 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 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 as though 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 nondevotee class of men 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 *mantavyaḥ* is still more emphatic. The Supreme Lord directs that one should not deride a devotee for an accidental falldown. One should rather tell him that he is still a saintly person. If one does not follow this rule, and derides a devotee for his accidental falldown, it is wrong because one is disobeying the order of the Supreme Lord. The only qualification of a devotee is to be

unflinchingly engaged in devotional service without any other engagements. In the *Nṛsimha Purāṇa* the following direction is given:

*bhagavati ca harāv ananya-cetā  
bhṛṣa-malino 'pi virājate manuṣyaḥ  
na hi śaśa-kaluṣa-cchabiḥ kadācit  
timira-parābhavatām upaiti candraḥ*

The purport is that even if one, who is fully engaged in the devotional service of the Lord, is sometimes found to be engaged in abominable activities, it should be considered as the mark of a rabbit on the surface of the moon. The mark of a rabbit on the moon does not become an impediment in diffusing the moonlight. Therefore, the accidental falldown of a devotee from the path of saintly character does not make him abominable. On the other hand, one should not misunderstand that a devotee of 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. Therefore, as long as one is not strong enough to fight the illusory energy, there may be such accidental falldowns. But when such a person 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 claim 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.

### TEXT 31

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।  
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

*kṣipraṁ bhavati dharmātmā  
śaśvac-chāntim nigacchati  
kaunteya pratijānīhi  
na me bhaktaḥ praṇaśyati*

*kṣīpram*—very soon; *bhavati*—becomes; *dharma-ātmā*—righteous; *śāśvat-śāntim*—lasting peace; *nigacchati*—attains; *kaunteya*—O son of Kuntī; *pratijānīhi*—justly declare; *na*—never; *me*—Mine; *bhaktaḥ*—devotee; *praṇaśyati*—perishes.

**He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes.**

This should not be misunderstood. In the Seventh Chapter the Lord says that one who is engaged in mischievous activities cannot become a devotee of the Lord. One who is not a devotee of the Lord has no good qualifications whatsoever. The question remains, then, how can a person engaged in abominable activities-either by accident or by intention-be a pure devotee? This question may justly be raised. The miscreants, as stated in the Seventh Chapter, who never come to the devotional service of the Lord, have no good qualifications, as is stated in the *Śrīmad-Bhāgavatam*. Generally, a devotee who is engaged in the nine kinds of devotional activities is engaged in the process of cleansing all material contamination from the heart. He puts the Supreme Personality of Godhead within his heart, and all sinful contaminations are naturally washed away. Continuous thinking of the Supreme Lord makes him pure by nature. According to the *Vedas*, there is a certain regulation that if one falls down from his exalted position he has to undergo certain ritualistic processes to purify himself. But here there is no such condition, because the purifying process is already there in the heart of the devotee, due to his remembering the Supreme Personality of Godhead constantly. Therefore, the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare should be continued without stoppage. This will protect a devotee from all accidental falldowns. He will thus remain perpetually free from all material contaminations.

TEXT 32

**मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।  
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ३२ ॥**

*mām hi pārtha vyapāśritya*  
*ye 'pi syuḥ pāpa-yonayaḥ*  
*striyo vaiśyās tathā śūdrās*

te 'pi yānti parām gatim

Audio

*mām*—unto Me; *hi*—certainly; *pārtha*—O son of Pṛthā; *vyapāśritya*—particularly taking shelter; *ye*—anyone; *api*—also; *syuḥ*—becomes; *pāpāyonayaḥ*—born of a lower family; *striyaḥ*—women; *vaiśyāḥ*—mercantile people; *tathā*—also; *śūdrāḥ*—lower-class men; *te api*—even they; *yānti*—go; *parām*—supreme; *gatim*—destination.

**O son of Pṛthā, anyone who takes shelter in Me, whether a woman, vaiśya [merchant], śūdra [worker], or a lowborn can yet approach the supreme destination.**

It is clearly declared here by the Supreme Lord that in devotional service there is no distinction between the lower and higher classes of people. In the material conception of life there are such divisions, but for a person engaged in transcendental devotional service to the Lord, the fact that he might be of high or low family, woman, mercantile, or belong to a lower class of people, is forgotten. Everyone is eligible for the supreme destination. In the *Śrīmad-Bhāgavatam* (2.4.18) it is stated that even the lowest, who are called *caṇḍālas* (dog-eaters), can be purified by the association of a pure devotee. Therefore devotional service and the guidance of the pure devotee are so strong that there is no discrimination between the lower and higher classes of men; anyone can take to it. The most simple man taking shelter of the pure devotee can be purified by proper guidance. According to the different modes of material nature, men are classified in the mode of goodness (*brāhmaṇas*), the mode of passion (*kṣatriyas*, or administrators), the mixed modes of passion and ignorance (*vaiśyas*, or merchants), and the mode of ignorance (*śūdras*, or workers). Those lower than them are called *caṇḍālas*, and they are born in lower sinful families. Generally, those who are born in sinful families are not accepted by the higher classes. But the process of devotional service and the pure devotee of the Supreme Lord are so strong that all the lower classes can attain the highest perfection of life. This is possible only when one takes complete shelter of Kṛṣṇa. As indicated here by the word *vyapāśritya*, one has to take shelter of Kṛṣṇa completely. Such a stage of life is then much greater than that of great *jñānīs* and *yogīs*.

TEXT 33

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।  
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

*kim punar brāhmaṇāḥ puṇyā  
bhaktā rājarṣayas tathā  
anityam asukham lokam  
imam prāpya bhajasva mām*

*Audio*

*kim*—how; *punaḥ*—again; *brāhmaṇāḥ*—*brāhmaṇas*; *puṇyāḥ*—righteous; *bhaktāḥ*—devotees; *rāja-ṛṣayaḥ*—saintly kings; *tathā*—also; *anityam*—temporary; *asukham*—full of miseries; *lokam*—planets; *imam*—this; *prāpya*—gaining; *bhajasva*—being engaged in loving service; *mām*—unto Me.

**How much greater then are the righteous brāhmaṇas, the devotees and saintly kings. Therefore, having come to this temporary, miserable world, engage yourself in devotional service unto Me.**

The meaning of this particular verse of the *Bhagavad-gītā* is that although in this material world there are classifications of higher class and lower class of people, after all, this world is not a happy place for anyone. It is clearly stated here, *anityam asukham lokam*: this world is temporary and full of miseries, not habitable for any sane gentleman. This world is declared by the Supreme Personality of Godhead to be temporary and full of miseries. Some of the philosophers, especially the Māyāvādī philosophers, say that this world is false, but we can understand from *Bhagavad-gītā* that the world is not false; it is temporary. There is a difference between temporary and false. This world is temporary, but there is another world, which is eternal. This world is miserable, but the other world is eternal and blissful.

Arjuna was born in a saintly royal family. To him also the Lord says, "Take to My devotional service and come quickly back to Godhead, back home." No one should remain in this temporary world, full as it is with miseries. Everyone should attach himself to the bosom of the Supreme Personality of Godhead so that he can be eternally happy. The devotional service of the Supreme Lord is the only process by which all problems of all classes of men can be solved. Everyone should therefore take to Kṛṣṇa consciousness and make his life perfect.

### TEXT 34

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।  
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ३४ ॥

*man-manā bhava mad-bhakto  
mad-yājī mām namaskuru  
mām evaiṣyasi yuktvaivam  
ātmānam mat-parāyaṇaḥ*

*Audio*

*mat-manāḥ*—always thinking of Me; *bhava*—become; *mat*—My; *bhaktaḥ*—devotee; *mat*—My; *yājī*—worshiper; *mām*—unto Me; *namaskuru*—offer obeisances; *mām*—unto Me; *eva*—completely; *eṣyasi*—come; *yuktvā evam*—being absorbed; *ātmānam*—your soul; *mat-parāyaṇaḥ*—devoted to Me.

**Always think of Me, become My devotee, offer your obeisances unto Me and worship Me. Being completely absorbed in Me, surely you will come to Me.**

In this verse it is clearly indicated that Kṛṣṇa consciousness is the only means of being delivered from the clutches of contamination in this material world. Sometimes unscrupulous commentators distort the meaning of what is clearly stated here: that all devotional service should be offered to the Supreme Personality of Godhead, Kṛṣṇa. Unfortunately, unscrupulous commentators divert the mind of the reader to that which is not at all feasible. Such unscrupulous commentators do not know that there is no difference between Kṛṣṇa's mind and Kṛṣṇa. Kṛṣṇa is not an ordinary human being; He is Absolute Truth. His body, His mind and He Himself are one and absolute. In the *Kūrma Purāṇa*, as it is quoted by Bhaktisiddhānta Sarasvatī Gosvāmī in his *Anubhāṣya* comments on *Caitanya-caritāmṛta*, Fifth Chapter, *Ādi-līlā*, verses 41-48, *deha-dehi-vibhedo 'yaṁ neśvare vidyate kvacit*. This means that there is no difference in Kṛṣṇa, the Supreme Lord, between Himself and His body. But because they do not know this science of Kṛṣṇa, the commentators hide Kṛṣṇa and divide His personality from His mind or from His body. This is sheer ignorance of the science of Kṛṣṇa, but some men make profit out of misleading the people.

There are some who are demonic; they also think of Kṛṣṇa, but enviously, just like King Kāṁsa, Kṛṣṇa's uncle. He was also thinking of Kṛṣṇa always, but

because he thought of Kṛṣṇa as his enemy, he was always in anxiety, wondering when Kṛṣṇa would come to kill him. That kind of thinking will not help us. One should be thinking of Kṛṣṇa in devotional love. That is *bhakti*. One should cultivate the knowledge of Kṛṣṇa continually. What is that favorable cultivation? It is to learn from a bona fide teacher. Kṛṣṇa is the Supreme Personality of Godhead, and we have several times explained that His body is not material, but is eternal, blissful knowledge. This kind of talk about Kṛṣṇa will help one become a devotee. Otherwise, understanding Kṛṣṇa from the wrong authority will prove fruitless.

One should therefore engage his mind in the eternal form, the primal form of Kṛṣṇa; with conviction in his heart that Kṛṣṇa is the Supreme, he should engage himself in the activity of worship. There are hundreds of thousands of temples in India for the worship of Kṛṣṇa, and devotional service is practiced there. When such practice is made, one has to offer obeisances to Kṛṣṇa. One should lower his head before the Deity and engage his mind, his body, his activities-everything. That will make one fully absorbed in Kṛṣṇa without any deviation. Such a situation in full Kṛṣṇa consciousness, will help one transfer into the Kṛṣṇaloka. One should not be deviated by unscrupulous commentators. One must engage in the nine different processes of devotional service, beginning with hearing and chanting about Kṛṣṇa. Pure devotional service is the highest achievement of human society.

In the Seventh and Eighth Chapters of *Bhagavad-gītā*, pure devotional service to the Lord that is free from any mixture of *jñāna-yoga*, mystic *yoga* and fruitive activities has been explained. Those who are not purely sanctified may be attracted by different features of the Lord like the impersonal *brahmajyoti* and localized Paramātmā, but a pure devotee directly takes to the service of the Supreme Lord.

There is a beautiful poem about Kṛṣṇa in which it is clearly stated that any person who is engaged in the worship of demigods is most unintelligent and cannot achieve at any time the supreme award of Kṛṣṇa. The devotee, in the beginning, may sometimes fall from the standard, but still he should be considered better than all other philosophers and *yogīs*. One who always engages in Kṛṣṇa consciousness should be understood to be a perfectly saintly person and his accidental nondevotional activities will diminish, and he will be situated without any doubt in complete perfection. The pure devotee has no actual chance to fall down, because the Supreme Godhead personally takes

care of such pure devotees. Therefore, every intelligent person should take to this process of Kṛṣṇa consciousness without deviation, live happily in this material world and receive the supreme award of Kṛṣṇa.

*Thus end the Bhaktivedanta Purports to the Ninth Chapter of the Śrīmad-Bhagavad-gītā in the matter of the Most Confidential Knowledge.*

## 10. 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 vacaḥ*  
*yat te 'ham prīyamāṇāya*  
*vakṣyāmi hita-kāmyayā*

*Audio*

*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*—information; *yat*—that which; *te*—to you; *aham*—I; *prīyamāṇāya*—thinking you dear to Me; *vakṣyāmi*—say; *hita-kāmyayā*—for your benefit.

**The Supreme Lord said: O mighty-armed Arjuna, listen again to My supreme word. Thinking of you as dear to Me, I shall speak it for your benefit.**

Parāśara Muni, the great sage, explains that one who is complete in the six opulences of full beauty, strength, fame, wealth, knowledge, and renunciation is called *paramam*, or the Supreme Godhead. Krishna displayed all these

opulences while on this earth. Now Krishna is trying to instruct Arjuna in more confidential knowledge about His opulences and work. Previously, beginning with the Seventh Chapter, the Lord already explained about His different energies and how they are acting. Now in this chapter He will try to explain about His specific opulences. In the previous chapter he has clearly explained about His different energies to establish Arjuna's devotion and firm conviction about Him. Again in this chapter He is trying to instruct Arjuna about His manifestations and different opulences.

The reason for this is that 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 and that will enhance one's devotional service. Such discourses can take place only in a society of devotees who are truly 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 the Lord, he can derive benefit from His instructions. Such discourses should take place between devotees in a society of devotees for mutual benefit.

## TEXT 2

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।  
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

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

*Audio*

*na*—never; *me*—My; *viduḥ*—knows; *sura-gaṇāḥ*—demigods; *prabhavam*—opulences; *na*—never; *maharṣayaḥ*—great sages; *aham*—I am; *ādir*—the origin; *hi*—certainly; *devānām*—of the demigods; *maharṣīṇām*—of the great sages; *ca*—also; *sarvaśaḥ*—in all respects.

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

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, who came before Him. If even the demigods and great sages cannot understand neither Kṛṣṇa, nor about His name, nor about His personality, what to speak 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 and yet commonplace 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* it is clearly said that even the great demigods are not able to understand the Supreme Personality of Godhead. They can speculate to the extent of their imperfect senses and can utmost reach the opposite conclusion of impersonalism, of something not manifested by the three qualities of material nature, and they can imagine something by mental speculation, but it is not possible to understand Kṛṣṇa, the Supreme Personality of Godhead by such foolish speculation.

Here the Lord directly 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 that just because one cannot understand the inconceivable Supreme Personality of Godhead when He appears personally present before him, it does not mean that the Supreme Personality of Godhead does not exist. We can actually understand the Supreme Personality of Godhead as eternal, full of bliss and knowledge, simply by studying His words in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. The conception of God as some sort of ruling power or conception of impersonal Brahman can be already conceived 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 and because most men cannot understand the Supreme Personality of Godhead in His actual situation, out of His causeless mercy the Supreme Personality Kṛṣṇa descends to show favor to such speculators. Yet despite the Supreme Lord's uncommon activities, these speculators, due to excessive contamination in the material energy, still think that the impersonal Brahman is the Supreme. Only the devotees who are fully surrendered unto the Supreme Personality of Godhead can understand, by the grace of that very same Supreme Personality that it is indeed Kṛṣṇa. The devotees of the Lord do not bother about the impersonal Brahman conception of God; their whole faith and devotion bring them to

surrender immediately unto the Supreme Lord, and therefore out of the causeless mercy of Kṛṣṇa, they can understand Kṛṣṇa. No one else can understand Him. So even great sages agree: What is that *ātmā*, what is the Supreme? It is He whom we have to worship.

### TEXT 3

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

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

*Audio*

*yaḥ*—anyone; *mām*—unto Me; *ajam*—unborn; *anādim*—without beginning; *ca*—also; *vetti*—knows; *loka*—the planets; *maheśvaram*—supreme master; *asammūḍhaḥ*—without any doubt; *saḥ*—he; *martyeṣu*—among those subject to death; *sarva-pāpaiḥ*—from all kinds of sinful reaction; *pramucyate*—becomes delivered.

**Only he, who knows Me as the unborn, as the beginningless, as the supreme proprietor of all the worlds is undeluded among mortals and considered to be freed from all sinful reaction.**

As stated in the Seventh Chapter, those who are trying to elevate themselves to the platform of spiritual realization are not ordinary men. They are better than millions and millions of ordinary men who have no knowledge of spiritual realization. But out of those actually trying to elevate themselves to the spiritual platform of life, 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 the Supreme Personality of Godhead, can one be free completely from all sinful reactions.

Here the word *ajam*, meaning unborn, should not be confused with the living entities, who are also described in the Second Chapter as *ajam*. The Lord is different from the living entities who are taking birth and dying due to

material attachment. The conditional 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.

When it is said here *vetti loka-maheśvaram*, the word *loka* refers to the planetary system of this universe. From this we can understand that Kṛṣṇa existed even before the creation. 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 Viṣṇu (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 Personality of Godhead for all planets.

The Supreme Personality of Godhead, Śrī Kṛṣṇa is therefore different from everything that is created, and anyone who knows Him as such immediately becomes liberated from all sinful reaction. In other words, unless one is liberated from all sinful activities, one cannot 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 study Kṛṣṇa with the understanding that He is a mere human being. As stated previously, only a foolish person thinks of Him to be one of the human beings. In order to avoid such misunderstanding, the same is expressed here in a different way. A man who is not foolish, who is intelligent enough to understand the concept of 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 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. Acting in this attitude, as a matter of duty, because it is ordered by the Supreme Lord and as it is recommended in the first verse of the Sixth Chapter, *anāśritaḥ karma-phalam*, namely without taking shelter of the results of one's activities, is called *sannyāsa*. Anyone acting under the direction of the Supreme Lord for the benefit of all is an actual *sannyāsī* and a *yogī*, and not the man who has simply taken the dress of the *sannyāsī*, or a *yogī*.

#### TEXTS 4-5

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

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

*ahimsā samatā tuṣṭis  
tapo dānaṁ yaśo 'yaśaḥ  
bhavanti bhāvā bhūtānāṁ  
matta eva pṛthag-vidhāḥ*

Audio

*buddhiḥ*—intelligence; *jñānam*—knowledge; *asam-mohaḥ*—without any

doubt; *kṣamā*—forgiveness; *satyam*—truthfulness; *damah*—control of the senses; *śamah*—control of the mind; *sukham*—happiness; *duḥkham*—distress; *bhavaḥ*—birth; *abhāvaḥ*—death; *bhayam*—fear; *ca*—also; *abhayam*—without fear; *eva*—also; *ca*—and; *ahimsā*—nonviolence; *samatā*—equilibrium; *tuṣṭiḥ*—satisfaction; *tapah*—penance; *dānam*—charity; *yaśaḥ*—fame; *ayaśaḥ*—infamy; *bhavanti*—become; *bhāvāḥ*—natures; *bhūtānām*—of living entities; *mattaḥ*—from Me; *eva*—certainly; *pṛthak-vidhāḥ*—differently arranged.

**Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, the ability to control the senses and 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.**

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

In this verse, intelligence refers to the power of analyzing 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 the spirit; they are simply taking care of the material elements and bodily needs. Therefore academic knowledge is not complete.

*Asammohaḥ*, 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 things 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 only that truth, which 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 and if we think that it might be unpalatable for others to hear that the

man is a thief and for that reason we do not say anything, it is not truthfulness. Truthfulness demands that the facts be presented as they are for the benefit of others. That is the definition of truth.

Controlling the senses does not mean that the senses should be removed, simply they should not be used for unnecessary 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 *śamaḥ*, or calmness. Nor should one spend one's time pondering over earning money. That is a misuse of the thinking power. The power of thinking 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 on the basis of their consultation with the scriptures, saintly persons and spiritual masters. If such thinking is developed, it is called *śamaḥ*. *Sukham*, or happiness, should be derived from that which is favorable for the cultivation of the spiritual knowledge of Kṛṣṇa consciousness. And similarly, one should feel distress from that which is unfavorable for cultivating Kṛṣṇa consciousness. Anything favorable for the development of Kṛṣṇa consciousness should be accepted, and anything unfavorable should be rejected.

*Bhava*, birth, should be understood in reference to the body. As far as the soul is concerned, there is neither birth nor death; that we have discussed in the beginning of the study of the *Bhagavad-gītā*. Birth and death apply to one's embodiment in the material world. Fearfulness is to worry about the future destruction, but 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, nor do they have any knowledge of their future life. And that is the cause of their 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 fearfulness. In the *Śrīmad-Bhāgavatam* it is stated *bhayaṁ dvitīyābhīniveśataḥ syāt*: fearfulness is caused by our absorption in the illusory energy, but those who are free from the illusory energy, those who are confident and fixed in the understanding 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 fearfulness is therefore a condition of persons who are not in Kṛṣṇa consciousness. *Abhayam*, fearlessness, is only possible for one who is in Kṛṣṇa consciousness.

*Ahimsā*, nonviolence, means that one should not do anything which will put others into misery or confusion. All material activities that are promised by so many politicians, sociologists, philanthropists, etc., do not produce very good results for the future. Because the politicians and philanthropists have no transcendental vision, they do not know what is actually beneficial for the future of human society. *Ahimsā* therefore 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 help in the matter of spiritual realization of human beings commit violence. Similarly, any activity which is meant for the future happiness of the people in general is called non-violence.

*Samatā*, equilibrium, refers to freedom from attachment and detachment. To be very much attached or to be very much detached is not the best. This material world should be accepted without attachment or detachment. That which is favorable for prosecuting Kṛṣṇa consciousness should be accepted and that which is unfavorable for prosecuting Kṛṣṇa consciousness should be rejected. That is called *samatā*, equilibrium. 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 by unnecessary activity. One should be satisfied with whatever is obtained by the grace of the Supreme Lord; that is called satisfaction. *Tapas* means penance. There are many rules and definitions in the *Vedas* which apply here, like rising early in the morning and taking a bath. Sometimes this is very troublesome and whatever trouble one may suffer in order to practise this is called penance. Similarly, there are some prescriptions for fasting on certain days of the month. One may not be accustomed to practice such fasting, but because of his determination to make advancement in the science of Kṛṣṇa consciousness, he should accept such bodily troubles, because it is recommended. However, one should not fast unnecessarily without following any Vedic injunction. 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 give advantages in spiritual advancement. Everything should be done in the mode of goodness, and fasting done in the mode of goodness, performed in terms of the Vedic injunctions for advancement in spiritual knowledge is feasible.

As far as charity is concerned, one should give up fifty percent of his earnings in favor of some good cause. And what is a good cause? It is that which is acted out in terms of Kṛṣṇa consciousness. That is the good cause and that is 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* and the renounced. Why? Because they are engaged in higher cultivation of spiritual knowledge. A *brāhmaṇa* is supposed to devote his whole life to understand *brahma-jñāna*. One who knows Brahman is called a *brāhmaṇa*. Thus charity is offered to the *brāhmaṇas*. Since the *brāhmaṇas* are always engaged in higher spiritual service, they have no time to earn their livelihood. In the Vedic literature, charity is to be therefore awarded to the *brāhmaṇas* and to 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 therefore the business of the *sannyāsīs* to go as beggars to the householders and encourage them to be in Kṛṣṇa consciousness. 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 material life, to the *brāhmaṇas*, and similar good causes, not to any whimsical cause.

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

All these qualities are manifest throughout the universe in human society and in the society of the demigods. There are many forms of humanity on other

planets, and these qualities are there. Now, for one who wants to advance in Kṛṣṇa consciousness, Kṛṣṇa creates all these qualities, but the person develops them himself from within. One who engages in the devotional service of the Supreme Lord develops all the good qualities, as arranged by the Supreme Lord.

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

### TEXT 6

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

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

*Audio*

*maharṣayaḥ*—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*—the planets; *imāḥ*—all this; *prajāḥ*—population.

**The seven great sages, the four other great sages who came before them and the Manus [progenitors of mankind] are all born out of My mind and the population on the various planets descends from them.**

The Lord is practically giving a genealogical table of the total population in our universe. 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 Sanatkumāra, and the fourteen Manus, are manifest. All these twenty-five great sages are known as the patriarchs of the living entities all over the universe. There are 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, Sanaka, Sananda, Sanātana, and Sanatkumāra came out, 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 the Prapitāmaha, the father of the grandfather. That is stated in the Eleventh Chapter of the *Bhagavad-gītā*. (Bg. 11.39)

### TEXT 7

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।  
सोऽविकल्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

*etām vibhūtiṁ yogam ca  
mama yo vetti tattvataḥ  
so 'vikalpena yogena  
yujyate nātra saṁśayaḥ*

*Audio*

*etām*—all this; *vibhūtiṁ*—opulences; *yogam ca*—also mystic power; *mama*—of Me; *yaḥ*—anyone; *vetti*—knows; *tattvataḥ*—factually; *saḥ*—he; *avikalpena*—without any division; *yogena*—in devotional service; *yujyate*—engaged; *na*—never; *atra*—here; *saṁśayaḥ*—doubt.

**He who becomes factually convinced of all these opulences and the mystic power of Mine will certainly engage himself in undivided devotional service; of this there is no doubt.**

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 Personality of Godhead, he cannot engage in devotional service. Generally people know that God is great, but they do not know how great God is in detail. So here are the details. If one knows factually how great God is, he naturally becomes a surrendered soul and engages himself in the devotional service of the Lord. When one factually knows the opulences of the Supreme Personality of Godhead, there is no alternative but to surrender to Him. This factual knowledge can be known from the descriptions of *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 sages and 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 these forefathers.

These are some of the opulences of the Supreme Personality of Godhead and when one is firmly convinced of these, he accepts the Lord's instructions with great faith and without any doubt, and he certainly becomes engaged 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 be lazy to fully understand how great Kṛṣṇa is, for by knowing the greatness of Kṛṣṇa one will be able to remain fixed in sincere devotional service of the Lord.

### TEXT 8

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।  
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

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

*Audio*

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

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

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 perfectly well that Kṛṣṇa is the original source of everything, he is 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 originator of Brahmā, Śiva and all other demigods. In the *Atharva-veda* it is said, "*yo brahmāṇam vidadhāti: pūrvam yo vai vedāmś ca gāpayati sma kṛṣṇaḥ.*" "The one, who in the beginning instructed Brahmā in Vedic knowledge and who disseminated Vedic knowledge in the past, is Kṛṣṇa." Then again it is said, "*atha puruṣo ha vai nārāyaṇo 'kāmayata prajāḥ sṛjeya ity upakramya.*" "Then the Supreme Personality Nārāyaṇa desired to create living entities." Again it is said:

*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 Kṛṣṇa. He is Kṛṣṇa's expansion.

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

*eko vai nārāyaṇa āsīn na brahmā na īśāno nāpo nāgni samau neme  
dyāv-āpṛthivī na nakṣatrāṇi na sūryaḥ sa ekākī na ramate tasya  
dhyānāntaḥsthasya stomam ucyate.*

"In the beginning of the creation there was only the Supreme Personality of Godhead Nārāyaṇa. There was no Brahmā, no Śiva, no fire, no moon, no stars in the sky, no sun. Nārāyaṇa cannot enjoy alone and so He creates all these planetary systems where He is praised as the Supersoul."

In the many *Purāṇas* it is said that Lord Śiva was born from the highest, the Supreme Personality of Godhead, and the *Vedas* say that it is the Supreme Lord, the creator of Brahmā and Śiva, who is to be worshiped. In the *Mokṣa-dharma* Kṛṣṇa also says, *prajāpatiḥ ca rudraḥ cāpy aham eva sṛjāmi vai tau hi mām na vijānīto mama māyā-vimohitau.* "Although the patriarchs, Śiva and others are created by Me, they do not know this on account of being deluded

by My illusory energy." In *Varāha Purāṇa* it is also said, *nārāyaṇaḥ paro devas tasmāj jātaś caturmukhaḥ tasmād rudro 'bhavad devaḥ sa ca sarvajñatām gataḥ*. "Nārāyaṇa is the Supreme Personality of Godhead, and from Him Brahmā was born, from whom Śiva was born."

Therefore Lord Kṛṣṇa, the source of all generation is called the most efficient cause of everything. He says that because "everything is born of Me, I am the original source of all. Everything is under Me and no one is above Me." There is no more superior controller above Kṛṣṇa. One who understands Kṛṣṇa in this way from a bona fide spiritual master with reference to the Vedic literature, becomes fixed in his understanding. With all his energy he becomes engaged in Kṛṣṇa consciousness and therefore becomes the most learned man. In comparison to him, all others, who do not know Kṛṣṇa properly, are but fools as described before. Only fools describe Kṛṣṇa as an ordinary man. A Kṛṣṇa conscious person should not be bewildered by fools, whose policy is to deviate others from Kṛṣṇa; he should be careful about all their foolish conversations, commentaries and interpretations which concern the topics of *Bhagavad-gītā* and proceed in the matter of Kṛṣṇa consciousness with determination and firmness.

### TEXT 9

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।  
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

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

*Audio*

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

**The thoughts of My pure devotees dwell in Me, their service is fully dedicated to Me, and they always derive great satisfaction and bliss enlightening one**

### another and conversing about Me.

Pure devotees, whose characteristics are mentioned here, are fully engaged 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 and nothing else. The symptoms of the pure devotees are described in this verse very nicely. Devotees of the Supreme Lord are twenty-four hours daily engaged in praising the glories and pastimes of the Supreme Lord. Their hearts and souls are constantly engaged in Kṛṣṇa, and they take incessant pleasure in exchanging talks about Him with other devotees.

There are two stages of devotional service: the preliminary stage and the stage of mature consciousness. So even in the preliminary stage the devotees relish the transcendental pleasure of devotional service, and in the mature stage, when they are actually situated in love of God, in transcendental position, they can relish the highest perfection, which is exhibited by the Lord in His abode. Lord Caitanya explains this stage of relishing transcendental pleasure in the following way: As explained in the sixth verse, there are innumerable living entities traveling throughout the different planets of the universe, and out of all of them one who is fortunate enough to get the association of a pure devotee, gets the chance to understand what devotional service is. It is just like a seed, and when the seed 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 of devotional service fructifies, just as the seed of a tree fructifies with regular watering. This is how the plant of devotional service gradually grows and grows until it penetrates the covering of the 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. In this way, the plant ultimately 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, but the watering program in the form of chanting and hearing goes on. This plant of devotional service is nicely described in the *Caitanya-caritāmṛta*. 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 any contact of water. In such

a state, the devotee in contact with the Supreme Lord, for the first time actually realizes the Lord's transcendental qualities and name. The *Śrīmad-Bhāgavatam* is full of narrations about the dealings of the Supreme Lord and such devotees; therefore the *Śrīmad-Bhāgavatam* is very dear to such devotees. 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.

TEXT 10

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।  
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

*teṣām satata-yuktānām  
bhajatām prīti-pūrvakam  
dadāmi buddhi-yogaṁ taṁ  
yena mām upayānti te*

Audio

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

**To those who are constantly serving Me with love and devotion, I give the intelligence by which they can come to Me.**

In this verse the word *buddhi-yogaṁ* is very significant. We may remember that in the Second Chapter the Lord, instructing Arjuna, said that after He had spoken to him of so many things, He would instruct him in the way of *buddhi-yoga*. That *buddhi-yoga* is now explained. What is that *buddhi-yoga*? *Buddhi-yogaṁ* itself means to act in Kṛṣṇa consciousness; that is the highest intelligence. *Buddhi* means intelligence, and *yogaṁ* means mystic activities or mystic elevation. When these two words are joined together, they refer to action by which one tries to go back home, back to Godhead, and takes fully to Kṛṣṇa consciousness in devotional service. In other words, *buddhi-yogaṁ* 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. A stage of being, at which a person knows the goal of life but is addicted to the fruits of activities, is called *karma-yoga*. When one knows the goal is Kṛṣṇa, but he takes pleasure in mental speculations to understand Kṛṣṇa, he is acting in *jñāna-yoga*. And when the goal is ascertained and one seeks Kṛṣṇa completely in Kṛṣṇa consciousness and devotional service, he is acting in *bhakti-yoga*, or *buddhi-yoga*, or in other words the complete *yoga*. This complete *yoga* is the highest perfectional stage of life.

But a person may have a bona fide spiritual master or may be attached to a spiritual organization and still not be intelligent enough to make progress. At that point, Kṛṣṇa from within gives him instructions so that he may ultimately come to Him without difficulty. The qualification is that such a person must be always engaged in Kṛṣṇa consciousness and with love and devotion render all kinds of services. He should always perform some sort of work for Kṛṣṇa, and that work should be done with love. If a devotee is not intelligent enough and does not know how to make progress in self-realization, but is sincere and devoted to the activities of devotional service, the Lord gives him a chance for doing that by which he will make progress and ultimately reach the goal of Kṛṣṇa.

### TEXT 11

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।  
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

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

*Audio*

*teṣām*—for them; *eva*—certainly; *anukampā-artham*—to show special mercy; *aham*—I; *ajñāna-jam*—due to ignorance; *tamaḥ*—darkness; *nāśayāmi*—dispel;

*ātma*—within; *bhāvasthaḥ*—themselves; *jñāna*—knowledge; *dīpena*—lamp; *bhāsvatā*—glowing.

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

When Lord Caitanya was teaching the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, in Benares thousands of people were following Him, but when Prakāśānanda, a very influential and learned scholar in Benares at that time, heard of this, he derided Lord Caitanya for being a sentimental devotee. Sometimes philosophers criticize the devotees because they think that when it comes to knowledge, most of the devotees are in the darkness. 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 his spiritual master, if he is sincere in his devotional service, the Supreme Personality of Godhead Himself, who is situated within the heart of the devotee, helps him. Thus the sincere devotee engaged in Kṛṣṇa consciousness cannot be without knowledge. The only qualification is that one should carry out devotional service in full Kṛṣṇa consciousness.

The modern philosopher thinks that without discriminating one cannot have pure knowledge. For them the Supreme Lord gives the following answer: 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 speculative method, for the Supreme Truth is so great that it is not possible to understand Him or to achieve Him simply by mental speculation. Man can go on speculating for several millions of years, but if he is not devoted, if he is not a lover of the Supreme Truth, it will be impossible for him to understand Kṛṣṇa or the Supreme Truth. Only by devotional service is the Supreme Truth, the Supreme Personality of Godhead, pleased, and by His inconceivable energy He can reveal Himself to the heart of the pure devotee. The pure devotee has Kṛṣṇa always within his heart and on account of presence of Kṛṣṇa, who is just like the sun, the darkness of ignorance is at once dissipated. This is the special mercy rendered to devotee by the Supreme

Personality of Godhead.

Due to the contamination of material association, through many, many millions of births, one's heart is always covered with the dust of material contamination, but when one engages in devotional service and constantly chants Hare Kṛṣṇa, the dust quickly clears. Therefore one can be elevated to the platform of pure knowledge, Viṣṇu, the ultimate goal only by this path of devotional service, and not by mental speculation or argument. The pure devotee does not have to worry about the material supplies of necessities in life; he need not be anxious because when he removes the darkness from his heart, everything is done automatically by the Supreme Lord, for He is pleased by the loving devotional service of the devotee. This fact, explained herewith, is the essence the *Gītā* study. By studying *Bhagavad-gītā*, one can become a completely surrendered soul to the Supreme Lord and engage himself in pure devotional service. The reason for this is that one becomes completely free from all kinds of endeavors. The Supreme Lord takes charge of him.

### TEXTS 12-13

अर्जुन उवाच

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

*arjuna uvāca*

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

*āhus tvām ṛṣayaḥ sarve  
devarṣir nāradas tathā  
asito devalo vyāsaḥ  
svayaṁ caiva bravīṣi me*

*Audio*

*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*—the original Lord; *ajam*—unborn; *vibhum*—greatest; *āhuḥ*—say; *tvām*—unto You; *ṛṣayaḥ*—sages; *sarve*—all; *devarṣiḥ*—the sage among the demigods; *nāradaḥ*—Nārada; *tathā*—also; *asitaḥ*—Asita; *devalaḥ*—Devala; *vyāsaḥ*—Vyāsa; *svayam*—personally; *ca*—also; *eva*—certainly; *bravīṣi*—explaining; *me*—unto me.

**Arjuna said: My dear Kṛṣṇa, now I understand You are the Supreme Brahman, the supreme shelter, the supreme purifier and the Absolute Truth. You are the original Supreme Personality of Godhead, transcendental, unborn and all-pervading. All the great sages such as Nārada, Asita, Devala, and Vyāsa proclaim this of You, and now You Yourself are declaring it to me as well.**

In these two verses of the Tenth Chapter the Supreme Lord undoubtedly gives a chance to the modern philosopher to understand, 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 that Kṛṣṇa is 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 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 is already explained in the previous verse by the Supreme Personality of Godhead. Now by His grace, Arjuna is accepting Kṛṣṇa as the Supreme Truth, in concordance with the Vedic injunction. It is not because Kṛṣṇa is an intimate friend of Arjuna that Arjuna is flattering Him by calling Him the Supreme Personality of Godhead, the Absolute Truth, but whatever Arjuna says in these two verses is a confirmation of the Vedic truth. Vedic injunctions affirm that only one who takes shelter of devotional service in order to understand the Supreme Lord can truly understand Him, whereas others cannot. Each and every word of this verse spoken by Arjuna is confirmed by Vedic injunction and in this connection, it is appropriate to discuss some of the *mantras* from the *Kena Upaniṣad*

In the *Kena Upaniṣad* it is stated that the Supreme Brahman is the rest for everything, and the Lord has already explained that everything is resting on

Him. The *Muṇḍaka Upaniṣad* confirms that the Supreme Personality of Godhead, in whom everything is resting, can be realized only by those who are engaged in constant thinking of Him. This constant thinking of the Supreme Personality of Godhead is *smarāṇam*, one of the various methods of devotional service. Only persons who are engaged in devotional service to the Supreme Personality of Godhead can understand His position and get rid of this material body.

In the Vedic language the Supreme Lord is accepted as *pavitram paramam*, the purest of the pure. Only one who understands this Supreme Personality of Godhead as the purest of the pure becomes purified from all sinful activities. No one can be disinfected from sinful activities unless he surrenders unto the Supreme Personality of Godhead. Arjuna's acceptance of Kṛṣṇa as the supreme pure therefore complies with the version of Vedic literature. This is also confirmed by great personalities, of whom Nārada is the chief.

Kṛṣṇa is therefore the Supreme Personality of Godhead, and one should always meditate upon Him and thus enjoy one's transcendental mellow with Him. This devotional service is recommended in the Vedic literature. 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 by anyone just as Arjuna, who expresses himself through the grace of Kṛṣṇa. So, 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* simply by so-called academic education.

Unfortunately, the atheistic persons, who are proud of their academic education, despite so much evidence in Vedic literatures and confirmations coming from great personalities, stick to their obstinate conviction that Kṛṣṇa is just an ordinary person.

#### TEXT 14

सर्वमेतद्दुतं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥

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

*Audio*

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

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

Arjuna herein confirms that those possessing demonic nature and those who are faithless cannot understand the Personality of Godhead. He is not even known by the demigods, so what to speak of the so-called scholars of this modern world? By the grace of the Supreme Personality of Godhead, Arjuna has understood that the Supreme Truth is Kṛṣṇa and that He is perfect. One should therefore follow the path of Arjuna. 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 beginning from Arjuna because He considered Arjuna His intimate friend and a great devotee. Therefore, as stated in the Introduction, *Bhagavad-gītā* should be understood in the *paramparā* system. When the *paramparā* system was lost, Arjuna was again selected to rejuvenate it. The acceptance of Arjuna as described in this chapter should be emulated; then we can understand the essence of *Bhagavad-gītā*, and then we can understand that Kṛṣṇa is the Supreme Personality of Godhead, not otherwise.

**TEXT 15**

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।  
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

*svayam evātmanātmānac*

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

*Audio*

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

**Indeed, You alone know Yourself by Your own internal potency, O origin of everything, Lord of everything, Lord of the demigods, the best of all personalities, Lord of the universe!**

The Supreme Personality of Godhead can be known by persons who have confidence in the Supreme Personality of Godhead due to discharging devotional service, like Arjuna and his followers. Persons of demonic or atheistic mentality cannot know Kṛṣṇa and mental speculation that detracts the readers away from the Supreme Personality of Godhead is the most serious type of sinful activity. 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 and not as any atheistic person understood it.

As stated in the *Śrīmad-Bhāgavatam* (*Bhāg.1.2.11*):

*vadanti tat tattva-vidas  
tattvaṁ yaj jñānam advayam  
brahmeti paramātmēti  
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. Not only a common man, but even a liberated man, who has realized impersonal Brahman or localized Paramātmā, cannot understand God's personality. Such persons should try to understand the Supreme Personality from the verses of *Bhagavad-gītā*, which are being spoken

by the best of all persons, Kṛṣṇa. Sometimes the impersonalists accept Kṛṣṇa as Bhagavān, or they accept His authority. Yet many liberated persons cannot understand Kṛṣṇa as Puruṣottama, or the greatest of all persons. And even if they accept Him as such, they might still not understand that He is the father of all living entities. Therefore Arjuna addresses Him as Bhūta-bhāvana, or the origin of everything. 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.

#### TEXT 16

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।  
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥

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

*Audio*

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

**Please kindly let me know in detail about Your divine opulences by which You pervade and abide in all the worlds.**

In this verse it appears that Arjuna is already satisfied with his understanding of the Supreme Personality of Godhead, Kṛṣṇa. Arjuna has a personal experience of Kṛṣṇa by Kṛṣṇa's grace. He also has intelligence, knowledge and

everything else a person may have and through all these agencies he has understood Kṛṣṇa to be the Supreme Personality of Godhead, so for him there is no doubt. Yet he is asking Kṛṣṇa to explain His all-pervading nature because people, especially the impersonalists, take the all-pervading nature as all in all. Therefore the question was: how does Kṛṣṇa exist in His all-pervading nature through His different energies? Arjuna is asking this so that the common men may understand.

TEXT 17

कथं विद्यामहं योगिस्त्वां सदा परिचिन्तयन् ।  
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥

*katham vidyām ahaṁ yogiṁs  
tvām sadā paricintayan  
keṣu keṣu ca bhāveṣu  
cintyo 'si bhagavan mayā*

Audio

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

**Please let me know how shall I know You, O supreme mystic, and how shall I meditate upon You? In what various forms shall I remember You, O Kṛṣṇa, the Supreme Personality of Godhead?**

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 Kṛṣṇa can be understood by the common man. Except for a devotee, no common man, including the demons and atheists, can know Kṛṣṇa because He is guarded by His *yoga-māyā* energy. Arjuna would therefore like to know how these persons will be able to understand. The high-grade devotee is not only concerned for his own understanding, but for the understanding of everyone in the world. Out of his mercy, because he is a Vaiṣṇava, a devotee, Arjuna is opening the understanding by which even a common man can realize the all-pervasiveness

of the Supreme Personality of Godhead. He addresses Kṛṣṇa specifically as *yogin* because Śrī Kṛṣṇa is the master of the *yoga-māyā* energy by which He is uncovered to the common man. The common man who has no love for Kṛṣṇa cannot think of Kṛṣṇa always; therefore he has to think materially. Arjuna is asking about the proper mode of thinking for the materialistic persons of this world. The words *keṣu keṣu ca bhāveṣu* refer to that, which is material (the word *bhāva* means "physical things"). Because we cannot understand Kṛṣṇa spiritually, we are advised to concentrate our minds on physical things and try to see how Kṛṣṇa manifests in those physical representations.

TEXT 18

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

*vistareṇātmano yogam  
vibhūtiṁ ca janārdana  
bhūyaḥ kathaya tṛptir hi  
śṛṅvato nāsti me 'mṛtam*

Audio

*vistareṇa*—in description; *ātmanaḥ*—of Yourself; *yogam*—mystic power; *vibhūtiṁ*—opulences; *ca*—also; *janārdana*—O killer of the atheists; *bhūyaḥ*—again; *kathaya*—describe; *tṛptiḥ*—satisfaction; *hi*—certainly; *śṛṅvataḥ*—hearing; *na asti*—there is no; *me*—my; *amṛtam*—nectar.

**O Janārdana, killer of the atheists, please again describe in detail the mystic power of Your opulences. By hearing about You I can never reach satisfaction for the more I hear, the more I want to taste the nectar of Your words.**

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 chrṅvatām rasa-jñānām svādu svādu pade pade.*

“We shall never tire of continuously hearing the transcendental pastimes of the Supreme Personality of Godhead who is glorified by nice prayers. Those who have developed a particular humour of transcendental mellow with Him relish such description of pastimes of the Lord at every step.” (*Bhāg.1.1.19*)

Thus Arjuna is interested to hear about Kṛṣṇa, specifically how He remains as the all-pervading Supreme Personality of Godhead.

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. Mundane stories, fiction and histories are different from the transcendental pastimes of the Lord in that one may get tired of hearing mundane topics, 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 recorded in connection with the pastimes of the various incarnations of the Lord so that the reading matter remains ever fresh, even after 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-vibhūtayaḥ*  
*prādhānyataḥ kuru-śreṣṭha*  
*nāsty anto vistarasya me*

*Audio*

*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*—principally; *kuruśreṣṭha*—O best of the Kurus; *na asti*—there is no; *antaḥ*—limit; *vistarasya*—to the extent; *me*—My.

**The Supreme Personality of Godhead said: Yes, I can tell you about My divine opulences, but only of those which are prominent, O Arjuna, for My opulence is limitless.**

It is not possible to comprehend the greatness of Kṛṣṇa and His opulences. The senses of the individual soul 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 nice 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 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 and how by the manifestation of His divine energy both in the material world and in the spiritual world, these opulences are distributed. In other words, in every variety of manifestation, the energy of the Lord is comparatively manifested. Now Kṛṣṇa wants to describe that which can be directly perceived by the common man; thus part of His variegated energy will be described in this way.

### TEXT 20

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

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

*Audio*

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

**O Guḍākeśa [Arjuna], I am the Supersoul situated within every living entity. I**

am the origin, the middle and the end of all beings.

In this verse Arjuna is addressed as Guḍākeśa, which means one who has conquered the darkness of sleep. It is not possible to understand how the Supreme Personality of Godhead manifests Himself in different variegatedness either in the material or in the spiritual world for those who are sleeping in the darkness of nescience. Thus this address by Kṛṣṇa to Arjuna is significant. Because Arjuna is above such darkness, the Personality of Godhead agrees to describe the variety of His opulences.

Kṛṣṇa first informs Arjuna that He is the Soul of the entire manifestation. Before the material creation, the Supreme Lord, by His first plenary expansion, assumes the Puruṣa incarnation, and from Him everything begins. Therefore He is *ātmā*, the soul of the *mahat-tattva*. The total material energy is not the cause of the creation. It is only because the *mahat-tattva* enters into the total material energy that the creation takes place, and the Lord is the soul of that *mahat-tattva*. Mahā-Viṣṇu enters into every one of the manifested universes, and then again He manifests Himself as the Supersoul in each and every entity. We have experience that the personal body of the living entity is developed according to the spiritual situation 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 of Kṛṣṇa enters. As stated in the *Subāla Upaniṣad*, *prakṛty-ādi-sarva-bhūtāntar-yāmī sarva-śeṣī ca nārāyaṇaḥ*: "The Supreme Personality of Godhead is existing as the Supersoul in all manifested universes."

A description of the three *puruṣa-avatāras* is given in *Śrīmad-Bhāgavatam*. Also it is described that the Supreme Personality of Godhead in His three features, as Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, exhibits Himself in this material manifestation. It is mentioned that the Supreme Lord Kṛṣṇa, the cause of all causes, lies down in the cosmic ocean as Mahā-Viṣṇu, and therefore the Supreme Personality of Godhead is the beginning of this universe, the maintainer of the universal manifestation, and the end of all the energy.

#### TEXT 21

आदित्यानामहं विष्णुज्योतिषां रविरंशुमान् ।  
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥

*ādityānām aham viṣṇur  
jyotiṣām ravir aṁśumān  
marīcir marutām asmi  
nakṣatrāṅām aham śaśī*

*Audio*

*ādityānām*—of the Ādityas; *aham*—I; *viṣṇuḥ*—the Supreme Lord; *jyotiṣām*—of all luminaries; *raviḥ*—the sun; *aṁśumān*—radiant; *marīciḥ*—Marīci; *marutām*—of the Marutas; *asmi*—I am; *nakṣatrāṅām*—of all the stars; *aham*—I am; *śaśī*—the moon.

**Of all the Ādityas I am Viṣṇu, of all luminaries, I am the radiant sun, I am Marīci of the Maruts, and among the stars I am the moon.**

There are twelve Ādityas, of which Kṛṣṇa is the principal. And 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 this space and Marīci is their controlling deity and represents Kṛṣṇa. Among the stars, the moon is most prominent, and thus the moon is the representation of Kṛṣṇa. It appears from this verse, however that the moon is one of the stars. Therefore the stars which 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 the Vedic literature. The sun is one and as the moon is illuminated by the reflection of the sun, so are the stars. Since it is indicated here in the *Bhagavad-gīta* that the moon is one of the stars, the twinkling stars are not, therefore, suns as it is generally assumed.

**TEXT 22**

**वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।  
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२ ॥**

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

*Audio*

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

**Of all the Vedas I am the *Sāma-veda*; of all the demigods I am the king of heaven, Indra, and of all the senses I am the mind. I am also the living force [knowledge] of all living beings.**

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.

### TEXT 23

**रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।  
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥**

*rudrāṅām śaṅkaraś cāsmi*  
*vitteśo yakṣa-rakṣasām*  
*vasūnām pāvakaś cāsmi*  
*meruḥ śikhariṅām aham*

Audio

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

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

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. Kuvera is the leader and the chief treasurer of the Yakṣas and thus he represents the Supreme Lord.

### TEXT 24

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

*purodhasām ca mukhyaṃ mām  
viddhi pārtha bṛhaspatim  
senānīnām ahaṃ skandaḥ  
sarasām asmi sāgaraḥ*

*Audio*

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

**Of priests, O Arjuna, know Me to be the chief, Bṛhaspati. Of all commanders I am Kārtikeya; and of all the reservoirs of water, I am the ocean.**

Indra is the chief demigod of the heavenly planets and is known as the king of the heaven. The planet in which he rules is a heavenly planet called Indraloka and Bṛhaspati is the priest of that planet, 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 on different planets, similarly Skanda, or Kārtikeya, the son of Pārvatī and Lord Śiva, is the chief of all military commanders. Similarly, there are many kinds of reservoirs of water, but the ocean is the greatest. So, Skanda is the representative of Kṛṣṇa as the supreme military commander and the ocean is the representative of Kṛṣṇa as the supreme reservoir of water.

**TEXT 25**

**महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।  
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥**

*maharṣīṇām bhṛgur ahaṃ  
girām asmy ekam akṣaram  
yajñānām japa-yajño 'smi  
sthāvarāṇām himālayaḥ*

*Audio*

*maharṣīṇām*—among the great sages; *bhṛguḥ*—Bhṛgu; *ahaṃ*—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 Himalayan Mountains.

**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 Himālayan Mountains.**

Brahmā is the first living creature within the universe and he created several sons to represent different kinds of population. Amongst these sons, Bhṛgu is the most powerful sage. Of all kinds of transcendental vibrations, the *praṇava omkara* represents Kṛṣṇa. Of all the sacrifices, the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the representation of Kṛṣṇa. In other sacrifices, sometimes animal killing is recommended, but in the sacrifice of Hare Kṛṣṇa, Hare Kṛṣṇa, there is no question of violence. It is simple and yet the purest. Whatever is sublime in the worlds is a representation of Kṛṣṇa. The immovable Himalayas are the highest mountains in the universe, and therefore they also represent the Supreme Lord. The mountain named Meru was already mentioned in a previous verse, but Meru is sometimes movable, whereas the Himālayas are never movable. Thus the opulence of the Himālayas is greater than Meru.

#### TEXT 26

**अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।  
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥**

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

Audio

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

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

The banyan tree (*aśvattha*) is the most beautiful and the highest tree, and therefore banyan tree is the representation of Kṛṣṇa. In India, for example, people in general worship the banyan tree as one of their daily morning rituals. Amongst the demigods they 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 can sing very nicely, and among them the best singer is Citraratha, who therefore represents Kṛṣṇa. Amongst the perfected living entities, Kapila, the son of Kardama Muni, 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. There is a gulf of difference between the philosophy mentioned in the *Śrīmad-Bhāgavatam* and the philosophy of Kapila, which is current among the atheistic people. Kṛṣṇa designated Kapila Muni as His representative. This Kapila Muni, however, is the son of Kardama Muni and not the atheistic Kapila, who appeared later on.

#### TEXT 27

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।  
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥

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

*Audio*

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

**Of horses know Me to be Uccaiḥśravā and of elephants I am Airāvata who both rose out of the nectar produced during churning of the sea. Among men I am the king.**

The devotee demigods and the demons (*asuras*) once took part in churning of

the sea. From this churning, nectar and poison were produced. Lord Śiva drank the poison and from the nectar many entities arose, of which one was a nice horse named Uccaiṣravā. That horse is a representation of Kṛṣṇa. Another animal produced from the nectar was an elephant named Airāvata. He is also a representation of Kṛṣṇa. Because these two animals were produced from the churning of the sea, and 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 are appointed to their posts on account of their godly qualifications. Kings like Mahārāja Yudhiṣṭhira, Mahārāja Parīkṣit or Lord Rāma were all highly righteous kings who always thought of the citizens' welfare. Therefore according to the Vedic literature, the king is considered to be the representative of God. In this age, when the principles of religiosity are neglected, the monarchy is now abolished. Yet people are not happy and it is understood, they were happier under righteous kings of the past.

#### TEXT 28

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

*āyudhānām aham vajram  
dhenūnām asmi kāmadhuk  
prajanaś cāsmi kandarpaḥ  
sarpāṇām asmi vāsukiḥ*

*Audio*

*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; *sarpāṇām*—of all snakes; *asmi*—I am; *vāsukiḥ*—Vāsuki.

**Of weapons I am the thunderbolt; among cows I am the surabhi. Of all kinds of generating causes, I am the prominent one called Kandarpa, the Cupid, and of serpents I am Vāsuki.**

There are many weapons, but no weapon can compare in strength to the thunderbolt in the sky. Therefore thunderbolt is also the representation of

Kṛṣṇa. There are many cows, but cows which can be milked at any time, and which give as much milk as one likes do not exist in this material world. It is mentioned, however that the Lord has such cows in Kṛṣṇaloka and they are called *surabhi*. It is stated that the Lord is engaged in herding such *surabhi* cows. Kandarpa is the sex desire for presenting good sons; therefore Kandarpa is the representation of Kṛṣṇa. However, sex desire without generation of a good child is not Kṛṣṇa. The usage of the word *ca* mentioned here is significant because sometimes sex satisfaction is sought only for sense gratification; such sex satisfaction does not represent Kṛṣṇa. But sex satisfaction for the generation of a good and worthy child is called Kandarpa and represents Kṛṣṇa.

### TEXT 29

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।  
पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥

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

*Audio*

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

**I am Ananta among the Nāgas, Varuṇa among the aquatics. Of departed ancestors I am Aryamā, and among those who award punishment I am Yama, the lord of death.**

Among the many-hooded Nāga serpents, the Lord is known as Ananta. Among the aquatics, the demigod Varuṇa is the representation of Kṛṣṇa. In the planet of ancestors, there is the king whose name is Aryamā, who is the representative of Kṛṣṇa. There are many living entities who are meant to give punishment to the miscreants, and among them Yama is the chief. Yama is situated in a planet near this earthly planet, and after death those who are too

sinful are taken there, and Yama, who is the predominating deity in that planet, arranges different kinds of punishments for them.

TEXT 30

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।  
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥

*prahlādaś cāsmi daityānām  
kālah kalayatām aham  
mṛgāṇām ca mṛgendro 'ham  
vainateyaś ca pakṣiṇām*

Audio

*prahlādaḥ*—Prahāda; *ca*—also; *asmi*—I am; *daityānām*—of the demons; *kālah*—time; *kalayatām*—of subduers; *aham*—I am; *mṛgāṇām*—of animals; *ca*—and; *mṛgendraḥ*—the lion; *aham*—I am; *vainateyaḥ*—Garuḍa; *ca*—also; *pakṣiṇām*—of birds.

**Among the generations of Daityas I am Prahāda; among subduers I am time; among the animals I am the lion, and among birds I am Garuḍa.**

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

There are many subduing agents and principles of which time is the greatest. Time can wear down anything and therefore the time element is the representation of Kṛṣṇa. There are many animals, but the lion is the most powerful and therefore represents Kṛṣṇa. There are one million varieties of birds, but Garuḍa is the best because he carries Lord Viṣṇu.

TEXT 31

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

*pavanaḥ pavatām asmi*

rāmaḥ śastra-bhṛtām aham  
jhaṣāṇām makaraś cāsmi  
srotasām asmi jāhnavī

Audio

*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 aquatics; *makaraḥ*—shark; *ca asmi*—I am also; *srotasām*—of flowing rivers; *asmi*—I am; *jāhnavī*—the River Ganges.

**Of all purifying agents I am the wind; of all wielders of weapons I am Rāma; of all aquatics I am the shark, and of all flowing rivers I am the river Ganges.**

Of all the aquatics the shark is the biggest and some of the sharks are dangerous to man. Thus the shark represents Kṛṣṇa. And of rivers, the greatest in India is the Mother Ganges. Lord Rāmacandra, of the Rāmāyaṇa, an incarnation of Kṛṣṇa, is the mightiest of warriors.

TEXT 32

सर्गणामादिरन्तश्च मध्यं चैवाहमर्जुन ।  
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

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

Audio

*sargāṇām*—of all that is created; *ādiḥ*—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*—natural conclusion; *pravadatām*—of arguments; *aham*—I am.

**Of all created manifestations I am the beginning, the middle and the end, O Arjuna. Of all types of advanced education I am the spiritual knowledge, and among logicians I am the conclusive truth.**

Among created manifestations, the total material elements are the first creation. This created manifestation, as explained before, is conducted by

Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, and is again annihilated by Lord Śiva. Brahmā is the secondary creator. All these creative 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 advanced education, there are different kinds of books of knowledge, such as the four *Vedas*, the *Vedānta-sūtra*, books on logic and conclusions, books on religiosity, the *Purāṇas*. All together there are fourteen divisions of educational books. Of these, the book, which imparts *adhyātma-vidyā*, spiritual knowledge, especially the *Vedānta-sūtra* represents Kṛṣṇa. Among logicians there are different stages of argument. The presentation of evidence is called *jalpa*. The attempt to defeat one another is called *vitaṇḍa*, and the final conclusion is called *vāda*. So the conclusive truth represents Kṛṣṇa amongst the logicians.

### TEXT 33

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

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

*Audio*

*akṣarāṇām*—of letters; *akāraḥ*—the first; *asmi*—I am; *dvandvaḥ*—dual; *sāmāsikāsyā*—compounds; *ca*—and; *aham*—I am; *eva*—certainly; *akṣayaḥ*—eternal; *kālaḥ*—time; *dhātā*—creator; *aham*—I am; *viśvato-mukhaḥ*—Brahmā.

**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.**

*Akāra*, the first letter in Sanskrit, 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 *dvandvaḥ*. In this compound, Rāma and Kṛṣṇa have the same rhythm. For this reason it is called a dual word.

Among all kinds of killers, time is the ultimate because time kills everything. Time is the representation of Kṛṣṇa because in due course, at the time of

annihilation, there will be a great fire, everyone will be killed and everything in the whole manifestation will be destroyed.

Among the living entities, there are different kinds of creators, but Brahmā, who has four heads, is the chief. Therefore he is the representation of the Supreme Lord Kṛṣṇa.

### TEXT 34

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

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

*Audio*

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

**I am all-devouring death, and I am the generator of all things yet to be. Among women I am fame, beauty, fine speech, memory, intelligence, determination and patience.**

From the time a man is born, he has been dying at every moment. Thus the time of death is devouring every living entity at every moment, but the last stroke is called death itself. That death is Kṛṣṇa. Every living entity undergoes six changes. He is born, he grows, sustains himself, creates by-products, dwindles and finally vanishes. Of all the different developments that will take place in the future, the first is deliverance from the womb (*udbhavaḥ*), and that is Kṛṣṇa. This first generation is the beginning of all future activities. The seven opulences listed such as fame, beauty, nice speech, memory, remembrance, endurance, tolerance are all considered to be feminine. If one possesses all of them or at least some of them, he becomes glorious. For example, if one is famous as a righteous man, that makes him glorious. Similarly, Sanskrit language is also glorious because it is the perfect language. After studying, if one can exhibit the result of learning, he is gifted with good

remembrance, or *smṛti*. *Medha*, or intelligence means that one should not only read many books on many subject matters, but he should also be able to remember and quote from them when necessary. That is another opulence. When one is fully qualified, yet remains humble and gentle, it is called *dhṛtiḥ* (determination) and when one keeps his balance whether in sorrow, or in ecstasy of joy, it is called *kṣamā* (patience).

### TEXT 35

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।  
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥

*bṛhat-sāma tathā sāmṇām*  
*gāyatrī chandasām aham*  
*māsānām mārga-śīrṣo 'ham*  
*ṛtūnām kusumākaraḥ*

Audio

*bṛhat-sāma*—the *Bṛhat-sāma*; *tathā*—also; *sāmṇām*—of the songs from *Sāma-veda*; *gāyatrī*—the *Gāyatrī* hymns; *chandasām*—of all poetry; *aham*—I am; *māsānām*—of months; *mārga-śīrṣaḥ*—the month of October-November; *aham*—I am; *ṛtūnām*—of all seasons; *kusumākaraḥ*—spring.

**Of the songs in the Sāma Veda I am the Bṛhat-sāma sung to the Lord Indra, and of poetry I am the Gāyatrī. Of months I am Mārgaśīrṣa [October-November], and of seasons I am flower-bearing spring.**

It has already been explained by the Lord that amongst all the *Vedas*, He is the *Sāma-veda*, which is full of nice songs played by the various demigods. One of these songs is the *Bṛhat-sāma*, which has a very nice melody and is sung at midnight. It is considered to be the best of all songs mentioned in the *Sāma-veda*.

When it comes to setting of different letters, the poetry in Sanskrit language is governed by definite rules and regulations; the meter is not written whimsically, as is the practise of the modern poets. So amongst the regulated poetry, the *Gāyatrī mantra*, which is chanted by the higher castes, namely *brāhmaṇas*, *kṣatriyas* and *vaiśyas* (the *śūdras* cannot chant it), 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 therefore 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 therefore it is the representation of Kṛṣṇa. It is also considered to be the sound incarnation of Brahman. *Gāyatrī vā idaṁ sarvaṁ bhūtāṁ yad idaṁ kiṁ ca.* (*Chāndogya Upaniṣad* 3.12.1) Brahmā is its initiator, and it is transcendently passed down in disciplic succession.

The period of October and November is considered the best of all months because in India grains are collected from the fields at this time, and the people become happy. This period therefore represents the Supreme Lord. Of course spring is a season universally liked because it is neither too hot nor too cold. Many flowers and nice trees blossom at this time and many ceremonies commemorating Kṛṣṇa's pastimes take place as well; therefore this is considered to be the best of all seasons, and it is the representative of the Supreme Lord Kṛṣṇa.

### TEXT 36

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।  
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥

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

*Audio*

*dyūtam*—gambling; *chalayatām*—of all cheating; *asmi*—I am; *tejaḥ*—splendor; *tejasvinām*—of everything splendid; *aham*—I am; *jayaḥ*—victory; *asmi*—I am; *vyavasāyaḥ*—adventure; *asmi*—I am; *sattvam*—strength; *sattvavatām*—of all the strong; *aham*—I am.

**Of all cheating I am gambling, and of the splendid I am the splendor. I am victory, the adventure amongst the industrialists, and the strength of the strong.**

There are many kinds of cheaters all over the universe. Of all cheating processes, gambling is the best and therefore on account of its supremacy amongst all other cheating, it also represents Kṛṣṇa. As the Supreme, Kṛṣṇa can be more deceitful than any mere man if He chooses to. No one can surpass Him in His greatness. Greatness is not one-sided—it must be all-sided. Among the victorious, He is the most victorious. Among enterprising industries, He is the best and the most adventurous and among the strong, He is the strongest. When Kṛṣṇa was present on earth, no one could surpass Him in strength. In His childhood, for example, He lifted Govardhana Hill. No one can therefore surpass Him in cheating, no one can surpass Him in splendor, no one can surpass Him in victory, no one can surpass Him in enterprise, and no one can surpass Him in strength.

### TEXT 37

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

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

*Audio*

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

**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.**

Kṛṣṇa is the original Supreme Personality of Godhead, and Baladeva is His immediate expansion. Both Lord Kṛṣṇa and Baladeva appear as the sons of Vasudeva, so both of Them can be called Vāsudeva. It is not that Vāsudeva is someone different from Kṛṣṇa. He is His immediate expansion. Kṛṣṇa, in another sense, does not leave Vṛndāvana. When He does, he does it through His different expansions. This is a very confidential subject matter, but as far as the statement of this verse is concerned, it is to be understood that this

Vāsudeva is Balarāma, because Balarāma as the original source of all incarnations is also the sole source of Vāsudeva. These expansions are called *svāmśa*, personal expansions and the separated expansions are called *vibhinnāmśa*. Amongst the sons of Pāṇḍu, Arjuna is famous and is also sometimes called Nara-Nārāyaṇa. Indeed, he is the best of all human beings and therefore represents Kṛṣṇa. *Munīnām* means learned men who are thoroughly conversant with Vedic knowledge. Among them, Vyāsa is the best because he expanded Vedic knowledge in many different ways for the understanding of the common mass of people in this age. And Vyāsa is also known as an incarnation of one of Kṛṣṇa's opulences; 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, far-seeing politician and spiritual in every way. Thus Śukrācārya is another representative of the opulence of Kṛṣṇa.

### TEXT 38

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

*daṇḍo damayatām asmi  
nītir asmi jigīṣatām  
maunaṁ caivāsmi guhyānām  
jñānaṁ jñānavatām aham*

*Audio*

*daṇḍaḥ*—punishment; *damayatām*—of all suppression; *asmi*—I am; *nītiḥ*—morality; *asmi*—I am; *jigīṣatām*—of the victorious; *maunaṁ*—silence; *ca*—and; *eva*—also; *asmi*—I am; *guhyānām*—of secrets; *jñānaṁ*—knowledge; *jñānavatām*—of the wise; *aham*—I am.

**Among all principles of suppression I am punishment, and of the victorious, I am morality. Of all secrets I am silence, and I am the knowledge of the wise.**

There are different kinds of suppressing principles, but out of all of them, the most important principle is to cut down the miscreants. So when miscreants are punished by some agency, that agency is the representation of Kṛṣṇa. Among those who are trying to be victorious in some field of activity, the most

victorious element is morality. Among all 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 understands both superior and inferior nature of the Supreme God and that particular type of 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*

*Audio*

*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.

**Furthermore, O Arjuna, I am the generating seed of all creations and because there is no being—moving or unmoving—that can exist without Me, I am the foundation of everything.**

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 तूद्देशतः प्रोक्तो विभूतेर्विस्तरौ मया ॥ ४० ॥

*nānto 'sti mama divyānām  
vibhūtīnām parantapa  
eṣa tūddeśataḥ prokto*

*vibhūter vistaro mayā*

*Audio*

*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; *proktaḥ*—spoken; *vibhūteḥ*—opulences; *vistarāḥ*—expanded; *mayā*—by Me.

**O mighty conqueror of enemies, there is no limit to My divine opulences. What I have spoken to you are only a few examples of My infinite glory.**

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 तेजोऽंशसम्भवम् ॥ ४१ ॥**

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

*Audio*

*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; *tejaḥ*—splendor; *aṁśa*—partly; *sambhavam*—born of.

**Know that all opulent, beautiful and glorious creations in the universe spring from but a spark of My splendor.**

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 a representation of Kṛṣṇa's opulence.

**TEXT 42**

अथवा बहूनैतेन किं ज्ञातेन तवार्जुन ।  
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

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

*Audio*

*athavā—*or; *bahunā—*many; *etena—*by this kind; *kim—*what; *jñātena—*knowing; *tava—*you; *arjuna—*O Arjuna; *viṣṭabhya—*entire; *aham—*I; *idam—*this; *kṛtsnam—*all manifestations; *eka—*one; *amśena—*part; *sthithaḥ—*situated; *jagat—*in the universe.

**O Arjuna, what more can I say? With a single fragment of Myself I enter and support everything that you can see in this entire cosmic manifestation.**

The Supreme Lord is represented throughout the entire material universes by His entering into all things as the Supersoul. The Lord here tries to convince Arjuna that there is no need to understand how things exist in their opulence and grandeur separately. One should know that all things are existing due to Kṛṣṇa's entering them as Supersoul. From Brahmā and Śiva down to the smallest ant, from the most gigantic entity to the smallest existence, all are existing because the Lord has entered each and every one of them. He is the sustainer and maintainer of everything and He is maintaining the whole material existence in that way.

There is a regular proposition made by a certain mission to advertise an idea that one can worship any form of demigods and it will still lead one to the Supreme Personality of Godhead or the supreme goal. Throughout the Tenth Chapter, such an idea is being consistently and thoroughly discouraged. In order to eradicate this wrong idea completely, the Supreme Personality of Godhead has informed us that even the great 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 *samatā*, which means that no one is better than Him and that no one is equal 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 in different ways, then one can understand without any doubt the position of Lord Śrī Kṛṣṇa and can fix his mind in the worship of Kṛṣṇa without any 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. Śrīla Baladeva Vidyābhūṣaṇa, a great ācārya in disciplic succession from Kṛṣṇa states:

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

Lord Kṛṣṇa is worshipable because by His partial energy even the sun gets its power and high heat, and by Kṛṣṇa's partial expansion of His plenary energy the entire world is maintained.

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

## 11. The Universal Form

TEXT 1

अर्जुन उवाच

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।

## यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

*arjuna uvāca*  
*mad-anugrahāya paramam*  
*guhyaṁ adhyātma-samjñitam*  
*yat tvayoktaṁ vacas tena*  
*moho 'yaṁ vigato mama*

*Audio*

*arjunaḥ uvāca*—Arjuna said; *mat-anugrahāya*—just to show me favor; *paramam*—supreme; *guhyaṁ*—confidential; *adhyātma*—spiritual; *samjñitam*—in the matter of; *yat*—what; *tvayā*—by You; *uktaṁ*—said; *vacaḥ*—words; *tena*—by that; *mohaḥ*—illusion; *ayaṁ*—this; *vigataḥ*—is educated; *mama*—my.

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

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

Now, as far as Arjuna is concerned, he says that his illusion is over. This means that before Arjuna thought of Kṛṣṇa as a mere human being, as a friend of his, but after the explanation in the Tenth Chapter, he is now convinced that Kṛṣṇa is the source of everything. As His friend, Arjuna is very enlightened and glad that he has such a great friend like Kṛṣṇa. In spite of his conviction, however, he also thought that although he may accept Kṛṣṇa as the source of everything, others may not. So in order to establish the divinity of His transcendental friend, Arjuna is requesting Kṛṣṇa in this chapter to show him the universal form. Actually when one sees the universal form of Kṛṣṇa one becomes frightened, but Kṛṣṇa is so kind that after showing it He converts Himself again into His original form. Arjuna agrees to what Kṛṣṇa says several times. Kṛṣṇa is speaking to him just for his benefit, and Arjuna acknowledges that all this is happening to him by Kṛṣṇa's grace. He is now convinced that Kṛṣṇa is the cause of all causes and is present in everyone's

heart as the Supersoul.

### TEXT 2

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

*bhavāpyayau hi bhūtānām  
śrutau vistaraśo mayā  
tvattaḥ kamala-patrākṣa  
māhātmyam api cāvvyayam*

*Audio*

*bhava*—appearance; *apyayau*—disappearance; *hi*—certainly; *bhūtānām*—of all living entities; *śrutau*—have heard; *vistaraśaḥ*—detail; *mayā*—by me; *tvattaḥ*—from You; *kamala-patrākṣa*—O lotus-eyed one; *māhātmyam*—glories; *api*—also; *ca*—and; *avyayam*—inexhaustible.

**O lotus-eyed one, I have heard from You in detail about the appearance and disappearance of every living entity as realized through the nature of Your inexhaustible glories.**

While looking at His eyes, which appear just like the petals of a lotus flower, Arjuna, out of his joy, addresses Lord Kṛṣṇa as "lotus-eyed" and this is significant. Arjuna appears to be greatly gladdened by the statement given by Kṛṣṇa in the previous verses, where the Lord said that He is the source of all appearance and disappearance in this material manifestation. Arjuna has heard of this from the Lord in detail, but he has become even more enlightened after hearing that in spite of the Lord's being the source of all appearances and disappearances, He is aloof from them and does not lose His personality. As Kṛṣṇa says in the Ninth Chapter, although He is all-pervading, He is not present everywhere personally. That is the inconceivable opulence of Kṛṣṇa which Arjuna admits that he has thoroughly understood.

### TEXT 3

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।  
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

*evam etad yathāttha tvam*

*ātmānaṁ parameśvara  
draṣṭum icchāmi te rūpam  
aiśvaram puruṣottama*

*Audio*

*evam*—that; *etat*—this; *yathāttha*—as it is; *tvam*—You; *ātmānam*—the soul; *parameśvara*—the Supreme Lord; *draṣṭum*—to see; *icchāmi*—I wish; *te*—You; *rūpam*—form; *aiśvaram*—divine; *puruṣottama*—O best of personalities.

**O best of all personalities, O supreme form, though I see here before me Your actual position, I yet wish to see how You have entered into this cosmic manifestation. I wish to see You in that way.**

The Lord said that because He entered into the material universe by His personal representation, the cosmic manifestation has been made possible and is going on. Now as far as Arjuna is concerned, he is inspired by this statement of Kṛṣṇa, but in order to convince others in the future who may think that Kṛṣṇa is an ordinary person, he desires to see Him in His universal form, to see how He is acting from within the universe, although He is apart from it. Arjuna's asking the Lord's permission is significant. Since the Lord is the Supreme Personality of Godhead, He was also present within Arjuna; therefore He knew the desire of Arjuna, and He could understand that Arjuna had no special desire to see Him in His universal form, for he was completely satisfied to see Him in His personal form of Kṛṣṇa. But He could also understand that Arjuna wanted to see the universal form to convince others. He personally did not have any desire for confirmation of Kṛṣṇa's position. Kṛṣṇa could also understand that Arjuna wanted to see the universal form to set a criterion, for in the future there would be so many imposters who would pose themselves as incarnations of God. The people should be therefore careful and before accepting such a nonsense as God, they should try to see the universal form of such a misinterpretation of God.

#### TEXT 4

**मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।  
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥**

*manyase yadi tac chakyaṁ  
mayā draṣṭum iti prabho*

yogeśvara tato me tvam  
darśayātmānam avyayam

Audio

*manyase*—if You think; *yadi*—if; *tat*—that; *śakyam*—able to see; *mayā*—by me; *draṣṭum*—to see; *iti*—thus; *prabho*—O Lord; *yogeśvara*—the Lord of all mystic power; *tataḥ*—then; *me*—unto me; *tvam*—You; *darśaya*—show; *ātmānam*—Yourself; *avyayam*—eternal.

**If You think that I am able to behold Your universal form, O my Lord, the master of all mystic power, then You may kindly show me that universal Self.**

It has been said that it is impossible to see, hear, understand or perceive the Supreme Lord, Kṛṣṇa, by these material senses. But if one is from the very beginning engaged in loving transcendental service to the Lord, he will be able to see the Lord by revelation. Every living entity is only a spiritual spark; therefore it is not possible to see or to understand the Supreme Lord. Arjuna, as a devotee, does not depend on his speculative strength; rather, he admits his inability as a living entity and acknowledges Kṛṣṇa's inestimable position. Arjuna could understand that for a living entity it is not possible to understand the unlimited infinite. If the infinite reveals Himself, then it is possible to understand the nature of the infinite by the grace of the infinite. The word *yogeśvara* is also very significant here because the Lord has inconceivable power. If He likes, He can reveal Himself by His grace, although He is unlimited. Therefore Arjuna pleads for the inconceivable grace of Kṛṣṇa. He does not give Kṛṣṇa orders. Kṛṣṇa is not obliged to reveal Himself to anyone unless one surrenders fully in Kṛṣṇa consciousness and engages in devotional service. Thus it is not possible for persons who depend on the strength of their mental speculations to see Kṛṣṇa.

TEXT 5

श्रीभगवानुवाच

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।  
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

śrī-bhagavān uvāca  
paśya me pārtha rūpāṇi

śataśo 'tha sahasraśaḥ  
nānā-vidhāni divyāni  
nānā-varṇākṛtīni ca

Audio

śrī bhagavān uvāca—the Supreme Personality of Godhead said; *paśya*—just see; *me*—Mine; *pārtha*—O son of Pṛthā; *rūpāṇi*—forms; *śataśaḥ*—hundreds; *atha*—also; *sahasraśaḥ*—thousands; *nānā-vidhāni*—variegated; *divyāni*—divine; *nānā*—variegated; *varṇa*—colored; *akṛtīni*—forms; *ca*—also.

**The Supreme Personality of Godhead said: My dear Arjuna, O son of Pṛthā, behold My opulences, hundreds of thousands of varied divine forms. Just see all these multicolored forms.**

The purpose of Arjuna requesting to see Kṛṣṇa in His universal form is that although the universal form is transcendental, it is still suitable for the cosmic manifestation, which is subject to the temporary time of this material nature. As the material nature is manifested and not manifested, similarly this form of Kṛṣṇa is manifested and unmanifested. It is not eternally situated in the spiritual sky like Kṛṣṇa's other forms. As far as a devotee is concerned, he does not require the universal form, but because Arjuna wanted to see Kṛṣṇa through His inconceivable potency, Kṛṣṇa told him: “This universal form cannot be seen by an ordinary man, so I am giving you the special power to see it. Just try to see this form.”

### TEXT 6

पश्यादित्यान्वसूरुद्रानश्विनौ मरुतस्तथा ।  
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

*paśyādityān vasūn rudrān  
aśvinau marutas tathā  
bahūny adṛṣṭa-pūrvāṇi  
paśyāścaryāṇi bhārata*

Audio

*paśya*—see; *ādityān*—the twelve sons of Aditi; *vasūn*—the eight Vasus; *rudrān*—the eleven forms of Rudra; *aśvinau*—the two Asvins; *marutaḥ*—the

forty-nine Maruts (demigods of the wind); *tathā*—also; *bahūni*—many; *adṛṣṭa*—that you have not heard or seen; *pūrvāṇi*—before; *paśya*—there see; *āścaryāṇi*—all the wonderful; *bhārata*—O best of the Bhāratas.

**O best of the Bhāratas, just see here the different manifestations of Ādityas, Vasus, Rudras, Aśvinī-kumāras and all the other demigods. Behold the many things which you have never seen or never heard of before.**

Even though Arjuna, who was a personal friend of Kṛṣṇa, was the most advanced of learned men, it was still not possible for him to know about Kṛṣṇa completely. So here it is stated that humans have neither heard nor known of all these wonderful forms, and now Arjuna could see them.

### TEXT 7

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।  
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥

*ihaika-stham jagat kṛtsnam  
paśyādya sa-carācaram  
mama dehe guḍākeśa  
yac cānyad draṣṭum icchasi*

*Audio*

*iha*—in this; *ekastham*—in one; *jagat*—the universe; *kṛtsnam*—completely; *paśya*—see; *adya*—immediately; *sa*—with; *cara*—moving; *acaram*—not moving; *mama*—My; *dehe*—in this body; *guḍākeśa*—O Arjuna; *yat*—that; *ca*—also; *anyat*—other; *draṣṭum*—to see; *icchasi*—you like.

**Whatever you wish to see can be seen all at once in this body, O Arjuna. This universal form can show you all that you desire to see at present, as well as whatever you may desire to see in the future. Everything—moving and nonmoving—is here in its completeness.**

No one can see the entire universe by sitting in one place. Even the most advanced scientists cannot tell what is going on in other parts of the universe. But a devotee like Arjuna can see everything that exists in any part of the universe, because Kṛṣṇa gives him the power to see anything he wants to see, past, present and even the future. In the cosmic manifestation which is temporary, the past, present and future manifest in a natural sequence, but by

the mercy of Kṛṣṇa, Arjuna is able to see everything at once.

TEXT 8

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।  
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

*na tu mām śakyase draṣṭum  
anenaiva sva-cakṣuṣā  
divyaṁ dadāmi te cakṣuḥ  
paśya me yogam aiśvaram*

*Audio*

*na*—never; *tu*—but; *mām*—Me; *śakyase*—able; *draṣṭum*—to see; *anena*—by this; *eva*—certainly; *sva-cakṣuṣā*—with your own eyes; *divyam*—divine; *dadāmi*—I give; *te*—you; *cakṣuḥ*—eyes; *paśya*—see; *me*—My; *yogam aiśvaram*—inconceivable mystic power.

**But you cannot see Me with your present eyes. Therefore I give to you divine eyes by which you can behold My mystic opulences.**

A pure devotee does not like to see Kṛṣṇa in any form except His form with two hands. Therefore, a devotee has to see the universal form by His grace, not with the mind but with the eyes. In other words, to see the universal form of Kṛṣṇa, Arjuna is warned not to change his mind but his vision. The universal form of Kṛṣṇa is not very important; that will be clear in the verses. Yet because Arjuna wanted to see it, the Lord wanted to give him the particular vision required to see that universal form.

Devotees who are correctly situated in a transcendental relationship with Kṛṣṇa are attracted by loving features, not by a godless display of opulence. The playmates of Kṛṣṇa, the friends of Kṛṣṇa and the parents of Kṛṣṇa never want Kṛṣṇa to show His opulences. They are so immersed in pure love that they do not even know that Kṛṣṇa is the Supreme Personality of Godhead. In their loving exchange they forget that Kṛṣṇa is the Supreme Lord. In the *Śrīmad-Bhāgavatam* it is stated that the boys who play with Kṛṣṇa are all highly pious souls, who are able to play with Him after many, many births. Such boys do not know that Kṛṣṇa is the Supreme Personality of Godhead. They take Him as a personal friend and play with Him. In this connection Śukadeva Gosvāmī recites the following verse:

*ittham satām brahma-sukhānubhūtyā  
dāsyam gatānām para-daivatena  
māyāśritānām nara-dārakeṇa  
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ*

“Here is the Supreme Person, who is considered to be the impersonal Brahman by great sages, the Supreme Personality of Godhead by the devotees, and a product of this material nature by ordinary men. These boys, who have performed many, many pious activities in their past lives, are now playing with Him.” (Bhāg. 10.12.11)

The fact is that the devotee is not concerned to see the *viśva-rūpa*, the universal form, but Arjuna wanted to see it to substantiate Kṛṣṇa's statements so that in the future people could understand that Kṛṣṇa not only theoretically presented Himself as the Supreme but actually presented Himself as such to Arjuna in reality. Arjuna must confirm this because Arjuna is the beginning of the *paramparā* system. Those who are actually interested to understand the Supreme Personality of Godhead, Kṛṣṇa, and who follow in the footsteps of Arjuna should understand that Kṛṣṇa not only theoretically presented Himself as the Supreme, but actually revealed Himself as the Supreme.

The Lord gave Arjuna the necessary power to see His universal form because He knew that Arjuna did not particularly want to see it, as we have already explained. The idea is that although Arjuna did not have a mind to see the universal form when Kṛṣṇa was about to show it, he was still, by the grace of Kṛṣṇa, able to see such different variegated material form

### TEXT 9

सञ्जय उवाच

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

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

Audio

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

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

### TEXTS 10-11

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।  
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥  
दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।  
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

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

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

Audio

*aneka*—various; *vaktra*—mouths; *nayanam*—eyes; *aneka*—various; *adbhuta*—wonderful; *darśanam*—to see; *aneka*—many; *divya*—divine; *ābharaṇam*—ornaments; *divya*—divine; *aneka*—various; *udyata*—uplifted; *āyudham*—weapons; *divya*—divine; *mālya*—garlands; *ambara-dharam*—covered with the dresses; *divya*—divine; *gandha*—fragrance; *anulepanam*—smeared; *sarva*—all; *aścaryamayam*—wonderful; *devam*—divine; *anantam*—unlimited; *viśvataḥ-mukham*—all-pervading.

**Arjuna saw in that universal form unlimited mouths and unlimited eyes. It was all wondrous. The form was decorated with divine ornaments, held upraised**

weapons and was arrayed in many garbs. He was garlanded gloriously, and there were many scents smeared over His body. All was wonderful, divine, all-expanding and unlimited. This was seen by Arjuna.

In these two verses the word *aneka*(many) has been mentioned repeatedly. This indicates that there was no limit to the hands, mouths, or eyes that Arjuna was seeing. These hands, mouths and eyes were distributed throughout the universe and by the grace of the Lord Arjuna could see them while sitting in one place. That is the inconceivable potency of Kṛṣṇa.

### TEXT 12

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।  
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥

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

*Audio*

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

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

All that Arjuna saw was wonderful and inexplicable. Therefore 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). So wonderful was the manifestation of the universal form shown to Arjuna.

### TEXT 13

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।  
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

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

Audio

*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; *pāṇḍavaḥ*—Arjuna; *tadā*—at that time.

**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.**

The word *tatra* (there) is very significant. It indicates that while Arjuna was beholding the universal form, both he and Kṛṣṇa were sitting on the chariot. How was it then possible for Arjuna to see Kṛṣṇa assuming the universal form, while others on the battlefield could not see it? This is because Kṛṣṇa gave the vision only to Arjuna. Arjuna could see in the body of Kṛṣṇa many thousands of universes. Although they were divided, as stated previously, he could see them from one place. We learn from Vedic scriptures, there are many universes and many planets. Some of them are made of earth, some are made of gold, some are made of jewels, some are very great, some are not so great, etc. Arjuna could see all these varieties of universes while sitting on his chariot. But no one could understand what was going on between Arjuna and Kṛṣṇa.

#### TEXT 14

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।  
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

tataḥ sa vismayāviṣṭo  
hṛṣṭa-romā dhanañjayaḥ  
praṇamya śirasā devam  
kṛtāñjalir abhāṣata

Audio

*tataḥ*—thereafter; *sah*—he; *vismayāviṣṭaḥ*—being overwhelmed with wonder; *hṛṣṭa-romā*—with his bodily hairs standing on end due to his great ecstasy; *dhanan̄jayah*—Arjuna ; *praṇamya*—offering obeisances; *śirasā*—with the head; *devam*—to the Supreme Personality of Godhead; *kṛtāñjaliḥ*—with folded hands; *abhāṣata*—began to say.

**Then, bewildered and astonished, his bodily hair standing on end, Arjuna bowed his head and began to pray with folded hands to the Supreme Personality of Godhead.**

Once the divine vision was revealed, the mellow between Kṛṣṇa and Arjuna changed. Previously, Kṛṣṇa and Arjuna were in the humour of friendship, but here, it is found that Arjuna is offering obeisances with great respect, and with folded hands he is praying to Kṛṣṇa. He is praising the universal form. Thus Arjuna's mellow becomes one of wonder rather than friendship. Great devotees have assessed Kṛṣṇa to be the reservoir of all kinds mellows and all kinds of humors. In the scriptures there are twelve kinds of humors mentioned, and all of them are present in Kṛṣṇa. It is described that He is the ocean of all mellows and humors exchanged between two living entities, between the gods, or between the Supreme Lord and His devotees.

It is said that Arjuna was inspired by the humor of wonder, and in that humor of wonder, although he was by nature very sober, calm and quiet, he became ecstatic, his bodily hair stood up, and he began to offer his obeisances unto the Supreme Lord with folded hands. He was not, of course, afraid. When one is afraid of the Supreme Lord, it is called a mellow of fearfulness, but Arjuna was rather affected by the wonders of the Supreme Lord. Therefore as far as the analysis of Kṛṣṇa's different manifestations goes by many expert devotees, the immediate context in this situation is wonder. Therefore when Arjuna's natural tendency of loving friendship mixed with the humor of wonder, he became overwhelmed and the hairs of his body stood on end.

### TEXT 15

अर्जुन उवाच

पश्यामि देवांस्तव देव देहे  
सर्वास्तथा भूतविशेषसङ्घान् ।  
ब्रह्माणमीशं कमलासनस्थ-

## मूर्षीश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

*arjuna uvāca*

*paśyāmi devāms tava deva dehe  
sarvāms tathā bhūta-viśeṣa-saṅghān  
brahmāṇam īśam kamalāsana-stham  
ṛṣīmś ca sarvān uragāmś ca divyān*

*Audio*

*arjunaḥ uvāca*—Arjuna said; *paśyāmi*—I see; *devān*—all the demigods; *tava*—Your; *deva*—O Lord; *dehe*—in the body; *sarvān*—all; *tathā*—also; *bhūta*—living entities; *viśeṣa-saṅghān*—specifically assembled; *brahmāṇam*—Lord Brahmā; *īśam*—Lord Śiva; *kamala-āsana-stham*—sitting on the lotus flower; *ṛṣīn*—great sages; *ca*—also; *sarvān*—all; *uragān*—serpents; *ca*—also; *divyān*—divine.

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

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

**TEXT 16**

**अनेकबाहूदरवक्रनेत्रं  
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।  
नान्तं न मध्यं न पुनस्तवादिं  
पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥**

*aneka-bāhūdara-vaktra-netraṁ*

*paśyāmi tvāṁ sarvato 'nanta-rūpam  
nāntaṁ na madhyaṁ na punas tavādim  
paśyāmi viśveśvara viśva-rūpa*

*Audio*

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

**O Lord of the universe, I see in Your universal form innumerable arms, bellies, mouths and eyes, expanded without limit in all directions. There is no end, there is no beginning, and there is no middle to all this.**

Kṛṣṇa is the Supreme Personality of Godhead and is unlimited; thus through Him everything could be seen.

**TEXT 17**

**किरीटिनं गदिनं चक्रिणं च  
तेजोराशिं सर्वतो दीप्तिमन्तम् ।  
पश्यामि त्वां दुर्निरीक्ष्यं समन्ता-  
द्दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥**

*kirīṭinam gadinam cakriṇam ca  
tejo-rāśim sarvato dīptimantam  
paśyāmi tvāṁ durnirīkṣyam samantād  
dīptānalārka-dyutim aprameyam*

*Audio*

*kirīṭinam—with helmets; gadinam—with clubs; cakriṇam—with discs; ca— and; tejo-rāśim—effulgence; sarvataḥ—all sides; dīptimantam—glowing; paśyāmi—I see; tvāṁ—You; durnirīkṣyam—difficult to see; samantāt—spreading; dīpta-anala—blazing fire; arka—sun; dyutim—sunshine; aprameyam—immeasurable.*

**Your form, adorned with various helmets, clubs and discs, is difficult to see because of its glaring effulgence which spreads everywhere all fiery and**

immeasurable like the sun.

TEXT 18

त्वमक्षरं परमं वेदितव्यं  
त्वमस्य विश्वस्य परं निधानम् ।  
त्वमव्ययः शाश्वतधर्मगोप्ता  
सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

*tvam akṣaram paramaṁ veditavyam  
tvam asya viśvasya param nidhānam  
tvam avyayaḥ śāśvata-dharma-goṭtā  
sanātanas tvam puruṣo mato me*

Audio

*tvam*—You; *akṣaram*—inexhaustible; *paramam*—supreme; *veditavyam*—to be understood; *tvam*—You; *asya*—of this; *viśvasya*—of the universe; *param*—supreme; *nidhānam*—basis; *tvam*—You are; *avyayaḥ*—inexhaustible; *śāśvata-dharma-goṭtā*—maintainer of religiosity; *sanātanaḥ*—the oldest; *tvam*—You; *puruṣaḥ*—Supreme Personality; *mataḥ me*—is my opinion.

You are the supreme primal objective and the supreme basis for the universe. You are inexhaustible, and You are the oldest maintainer of religion, the eternal Personality of Godhead. This is my opinion.

TEXT 19

अनादिमध्यान्तमनन्तवीर्य-  
मनन्तबाहुं शशिसूर्यनेत्रम् ।  
पश्यामि त्वां दीप्तहुताशवक्रं  
स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥

*anādi-madhyāntam ananta-vīryam  
ananta-bāhuṁ śaśi-sūrya-netram  
paśyāmi tvāṁ dīpta-hutāśa-vaktraṁ  
sva-tejasā viśvam idaṁ tapantam*

Audio

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

**You are without origin, middle or end. You have unlimited glories, numberless arms and the sun and moon are Your eyes. I can see You with fire coming out of Your mouth and heating the entire universe by Your radiance.**

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, this repetition is not faulty. It is said that if statements are repeated more than once at the time of bewilderment, wonder or great ecstasy, it is not a fault.

### TEXT 20

द्यावापृथिव्योरिदमन्तरं हि  
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।  
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं  
लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥

*dyāv ā-pṛthivyor idam antaram hi  
vyāptam tvayaikena diśaś ca sarvāḥ  
dṛṣṭvādbhutam rūpam ugram tavedam  
loka-trayam pravryathitam mahātman*

Audio

*dyau*—in outer space; *āpṛthivyoh*—of the earth; *idam*—this; *antaram*—in between; *hi*—certainly; *vyāptam*—pervaded; *tvayā*—by You; *ekena*—by one; *diśaḥ*—directions; *ca*—and; *sarvāḥ*—all; *dṛṣṭvā*—by seeing; *adbhutam*—wonderful; *rūpam*—form; *ugram*—fierce; *tava*—Your; *idam*—this; *loka*—planetary system; *trayam*—three; *pravryathitam*—perturbed; *mahātman*—O great one.

**Although You are one, You are spread throughout the sky and the planets and all space between. O great one, as I behold this wonderful, yet fierce form of Yours, I see that all the planetary systems are perturbed.**

*Dyāv ā-prthivyoḥ* (“the space between heaven and earth”) and *loka-trayam* (“three worlds”) are significant words in this verse because it appears that not only Arjuna saw this universal form of the Supreme Lord, but others in other planetary systems also saw it. The vision was not a dream. Whomever the Lord endowed with divine vision saw that universal form exhibited in the battlefield.

### TEXT 21

अमी हि त्वां सुरसङ्घा विशन्ति  
केचिद्धीताः प्राञ्जलयो गृणन्ति ।  
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः  
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥

*amī hi tvām sura-saṅghā viśanti*  
*kecid bhītāḥ prāñjalayo gṛṇanti*  
*svastīty uktvā maharṣi-siddha-saṅghāḥ*  
*stuvanti tvām stutibhiḥ puṣkalābhiḥ*

Audio

*amī*—all those; *hi*—certainly; *tvām*—unto You; *sura-saṅghāḥ*—groups of demigods; *viśanti*—entering; *kecit*—some of them; *bhītāḥ*—out of fear; *prāñjalayaḥ*—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.

**All hosts of demigods are surrendering and entering into You. Some of them, are praying to You out of fear with folded hands, while the great ṛṣis and perfected sages exclaim “All peace!” and pray to You by singing the Vedic hymns.**

All the demigods in the different planets in the outer space feared the gigantic manifestation of the universal form and the terrible effect of 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-yakṣāsura-siddha-saṅghā  
vīkṣante tvām vismitāś caiva sarve*

*Audio*

*rudra*—manifestations of Lord Śiva; *ādityāḥ*—the Ādityas; *vasavaḥ*—the Vasus; *ye*—all those; *ca*—and; *sādhyāḥ*—the Sādhyas; *viśve*—the Viśvadevas; *aśvinau*—the Aśvinikumāras; *marutaḥ*—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.

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

**TEXT 23**

रूपं महत्ते बहुवक्रनेत्रं  
महाबाहो बहुबाहूरूपादम् ।  
बहूदरं बहुदंष्ट्राकरालं  
दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ २३ ॥

*rūpaṁ mahat te bahu-vaktra-netraṁ  
mahā-bāho bahu-bāhūru-pādam  
bahūdaraṁ bahu-daṁṣṭrā-karālaṁ  
dṛṣṭvā lokāḥ pravyathitās tathāham*

*Audio*

*rūpam*—form; *mahat*—very great; *te*—of You; *bahu*—many; *vaktra*—faces;

*netram*—eyes; *mahā-bāho*—O mighty-armed one; *bahu*—many; *bāhu*—arms; *ūru*—thighs; *pādam*—legs; *bahu-udaram*—many bellies; *babu-damṣṭrā*—many teeth; *karālam*—horrible; *dr̥ṣṭvā*—seeing; *lokāḥ*—all the planets; *pravyathitāḥ*—perturbed; *tathā*—similarly; *aham*—I.

O mighty-armed one, all the planets with their demigods are perturbed by seeing Your gigantic form with many faces, eyes, arms, bellies, legs and many terrible teeth, and as they are perturbed, so am I.

#### TEXT 24

नभःस्पृशं दीप्तमनेकवर्णं  
व्यात्ताननं दीप्तविशालनेत्रम् ।  
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा  
धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

*nabhaḥ-spr̥śam dīptam aneka-varṇam*  
*vyāttānanam dīpta-viśāla-netram*  
*dr̥ṣṭvā hi tvām pravyathitāntar-ātmā*  
*dhṛtim na vindāmi śamam ca viṣṇo*

Audio

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

O all-pervading Viṣṇu, I can no longer keep my mind in peace neither can I hold my patience. Seeing Your radiant colors touching the skies and beholding Your open mouths and wide glowing eyes, I am perturbed and afraid.

#### TEXT 25

दंष्ट्राकरालानि च ते मुखानि  
दुष्टैव 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*

*Audio*

*damṣṭrā*—teeth; *karālāni*—terrible; *ca*—also; *te*—Your; *mukhāni*—faces; *dṛṣṭvā*—seeing; *eva*—thus; *kālānala*—the fire of death; *sannibhāni*—as if blazing; *diśaḥ*—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.

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 सहैवावनिपालसङ्घैः ।  
भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥  
वक्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।  
केचिद्विलग्ना दशनान्तरेषु सन्दृश्यन्ते चूर्णितैरुत्तमार्गैः ॥ २७ ॥

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

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

*Audio*

*amī*—all those; *ca*—also; *tvām*—You; *dhṛtarāṣṭrasya*—of Dhṛtarāṣṭra; *putrāḥ*—sons; *sarva*—all; *saha eva*—along with; *avanipāla*—warrior kings; *saṅghaiḥ*—with the groups; *bhīṣmaḥ*—Bhīṣmadeva; *droṇaḥ*—Droṇācārya; *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 attached; *daśanāntareṣu*—between the teeth; *sandṛśyante*—being seen; *cūrṇitaiḥ*—smashed; *uttama-aṅgaiḥ*—by the head.

**All the sons of Dhṛtarāṣṭra along with their allied kings, Bhīṣma, Droṇa and Karṇa, as well as our own chief soldiers are rushing into Your scary mouths, their heads smashed by Your fearful teeth. I see that some are being stuck in-between Your teeth as well.**

In one of the previous verses the Lord also promised to show Arjuna things he might have been interested in seeing. Now Arjuna sees that the leaders of the opposite party (Bhīṣma, Droṇa, Karṇa and all the sons of Dhṛtarāṣṭra) and their soldiers and Arjuna's own soldiers are all being smashed. This is an indication that, after the death of all the persons assembled at Kurukṣetra, Arjuna will emerge victorious. It is also mentioned here that Bhīṣma, who is supposed to be unconquerable by Arjuna, will also be smashed. So also Karṇa. Not only will the great warriors of the other party like Bhīṣma be smashed, but some of the great warriors of Arjuna's side also.

### TEXT 28

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

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

### Audio

*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.

As many waves in rivers flow into the ocean, so do all these great warriors enter into Your blazing mouths.

TEXT 29

यथा प्रदीप्तं ज्वलनं पत्रा विशन्ति नाशाय समृद्धवेगाः ।  
तथैव नाशाय विशन्ति लोका- स्तवापि वक्राणि समृद्धवेगाः ॥ २९ ॥

*yathā pradīptam jvalanam pataṅgā  
viśanti nāśāya samṛddha-vegāḥ  
tathaiva nāśāya viśanti lokās  
tavāpi vaktrāṇi samṛddha-vegāḥ*

Audio

*yathā*—as; *pradīptam*—blazing; *jvalanam*—fire; *pataṅgāḥ*—moths; *viśanti*—enters; *nāśāya*—destruction; *samṛddha*—full; *vegāḥ*—speed; *tathā eva*—similarly; *nāśāya*—for destruction; *viśanti*—entering; *lokāḥ*—all people; *tava*—unto You; *api*—also; *vaktrāṇi*—in the mouths; *samṛddha-vegāḥ*—with full speed.

I see all people with full speed entering into Your mouths, as moths dash into a blazing fire and perish.

TEXT 30

लेलिह्यसे ग्रसमानः समन्ता- लोकान्समग्रान्वदनैर्ज्वलद्भिः ।  
तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

*lelihyase grasamānaḥ samantāl  
lokān samagrān vadanair jvaladbhiḥ  
tejobhir āpūrya jagat samagram  
bhāsas tavogrāḥ pratapanti viṣṇo*

Audio

*lelihyase*—licking; *grasamānaḥ*—devouring; *samantāt*—from all directions; *lokān*—people; *samagrān*—completely; *vadanaiḥ*—by the mouth; *jvaladbhiḥ*—with blazing; *tejobhiḥ*—by effulgence; *āpūrya*—covering; *jagat*—the universe; *samagram*—all; *bhāsaḥ*—illuminating; *tava*—Your; *ugrāḥ*—terrible; *pratapanti*—scorching; *viṣṇo*—O all-pervading Lord.

O Viṣṇu, I see You devouring all people from all directions by Your blazing mouths and covering the universe with Your immeasurable rays. Scorching the worlds, You are manifest.

TEXT 31

आख्याहि मे को भवानुग्ररूपो 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*

Audio

*ākhyāhi*—please explain; *me*—unto me; *kaḥ*—who; *bhavān*—You; *ugra-rūpaḥ*—fierce form; *namaḥ 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.

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 pravṛttaḥ  
ṛte 'pi tvāṁ na bhaviṣyanti sarve  
ye 'vasthitāḥ pratyānīkeṣu yodhāḥ*

Audio

*śrī bhagavān uvāca*—the Personality of Godhead said; *kālah*—time; *asmi*—I am; *loka*—the worlds; *kṣaya-kṛt*—destroyer; *pravṛddhaḥ*—great; *lokān*—all people; *samāhartum*—to destroy; *iha*—in this world; *pravṛttaḥ*—to engage; *ṛte api*—without even; *tvām*—you; *na*—never; *bhaviṣyanti*—will be; *sarve*—all; *ye*—who; *avasthitāḥ*—situated; *pratyanikeṣu*—on the opposite side; *yodhāḥ*—the soldiers.

**The Supreme Personality of Godhead said: Time I am, the great destroyer of the worlds, and I have appeared to destroy all people. With the exception of you [the Pāṇḍavas], all the soldiers here on both sides will be slain.**

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 the *brāhmaṇas*. As stated in the *Kaṭha Upaniṣad* (1.2.25), *yasya brahme ca kṣatram ca ubhe bhavata odanaḥ/mṛtyur yasyopasecanam ka itthā veda yatra saḥ*. Sometimes all the *brāhmaṇas*, *kṣatriyas* and everyone else are devoured for the subsistence of the Supreme. This form of the Supreme Lord is an all-devouring giant. Here Kṛṣṇa presents Himself in that form of time and He expresses His desire that except for the 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. Their time is already counted. If he stopped fighting, they would die in another way. Death could not be checked, even if he changed his decision and 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

**तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून्भुंक्ष्व राज्यं समृद्धम् ।  
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥**

*tasmāt tvam uttiṣṭha yaśo labhasva  
jitvā śatrūn bhun̄kṣva rājyaṁ samṛddham  
mayaivaite nihatāḥ pūrvam eva  
nimitta-mātraṁ bhava savya-sācin*

*tasmāt*—therefore; *tvām*—you; *uttiṣṭha*—get up; *yaśaḥ*—fame; *labhasva*—gain; *jitvā*—conquering; *śatrūn*—enemies; *bhukṣva*—enjoy; *rājyam*—kingdom; *saṃyuddham*—flourishing; *mayā*—by Me; *eva*—certainly; *ete*—all these; *nihatāḥ*—already dead; *pūrvam eva*—by previous arrangement; *nimitta-mātram*—just become the cause; *bhava*—become; *savyasācin*—O Savyasācin.

**Therefore get up, prepare to fight and gain fame so that after conquering your enemies you will be able enjoy a flourishing kingdom. All of them are already put to death by My previous arrangement, so you, O Savyasācī, can only become an instrument in this fight.**

*Savyasācī* refers to one who can shoot arrows in the field very nicely; 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 some sort of 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. Therefore anyone who can dovetail himself with the plan of the Supreme Lord or in other words, anyone who is in Kṛṣṇa consciousness is most intelligent. The creation and destruction of the cosmic manifestation are under the superior guidance of God. Thus the fighting of war on the battlefield of Kurukṣetra was also the plan of God. Arjuna was refusing to fight, but he was told that he should desire just like the Supreme Lord desires. Then he would be happy. If one is in full Kṛṣṇa consciousness and if his life is devoted to His transcendental service, he is perfect.

TEXT 34

**द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान् ।  
मया हतांस्त्वं जहि माव्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥ ३४ ॥**

*droṇam ca bhīṣmam ca jayadratham ca*

*karnaṁ tathānyān api yodha-vīrān  
mayā hatāms tvam jahi mā vyathiṣṭhā  
yudhyasva jetāsi raṇe sapatnān*

*Audio*

*droṇam ca*—also Droṇa; *bhīṣmam ca*—also Bhīṣma; *jayadratham ca*—also Jayadratha; *karnaṁ*—also Karṇa; *tathā*—also; *anyān*—others; *api*—certainly; *yodha-vīrān*—great warriors; *mayā*—by Me; *hatān*—already dead; *tvam*—you; *jahi*—become victorious; *mā*—never; *vyathiṣṭhāḥ*—be disturbed; *yudhyasva*—just fight; *jetāsi*—just conquer; *raṇe*—in the fight; *sapatnān*—your enemies.

**All the great warriors like Droṇa, Bhīṣma, Jayadratha, Karṇa-are already destroyed, therefore do not be disturbed, fight and vanquish your enemies.**

Every plan is made by the Supreme Personality of Godhead, but He is so kind and merciful to His devotees that He wants to give the credit to His devotees who carry out His plan according to His desire. Life should therefore move in such a way that everyone acts in Kṛṣṇa consciousness and thus can understand the Supreme Personality of Godhead through the medium of a spiritual master. The plan of the Supreme Personality of Godhead is understood by the mercy of the Supreme Personality which is bestowed upon His devotee. Therefore, the plan of the devotees is as good as the plan of the Supreme Personality of Godhead. One should follow such plans and be victorious in the struggle for existence.

**TEXT 35**

**सञ्जय उवाच ।**

**एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीती ।  
नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥**

*sañjaya uvāca  
etac chrutvā vacanaṁ keśavasya  
kṛtāñjalir vepamānaḥ kirītī  
namaskṛtvā bhūya evāha kṛṣṇaṁ  
sa-gadgadaṁ bhīta-bhītaḥ praṇamya*

*Audio*

*sañjayaḥ uvāca*—Sañjaya said; *etat*—thus; *śrutvā*—hearing; *vacanam*—words; *keśavasya*—of Kṛṣṇa; *kṛtāñjaliḥ*—with folded hands; *vepamānaḥ*—trembling; *kirītī*—Arjuna; *namaskṛtvā*—offering obeisances; *bhūyaḥ*—again; *eva*—also; *āha kṛṣṇam*—said unto Kṛṣṇa; *sa-gadgadam*—faltering; *bhīta-bhītaḥ*—fearfulness; *praṇamya*—offering obeisances.

**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:**

As we have already explained, because of the situation created by the universal form of the Supreme Personality of Godhead, the external relationship of Arjuna became that of bewildered 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 जगत्प्रहृष्यत्यनुरज्यते च ।  
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ३६ ॥**

*arjuna uvāca*  
*sthāne hṛṣīkeśa tava prakīrtyā*  
*jagat prahṛṣyaty anurajyate ca*  
*rakṣāṁsi bhītāni diśo dravanti*  
*sarve namasyanti ca siddha-saṅghāḥ*

*Audio*

*arjunaḥ uvāca*—Arjuna said; *sthāne*—rightly; *hṛṣīkeśa*—O master of all senses; *tava*—Your; *prakīrtya*—glories; *jagat*—the entire world; *prahṛṣyati*—rejoicing; *anurajyate*—becoming attached; *rakṣāṁsi*—the demons; *bhītāni*—out of fearfulness; *diśaḥ*—directions; *dravanti*—fleeing; *sarve*—all; *namasyanti*—offering respect; *ca*—also; *siddha-saṅghāḥ*—the perfect human beings.

**Arjuna said: O Hṛṣīkeśa [master of the senses], the world becomes very much joyful upon hearing Your name, and thus everyone becomes attached to You. Although the perfected human beings offer You their respectful obeisances, the demons are afraid, and they flee here and there. All this is rightly done.**

Arjuna, after hearing from Kṛṣṇa about the preconceived decision concerning the outcome of the Battle of Kurukṣetra, became enlightened, and as a great devotee and friend of the Supreme Lord, he admitted that everything done by Kṛṣṇa is quite fit. Arjuna confirmed that Kṛṣṇa is the maintainer and the object of worship for the devotees and the destroyer of the undesirables. His actions are equally good for all. Arjuna understood herein that when the Battle of Kurukṣetra was being concluded, in outer space there were present many demigods, *siddhas*, and the intelligentsia of the higher planets. They were observing the fight because Kṛṣṇa was present and because they wanted to see the outcome of the battle. So when Arjuna saw the universal form of the Lord, the demigods took pleasure in it, but others, who were demons and atheists, could not stand it when the Lord was praised. Out of their natural fear of the devastating form of the Supreme Personality of Godhead, they fled. Kṛṣṇa's treatment of the devotees and the atheists is eulogized by Arjuna. In all cases a devotee glorifies the Lord because he knows that whatever He does is good for all.

### TEXT 37

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।  
अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्त्परं यत् ॥ ३७ ॥

*kasmāc ca te na nameran mahātman  
garīyase brahmaṇo 'py ādi-kartre  
ananta deveśa jagan-nivāsa  
tvam akṣaram sad-asat tat param yat*

Audio

*kasmāt*—why; *ca*—also; *te*—unto You; *na*—not; *nameran*—offer proper obeisances; *mahātman*—O great one; *garīyase*—You are better than; *brahmaṇaḥ*—Brahmā; *api*—although; *ādi-kartre*—the supreme creator; *ananta*—unlimited; *deveśa*—God of the gods; *jagat-nivāsa*—O refuge of the universe; *tvam*—You are; *akṣaram*—imperishable; *sat-asat*—cause and effect; *tat-param*—transcendental; *yat*—because.

**O great one, who stands even above Brahmā, You are the original creator. Why should they not offer their respectful obeisances unto You, O limitless one, God of gods? O refuge of the universe, You are the invincible source of all the**

**universes, the cause of all causes, transcendental to this material manifestation.**

By this offering of obeisances, Arjuna indicates that Kṛṣṇa is worshipable by everyone. He is all-pervading, and He is the Soul of every soul. Arjuna is addressing Kṛṣṇa as *mahātmā*, which means that He is most magnanimous and unlimited. *Ananta* indicates that there is nothing which is not covered by the influence and energy of the Supreme Lord, and *deveśa* means that He is the controller of all demigods and is above them all. He is the shelter of the whole universe. Arjuna also thought that it was fitting that all the perfected living entities and all powerful demigods offer their respectful obeisances unto Him because no one is greater than Him. He especially mentions that Kṛṣṇa is greater than Brahmā because Brahmā is created by Him. Brahmā is born out of the lotus stem grown from the navel abdomen of Garbhodakaśāyī Viṣṇu, who is Kṛṣṇa's plenary expansion; therefore Brahmā and Lord Śiva, who is born of Brahmā, and all other demigods must offer their respectful obeisances. In the *Śrīmad-Bhāgavatam* it is said that the Lord is respected even by Lord Śiva and Brahmā and similar other demigods. The word *akṣaram* is very significant because this material creation is subject to destruction, but the Lord is above and transcendental to this material creation. He is the cause of all causes, and being so, He is superior to all the conditioned souls within this material nature as well as the material cosmic manifestation itself. He is therefore the all-great Supreme.

### TEXT 38

**त्वमादिदेवः पुरुषः पुराण- स्त्वमस्य विश्वस्य परं निधानम् ।  
वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥**

*tvam ādi-devaḥ puruṣaḥ purāṇas  
tvam asya viśvasya param nidhānam  
vettāsi vedyam ca param ca dhāma  
tvayā tataṁ viśvam ananta-rūpa*

*Audio*

*tvam*—You; *ādi-devaḥ*—the original Supreme God; *puruṣaḥ*—personality; *purāṇaḥ*—old; *tvam*—You; *asya*—this; *viśvasya*—universe; *param*—transcendental; *nidhānam*—refuge; *vettā*—knower; *asi*—You are; *vedyam ca*—and the knowable; *param ca*—and transcendental; *dhāma*—refuge; *tvayā*—by

You; *tatam*—pervaded; *viśvam*—universe; *ananta-rūpa*—unlimited form.

**You are the original Personality of Godhead, the oldest, the only sanctuary of this manifested cosmic world. You know everything, and You are all that is knowable. You are the refuge, which is above the material modes. O unlimited form! This whole cosmic manifestation is pervaded by You!**

Everything is resting on the Supreme Personality of Godhead; therefore He is the ultimate resting place. *Nidhānam* means that everything, even the Brahman effulgence, rests on the Supreme Personality of Godhead Kṛṣṇa. He is the 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. He is also the cause in the spiritual world, and therefore He is the transcendental chief personality in the transcendental world as well.

### TEXT 39

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

*vāyur yamo 'gnir varuṇaḥ śaśāṅkaḥ  
prajāpatīḥ tvam prapitāmahaś ca  
namo namas te 'stu sahasra-kṛtvah  
punaś ca bhūyo 'pi namo namas te*

Audio

*vāyuh*—air; *yamaḥ*—controller; *agniḥ*—fire; *varuṇaḥ*—water; *śaśāṅkaḥ*—moon; *prajāpatiḥ*—Brahmā; *tvam*—You; *prapitāmahaḥ*—grandfather; *ca*—also; *namaḥ*—offering respects; *namaḥ te*—again I offer my respects; *astu*—unto **You**; *sahasra-kṛtvah*—a thousand times; *punaḥ ca*—and again; *bhūyaḥ*—again; *api*—also; *namaḥ*—offer my respects; *namaḥ te*—offering my respects unto You.

**You are air, and You are the supreme controller. You are fire, water, and You are the moon! You are the first living creature Brahmā and yet the great-grandfather. Thus I offer my respectful obeisances unto You a thousand times again and again!**

The Lord is addressed here as air because the air, who is the all-pervasive

demigod, is the most important representation of all the demigods. Arjuna also addresses Kṛṣṇa as the great-grandfather because He is the father of Brahmā, the first living creature in the universe.

#### TEXT 40

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

*namaḥ purastād atha pṛṣṭhataḥ te  
namo 'stu te sarvata eva sarva  
ananta-vīryāmita-vikramas tvam  
sarvaṁ samāpnoṣi tato 'si sarvaḥ*

*Audio*

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

**Obeisances from the front, from behind and from all sides! O unlimited potency, You are the master of unlimited prowess! You are all-pervading, and thus You are everything!**

Out of loving ecstasy for Kṛṣṇa, his friend, Arjuna is offering his respects from all sides. He is accepting that Kṛṣṇa 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* (1.9.69): *yo 'yam tavāgato deva-samīpaṁ devatā-gaṇaḥ sa tvam eva jagat-sraṣṭā yataḥ sarva-gato bhavān*. "Whoever comes before You, even if he be a demigod, is created by You, O Supreme Personality of Godhead."

#### TEXTS 41-42

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।  
अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥ ४१ ॥  
यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।

## एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

sakheti matvā prasabham yad uktam  
he kṛṣṇa he yādava he sakheti  
ajānatā mahimānam tavedam  
mayā pramādāt praṇayena vāpi  
yac cāvahāsārtham asat-kṛto 'si  
vihāra-śayyāsana-bhojaneṣu  
eko 'tha vāpy acyuta tat-samakṣam  
tat kṣāmaye tvām aham aprameyam

Audio

sakhā—friend; iti—thus; matvā—thinking; prasabham—forcibly; yat—that which; uktam—was said; he kṛṣṇa—O Kṛṣṇa; he yādava—O descendant of Yadu; he sakhā—O my dear friend; iti—thus; ajānatā—without knowing; mahimānam—greatness; tava—Your; idam—this; mayā—by me; pramādāt—out of ignorance; praṇayena—out of affection; vā—or; api—certainly; yat—whatever; ca—and; avahāsa-artham—for the matter of joking; asat-kṛtaḥ—insulted; asi—You are; vihāra—while enjoying; śayyā-āsana—sitting or lying on the bed; bhojaneṣu—while eating together; ekaḥ—alone; athavā—or; api—certainly; acyuta—O my dear Kṛṣṇa; tat-samakṣam—in the presence of others; tat—all those; kṣāmaye—ask pardon; tvām—unto You; aham—I; aprameyam—who are unlimited.

**In the past, I, thinking of You as a mere friend, have addressed You as "O Kṛṣṇa," "O Yādava," "O my friend," without knowing Your glories, so You may kindly forgive whatever I have done in madness or in love. I have dishonored You many times while relaxing or while lying on the same bed or eating together, sometimes alone and sometimes in front of many friends. I have committed so many offenses to You. Please excuse me for all that impertinence, O infallible one.**

Although Kṛṣṇa is manifested before Arjuna in His universal form, Arjuna cannot forget his friendly relationship with the Supreme Lord and is therefore asking pardon and requesting Kṛṣṇa to excuse him. He is admitting that formerly he did not know that Kṛṣṇa could assume such a universal form,

although He explained it as his intimate friend. Arjuna did not know how many times he may have dishonored Him by addressing Him with words such as: “O my friend,” “O Kṛṣṇa,” “O Yādava,” etc., without truly knowing the extent of His opulence. But Kṛṣṇa is so kind and merciful that in spite of such opulence He played with Arjuna as if He was his friend. Such is the transcendental loving reciprocation between the devotee and the Lord. The relationship between the living entity and Kṛṣṇa is fixed eternally; it cannot be forgotten, as we can see from the behavior of Arjuna. Although Arjuna has seen the opulence in the universal form, he could not forget his friendly relationship with Kṛṣṇa.

### TEXT 43

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।  
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ४३ ॥

*pitāsi lokasya carācarasya  
tvam asya pūjyaś ca gurur garīyān  
na tvat-samo 'sty abhyadhikaḥ kuto 'nyo  
loka-traye 'py apratima-prabhāva*

*Audio*

*pitā*—father; *asi*—You are; *lokasya*—of all the world; *cara*—moving; *acarasya*—nonmoving; *tvam*—You are; *asya*—of this; *pūjyaḥ*—worshipable; *ca*—also; *guruḥ*—master; *garīyān*—glorious; *na*—never; *tvat-samaḥ*—equal to You; *asti*—there is; *abhyadhikaḥ*—greater; *kutaḥ*—how is it possible; *anyaḥ*—other; *loka-traye*—in three planetary systems; *api*—also; *apratima*—immeasurable; *prabhāva*—power.

**You are the father of this complete cosmic manifestation, of the moving and the non-moving, the worshipable chief, the spiritual master. No one is equal to You, what to speak of being greater than You? Within the three worlds, You are immeasurable.**

The Supreme Personality of Godhead, Kṛṣṇa is worshipable as a father is worshipable for his son. He is the spiritual master because He originally taught the Vedic instructions to Brahmā, and presently He is also instructing *Bhagavad-gītā* to Arjuna; therefore He is the original spiritual master, and any bona fide spiritual master at the present moment must be a descendant in the

line of disciplic succession stemming from Kṛṣṇa. Without being a representative of Kṛṣṇa, no one can become a teacher or spiritual master of transcendental subject matter.

The Lord is glorious in all respects, and therefore He has immeasurable potency. No one can have greater potencies than the Supreme Personality of Godhead, Kṛṣṇa, because no one is equal to or higher than Kṛṣṇa within any manifestation, spiritual or material. Everyone is below Him. No one can excel Him. This is stated in the *Śvetāśvatara Upaniṣad* (6.8):

*na tasya kāryam karaṇam ca vidyate  
na tat-samaś cābhyadhikaś ca dṛśyate*

The Supreme Lord Kṛṣṇa has senses and a body like the ordinary man, but there is no difference between His senses, body, mind and Himself. Foolish persons who do not know Him perfectly think that Kṛṣṇa is different from His soul, mind, heart and everything else. Kṛṣṇa is absolute; therefore His activities and potencies are supreme. It is also stated in the *Upaniṣads* that although He does not have senses like ours, He can still perform all sensual activities. His senses are neither imperfect nor limited, therefore no one can be greater than Him, nor can anyone be equal to Him. Everyone is lower than Him.

It is stated in the *Bhagavad-gītā* (4.9), that whoever knows His transcendental body, activities and perfection, after quitting his body, returns to Him and doesn't come back again to this miserable world. Therefore one should know that Kṛṣṇa's activities are different from others. The best policy is to follow the principles of Kṛṣṇa; that will make one perfect. It is also stated in the *Upaniṣads* that there is no one who is master of Kṛṣṇa; everyone is His servant. The *Caitanya-caritāmṛta* says:

*eka kṛṣṇa—sarva-sevya, jagat-īśvara  
āra yata saba,—tāñra sevakānucara*

(Cc. Ādi.6.83)

Only Kṛṣṇa is God, and everyone is servant. Everyone is complying with His order. There is no one who can deny His order. Everyone is acting according

to His direction, being under His superintendence. As stated in the *Brahmā-samhitā*, He is the cause of all causes.

TEXT 44

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।  
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥ ४४ ॥

*tasmāt praṇamya praṇidhāya kāyaṁ  
prasādaye tvām aham īśam īḍyam  
piteva putrasya sakheva sakhyuḥ  
priyaḥ priyāyārhasi deva soḍhum*

Audio

*tasmāt*—therefore; *praṇamya*—after offering obeisances; *praṇidhāya*—laying down; *kāyam*—body; *prasādaye*—to beg mercy; *tvām*—unto you; *aham*—I; *īśam*—unto the Supreme Lord; *īḍyam*—who is worshipable; *pitā iva*—like a father; *putrasya*—of a son; *sakhā iva*—like a friend; *sakhyuḥ*—of a friend; *priyaḥ*—dear; *priyāyāḥ*—of the dearest; *arhasi*—You should; *deva*—my Lord; *soḍhum*—tolerate.

**You are the Supreme Lord, to be worshiped by every living being. Thus I fall down to offer You my respectful obeisances and ask Your mercy. Please tolerate the impudence that I may have shown You and bear with me the same way as a father tolerates the impudence of his son, a friend tolerates the impertinence of a friend, or a lover tolerates the familiarity of his beloved.**

Kṛṣṇa's devotees relate to Kṛṣṇa in various relationships; one might treat Kṛṣṇa as a son, one might treat Kṛṣṇa as a husband, as a friend, as a master, etc. There are many relationships one can have with Kṛṣṇa and Arjuna for example is related to Kṛṣṇa in friendship. As the father tolerates, or the husband or master tolerates, so Kṛṣṇa tolerates the impudence of his devotees without any hesitation.

TEXT 45

अदृष्टपूर्वं हृषितोऽस्मि दुष्ट्वा भयेन च प्रव्यथितं मनो मे ।  
तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ ४५ ॥

*adr̥ṣṭa-pūrvam hr̥ṣito 'smi dr̥ṣṭvā*

*bhayena ca pravyathitam mano me  
tad eva me darśaya deva rūpam  
prasīda deveśa jagat-nivāsa*

*Audio*

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

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

Kṛṣṇa never showed His *viśvarūpa* to Arjuna after this incident. Arjuna is always in confidence with Kṛṣṇa because he is a very dear friend of Kṛṣṇa, and as a dear friend is gladdened to see the opulence of another friend, Arjuna was also very much gladdened to see that his friend, Kṛṣṇa, is the Supreme Personality of Godhead and that He can show such a wonderful universal form. But at the same time, after seeing that universal form, he is afraid that he might have committed so many offenses to Kṛṣṇa out of his unalloyed friendship. Thus his mind was simultaneously disturbed out of fear, although he had no reason to fear. Arjuna therefore is asking Kṛṣṇa to show His Nārāyaṇa form because He can assume any form. This universal form is material and temporary, as the material world is temporary. But in the Vaikuṅṭha planets He has His transcendental form with four hands as Nārāyaṇa. There are innumerable planets in the spiritual sky, and in each of them Kṛṣṇa is present by His plenary manifestations of different names. Thus Arjuna desired to see one of the forms manifest in the Vaikuṅṭha planets. Of course in each Vaikuṅṭha planet the form of Nārāyaṇa is four-handed, but the four hands hold different symbols, the conchshell, mace, lotus and disc. The Nārāyaṇas are differentiated according to the different hands these four things are held in, but all of these forms are one and the same as Kṛṣṇa; so Arjuna requests to see this Kṛṣṇa's 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 tathaiiva  
tenaiva rūpeṇa catur-bhujena  
sahasra-bāho bhava viśva-mūrte*

*Audio*

*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.

**O universal form, O thousand-handed one, I wish to see You now in Your four-handed form, with helmeted head and with club, wheel, conch and lotus flower in Your hands. I long to see You in that form.**

In the *Brahmā-saṁhitā* (5.29) it is stated, *rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan*: the Lord is eternally situated in hundreds and thousands myriads of forms, from which those like Rāma, Nṛsimha, Nārāyaṇa, Varāha, etc. are the main ones. Although there are innumerable forms, Arjuna still knew that Kṛṣṇa is the original Personality of Godhead. Previously, the Lord assumed His temporary universal form, but now Arjuna, out of his inquisitiveness, wants Him to also show the form of Nārāyaṇa, which is spiritual. 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. It clearly states that Kṛṣṇa 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 original feature of the Supreme Personality of Godhead and one who knows Kṛṣṇa, at once becomes free from all contamination of the material world.

**TEXT 47**

**श्रीभगवानुवाच ।**

**मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।**

तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

*śrī-bhagavān uvāca*  
*mayā prasannena tavārjunedaṁ*  
*rūpaṁ param darśitam ātma-yogāt*  
*tejo-mayaṁ viśvam anantam ādyam*  
*yan me tvad anyena na dṛṣṭa-pūrvam*

*Audio*

*śrī bhagavān uvāca*—the Supreme Personality of Godhead said; *mayā*—by Me; *prasannena*—in happy mood; *tava*—unto you; *arjuna*—O Arjuna; *idaṁ*—this; *rūpaṁ*—form; *param*—transcendental; *darśitam*—shown; *ātma-yogāt*—by My internal potency; *tejomayaṁ*—full of effulgence; *viśvam*—the entire universe; *anantam*—unlimited; *ādyam*—original; *yan me*—that which is Mine; *tvad-anyena*—besides you; *na dṛṣṭa-pūrvam*—no one has previously seen.

**The Supreme Personality of Godhead said: My dear Arjuna, happily have I shown you through My internal potency this universal form within the material world. No one before you has ever seen this unlimited, original and glaringly effulgent form.**

Arjuna wanted to see the universal form of the Supreme Lord, so out of His mercy upon His devotee Arjuna, Lord Kṛṣṇa showed His universal form full of effulgence and opulence. This form was glaring like the sun, and it was constantly changing like a dramatic actor who changes costumes. Kṛṣṇa showed this form just to satisfy the desire of His friend Arjuna. This form was manifested by Kṛṣṇa through His internal potency, which is inconceivable by human speculation. No one had seen such a universal form of the Lord before Arjuna, but because the form was shown to Arjuna, other devotees in the heavenly planets and other planets in outer space were also fortunate to see it. They did not see it before, but because of Arjuna they were also able to see it. In other words, all the disciplic devotees of the Lord could see the universal form which was shown to Arjuna by the mercy of Kṛṣṇa. Someone commented that this form was shown to Duryodhana also when Kṛṣṇa went to Duryodhana to negotiate for peace. Unfortunately, Duryodhana did not accept the peace offer and at that time Kṛṣṇa manifested one of His universal forms. But that form was different from this one shown to Arjuna. It is clearly

said that no one has ever seen this form before and there cannot be any contradiction. Therefore, when some commentators remark on this verse that this same form was also shown to Duryodhana, it cannot be accepted.

TEXT 48

न वेदयज्ञाध्ययनैर्न दानै- र्न च क्रियाभिर्न तपोभिरुग्रैः ।  
एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

*na veda-yajñādhyayanair na dānair  
na ca kriyābhir na tapobhir ugraiḥ  
evam-rūpaḥ śakya ahaṁ nṛ-loke  
draṣṭum tvad anyena kuru-pravīra*

Audio

*na*—never; *veda*—Vedic study; *yajña*—sacrifice; *adhyayanaiḥ*—studying; *na dānaiḥ*—by charity; *na*—never; *ca*—also; *kriyābhiḥ*—by pious activities; *na tapobhiḥ*—by serious penances; *ugraiḥ*—severe; *evam*—thus; *rūpaḥ*—form; *śakyaḥ*—can be seen; *aham*—I; *nṛloke*—in this material world; *draṣṭum*—to see; *tvat*—you; *anyena*—by another; *kuru-pravīra*—O best among the Kuru warriors.

**O best of the Kuru warriors, no one before you has ever seen this universal form of Mine, for neither by studying the Vedas, nor by performing sacrifices, nor by charities, nor by severe penances or pious activities can this form be seen. Only you have seen this.**

The divine vision in this connection should be thoroughly understood. Who can have divine vision? Divine means godly and godly vision means that unless one attains the status of divinity or that of a demigod, he cannot have divine vision. And what is a demigod? That is stated in the Vedic scriptures: demigods are those who are devotees of Lord Viṣṇu. Those who are atheistic, or who do not believe in Viṣṇu, or who only recognize the impersonal part of Kṛṣṇa as the Supreme are foolish and they cannot have any sort of divine vision, because to decry Kṛṣṇa on one hand and to have a divine vision on the other hand is contradictory. No one can have the divine vision without becoming divine. In other words, those who have divine vision can also see like Arjuna. The *Bhagavad-gītā* gives the description of the universal form and although this description was unknown to everyone before Arjuna, now one can have

some idea of the *viśva-rūpa* after this incidence; those who are actually divine can see the universal form of the Lord. The sole test of divinity is to find out whether one is a pure devotee of Kṛṣṇa, or not. The devotees, however, who are actually in the divine nature and who have divine vision, are not very much interested to see the universal form of the Lord. As described in the previous verse, Arjuna desired to see the four-handed form of Lord Kṛṣṇa as Viṣṇu, and he was practically afraid to see the universal form.

In this verse there are some specific words, just like *veda-yajñādhyaya-yanaiḥ*, which refers to studying Vedic literature and the subject matter of sacrificial regulations. *Veda* refers to all kinds of Vedic literature, namely the four *Vedas* (*Rk*, *Yajus*, *Sāma* and *Atharva*) and the eighteen *Purāṇas* and *Upaniṣads*, and *Vedānta-sūtra*. One can study all these at home or anywhere else—that is called *adhyayanaiḥ*. Similarly, there are *sūtras*, *Kalpa-sūtras* and *Mīmāṃsā-sūtras*, for studying the method of sacrifice. *Dānaiḥ* refers to charity which is offered to a suitable party. The suitable party for accepting charity are persons engaged in the transcendental loving service of the Lord—the *brāhmaṇas* and the *Vaiṣṇavas*. Similarly, pious activities refer to the *agni-hotra* and to the prescribed duties of the different castes. Similarly, the voluntary acceptance of some bodily pains is called *tapasya*. So one can perform all these, namely he can accept bodily penances, give charity, study the *Vedas*, etc., but unless he is a devotee like Arjuna, it is not possible to see that universal form. Those who are impersonalists are only imagining that they are seeing the universal form of the Lord, but from *Bhagavad-gītā* we understand that the impersonalists are not devotees, and 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 so-called 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 provide his credentials of being 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 घोरमीदृङ्ममेदम् ।  
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

*mā te vyathā mā ca vimūḍha-bhāvo  
dṛṣṭvā rūpaṁ ghoram īdṛṅ mamedam  
vyapeta-bhīḥ prīta-manāḥ punas tvam  
tad eva me rūpaṁ idaṁ prapaśya*

Audio

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

**Your mind has been perturbed upon seeing this horrible feature of Mine. Now let it be finished. You are My devotee, so be free from all disturbance now and with a peaceful mind behold the four-handed form as you have desired.**

In the beginning of *Bhagavad-gītā* Arjuna was worried about killing Bhīṣma and Droṇa, his worshipful grandfather and master respectively. But Kṛṣṇa said that he need not be afraid of killing his grandfather. During the *vastra-haraṇa*, when an attempt was made to disrobe Draupadī in the assembly of the Kurus, Bhīṣma and Droṇa, despite being senior men, remained silent and for such negligence of duty they should be killed. Kṛṣṇa showed His *viśva-rūpa* form to Arjuna just to show him that these people were already killed for their unlawful action. That scene was shown to Arjuna because devotees are always peaceful, and they cannot perform such horrible actions. The purpose of revealing the universal form was thus fulfilled; now Arjuna wanted to see the *catur-bhuja*, the four-armed form, and Kṛṣṇa showed him. A devotee is not much interested in the universal form, for it does not enable one to reciprocate loving feelings. He wants to see either the form, to which he can offer his respectful worshipful feelings, or he wants to see the two-handed

Kṛṣṇa form in order to reciprocate with the Supreme Personality of Godhead in loving service. Kṛṣṇa thus encouraged Arjuna to give up his fearfulness and not be distracted.

### TEXT 50

सञ्जय उवाच ।

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

*sañjaya uvāca*  
*ity arjunam vāsudevas tathoktvā*  
*svakam rūpaṁ darśayām āsa bhūyaḥ*  
*āśvāsayām āsa ca bhītam enaṁ*  
*bhūtvā puṇaḥ saumya-vapuṣ mahātmā*

*Audio*

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

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

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

Kṛṣṇa. In the *Brahma-saṁhitā* (5.38) it is stated, *premāñjana-cchurita-bhakti-vilocanena*: only a person whose eyes are smeared with the ointment of love can see the beautiful form of Śrī Kṛṣṇa.

TEXT 51

अर्जुन उवाच ।

दुष्टेदं मानुषं रूपं तव सौम्यं जनार्दन ।  
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

*arjuna uvāca*  
*dṛṣṭvedaṁ mānuṣaṁ rūpaṁ*  
*tava saumyaṁ janārdana*  
*idānīm asmi saṁvṛttaḥ*  
*sa-cetāḥ prakṛtiṁ gataḥ*

Audio

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

**When Arjuna thus saw Kṛṣṇa in His original form, he said: O chastiser of the enemies, seeing this humanlike form, so very beautiful, my mind is now pacified, and I am restored to my original nature.**

Here the words *mānuṣaṁ rūpaṁ* clearly indicate that the Supreme Personality of Godhead is originally two-handed, therefore for those who deride Kṛṣṇa to be an ordinary person it is clearly indicated here that they are fools. If Kṛṣṇa is like an ordinary human being, then how is it possible for Him to show the universal form and again to show the four-handed Nārāyaṇa form? So it is very nicely stated in *Bhagavad-gītā* that anyone who thinks that Kṛṣṇa is an ordinary person and misguides the reader by claiming that Kṛṣṇa is originally the impersonal Brahman, who has taken the form of a man, or claim that it is the impersonal Brahman within Kṛṣṇa who is speaking, should know that all these concepts are simply nonsense. Why? Because Kṛṣṇa has practically shown that although seemingly in a material form, He can display His universal form as well as His four-handed Viṣṇu form. So how can He be an

ordinary human being? A pure devotee is not confused by such misguided commentaries on *Bhagavad-gītā* because he knows what is what and thus he is not bewildered. The original verses of *Bhagavad-gītā* are as clear as the sun; they do not require lamplight from foolish commentators. The pure devotees can understand the sun as it is and thus do not require lamp-like commentary of some foolish persons.

TEXT 52

श्रीभगवानुवाच ।

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

*śrī-bhagavān uvāca*  
*su-durdarśam idam rūpaṁ*  
*dr̥ṣṭavān asi yan mama*  
*devā apy asya rūpasya*  
*nityaṁ darśana-kāṅkṣiṇaḥ*

Audio

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

**The Supreme Personality of Godhead 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.**

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 such as sacrifices, penances 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 the various activities like penance, Vedic study, philosophical speculation, etc. That has already been explained. Still, , However, the form of Kṛṣṇa as a two-handed man, which is even beyond the

universal form, 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, and although He was not visible to them at that time, they offered nice prayers to the Lord—the very famous *Garbha-stuti*. They waited to see Him. So a foolish person may deride Him by saying that He is an ordinary person and that one should not offer respect to Kṛṣṇa, but instead to the impersonal “something” within Kṛṣṇa. These are certainly all nonsensical propositions. Kṛṣṇa, in His two-armed form, is actually desired to be seen by demigods like Brahmā and Śiva.

In *Bhagavad-gītā* it is also confirmed that He is not visible to the foolish persons who deride Him. The reason for deriding Kṛṣṇa's form may be stated as follows: Kṛṣṇa's body, as confirmed by *Brahmā-saṃhitā* and confirmed by the Lord Himself in *Bhagavad-gītā*, is completely spiritual, full of bliss and eternal. His body is never like our material body. But for those who are making a calculation of Kṛṣṇa by studying *Bhagavad-gītā* or similar Vedic scriptures from their own limited point of view, Kṛṣṇa is a problem. This problem has three methods of approach: the transcendental process, the material process and the speculative process. For one using a material process, although Kṛṣṇa will be considered a great historical personality and very learned philosopher, according to this process, he was just an ordinary man, and even though He was so powerful, He had to accept a material body. Ultimately they think that the Absolute Truth is impersonal; therefore they think that His absolute manifestation means that He assumed a personal feature from His impersonal feature and became thus attached to the personal nature. This is a materialistic calculation of the Supreme Lord. Another calculation is speculative. Those who are in search of knowledge also speculate on Kṛṣṇa and consider Him to be less important than the universal form of the Supreme. They think that the universal form of Kṛṣṇa which was manifested to Arjuna is more important than His personal form. According to them, the personal form of the Supreme is something imaginary just to satisfy one's mind while he executes his personal duties, but in the ultimate issue, the Absolute Truth is not a person. In regards to the transcendental process, it is described in *Bhagavad-gītā*, Chapter Two that the actual Vedic process is to hear about Kṛṣṇa from authorities. Those who are actually in the Vedic line hear about

Kṛṣṇa from authority, and by repeated hearing about Him, Kṛṣṇa becomes dear to him, because as we have several times discussed, Kṛṣṇa is covered by His *yoga-māyā* potency and because He is covered by His *yoga-māyā* potency, He is not to be seen or revealed to anyone and everyone. Only by one to whom He reveals Himself can He be seen. This is confirmed in Vedic literature; for anyone who is a surrendered soul, the Absolute Truth can actually be understood. The transcendentalist, by continuous Kṛṣṇa consciousness and engagement in devotional service to Kṛṣṇa, can have his spiritual eyes opened and can see Kṛṣṇa by revelation. Such a revelation is not possible even for the demigods; therefore it is difficult even for the demigods to understand Kṛṣṇa. Those amongst the demigods, who are a little advanced, are always in hope of seeing Kṛṣṇa in His two-handed form as He now displayed. The conclusion is that although to see the universal form of Kṛṣṇa is very, very difficult and not possible for anyone and everyone, it is still more difficult to understand His personal form as Śyāmasundara.

### TEXT 53

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।  
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

*nāham vedair na tapasā  
na dānena na cejyayā  
śakya evaṁ-vidho draṣṭum  
drṣṭavān asi mām yathā*

*Audio*

*na*—never; *aham*—I; *vedaiḥ*—by study of the *Vedas*; *na*—never; *tapasā*—by serious penances; *na*—never; *dānena*—by charity; *na*—never; *ca*—also; *ijyayā*—by worship; *śakyaḥ*—is it possible; *evam-vidhaḥ*—like this; *draṣṭum*—to see; *drṣṭavān*—seeing; *asi*—you are; *mām*—Me; *yathā*—as.

**This human-like form which you are seeing with your transcendental eyes cannot be understood simply by studying the Vedas, nor by undergoing serious penances, nor by charity, nor by worship. It is not by these means that one can see Me as I am.**

Kṛṣṇa first appeared before His parents Devakī and Vasudeva in a four-handed form, and then He transformed Himself into the two-handed form. This

mystery is very difficult to understand for those who are atheists or who are devoid of devotional service. For scholars who have simply studied Vedic literature in terms of grammar or based on some academic qualification, Kṛṣṇa cannot be understood. Nor is He to be understood by persons who officially go to the temple to offer worship. They get their respective result, but they cannot understand Kṛṣṇa as He is. Kṛṣṇa can be understood only through the path of devotional service, as explained by Kṛṣṇa Himself in the next verse.

TEXT 54

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।  
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ५४ ॥

*bhaktiyā tv ananyayā śakya  
aham evaṁ-vidho 'rjuna  
jñātum draṣṭum ca tattvena  
praveṣṭum ca parantapa*

Audio

*bhaktiyā*—by devotional service; *tu*—but; *ananyayā*—without being mixed with fruitive activities and speculative knowledge; *śakyaḥ*—possible; *aham*—I; *evam-vidhaḥ*—like this; *arjuna*—O Arjuna; *jñātum*—to know; *draṣṭum*—to see; *tattvena*—in fact; *praveṣṭum*—and to enter into; *ca*—also; *parantapa*—O mighty-armed one.

**My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding.**

Kṛṣṇa can be understood only by the process of undivided devotional service. He explicitly explains this in this verse so unauthorized commentators, who try to understand *Bhagavad-gītā* by their nonsensical speculation, will know that they are simply wasting their time. No one can understand how Kṛṣṇa came from parents in a four-handed form and at once changed Himself into a two-handed form. These things are very difficult to be understood by the students of the Vedas or by philosophical speculation. It is clearly stated here that no one can see Him, nor enter into the mystery of this subject matter. Those who, however, are very experienced students of Vedic literature can learn about Him from the Vedic literature in so many ways. For example, in

the *Gopāla-tāpanī Upaniṣad* it is stated, that if one wants to undergo severe penances, then he can observe fasting on Janmāṣṭamī, the day on which Kṛṣṇa appeared, and on the two days of Ekādaśī (the eleventh day after the new moon and the eleventh day after the full moon). There so many rules and regulations, so if one at all wants to understand Kṛṣṇa, he must follow the regulative principles described in the authoritative literature. One can perform penance in accordance with those principles. As far as charity is concerned, it is plain that charity should be given to the devotee of Kṛṣṇa who is engaged in His devotional service to provide the Kṛṣṇa philosophy or Kṛṣṇa consciousness throughout the world. It is the greatest benediction of humanity to understand Kṛṣṇa. Lord Caitanya was appreciated by Rūpa Gosvāmī as the most munificent man of charity because love of Kṛṣṇa, which is very difficult to achieve, was distributed freely by Him. So if anyone gives some amount of his money to persons who are involved in the purpose of propagating Kṛṣṇa consciousness, it is the greatest charity in the world. Similarly, if one wants to worship, let him worship in the temple, as it is prescribed. In the temples in India there is always some Deity, usually of Viṣṇu or Kṛṣṇa, which gives a chance for the people in general to offer worshipful respect to the Supreme Personality of Godhead. For the beginners in devotional service to the Lord, temple worship is very essential, and this is confirmed in the Vedic literature. One who has unflinching devotion for the Supreme Lord and is directed by the spiritual master, in whom he has similar unflinching faith, can see the Supreme Personality of Godhead by revelation. For one who does not have such personal training under the guidance of a bona fide spiritual master, it is impossible to even begin to understand Kṛṣṇa. In other words, it is not possible for those who use mental speculation to understand Kṛṣṇa. The word *tu* is specifically used here to indicate that no other process can be used, can be recommended, or can be successful in understanding Kṛṣṇa.

The word *sudurdarśam* (“very difficult to see”) used previously indicates that the personal forms of Kṛṣṇa, the two-handed form and the four-handed, are completely different from the temporary universal form shown to Arjuna. The four-handed form is Nārāyaṇa, and the two-handed form is Kṛṣṇa; they are eternal and transcendental, whereas the universal form exhibited to Arjuna is temporary. The very word suggests that no one saw that universal form. It also suggests that amongst the devotees there was no necessity of showing it. That form was exhibited by Kṛṣṇa at the request of Arjuna because in the future,

when one represents himself as an incarnation of God, followers of such incarnation should be intelligent enough to ask him to show something equally miraculous, otherwise they will be misled.

The word *nāham vedair* means that one should not be very much proud of his academic education in Vedic literature, for he must take to the devotional service, only then he can attempt to write commentaries on the *Bhagavad-gītā*. The gradual change of Kṛṣṇa from the universal form to the four-handed form of Nārāyaṇa and then to His own natural form with two hands, indicates that the four-handed forms or any other form mentioned in Vedic literature are all emanations from the original two-handed Kṛṣṇa. As confirmed in the *Bhagavad-gītā*, the two-handed Kṛṣṇa is the origin of all emanations. Kṛṣṇa is distinct even from these forms, not to speak of the impersonal conception. As far as the four-handed forms of Kṛṣṇa are concerned, it is stated clearly that even the most identical four-handed form of Kṛṣṇa (which is known as Mahā-Viṣṇu, who is lying on the cosmic ocean and from whose breathing so many innumerable universes are passing out and entering) is also an expansion of the Supreme Lord. It is stated in the *Brahma-saṁhitā* (Bs.5.48),

*yasyaika-niśvasita-kālam athāvalambya  
jīvanti loma-vila-jā jagad-aṇḍa-nāthāḥ  
viṣṇur mahān sa iha yasya kalā-viśeṣo  
govindam ādi-ṭuruṣaṁ tam ahaṁ bhajāmi*

"The Mahā-Viṣṇu, into whom all the innumerable universes enter and from whom they come forth again simply by His breathing process, is also a plenary expansion of Kṛṣṇa. Therefore I worship Govinda, Kṛṣṇa, the cause of all causes." Therefore one should conclusively worship the personal form of Kṛṣṇa as the Supreme Personality of Godhead who is eternity, bliss and knowledge. He is the source of all forms of Viṣṇu, He is the source of all forms of incarnation, and He is the original Supreme Personality, as confirmed in *Bhagavad-gītā*.

In the Vedic literature (*Gopāla-tāpanī Upaniṣad* 1.1) the following statement appears:

*sac-cid-ānanda-rūpāya  
kṛṣṇāyākliṣṭa-kāriṇe*

*namo vedānta-vedyāya  
gurave buddhi-sākṣiṇe*

"I offer my respectful obeisances unto Kṛṣṇa, who has a transcendental form of bliss, eternity and knowledge. I offer my respect to Him, because understanding Him means understanding the Vedas and He is therefore the supreme spiritual master of all Vedic literature." Then it is said, *kṛṣṇo vai paramam daivatam*: "Kṛṣṇa is the Supreme Personality of Godhead." (*Gopāla-tāpanī Upaniṣad* 1.3) *Eko vaśī sarva-gaḥ kṛṣṇa īdyaḥ*: "That one Kṛṣṇa is the Supreme Personality of Godhead, and He is worshipable." *Eko 'pi san bahudhā yo 'vabhāti*: "Kṛṣṇa is one, but He is manifested in unlimited forms and expansions of incarnations." (*Gopāla-tāpanī Upaniṣad* 1.21) Also, in the *Brahma-saṁhitā* (Bs.5.1) it is stated: "The Supreme Personality of Godhead is Kṛṣṇa, whose body is eternal, full of knowledge and bliss. He is the primeval Lord Govinda and the cause of all causes." In the Vedic literature it is stated, *yatrāvatīrṇam kṛṣṇākhyam param brahma narākṛti*: "The Supreme Absolute Truth is a person, His name is Kṛṣṇa, and He descends on this earth. Similarly, in *Śrīmad-Bhāgavatam* there is a description of all kinds of incarnations of the Supreme Personality of Godhead, but when the name of Kṛṣṇa appears, it is said that Kṛṣṇa is not an incarnation, but is the original Supreme Personality of Godhead Himself. All these evidences can be found in the Vedic literatures. Similarly, in *Bhagavad-gītā* the Lord says, *mattaḥ parataram nānyāt*: "There is nothing superior to My form as the Personality of Godhead Kṛṣṇa." He also says elsewhere in *Bhagavad-gītā*, *aham ādir hi devānām*: "I am the origin of all the demigods." And after understanding *Bhagavad-gītā* from the Supreme Personality of Godhead, Kṛṣṇa, Arjuna also confirms this in the following words: *param brahma param dhāma pavitraṁ paramam bhavān*: "I now fully understand that You are the Supreme Personality of Godhead, the Absolute Truth, and that You are the refuge of everything." Therefore the universal form which Kṛṣṇa showed to Arjuna is not the origin of everything. The origin of everything is the Kṛṣṇa form. The universal form, with its thousands and thousands of heads and hands, is manifest just to draw the attention of those who have no love for God. It is not the original form of God. The universal form is not attractive for pure devotees, who are in love with the Lord in different kinds of mellows. The Supreme Godhead exchanges different kinds of mellows with His devotees in His original form of Kṛṣṇa.

Therefore to Arjuna, who was so intimately related with Kṛṣṇa in friendship, this form of the universal manifestation was not pleasing; rather, it was fearful for him. Arjuna, who is a constant companion of Kṛṣṇa's, must have had transcendental eyes; he was not an ordinary man. Therefore he was not captivated by the universal form. This form may seem wonderful to persons who are involved in elevating themselves by fruitive activities, but to persons who are engaged in devotional service, the two-handed form of Kṛṣṇa is preferred and the most dear.

### TEXT 55

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

*mat-karma-kṛṇ mat-paramo  
mad-bhaktaḥ saṅga-varjitaḥ  
nirvairaḥ sarva-bhūteṣu  
yaḥ sa mām eti pāṇḍava*

*Audio*

*mat-karma-kṛt*—engaged in doing My work; *mat-paramaḥ*—concerning Me, the Supreme; *mat-bhaktaḥ*—engaged in My devotional service; *saṅga-varjitaḥ*—freed from the contamination of fruitive activities and mental speculation; *nirvairaḥ*—without an enemy; *sarva-bhūteṣu*—to every living entity; *yaḥ*—one who; *saḥ*—he; *mām*—unto Me; *eti*—comes; *pāṇḍava*—O son of Pāṇḍu.

**My dear Arjuna, one who is engaged in My pure devotional service, free from the contaminations of fruitive activities and mental speculation, who is friendly to every living entity, certainly comes to Me.**

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 Personality of Godhead 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 of devotional service. As far as work in relation to Kṛṣṇa is concerned, one should transfer his energy entirely to Kṛṣṇa conscious activities. As stated in the *Bhakti-rasāmṛta-sindhu* (1.2.255),

*anāsaktasya viṣayān  
yathārham upayun̄jataḥ  
nirbandhaḥ kṛṣṇa-sambandhe  
yuktaṁ vairāgyam ucyate*

"When one is not attached to anything, but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Kṛṣṇa is not as complete in his renunciation." This is the definition of work in relationship with Kṛṣṇa. 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 the activity. The activity should be done for Him only. 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 the business, then Kṛṣṇa should enjoy the profit of the business. If a businessman is in possession of thousands and thousands of dollars, and if he has to offer all this to Kṛṣṇa, he can do it. This is work for Kṛṣṇa. Instead of constructing a big building for his sense gratification, he can construct a nice temple for Kṛṣṇa, and he can install the Deity of Kṛṣṇa and arrange for the Deity's service, as is outlined in the authorized books of devotional service. This is all Kṛṣṇa-*karma*. One should not be attached to the result of his work, but the result should be offered to Kṛṣṇa and one should accept *prasādam*, the remnants of offerings to Kṛṣṇa. If one constructs a very big building for Kṛṣṇa, with the Deity of Kṛṣṇa residing there, one is not prohibited from living there, but it must be understood that the proprietor of the building is Kṛṣṇa. This is called Kṛṣṇa consciousness. If, however, one is not able to construct a temple for Kṛṣṇa, one can engage himself in cleansing the temple of Kṛṣṇa; that is also Kṛṣṇa-*karma*. One can cultivate a garden. Anyone who has land-in India, at

least, any poor man has a certain amount of land-can utilize that for Kṛṣṇa by growing flowers to offer Him. He can sow *tulasī* plants because *tulasī* leaves are very important in service to Kṛṣṇa and Kṛṣṇa has recommended this in *Bhagavad-gītā. Patraṁ puṣpaṁ phalaṁ toyam*. Kṛṣṇa desires that one offer Him either a leaf, or a flower, or a little water-and He is satisfied. This leaf especially refers to the *tulasī*. So one can sow *tulasī* seeds and pour water on the plant. Thus, even the poorest man can engage in the service of Kṛṣṇa, by using all this paraphernalia. These are some of the examples of how one can engage in working for Kṛṣṇa.

The word *mat-paramaḥ* refers to one who considers the association of Kṛṣṇa in His supreme abode to be the highest perfection of life. Such a person does not wish to be elevated to the higher planets such as the moon or sun or heavenly planets, or even the highest planet of this universe, Brahmaloḥa. He has no attraction for that. He is only attracted to being transferred to the spiritual sky. And even in the spiritual sky he is not satisfied with merging into the glowing *brahmajyoti* effulgence, for he wants to enter the highest spiritual planet, namely Kṛṣṇaloka, Goloka Vṛndāvana. He has full knowledge of that planet, and therefore he is not interested in any other. As indicated by the word *mad-bhaktaḥ*, he fully engages in devotional service, specifically in the nine processes of devotional engagement: hearing, chanting, remembering, worshiping, serving the lotus feet of the Lord, offering prayers, carrying out the orders of the Lord, making friends with Him, and surrendering everything to Him. One can engage in all nine devotional processes, or eight, or seven, or at least in one, and that will also make one perfect.

The term *saṅga-varjitaḥ* is very significant. One should disassociate himself from persons who are against Kṛṣṇa. Not only are the atheistic persons against Kṛṣṇa, but also those who are attracted to fruitive activities or mental speculation. Therefore the pure form of devotional service is described in *Bhakti-rasāmṛta-sindhu* as follows: *anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam ānukūlyena kṛṣṇānuśīlanam bhaktir uttamā*. In this verse Śrīla Rūpa Gosvāmī clearly states that if anyone wants to execute unalloyed devotional service, he must be freed from all kinds of material contamination. He must be freed from the association of persons who are addicted to fruitive activities and mental speculation. When one thus cultivates knowledge of Kṛṣṇa favorably, that is called pure devotional service free from any contamination

of material desires. *Ānukūlyasya saṅkapaḥ prātikūlyasya varjanam*. One should think of Kṛṣṇa and act for Kṛṣṇa favorably, not unfavorably. Kāmsa was an enemy of Kṛṣṇa's. From the very beginning of Kṛṣṇa's birth, he planned in so many ways to kill Him, and because he was unsuccessful, he was always thinking of Kṛṣṇa. Thus while working, while eating and while sleeping, he was always Kṛṣṇa conscious in every respect, but that Kṛṣṇa consciousness was not favorable, and therefore in spite of his always thinking of Kṛṣṇa twenty-four hours a day, he was considered a demon, and Kṛṣṇa at last killed him. Of course anyone who is killed by Kṛṣṇa attains salvation immediately, but that is not the aim of the pure devotee. The pure devotee does not even want salvation. He does not want to be transferred even to the highest planet, Goloka Vṛndāvana. His only objective is to serve Kṛṣṇa wherever he may be. A devotee of Kṛṣṇa is friendly to everyone. Therefore it is said here that he has no enemy. How is this? A devotee situated in Kṛṣṇa consciousness knows that only devotional service to Kṛṣṇa can relieve a person from all the problems of life. He knows this as he has a personal experience of this, and therefore he wants to introduce this system, Kṛṣṇa consciousness, into human society. There are many examples in history of devotees of the Lord risking even their lives for the spreading of God consciousness. The favorite example is Lord Jesus Christ. He was crucified by the nondevotees, but He sacrificed His life only for spreading God consciousness. Of course, it would be superficial to understand that He was killed. Similarly, in India also there are many examples, such as Ṭhākura Haridāsa and Prahlāda Mahārāja, devotees who risked their lives. Why such risk? Because they wanted to spread Kṛṣṇa consciousness, and it is difficult. A Kṛṣṇa conscious person knows that if a man is suffering, it is due to his forgetfulness of his eternal relationship with Kṛṣṇa. Therefore, the highest benefit one can render to human society is relieving one's neighbor from all material problems. In such a way, a pure devotee is engaged in the service of the Lord and thus the Lord is very merciful even to the ordinary person. Now, we can imagine how merciful Kṛṣṇa is to those engaged in His service, risking everything for Him. Therefore it is sure and certain that such persons must reach the supreme planet after leaving their body.

The summary of this Eleventh Chapter is that the universal form of Kṛṣṇa, which is a temporary manifestation, and the form of time which devours everything, and even the form of four-handed Viṣṇu, have all been exhibited

in this chapter by Kṛṣṇa and 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 other forms. There are hundreds and thousands of Viṣṇus, and even Mahā-Viṣṇu, as was already explained, is an incarnation of Kṛṣṇa. 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.*

## 12. 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 avyaktaṁ*  
*teṣāṁ ke yoga-vittamāḥ*

*Audio*

*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; *teśām*—of them; *ke*—who; *yoga-vittamāḥ*—the most perfect.

**Arjuna inquired: Who is considered to be more perfect in knowledge of yoga: those who are constantly engaged in proper worship of You by devotional service, or those who engage in meditation on the impersonal Brahman, the unmanifested?**

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

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

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

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

of the Absolute Truth and which is unmanifest and beyond the reach of the senses. Arjuna would like to know which of these two types of transcendentalists is most perfect in knowledge. In other words, he is clarifying his own position because he is attached to the personal form of Kṛṣṇa. He is not attached to the impersonal Brahman, so he wants to know whether his position is secure. The impersonal manifestation, either in this material world or in the spiritual world of the Supreme Lord, is a problem for meditation. Practically, no one is able to perfectly conceive of the impersonal feature of the Absolute Truth. Therefore Arjuna wants to say, "What is the use of such a waste of time?" Arjuna experienced in the Eleventh Chapter that to be attached to the personal form of Kṛṣṇa is best because he could thus understand all other forms at the same time and there was no disturbance to his love for Kṛṣṇa. Impersonal realization is very difficult and practically always incomplete. Arjuna was attached to the personal form of Kṛṣṇa and for this reason he wanted to know the value of the two disciplines. He had a difficulty to understand how the impersonal realization can bring any satisfaction. This important question asked of Kṛṣṇa by Arjuna will clarify the distinction between the impersonal and personal conceptions of the Absolute Truth.

## TEXT 2

श्रीभगवानुवाच ।

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।  
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

*śrī-bhagavān uvāca*  
*mayy āveśya mano ye mām*  
*nitya-yuktā upāsate*  
*śraddhayā parayopetās*  
*te me yuktatamā matāḥ*

*Audio*

*śrī bhagavān uvāca*—the Supreme Personality of Godhead said; *mayi*—unto Me; *āveśya*—fixing; *manah*—mind; *ye*—one who; *mām*—unto Me; *nitya*—always; *yuktāḥ*—engaged; *upāsate*—worships; *śraddhayā*—with faith; *parayā*—transcendental; *upetāḥ*—engages; *te*—they; *me*—Mine; *yuktatamāḥ*—most

perfect; *matāḥ*—I consider.

**The Supreme Personality of Godhead said: He whose mind is fixed on My personal form, always engaged in worshiping Me with transcendental faith and devotion, I consider to be most perfect in yoga.**

In answer to Arjuna's question, Kṛṣṇa clearly says that he who concentrates upon His personal form and who worships Him with faith and devotion is to be considered most perfect in *yoga*. For one in such Kṛṣṇa consciousness there are no material activities because for him everything is done by Kṛṣṇa. A pure devotee is constantly engaged—sometimes he chants, sometimes he hears or reads books about Kṛṣṇa, or sometimes he cooks *prasādam* or goes to the marketplace to purchase something for Kṛṣṇa, or sometimes he washes the temple or the dishes—whatever he does, he does not let a single moment pass without devoting his activities to Kṛṣṇa. Such action is in full *samādhi*.

#### TEXTS 3-4

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।  
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥  
सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।  
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

*ye tv akṣaram anirdeśyam  
avyaktaṁ paryupāsate  
sarvatra-gam acintyaṁ ca  
kūṭa-stham acalam dhruvam  
sanniyamyendriya-grāmam  
sarvatra sama-buddhayaḥ  
te prāpnuvanti mām eva  
sarva-bhūta-hite ratāḥ*

*Audio*

*ye*—those; *tu*—but; *akṣaram*—which is beyond the perception of the senses; *anirdeśyam*—indefinite; *avyaktaṁ*—unmanifested; *paryupāsate*—completely engages; *sarvatra-gam*—all-pervading; *acintyaṁ*—inconceivable; *ca*—also; *kūṭastham*—fixed; *acalam*—immovable; *dhruvam*—Absolute Truth; *sanniyamya*—controlling; *indriya-grāmam*—all the senses; *sarvatra*—

everywhere; *sama-buddayah*—equally disposed; *te*—they; *prāpnuvanti*—achieve; *mām*—unto Me; *eva*—certainly; *sarva-bhūta-hite*—all living entities' welfare; *ratāḥ*—engaged.

**But those who worship the unmanifested and indefinite, that which lies beyond the perception of the senses, the all-pervading, inconceivable, unchanging, immovable, impersonal conception of the Absolute Truth and who with controlled senses engage in the welfare of all sentient beings, being equally disposed to everyone, also ultimately achieve Me.**

Those who do not directly worship the Supreme Godhead, Kṛṣṇa, but who attempt to achieve the same goal by an indirect process, also ultimately achieve the supreme goal, Śrī Kṛṣṇa, as is stated (Bg. 7.19), "After many births the man of wisdom seeks refuge in Me, knowing Vāsudeva is all." When a person comes to full knowledge after many births, he surrenders unto Lord Kṛṣṇa. If one approaches the Godhead by the method mentioned in this verse, he has to control the senses, render service to everyone and engage in the welfare of all sentient beings. It is inferred that one has to approach Lord Kṛṣṇa, otherwise there is no perfect realization. Often there is much penance involved before one fully surrenders unto Him.

In order to perceive the Supersoul within the individual soul, one has to cease the sensual activities of seeing, hearing, tasting, working, etc. Then one comes to understand that the Supreme Soul is present everywhere. Realizing this, one envies no living entity—he sees no difference between man and animal because he sees soul only, not the outer covering. But for the common man, this method of impersonal realization is very difficult.

#### TEXT 5

चो शोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।  
अव्यक्ता हि गतिर्दुःखं देहवद्विरवाप्यते ॥ ५ ॥

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

*Audio*

*kleśaḥ*—trouble; *adhikatarāḥ*—more troublesome; *teṣām*—of them; *avyakta*—

unmanifested; *āsakta*—being attached; *cetasām*—of those whose minds; *avyaktā*—unmanifested; *hi*—certainly; *gatiḥ duḥkham*—progress is troublesome; *dehavadbhiḥ*—of the embodiments; *avāpyate*—achieve.

**But for those whose minds are attached to the unmanifested and impersonal feature, advancement is more difficult. Indeed, it is difficult to reach the unmanifested by those who are embodied.**

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

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

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

A living entity is eternally an individual soul, and if he wants to merge into the spiritual whole, he may accomplish the realization of the eternal and knowledgeable aspects of his original nature, but the blissful portion is not realized. By the grace of some devotee, such a transcendentalist, highly learned in the process of *jñāna-yoga*, may come to the point of *bhakti-yoga*, or devotional service. At that time, long practice in impersonalism also becomes a source of trouble, because he cannot give up the idea. Therefore an embodied soul is always in difficulty with the unmanifest, both at the time of practice and at the time of realization. Every living soul is partially independent, and one should know for certain that this unmanifested realization is against the nature of his spiritual blissful self. One should not take up this process. For every individual living entity the process of Kṛṣṇa consciousness, which entails full engagement in devotional service, is the best way. If one wants to ignore this devotional service, there is the danger of turning great number of people

to atheism. Thus this process of drawing attention to the unmanifested, the inconceivable, which is beyond the approach of the senses, as already expressed in this verse, should never be encouraged at any time, especially in this age. It is not advised by Lord Kṛṣṇa.

### TEXTS 6-7

ये तु सर्वाणि कर्माणि मयि सन्न्यस्य मत्पराः ।  
 अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥  
 तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।  
 भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

*ye tu sarvāṇi karmāṇi  
 mayi sannasya mat-paraḥ  
 ananyenaiva yogena  
 mām dhyāyanta upāsate  
 teṣām aham samuddhartā  
 mṛtyu-samsāra-sāgarāt  
 bhavāmi na cirāt pārtha  
 mayy āveśita-cetasām*

#### Audio

*ye*—one who; *tu*—but; *sarvāṇi*—everything; *karmāṇi*—activities; *mayi*—unto Me; *sannasya*—giving up; *mat-paraḥ*—being attached to Me; *ananyena*—without division; *eva*—certainly; *yogena*—by practice of such *bhakti-yoga*; *mām*—unto Me; *dhyāyantaḥ*—meditating; *upāsate*—worship; *teṣām*—of them; *aham*—I; *samuddhartā*—deliverer; *mṛtyu*—that; *samsāra*—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.

**For those who dedicate all activities unto Me, who consider Me the ultimate goal, who meditate upon Me and worship Me in unswerving devotional service and whose minds are absorbed in Me, O son of Pṛthā—I become the swift deliverer from the ocean of birth and death.**

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 the same time in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Such transcendental chanting attaches the devotee to the Personality of Godhead.

The Supreme Lord herein promises that He will very soon and without delay deliver a pure devotee thus engaged from the ocean of material existence. Those who are advanced in *yoga* practice can willfully transfer the soul to whatever planet they like by the *yoga* process, and others take the opportunity in various ways, but as far as the devotee is concerned, it is clearly stated here that the Lord Himself takes him. He does not need to wait to become very experienced in order to transfer himself to the spiritual sky.

In the *Varāha Purāṇa* this verse appears:

*nayāmi paramam sthānam arcirādi-gatiṁ vinā  
garuḍa-skandham āropya yatheccham anivāritaḥ*

The purport of this verse is that a devotee does not need to practice *aṣṭāṅga-yoga* in order to transfer his soul to the planet he likes. The responsibility is taken by the Supreme Lord Himself. He clearly states here that He Himself becomes the deliverer. A child is completely cared for by his parents, and thus his position is secure. Similarly, a devotee does not need to endeavor to transfer himself by *yoga* practice to other planets. Rather, the Supreme Lord, by His great mercy, comes at once, riding on His bird carrier Garuḍa, and at once delivers the devotee from this material existence. Although a man who has fallen in the ocean may struggle very hard and may be very expert in swimming, he cannot save himself. But if someone comes and picks him up

from the water, then he is easily rescued. Similarly, the Lord picks up the devotee from this material existence. One simply has to practice the easy process of Kṛṣṇa consciousness and fully engage himself in devotional service. Any intelligent man should always prefer the process of devotional service to all other paths. In the *Nārāyaṇīya* this is confirmed as follows:

*yā vai sādhana-sampatti-puruṣārtha-catuṣṭaye  
tayā vinā tad-āpnoti naro nārāyaṇāśrayaḥ*

The purport of this verse is that one should not undertake the different processes of fruitive activity or practice cultivation of knowledge by the mental speculative process. One who is devoted to the Supreme Personality can attain all the 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 ekaṁ śaraṇam vraja  
ahaṁ tvām sarva-pāpēbhyo mokṣayiṣyāmi mā śucaḥ.*

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 helplessly 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 saṁśayaḥ*

*Audio*

*mayi*—unto Me; *eva*—certainly; *manaḥ*—mind; *ādhatsva*—fix; *mayi*—upon Me; *buddhim*—intelligence; *niveśaya*—apply; *nivasiṣyasi*—you live; *mayi*—unto Me; *eva*—certainly; *ataḥ*—therefore; *ūrdhvam*—up; *na*—never; *saṁśayaḥ*—doubt.

**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.**

One who is engaged in Lord Kṛṣṇa's devotional service lives in a direct relationship with the Supreme Lord, so there is no doubt that his position is transcendental from the very beginning. A devotee does not live on the material plane—he lives in Kṛṣṇa. The holy name of the Lord and the Lord are nondifferent; therefore when a devotee chants Hare Kṛṣṇa, Kṛṣṇa and His internal potency are dancing on the tongue of the devotee. When he decorates the temple or offers Kṛṣṇa food, Kṛṣṇa directly accepts these eatables, and the devotee becomes Kṛṣṇa-ized by eating the remnants. One who does not engage in such service cannot understand how this is so, although this is a process recommended in the *Gītā* and in other Vedic literatures.

**TEXT 9**

**अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।  
अभ्यासयोगेन ततो मामिच्छासुं धनञ्जय ॥ ९ ॥**

*atha cittam samādhātum  
na śaknoṣi mayi sthiram  
abhyāsa-yogena tato  
mām icchāptum dhanañjaya*

*Audio*

*atha*—if, therefore; *cittam*—mind; *samādhātam*—fixing; *na*—not; *śaknoṣi*—able; *mayi*—upon Me; *sthiram*—fixed; *abhyāsa*—practice; *yogena*—by devotional service; *tataḥ*—therefore; *mām*—Me; *icchā*—desire; *āptum*—to get; *dhanañjaya*—O Arjuna.

**If you are unable to fix your mind upon Me without deviation, O Arjuna, conqueror of wealth, then try to reach Me by following the principles of devotional service.**

In this verse, two different processes of *bhakti-yoga* are indicated. The first applies to one who has actually developed an attachment for Kṛṣṇa, the Supreme Personality of Godhead, by transcendental love. And the other is for one who has not developed an attachment for the Supreme Person by transcendental love. For this second class there are different prescribed rules and regulations, which one can follow to be ultimately elevated to the stage of attachment.

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

This love of God is now in a dormant state in everyone's heart and there it manifests in different ways due to being contaminated by the material association. The material association has to be purified, and that dormant, natural love for Kṛṣṇa has to be revived. That is the whole process.

To practice the regulative principles of *bhakti-yoga* means that, under the guidance of an expert spiritual master, one should follow certain principles: one should rise early in the morning, take bath, enter the temple and offer prayers and chant Hare Kṛṣṇa, then collect flowers to offer to the Deity, cook foodstuffs to offer to the Deity, take *prasādam*, and so on. There are various rules and regulations which one should follow. And one should constantly hear *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* from pure devotees. This practice can help anyone to rise to the level of love of God, and then he is sure of his progress into the spiritual kingdom of God. This practice of *bhakti-yoga*, under the rules and regulations, with the direction of a spiritual master, will surely bring one to the stage of love of God.

## TEXT 10

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।  
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥

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

*Audio*

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

**And if you are unable to perform such devotional practice, then try to work for Me, because even by working for Me you can attain perfection.**

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

to a higher state of love for God, whereupon one becomes perfect.

TEXT 11

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।  
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

*athaitad apy aśakto 'si  
kartum mad-yogam āśritaḥ  
sarva-karma-phala-tyāgam  
tataḥ kuru yatātmavān*

*Audio*

*atha*—even though; *etat*—this; *api*—also; *aśaktaḥ*—unable; *asi*—you are; *kartum*—to perform; *mat*—unto Me; *yogam*—devotional service; *āśritaḥ*—refuge; *sarva-karma*—all activities; *phala*—result; *tyāgam*—for renunciation; *tataḥ*—thereafter; *kuru*—do; *yata-ātmavan*—self-situated.

**However, if you cannot even do this, then take shelter of My wondrous power and by giving up the results of your actions, try to be self-situated.**

It may be that one is unable to even sympathize with the activities of Kṛṣṇa consciousness because of social, familial or religious considerations or because of some other impediments. If one attaches himself directly to the activities of Kṛṣṇa consciousness, there may be objection from family members, or so many other difficulties. For one who has such a problem, it is advised to sacrifice the accumulated result of his activities to some good cause. Such activities are described in the Vedic rules. There are many descriptions of sacrifices and how to observe special functions of the *pumundi* or special work in which the result of one's previous action may be applied and thus one may gradually become elevated to the state of knowledge. It is also found that someone is not interested in the activities of Kṛṣṇa consciousness, yet he gives charity to some hospital or some other social function. Giving up the hard-earned results of his activities is also recommended here because by the practice of giving up the fruits of one's activities one is sure to gradually purify his mind, and in that purified stage of mind one becomes able to understand what Kṛṣṇa consciousness is. Of course Kṛṣṇa consciousness is not dependent on any additional experience because Kṛṣṇa consciousness itself can purify one's mind, but if there are impediments to accept Kṛṣṇa consciousness, one may try

to give up the result of his previous action. In that respect, activities such as social service, community service, national service, sacrifice for one's country, etc., may be accepted so that some day, when one understands, 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*: One should try to serve the supreme cause although he does not know that Kṛṣṇa is the supreme cause of all causes. If one decides to sacrifice for the supreme cause, even if he does not know that the supreme cause is Kṛṣṇa, by the sacrificial method he will gradually come to understand who the supreme cause is.

### TEXT 12

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।  
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

*śreya hi jñānam abhyāsāj  
jñānād dhyānam viśiṣyate  
dhyānāt karma-phala-tyāgas  
tyāgāc chāntir anantaram*

*Audio*

*śreyaḥ*—better; *hi*—certainly; *jñānam*—knowledge; *abhyāsāt*—by practice; *jñānāt*—better than knowledge; *dhyānam*—meditation; *viśiṣyate*—especially considered; *dhyānāt*—from meditation; *karma-phala-tyāgaḥ*—renunciation of the results of fruitive action; *tyāgāt*—by such renunciation; *śāntiḥ*—peace; *anantaram*—thereafter.

**If one is unable to practice Kṛṣṇa consciousness, one can engage himself 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.**

As mentioned in the previous verses, there are two kinds of devotional service: the way of regulative principles, and the way of full attachment in love to the Supreme Personality of Godhead. For those who are actually not able to follow such principles in 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*, *kṣatriyas*, *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 (which ordinary people do not know), 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 coming 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, but 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.

#### TEXTS 13-14

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।  
 निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १३ ॥  
 सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।  
 मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥

*adveṣṭā sarva-bhūtānām*  
*maitraḥ karuṇa eva ca*  
*nirmamo nirahaṅkāraḥ*  
*sama-duḥkha-sukhaḥ kṣamī*

santuṣṭaḥ satataṁ yogī  
yatātmā dṛḍha-niścayaḥ  
mayy arpita-mano-buddhir  
yo mad-bhaktaḥ sa me priyaḥ

Audio

*adveṣṭā*—not envious; *sarva-bhūtānām*—for all living entities; *maitraḥ*—friendly; *karuṇaḥ*—kindly; *eva*—certainly; *ca*—also; *nirmamaḥ*—with no sense of proprietorship; *nirahaṅkāraḥ*—without false ego; *sama*—equally; *duḥkhaḥ*—distress; *sukhaḥ*—happiness; *kṣamī*—forgiving; *santuṣṭaḥ*—satisfied; *satatam*—always; *yogī*—engaged in devotion; *yatā-atmā*—endeavoring; *dṛḍhaniścayaḥ*—with determination; *mayi*—upon Me; *arpita*—engaged; *manaḥ*—mind; *buddhiḥ*—intelligence; *yaḥ*—one who; *mat-bhaktaḥ*—My devotee; *saḥ me priyaḥ*—he is dear to Me.

**He who does not hate anyone, who is friendly and compassionate to all, who is free from feelings of possessiveness and false ego, equal both in happiness and distress, patient, ever-satisfied, self-controlled, who with firm conviction engages in devotional service and who has dedicated his mind and intelligence to Me—such a devotee is very dear to Me.**

Coming again to the point of pure devotional service, the Lord is trying to describe the transcendental qualifications of a pure devotee in these two verses. A pure devotee is never disturbed in any circumstances. Nor is he envious of any living entity. He is not even envious of his enemies. Although an enemy of a devotee may be difficult to tolerate, the devotee never becomes his enemy's enemy; he thinks, "This person is acting as my enemy due to my past misdeeds, so it is better to suffer than to protest." In the *Śrīmad-Bhāgavatam* (10.14.8) it is stated: *tat te 'nukampām su-samīkṣyamaṇo*.

Whenever a devotee is in distress caused by others or if he has fallen into difficulty due to any other cause, he thinks that it is a kind of mercy bestowed upon him by the Supreme Personality of Godhead. He thinks: "Thanks to my past misdeeds I should suffer far, far greater than I am suffering now. So it is by the mercy of the Supreme Lord that I am not getting all the miseries that I am due. I am only getting a small portion as it is the mercy of the Supreme Personality of Godhead." Therefore he is always calm, quiet and patient, even in the presence of someone who is causing him many distressful conditions.

As such, a devotee is also always kind to everyone, even to his enemy. *Nirmama* means that a devotee does not attach much importance to the peace and trouble pertaining to the body. Because he knows perfectly well that he is not the material body, he does not take much care for any kind of trouble arising out of the body. He does not identify with the body; therefore he is freed from the conception of false egotism and is equiposed both in happiness and distress without being agitated. He is tolerant and therefore satisfied with whatever comes by the grace of the Supreme Lord. He does not endeavor much to achieve something with great difficulty; therefore he is always joyful. He is a completely perfect mystic because he is fixed in the instruction received from the spiritual master, and because his senses are controlled, he is determined. He is not swayed by false argument because no one can lead him from the fixed determination of devotional service. He is fully conscious that Kṛṣṇa is the eternal supreme Lord, so no one can disturb him. All his qualifications enable him to depend entirely by his mind and intelligence on the Supreme Lord. Such a standard of devotional service is undoubtedly very rare, but a devotee becomes situated in that stage by following the regulative principles of devotional service and the Lord says that such a devotee is very dear to Him. The Lord is always pleased with all his activities in full Kṛṣṇa consciousness.

### TEXT 15

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।  
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

*yasmān nodvijate loko  
lokān nodvijate ca yaḥ  
harṣāmarṣa-bhayodvegair  
mukto yaḥ sa ca me priyaḥ*

*Audio*

*yasmāt*—from whom; *na*—never; *udvijate*—agitated; *lokaḥ*—persons; *lokāt*—from the persons; *na*—never; *advijate*—disturbed; *ca*—also; *yaḥ*—anyone; *harṣa*—happiness; *amarṣa*—distress; *bhaya*—fearfulness; *udvegaiḥ*—with anxiety; *muktaḥ*—freed; *yaḥ*—who; *saḥ*—anyone; *ca*—also; *me*—My; *priyaḥ*—very dear.

**He by whom no one is put into difficulty and whom no one can disturb, who is steady in happiness and distress and free from fear and anxiety, is very dear to Me.**

A few of a devotee's qualifications are further being described. As already mentioned in the previous verse, no one is put into difficulty, anxiety, fearfulness, or dissatisfaction by such a devotee. Since a devotee is kind to everyone, he does not act in such a way to put one into anxiety. At the same time, if others try to put a devotee into anxiety, he is not disturbed. Although he does not try to get relief from any kind of anxiety on his own, by the grace of the Lord, he is so practiced that he is not disturbed by any outward disturbance. Actually because a devotee is always engrossed in Kṛṣṇa consciousness and engaged in devotional service, all such material circumstances cannot woo him. Generally a materialistic person becomes very happy when there is something for his sense gratification and his body, but when he sees that others have something for their sense gratification and he hasn't, he is sorry. When he is expecting some retaliation from an enemy, he is in a state of fear, and when he cannot successfully execute something he becomes dejected. But a devotee is always transcendental to all these disturbances arising out of material situation; therefore he is very dear to Kṛṣṇa.

#### TEXT 16

**अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।  
सर्वारम्भपरित्यागी यो मद्वक्तः स मे प्रियः ॥ १६ ॥**

*anapekṣaḥ śucir dakṣa  
udāsīno gata-vyathaḥ  
sarvārambha-parityāgī  
yo mad-bhaktaḥ sa me priyaḥ*

*Audio*

*anapekṣaḥ—neutral; śuciḥ—clean; dakṣaḥ—expert; udāsīnaḥ—free from care; gata-vyathaḥ—freed from all distress; sarva-ārambha—all endeavors; parityāgī—renouncer; yaḥ—anyone; mat-bhaktaḥ—My devotee; saḥ—he; me—Me; priyaḥ—very dear*

**One who does not depend on others, who is clean, expert, unconcerned and**

untroubled, and who does not over-endeavor for results of his action, such a devotee of Mine is very dear to Me.

A devotee may be offered so many things for sense enjoyment, especially wealth. For example, money may be offered to a devotee, yet he does not endeavor to acquire it. It comes automatically, by the grace of the Supreme, and when such money comes to him, he is not agitated. Naturally a devotee takes bath at least twice in a day, rises early in the morning and performs 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 from all such desecration of the body. The pure devotee does not endeavor for anything which is against the principle of devotional service. For example, constructing a big building requires great energy, but 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 take to such anxiety if he is to construct a big house for his personal relations.

#### TEXT 17

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।  
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥

*yo na hr̥ṣyati na dveṣṭi  
na śocati na kāṅkṣati  
śubhāśubha-parityāgī  
bhaktimān yaḥ sa me priyaḥ*

*Audio*

*yaḥ*—one who; *na*—never; *hr̥ṣyati*—takes pleasure; *na*—never; *dveṣṭi*—hates; *na*—never; *śocati*—laments; *na*—never; *kāṅkṣati*—desires; *śubha*—auspicious; *aśubha*—inauspicious; *parityāgī*—renouncer; *bhaktimān*—devotee; *yaḥ*—one who; *saḥ*—he is; *me*—My; *priyaḥ*—dear.

**One who neither rejoices nor hates, neither laments nor desires, who renounces**

**both auspicious and inauspicious and who is devoted to Me is very dear to Me.**

A pure devotee is neither happy nor distressed over material gain and loss. He is not overly happy 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.

Neither does he lament if he does not get what he desires. 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 nice devotee is very dear to Kṛṣṇa.

**TEXTS 18-19**

**समः शत्रौ च मित्रे च तथा मानापमानयोः ।  
शीतोष्णसुखदुःखेषु समः स्राविवर्जितः ॥ १८ ॥  
तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।  
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥**

*samaḥ śatrau ca mitre ca  
tathā mānāpamānayoḥ  
śītoṣṇa-sukha-duḥkheṣu  
samaḥ saṅga-vivarjitaḥ*

*tulya-nindā-stutir maunī  
santuṣṭo yena kenacit  
aniketaḥ sthira-matir  
bhaktimān me priyo naraḥ*

*Audio*

*samaḥ*—equal; *śatrau*—to the enemy; *ca*—also; *mitre*—to friends; *ca*—also; *tatha*—so; *māna*—honor; *apamānayoḥ*—dishonor; *śīta*—cold; *uṣṇa*—heat; *sukha*—happiness; *duḥkheṣu*—distress; *samaḥ*—equipoised; *saṅga-vivarjitaḥ*—free from all association; *tulya*—equal; *nindā*—defamation; *stutiḥ*—reputation; *maunī*—silent; *santuṣṭaḥ*—satisfied; *yena*—somehow; *kena*—or other; *cit*—if; *aniketaḥ*—without any residence; *sthira*—fixed; *matir*—determination; *bhaktimān*—engaged in devotion; *me*—My; *priyaḥ*—dear; *naraḥ*—a man.

**One who treats equally friends and enemies, who is indifferent towards honor and dishonor, heat and cold, happiness and distress, who is uncontaminated and**

free from attachment, equally disposed towards infamy and praise, who is silent and satisfied with whatever he has; who is without any residence, whose mind is fixed in determination and who is engaged in full devotion—such a person is very dear to Me.

The position of a pure devotee is described in the verses 17, 18 and 19. A devotee is always free from all bad association, where sometimes one is praised and sometimes one is defamed; that is the nature of human society. But a devotee is always transcendental to such artificial reputation and infamy, distress or happiness. He is very patient and he does not speak of anything but the topics about Kṛṣṇa; therefore he is called silent. Silent does not mean that one should not speak; silent means that one should not speak nonsense. One should speak only of essentials, and the most essential speech for the devotee is to speak of the Supreme Lord. He is happy in all conditions; sometimes he may get very luxurious foodstuffs, sometimes not, but in any case he is satisfied even by the most ordinary food, or the most ordinary residence. He does not care for any residential facility. He may sometimes live underneath a tree, and he may sometimes live in a very palatial building; he is attached to neither. He is called fixed because he is fixed in his determination and knowledge. We may find some words being repeated in the descriptions of the qualifications of a devotee, but this is just to give an illustration of the fact that a devotee must acquire all these qualifications. Without good qualifications, one cannot be a pure devotee. *Harāv abhaktasya kuto mahad-guṇāḥ. (Bhāg.5.18.12)* One who is not a devotee has no good qualification, therefore one who wants to be recognized as a devotee must develop all these good qualifications. Of course he does not extraneously endeavor to acquire these qualifications, but engagement in Kṛṣṇa consciousness and devotional service automatically helps him develop these symptoms.

#### TEXT 20

ये तु धर्मामृतमिदं यथोक्तं पर्युपासते ।  
श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

*ye tu dharmāmṛtam idaṁ  
yathoktaṁ paryupāsate  
śraddadhānā mat-paramā  
bhaktās te 'tīva me priyāḥ*

ye—one who; *tu*—but; *dharma*—religiosity; *amṛtam*—immortal; *idam*—this; *yathā*—as; *uktam*—said; *paryupāsate*—completely engages; *sraddadhānāḥ*—with faith; *mat-paramāḥ*—taking the Supreme Lord as everything; *bhaktāḥ*—devotees; *te*—such persons; *atīva*—very, very; *me*—My; *priyāḥ*—dear.

**Those who follow this imperishable path of devotional service with great devotion and faith, making Me the supreme goal of their life, are very, very dear to Me.**

In this chapter, beginning from *mayy āveśya mano ye mām* ("fixing the mind on Me") up until the end, the religion of eternal engagement, the process of transcendental service for approaching the Supreme Lord has been explained. This process is very dear to the Lord, and He accepts a person who is engaged in such a process. The question who is better—one who is engaged in the path of impersonal Brahman or one who is engaged in the personal service of the Supreme Personality of Godhead—was raised by Arjuna, and the Lord replied to him so explicitly that there is no doubt that devotional service to the Personality of Godhead is the best of all processes of spiritual realization. In other words, in this chapter it is decided that through good association, one develops attachment for pure devotional service and thereby accepts a bona fide spiritual master and from him begins to hear and chant about the regulative principles of devotional service with faith, attachment and devotion and thus becomes engaged in the transcendental service of the Lord. This path is recommended in this chapter; therefore there is no doubt that devotional service is the only absolute path for self-realization and for the attainment of the Supreme Personality of Godhead. The impersonal conception of the Supreme Absolute Truth, as described in this chapter in order to dispel Arjuna's doubts, is recommended only up to the time one surrenders himself for self-realization. In other words, as long as one does not have the chance to associate with a pure devotee, the impersonal conception may be good. In the impersonal conception of the Absolute Truth one works without fruitive result, meditates and cultivates knowledge to discern spirit from matter. This is sufficient as long as one is not in the association of a pure devotee. Fortunately, if one develops directly a desire to be engaged in Kṛṣṇa consciousness in pure devotional service, he does not need to undergo such step by step improvements in spiritual realization. For such persons, devotional

service, as described in the middle six chapters of *Bhagavad-gītā*, is very congenial. They need not bother themselves to maintain their body and soul together because by the grace of the Lord everything is done automatically and that is the purport of the Twelfth chapter of *Bhagavad-gītā*.

*Thus end the Bhaktivedanta Purports to the Twelfth Chapter of the Śrīmad-Bhagavad-gītā in the matter of Devotional Service.*

## 13. Nature, the Enjoyer, and Consciousness

### TEXTS 1-2

अर्जुन उवाच

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।  
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १ ॥  
श्रीभगवानुवाचइदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।  
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ २ ॥

*arjuna uvāca*  
*prakṛtiṁ puruṣaṁ caiva*  
*kṣetraṁ kṣetra-jñam eva ca*  
*etad veditum icchāmi*  
*jñānaṁ jñeyaṁ ca keśava*

*śrī-bhagavān uvāca*  
*idaṁ śarīraṁ kaunteya*  
*kṣetram ity abhidhīyate*  
*etad yo vetti taṁ prāhuḥ*  
*kṣetra-jña iti tad-vidaḥ*

*Audio*

*arjunaḥ uvāca*—Arjuna said; *prakṛtim*—nature; *puruṣam*—the enjoyer; *ca*—

also; *eva*—certainly; *kṣetram*—body; *kṣetrajñam*—knower of the body; *eva*—certainly; *ca*—also; *etat*—all this; *veditum*—to understand; *icchāmi*—I wish; *jñānam*—knowledge; *jñeyam*—the objective 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; *yaḥ*—anyone; *vetti*—knows; *tam*—him; *prāhuḥ*—is called; *kṣetrajñah*—knower of the body; *iti*—thus; *tat-vidaḥ*—one who knows.

**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 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.**

Arjuna was inquisitive about *prakṛti* or nature, *puruṣa*, the enjoyer, *kṣetra*, the field, *kṣetrajña*, 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, attempting to lord over material nature. And so, according to his capacity to lord over material nature, he gets a field of activity. That field of activity is this 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 the conditioned soul. Now, the person who does not identify himself with the body is called *kṣetrajña*, the knower of the field. It is not very difficult to understand the difference between the field and its knower, the body and the knower of the body. Any person can consider that from childhood to old age he undergoes so many changes of body and yet is still one person, remaining. Thus there is a clear difference between the knower of the field of activities and the actual field of activities. A living conditioned soul can thus understand that he is different from the body. It is described in the beginning-*dehe 'smin*—that the living entity is within the body and that the body is changing from childhood to boyhood and from boyhood to youth and from youth to old age, and the person who owns the body knows how the body is changing. The owner is distinctly *kṣetrajña*. Sometimes we understand that I

am happy, I am mad, I am a woman, I am a dog, I am a cat: these are the knowers. The *kṣetrajña* is different from the *kṣetra*. Although we use many articles-our clothes, our shoes, our bedding etc.-we know- that we are different from the things we use. Similarly, we also understand by a little contemplation that we are different from the body. This “I” or “you” or anyone who owns the body is called *kṣetrajña* and the body is called *kṣetra*, or the field of activities. In the first six chapters of *Bhagavad-gītā*, the knower of the body, the living entity, and the position needed to understand the Supreme Lord are very nicely described. In the middle six chapters of the *Gītā*, the Supreme Personality of Godhead and the relationship between the individual soul and the Supersoul in regard to devotional service are described. The superior position of the Supreme Personality of Godhead and the subordinate position of the individual soul are described definitely in these chapters. The living entities are subordinate under all circumstances, but in their forgetfulness they are suffering. When enlightened by pious activities, they approach the Supreme Lord in different capacities-as the distressed, those in want of money, the inquisitive, and those in search of knowledge. That is also described. Now, starting with the Thirteenth Chapter, how the living entity comes into contact with material nature, how he is delivered by the Supreme Lord through the different methods of fruitive activities, cultivation of knowledge, and the discharge of devotional service are nicely explained. Although the living entity is completely different from the material body, he somehow becomes related. This also is explained.

### TEXT 3

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

*kṣetra-jñam cāpi mām viddhi*  
*sarva-kṣetreṣu bhārata*  
*kṣetra-kṣetrajñayor jñānam*  
*yat taj jñānam mataṁ mama*

*Audio*

*kṣetrajñam*—the knower; *ca*—also; *api*—certainly; *mām*—Me; *viddhi*—know; *sarva*—all; *kṣetreṣu*—in bodily fields; *bhārata*—O son of Bharata; *kṣetra*—field

of activities (the body); *kṣetrajñayoḥ*—the knower of the field; *jñānam*—knowledge; *yat*—that which is taught; *tat*—that; *jñānam*—knowledge; *matam*—opinion; *mama*—that.

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

While discussing the subject of this body and the owner of the body, the soul and the Supersoul, we shall find three different topics of study: the Lord, the living entity, and matter. In every field of activities, in every body, there are two souls: the individual soul and the Supersoul. Because the Supersoul is the plenary expansion of the Supreme Personality of Godhead, Kṛṣṇa, Kṛṣṇa says, "I am also the knower, but I am not the individual owner of the body. I am the superknower. I am present in every body as the Paramātmā, or Supersoul." One who studies the subject matter of the field of activity and the knower of the field very minutely, in terms of this *Bhagavad-gītā*, is to be understood as being in knowledge.

The Lord says: "I am the knower of the field of activities in every individual body." I may be the knower of my own body, but I am not in knowledge of other bodies. The Supreme Personality of Godhead, who is present in my body as the Supersoul, knows everything about my body and other bodies as well. He knows all the different bodies of all the various species of life. A citizen may know everything about his patch of land, but the king knows not only his palace but all the properties possessed by the individual citizens. Similarly, I may be the proprietor of my body individually, but the Supreme Lord is the proprietor of all bodies. The king is the original proprietor of the kingdom, and the citizen is the secondary proprietor. Similarly, the Supreme Lord is the supreme proprietor of all bodies.

The body means the senses. The Supreme Lord is Hṛṣīkeśa, which means controller of the senses. He is the original controller of the senses, just as the king is the original controller of all the activities of the state, and the citizens are secondary controllers. The Lord says: "I am also the knower." This means that He is the superknower; whereas the individual soul knows only his particular body. In the Vedic literature, it is stated as follows:

*kṣetrāṇi hi śarīrāṇi bījaṁ cāpi śubhāśubhe  
tāni vetti sa yogātmā tataḥ kṣetrajña ucyate.*

This body is called the *kṣetra*, and within it dwells the owner of the body and the Supreme Lord knows both the body and the owner of the body. Therefore He is called the *kṣetrajña*, the knower, of all fields. The distinction between the field of activities, the owner of activities and the supreme owner of activities is described as follows. Perfect knowledge of the constitution of the body, the constitution of the individual soul, and the constitution of the Supersoul known in terms of Vedic literature is called *jñānam*, or knowledge. That is the opinion of Kṛṣṇa -not to accept both the soul and the Supersoul as one. One who does not understand these three things in the light of differentiation between the field of activity and the knower of activity is not in perfect knowledge. One has to understand very clearly about *prakṛti*, nature, and *puruṣa*, the enjoyer of the material nature, and *īśvara*, the knower who dominates or controls nature and the individual soul. One should not confuse the three in their different capacities. One should not confuse the painter, the painting and the easel. This material world, which is the field of activities, is nature, and the enjoyer of nature is the living entity, and above them both is the supreme controller, the Personality of Godhead. These three are present. It is stated in the Vedic language: "*bhoktā bhogyam preritāram ca matvā sarvaṁ proktaṁ tri-vidhaṁ brahmam etat.*" (*Śvetāśvatara Upaniṣad 1.12*) There are three kinds of Brahman conception: *prakṛti* is Brahman as the field of activities, and the *jīva* (individual soul) is also Brahman and is trying to lord it over material nature, and the controller of both of them is also Brahman, but He is the factual controller.

In this chapter it will be also explained that out of the two *kṣetrajñas*, or knowers, one is fallible and the other is infallible. Therefore there are two *kṣetrajñas*. The Lord says here that the knower of the field is to be understood as Him also. This indicates that there are two knowers of the field. One is superior and the other is subordinate. If we understand the two knowers of the field, namely the soul and the Supersoul, to be one we are confusing a rope for a snake and to clear such misunderstanding the Supreme Personality of Godhead states here very distinctly that "I am also the knower of the field of activity." When higher authorities tell us not to confuse a snake for a rope, the misunderstanding is clearly dissipated. There are different kinds of bodies, and there are different owners of the bodies. This differentiation proves they are not one and the same. Each individual soul has his individual capacity of

lording it over material nature and therefore they have different bodies. But the Supreme also is present in them as the controller of the body. The word *ca* is significant, for it indicates the total number of bodies. That is the opinion of Śrīla Baladeva Vidyābhūṣaṇa: Kṛṣṇa as the Supersoul is present in each and every body apart from the individual soul. And he explicitly says here that the Supersoul is the controller of both- the field of activities and the enjoyer. That is real knowledge and the various types of misunderstandings of this fact should definitely not be confused with the opinion of Kṛṣṇa.

#### TEXT 4

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।  
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ४ ॥

*tat kṣetram yac ca yādr̥k ca  
yad-vikāri yataś ca yat  
sa ca yo yat-prabhāvaś ca  
tat samāsenā me śṛṇu*

*Audio*

*tat*—that; *kṣetram*—field of activities; *yat*—as; *ca*—also; *yādr̥k*—as it is; *ca*—also; *yat*—what is; *vikāri*—changes; *yataḥ*—from which; *ca*—also; *yat*—one; *saḥ*—he; *ca*—also; *yaḥ*—one; *yat*—which; *prabhāvaḥ ca*—influence also; *tat*—that; *samāsenā*—in detail; *me*—from Me; *śṛṇu*—understand.

**Now please hear My brief description of this field of activity and how it is constituted, what its changes are, whence it is produced, who that knower of the field of activities is, and what his influences are.**

The Lord is describing the field of activities and the knower of the field of activities in their constitutional positions as follows: One has to know how this body is constituted, the materials of which this body is made, under whose control this body is working, how the changes are taking place, wherefrom the changes are coming, what the causes are, what the reasons are, what the ultimate goal of the individual is, and what the actual form of the individual soul is. There are two kinds of knowers of the body- the individual living soul and the Supersoul. In order to understand what is the distinction between the living entity and the Supersoul, what the different influences in various bodies are and what is their potential, all these things, one simply has to understand

the *Bhagavad-gītā* directly from the description given by the Supreme Personality of Godhead. One should never misunderstand that the representation of the Supreme Personality of Godhead residing in every body and the individual soul are one and the same. That would be something like equalizing the potent and the impotent.

TEXT 5

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।  
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ५ ॥

*ṛṣibhir bahudhā gītām  
chandobhir vividhaiḥ pṛthak  
brahma-sūtra-padaiś caiva  
hetumadbhir viniścitaiḥ*

*Audio*

*ṛṣibhiḥ*—by the wise sages; *bahudhā*—in many ways; *gītām*—described; *chandobhiḥ*—Vedic hymns; *vividhaiḥ*—in various; *pṛthak*—variously; *brahma-sūtra*—the Vedānta; *padaiḥ*—aphorism; *ca*—also; *eva*—certainly; *hetumadbhiḥ*—with cause and effect; *viniścitaiḥ*—ascertain.

**That knowledge of the field of activities and of the knower of activities is described by various sages in various Vedic writings—especially in the Vedānta-sūtra—and is presented with all reasoning as to cause and effect.**

The Supreme Personality of Godhead, Kṛṣṇa, is the highest authority in explaining this knowledge. Still, as a matter of course, learned scholars and standard authorities always give evidence from previous authorities. Kṛṣṇa is trying to explain this most controversial point regarding the duality and non-duality of the soul and the Supersoul by referring to scriptures, the *Vedas*, which are accepted as authority. First, He wants to present how different sages give their opinion. As far as the sages are concerned, besides Himself, Vyāsadeva, the author of the *Vedānta-sūtra*, is a great sage, and in the *Vedānta-sūtra* duality is perfectly explained. And Vyāsadeva's father, Parāśara, was also a great sage, and he writes in his books of religiosity: "*aham tvam ca athānye...*" "We-you, I and various other living entities-are all transcendental, although in material bodies. Now we are fallen into the ways of the three modes of material nature according to our different *karma*. As such, some are

on higher levels, and some are in the lower nature and this higher and lower nature of an individual exists due to ignorance and is being manifested in an infinite number of living entities. But the Supersoul, which is infallible, is without any contamination of the three qualities of nature and is transcendental." Similarly, in the original *Vedas*, a distinction between the soul, the Supersoul and the body is made, especially in the *Kaṭha Upaniṣad*. There are many other sages who have also explained this, but Parāśara Muni is considered to be the best of them. The word *chandobhiḥ* means different hymns of the Vedic literature. In the Vedic literature, for example in the *Upaniṣads*, which are a branch of *Yajur Veda*, this nature or the living entity and the Supreme Personality of Godhead are mentioned. *Kṣetra* is the field of activities, and there are two kinds of *kṣetrajña*: the individual living entity and the supreme living entity. As stated in the *Vedas*: *brahma pucchaṁ pratiṣṭhā*. (*Taittirīya Upaniṣad* 2.9) By this, it is established that there is a manifestation of the Supreme Lord's energy known as *annamaya* -dependence upon food for existence. This is a materialistic realization of the Supreme. Then there is *prāṇamaya*; this means that after realizing the Supreme Absolute Truth in foodstuff, one can realize the Absolute Truth in the living symptoms, or life forms. In *jñānamaya* the realization of the living symptoms develops to the point of thinking, feeling, and willing. Then there is Brahman realization in *vijñānamaya* by which the living entity's mind and life symptoms are distinguished from the living entity himself. The next and supreme stage is *ānandamaya*, the all-blissful nature. Thus there are five stages of Brahman realization, which is called *brahma pucchaṁ*. Out of these the first three-*annamaya*, *prāṇamaya*, and *jñānamaya*-are called the fields of activities of the living entities. Transcendental to all these fields of activities is the Supreme Lord, who is called *ānandamaya*. In the *Vedānta-sūtra* also the Supreme is explained as *ānandamayo 'bhyāsāt*. The Supreme Personality of Godhead is by nature full of joy, and to enjoy His transcendental bliss, He expands into *vijñānamaya*, *prāṇamaya*, *jñānamaya*, and *annamaya*. In this field of activities the living entity is considered to be the enjoyer, and different from him is the *ānandamaya*. That means that if the living entity decides to enjoy, in dovetailing himself with the *ānandamaya*, then he becomes perfect. This is the real picture of the Supreme Lord as knower of the field, the living entity as subordinate knower, and the nature of the field of activities. One has to search for this truth in the *Vedānta-sūtra*, or *Brahma-sūtra*.

It is mentioned here that the codes of the *Brahma-sūtra* are very nicely arranged according to cause and effect. Some of the *sūtras*, or aphorisms, are *na viyad aśruteḥ* (2.3.2), *nātmā śruteḥ* (2.3.18), and *parāt tu tac-chruteḥ* (2.3.40). The first aphorism indicates the field of activities, the second indicates the living entity, and the third indicates that the Supreme Lord is the summum bonum of all the manifestations of different entities.

### TEXTS 6-7

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।  
 इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ६ ॥  
 इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।  
 एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ७ ॥

*mahā-bhūtāny ahaṅkāro  
 buddhir avyaktam eva ca  
 indriyāṇi daśaikam ca  
 pañca cendriya-gocarāḥ*

*icchā dveṣaḥ sukham duḥkham  
 saṅghātaś cetanā dhṛtiḥ  
 etat kṣetram samāsenā  
 sa-vikāram udāhṛtam*

*Audio*

*mahā-bhūtāni*—great elements; *ahaṅkāraḥ*—false ego; *buddhiḥ*—intelligence; *avyaktam*—the unmanifested; *eva*—certainly; *ca*—also; *indriyāṇi*—senses ; *daśa ekam*—eleven; *ca*—also; *pañca*—five; *ca*—also; *indriya-gocarāḥ*—objects of the senses; *icchā*—desire; *dveṣaḥ*—hatred; *sukham*—happiness; *duḥkham*—distress; *saṅghataḥ*—the aggregate; *cetanā*—living symptoms; *dhṛtiḥ*—conviction; *etat*—all this; *kṣetram*—field of activities; *samāsenā*—in summary; *sa-vikāram*—interaction; *udāhṛtam*—exemplified.

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

From all the authoritative statements of the great sages, the Vedic hymns and

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

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

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

#### TEXTS 8-12

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।  
 आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ८ ॥  
 इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।  
 जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ९ ॥  
 असक्तिरनभिष्वराः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १० ॥  
मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।  
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ ११ ॥  
अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।  
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १२ ॥

*amānitvam adambhitvam  
ahiṃsā kṣāntir ārjavam  
ācāryopāsanam śaucam  
sthairyam ātma-vinigrahaḥ*

*indriyārtheṣu vairāgyam  
anahaṅkāra eva ca  
janma-mṛtyu-jarā-vyādhi-  
duḥkha-doṣānudarśanam*

*asaktir anabhiṣvaṅgaḥ  
putra-dāra-grhādiṣu  
nityam ca sama-cittatvam  
iṣṭāniṣṭopapattiṣu*

*mayi cānanya-yogena  
bhaktir avyabhicāriṇī  
vivikta-deśa-sevitvam  
aratir jana-saṃsadi*

*adhyātma-jñāna-nityatvam  
tattva-jñānārtha-darśanam  
etaj jñānam iti proktam  
ajñānam yad ato 'nyathā*

*Audio*

*amānitvam*—humility; *adambhitvam*—pridelessness; *ahiṃsā*—nonviolence; *kṣāntiḥ*—tolerance; *ārjavam*—simplicity; *ācārya-upāsanam*—approaching a bona fide spiritual master; *śaucam*—cleanliness; *sthairyam*—steadfastness; *ātma-vinigrahaḥ*—control; *indriya-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; *asaktiḥ*—without attachment; *anabhiṣvaṅgaḥ*—without association; *putra*—son; *dāra*—wife; *gṛha-ādiṣu*—home, etc.; *nityam*—eternal; *ca*—also; *sama-cittatvam*—equilibrium; *iṣṭa*—desirable; *aniṣṭaḥ*—undesirable; *upapattiṣu*—having obtained; *mayi*—unto Me; *ca*—also; *ananya-yogena*—by devotional service; *bhaktiḥ*—devotion; *avyabhicāriṇī*—without any break; *vivikta*—solitary; *deśa*—place; *sevitvam*—aspiring; *aratiḥ*—without attachment; *jana*—people in general; *saṁsadi*—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.

**Humility; pridelessness; nonviolence; tolerance; simplicity; approaching a bona fide spiritual master; cleanliness, steadfastness and self-control; renunciation of the objects of sense gratification; absence of false ego; seeing the wrong in birth, death, old age and disease; detachment from children, wife, home and the rest; equilibrium of the mind amid pleasant and unpleasant events; constant and unalloyed devotional service to Me, aspiration to live in a solitary place; detachment from the general mass of people; accepting the importance of self-realization and philosophical search for the Absolute Truth— an aggregate of all these I thus declare to be knowledge, and whatever there may be besides this I declare to be ignorance.**

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 twenty-four elements, as described before. This is actually the means to get out of these twenty-four elements. In other words, the embodied soul is entrapped by the casing of the twenty-four elements, and the process of knowledge as described here is 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 *mayi cānanya-yogena bhaktir avyabhicāriṇī*: 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. In the *Śrīmad-Bhāgavatam* (5.18.12) it is stated: *yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ*. The purport of this verse is that anyone who has attained the stage of devotional service will develop all the good qualities reached by acquiring knowledge. The principle of accepting a spiritual master, as mentioned in the eighth verse, is essential even for one who takes to devotional service. It is most important. The beginning of transcendental life is to accept 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 the point of view of a man in perfect knowledge is that he is not this body. Therefore anything, honor or dishonor, pertaining to this body is useless for him. One should not be hankering after this material deception. People are very anxious to be famous for their religiousness, 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 was

only five years old and who engaged in the cultivation of spiritual knowledge, was endangered when his father became violent. The father wanted to kill him in so many ways, but Prahlada tolerated it. 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, no one can progress in the spiritual science. One should approach the spiritual master with all humility and offer him all services so that he may 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 disciples, that will make the disciple immediately advanced even without following the regulative principles. Or, the regulative 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 and washing the body, 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 very nicely.

Steadfastness means that one should be very determined to make progress in spiritual life. Without such determination, one cannot make any tangible progress. And self-control means that one should not accept anything which is detrimental to the path of spiritual progress. One should become accustomed to this-reject anything which is against the path of spiritual progress and real renunciation. The senses are so strong that they are always anxious to have sense gratification. One should not cater to these demands, which are not necessary. The senses should only be gratified to keep the body fit so that one can discharge his duty in advancing in spiritual life. The most important and uncontrollable sense is the tongue. If one can control the tongue, then there is every possibility of controlling the other senses. The function of the tongue is to taste and to vibrate. Therefore, by systematic regulation, the tongue should always be engaged in tasting the remnants of foodstuffs offered to Kṛṣṇa and chanting Hare Kṛṣṇa. As far as the eyes are concerned, they should not be allowed to see anything but the beautiful form of Kṛṣṇa. That will control the

eyes. Similarly, the ears should be engaged in hearing about Kṛṣṇa and the nose in smelling the flowers offered to Kṛṣṇa. This is the process of devotional service, and it is understood here that *Bhagavad-gītā* is simply meant to expound the science of devotional service. Devotional service is the main and sole objective. The less intelligent commentators try to divert the mind of the reader to other subjects, but there is no other subject in *Bhagavad-gītā* but devotional service.

False ego means accepting this body as oneself. When one understands that he is not his body and is spirit soul, that is real ego. Ego is there. False ego is condemned, but not real ego. In the Vedic literature, it is said: *aham brahmāsmi*. I am Brahman, I am spirit. This "I am," the sense of self, also exists in the liberated stage of self-realization. This sense of "I am" is ego, but when the sense of "I am" is applied to this false body, it is false ego. When the sense of self is applied to reality, that is real ego. There are some philosophers who say we should give up our ego, but we cannot give up our ego because ego is our identity. We ought, of course, to give up the false identification with the body. One should try to understand the distress of accepting birth, death, old age and disease. There are descriptions in various Vedic literatures of birth. In the *Śrīmad-Bhāgavatam* the world of the unborn, the child's stay in the womb of the mother, its suffering, etc., are all very minutely described. It should be thoroughly understood that the problem of birth is greatly distressful. Because we forget how much distress we have suffered within the womb of the mother, we do not make any solution to the repetition of birth and death. Similarly at the time of death, there are all kinds of sufferings, and they are also mentioned in the authoritative scriptures. These should be discussed. And as far as disease and old age are concerned, everyone gets practical experience. No one wants to be diseased, and no one wants to become old, so unless we have a pessimistic view of this material life, considering the distresses of birth, death, old age and disease, there is no impetus for our making advancement in spiritual life. As for detachment from children, wife and house, it is not meant that one should have no feeling for these. They are natural objects of affection, but when they are not favorable to spiritual progress, then one should not be attached to them. The best process for making the home nice is to live in Kṛṣṇa consciousness. If one is in full Kṛṣṇa consciousness, he can make his home very happy because this process of Kṛṣṇa consciousness is very easy. One need only chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare

Rāma, Hare Rāma, Rāma Rāma, Hare Hare, accept the remnants of foodstuffs offered to Kṛṣṇa, have some discussion on books like *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, and engage oneself in Deity worship. These four will make one happy and one should train the members of his family in this way. The family members can sit down morning and evening very nicely and chant together Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If one can mold his family life in a nice way to develop Kṛṣṇa consciousness by following these four principles, then there is no need to change from family life to renounced life. But if it is not congenial, not favorable for spiritual advancement, then family life should be abandoned. This is called *krta-sauhrdārthā*, one who can sacrifice everything for realizing or serving Kṛṣṇa, just as Arjuna did. Arjuna did not want to kill his family members, but when he understood that these family members were impediments to his Kṛṣṇa realization, he accepted the instruction of Kṛṣṇa and fought and killed them. One might not be in the same situation as Arjuna was, but in all cases, one should be detached from the happiness and distress of family life because in this world one can never be fully happy or fully miserable. Happiness and distress are concomitant factors of material life. One should learn to tolerate, as advised in *Bhagavad-gītā*. One can never restrict the coming and going of happiness and distress. Being detached from such materialistic way of life, one should be automatically practiced to be equipoised in both cases. Generally, when we get something desirable, we are very happy, and when we get something undesirable, we are distressed. But if we are actually in the spiritual position, these things will not agitate us. To reach that stage, we have to practice unbreakable devotional service as it is clearly stated; devotional service to Kṛṣṇa without deviation to anything else means engaging oneself in the nine processes of devotional service, chanting, hearing, worshipping, offering respect, etc., as described in the last verse of the Ninth Chapter. That process should be followed. Naturally, when one is adapted to the spiritual way of life, he will not want to mix with materialistic men. That would go against his taste. Therefore one may test himself by seeing how far he is inclined to live in a solitary place without unwanted association. Naturally a devotee has no taste for unnecessary sporting or cinema-going or enjoying some social function, because he understands that these are simply a waste of time. There are many research scholars and philosophers who study sex life or some other subject, but according to *Bhagavad-gītā*, such research

work and philosophical speculation have no value. That is more or less a research in the matter of nonsense. According to *Bhagavad-gītā*, one should make research by philosophical discretion about self-realization, about the spirit soul and the spirit soul only. One should make research and speculate through philosophy to understand with what the self is concerned. That is recommended here.

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

In the *Śrīmad-Bhāgavatam*, this is explained; *vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam*. "Those who are actually knowers of the Absolute Truth know that the Self is realized in three different phases as Brahman, Paramātmā and Bhagavān." (*Bhāg.* 1.2.11) *Bhagavān* is the last word in the realization of the Absolute Truth; therefore one should reach up to that platform of understanding the Supreme Personality of Godhead and thus engage in the devotional service of the Lord. That is perfection of knowledge. Beginning from the process where one practices humility up to the point of realization of the Supreme Truth, the Absolute Personality of Godhead, this whole process is just like a staircase beginning from the ground floor up to the top floor. Now on this staircase there are so many people who have reached the first floor, the second or third floor, etc., but unless one reaches the top floor, which is the understanding of Kṛṣṇa, he is at a lower stage of knowledge. If anyone wants to compete with God and at the same time make advancement in spiritual knowledge, it is not accepted here. As it is clearly stated here that without humble attitude any understanding we may derive must be nonsense. So to think oneself God is most puffed up way of life. The beginning of spiritual realisation is that one should be without any pride. My real position is that I am always being kicked by the stringent laws of material nature and if I think that "I am God" it is simply ignorance. I have not even begun my education. The beginning of spiritual realisation is *amānitva*, humility. One should be humble and know that he is subordinate to the

Supreme Lord. Due to rebellion against the Supreme Lord, one has now become subordinate to material nature. This sense we must have in order to develop knowledge perfectly.

### TEXT 13

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।  
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३ ॥

*jñeyam yat tat pravakṣyāmi  
yaj jñātvāmṛtam aśnute  
anādi mat-param brahma  
na sat tan nāsad ucyate*

*Audio*

*jñeyam*—knowable; *yat*—that; *tat*—which; *pravakṣyāmi*—I shall now explain; *yaj*—which; *jñātvā*—knowing; *mṛtam*—nectar; *aśnute*—taste; *anādi*—beginningless; *mat-param*—subordinate to Me; *brahma*—spirit; *na*—neither; *sat*—cause; *tat*—that; *na*—nor; *asat*—effect; *ucyate*—is called.

**I shall now explain the knowable, knowing which you will taste the eternal. This is beginningless, and subordinate to Me. It is called Brahman, the spirit, and it lies beyond the cause and effect of this material world.**

The Lord has explained about the field of activities and the knower of the field. He has also explained the process of knowing the knower of the field of activities. Now He is trying to explain the knowable, both the soul and the Supersoul respectively. By knowledge of the knower, both the soul and the Supersoul, 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. *Śruti*, the Vedic literature, confirms this: *na jāyate mriyate vā vipaścit*. (*Kaṭha Upaniṣad* 1.2.18) The *kṣetrajña*, 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 (*Śvetāśvatara Upaniṣad* 6.16) as *pradhāna-kṣetrajña-patir guṇeśaḥ*. 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 also said: *dāsa-bhūto harer eva nānyasvaiva kadācana*.

(*Padma Purāṇa*) 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 *viñānam brahma* as opposed to *ānanda-brahma*. *Ānanda-brahma* is the Supreme Brahman Personality of Godhead.

#### TEXT 14

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।  
सर्वतः श्रुतिमह्लोके सर्वमावृत्य तिष्ठति ॥ १४ ॥

*sarvataḥ pāṇi-pādam tat*  
*sarvato 'kṣi-śiro-mukham*  
*sarvataḥ śrutimal loke*  
*sarvam āvṛtya tiṣṭhati*

Audio

*sarvataḥ*—everywhere; *pāṇi*—hands; *pādam*—legs; *tat*—that; *sarvataḥ*—everywhere; *akṣi*—eyes; *śiraḥ*—head; *mukham*—face; *sarvataḥ*—everywhere; *śrutimat*—hearing; *loke*—in the world; *sarvam*—everywhere, *āvṛtya*—covering; *tiṣṭhati*—exists.

**Everywhere are His hands and legs, His eyes and faces, and He hears everything. In this way the Supersoul exists.**

As the sun exists diffusing its unlimited rays, so does the Supersoul, or Supreme Personality of Godhead. He exists in His all-pervading form, and in Him exist all the individual living entities, beginning from the first great teacher, Brahmā, down to the small ants. There are unlimited heads, legs, hands and eyes, and unlimited living entities. All are existing in and on the Supersoul. Therefore the Supersoul is all-pervading. The individual soul, however, cannot say that he has his hands, legs and eyes everywhere. That is not possible. If he thinks that he is not conscious that his hands and legs are diffused all over due to ignorance, but when he attains to proper knowledge he will come to that stage, his thinking is contradictory. That means that the individual soul, having become conditioned by material nature, cannot be supreme. The Supreme is different from the individual soul. The Supreme Lord can extend His hand without limit; the individual soul cannot. In

*Bhagavad-gītā* the Lord says that if anyone offers Him a flower, or a fruit, or a little water, He accepts. We might think that the Lord is a far distance away, how can He accept things? But this is the omnipotence of the Lord that even though He is situated in His own abode, far, far away from us, He can extend His hand to accept what one offers. That is the meaning of omnipotency. In the *Brahmā-saṁhitā* it is stated, *goloka eva nivasati*: although He is always engaged in pastimes in His transcendental planet, He is still all-pervading. This is His potency. The individual soul cannot claim that he is all-pervading. Therefore this verse is specifically meant to describe the Supreme Soul, the Personality of Godhead, not the individual soul.

### TEXT 15

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।  
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तु च ॥ १५ ॥

*sarvendriya-guṇābhāsam*  
*sarvendriya-vivarjitam*  
*asaktam sarva-bhṛc caiva*  
*nirguṇam guṇa-bhoktṛ ca*

Audio

*sarve*—all; *indriya*—senses; *guṇa*—qualities; *ābhāsam*—original source; *sarva*—all; *indriya*—senses; *vivarjitam*—being without; *asaktam*—without attachment; *sarva-bhṛt*—maintainer of everyone; *ca*—also; *eva*—certainly; *nirguṇam*—without material qualities; *guṇa-bhoktṛ*—simultaneously master of the *guṇas*; *ca*—also.

**The Supersoul is the original source of all senses, yet He is without senses. He is unattached, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time He is the master of all the modes of material nature.**

The Supreme Lord, although the source of all the senses of the living entities, doesn't have material senses like they have. Actually, the individual souls have spiritual senses, but in condemned life they are covered with the material elements and therefore the sense activities are exhibited through matter. The Supreme Lord's senses are not so covered. His senses are transcendental and are therefore called *nirguṇa*. *Guṇa* means the material modes, but His senses

are without material covering. It should be understood that His senses are not exactly like ours. Although He is the source of all our sensual activities, He has His transcendental senses which are uncontaminated. This is very nicely explained in the *Śvetāśvatara Upaniṣad* in the verse: *sarvataḥ pāṇi-pādam*. The Supreme Personality of Godhead has no hands which are materially contaminated, but He has His hands and accepts whatever sacrifice is offered to Him. That is the distinction between the conditioned soul and the Supersoul. He has no material eyes, but He has eyes—otherwise how could He see? He sees everything, past, present and future. He lives within the heart of the living being, and He knows what we have done in the past, what we are doing now, and what is awaiting us in the future. This is also confirmed in *Bhagavad-gītā*: He knows everything, but no one knows Him. It is said that the Supreme Lord has no legs like us, but He can travel throughout space because He has spiritual legs. In other words, the Lord is not impersonal; He has His eyes, legs, hands and everything else, and because we are part and parcel of the Supreme Lord we also have these things. But His hands, legs, eyes and senses are not contaminated by material nature.

*Bhagavad-gītā* also confirms that when the Lord appears He appears as He is by His internal potency. He is not contaminated by the material energy because He is the Lord of material energy. In the Vedic literature we find that His whole embodiment is spiritual. He has His eternal form called *sac-cid-ānanda-vigraha*. He is full of all opulence. He is the proprietor of all wealth and the owner of all energy. He is the most intelligent and is full of knowledge. These are some of the symptoms of the Supreme Personality of Godhead. He is maintainer of all living entities and the witness of all activities. As far as we can understand from Vedic literature, the Supreme Lord is always transcendental. Although we do not see His head, face, hands, or legs, He has them, and when we are elevated to the transcendental situation then we can see the Lord's form. Due to materially contaminated senses, we cannot see His form. Therefore the impersonalists who are still materially affected cannot understand the Personality of Godhead.

#### TEXT 16

बहिरन्तश्च भूतानामचरं चरमेव च ।  
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १६ ॥

*bahir antaś ca bhūtānām  
acaram caram eva ca  
sūkṣmatvāt tad avijñeyam  
dūra-stham cāntike ca tat*

*Audio*

*bahiḥ*—outside; *antaḥ*—inside; *ca*—also; *bhūtānām*—of all living entities; *acaram*—not moving; *caram*—moving; *eva*—also; *ca*—and; *sūkṣmatvāt*—on account of being subtle; *tat*—that; *avijñeyam*—unknowable; *dūrastham*—far away; *ca antike*—near also; *ca*—and; *tat*—that. kusenda

**The Supreme Truth exists both internally and externally, in the moving and non-moving and because He is so subtle, He is beyond the power of the material senses to see or to know. Although far, far away, He is also near to all.**

In Vedic literature we understand that Nārāyaṇa, the Supreme Person, is residing both outside and inside of every living entity. He is present both in the spiritual and material world. Although He is far, far away, still He is near to us. These are the statements of Vedic literature. *Āsīno dūram vrajati śayāno yāti sarvataḥ.* (*Kaṭha Upaniṣad 1.2.21*) And, because He is always engaged in transcendental bliss, we cannot understand how He is enjoying His full opulence. We cannot see or understand with these material senses. Therefore in the Vedic language it is said that to understand Him our material mind and material senses cannot act. But one who has purified his mind and senses by practicing Kṛṣṇa consciousness in devotional service can see Him constantly. It is confirmed in *Brahmā-saṁhitā* that the devotee who has developed love for the Supreme God can see Him always, without cessation. As it is confirmed in *Bhagavad-gītā* (11.54), He can be seen and understood only by devotional service. *Bhaktiā tvananyayā śakyah.*

**TEXT 17**

**अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।  
भूतभर्तु च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १७ ॥**

*avibhaktam ca bhūteṣu  
vibhaktam iva ca sthitam  
bhūta-bhartṛ ca taj jñeyam  
grasiṣṇu prabhaviṣṇu ca*

*avibhaktam*—without division; *ca*—also; *bhūteṣu*—in every living being; *vibhaktam*—divided; *iva*—as if; *ca*—also; *sthitam*—situated; *bhūta-bhartr̥*—maintainer of all living entities; *ca*—also; *tat*—that; *jñeyam*—to be understood; *grasiṣṇu*—devours; *prabhaviṣṇu*—develops; *ca*—also.

**Although the Supersoul appears to be divided by being present in all living entities, He is never divided. He is situated as one. Although He is the maintainer of every living entity, it is to be understood that He devours and develops all.**

The Lord is situated in everyone's heart as the Supersoul. Does that mean that He has become divided? No. Actually, He is one. The example is given of the sun: the sun, at the meridian, is situated in his place. But if we divide ourselves and each of us go for five thousand miles in all directions and then ask, "Where is the sun?" everyone will say that it is shining on his head. In the Vedic literature this example is given to show that although He is undivided, He is situated as if divided in each of the individual souls. The Vedic literature confirms that although His form is found as many, it is one Viṣṇu present everywhere by His omnipotence, just as the sun appears in many places to many persons. And the Supreme Lord, although the maintainer of every living entity, devours everything at the time of annihilation. This was confirmed in the Eleventh Chapter when the Lord said that He has come to devour all the warriors assembled at Kurukṣetra and whether they fight or not does not make any difference. So He not only mentioned this, but He indeed devours everything in His representation as time. He is the annihilator, the killer of all. The purport to this is that when there is creation, He develops all to their original state, and at the time of annihilation He devours them also. The Vedic hymns confirm the fact that He is the origin of all living entities and the rest of all. After creation, everything rests in His omnipotence, and after annihilation and demonstration of His material nature, everything again returns to rest in Him. These are the confirmations of Vedic hymns. *Yato vā imāni bhūtāni jāyante yena jātāni jīvanti yat prayanty abhisamviśanti tad brahma tad vijijñāsasva. (Taittirīya Upaniṣad, 3.1.1)* "The Absolute Truth is that from whom all these manifested creations have come. It is He only who maintains this creation. And when the creation is annihilated, it goes into Him only."

## TEXT 18

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।  
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १८ ॥

*jyotiṣām api taj jyotis  
tamaśaḥ param ucyate  
jñānaṁ jñeyam jñāna-gamyam  
hṛdi sarvasya viṣṭhitam*

*Audio*

*jyotiṣām*—in all luminous objects; *api*—also; *tat*—that; *jyotiḥ*—source of light; *tamaśaḥ*—of the darkness; *param*—beyond; *ucyate*—is said; *jñānaṁ*—knowledge; *jñeyam*—to be known; *jñāna-gamyam*—to be approached by knowledge; *hṛdi*—in the heart; *sarvasya*—of everyone; *viṣṭhitam*—situated.

**He is the source of light in all luminous objects. He is beyond the darkness of matter and is unmanifested. He is knowledge, He is the object of knowledge, and He is the goal of knowledge. He is situated in everyone's heart.**

The Supersoul, the Supreme Personality of Godhead, is the source of light in all luminous objects like the sun, moon, stars, etc. In the Vedic literature we find that in the spiritual kingdom there is no need of sun or moon because the effulgence of the Supreme Lord is there. In the material world that *brahmajyoti*, the spiritual effulgence, is covered by the *mahat-tattva*, therefore in this material world we require the assistance of sun, moon, electricity, etc., but in the spiritual world there is no need of such things. It is clearly stated in the Vedic literature that it is on account the luminous effulgence of the Lord that everything is luminous. It is clear, therefore, that His situation is not in the material world. He is situated in the spiritual world which is far, far away in the spiritual sky. That is also confirmed in the Vedic literature. *Āditya-varṇam tamaśaḥ parastāt. (Śvetāśvatara Upaniṣad 3.8)* He is just like the sun, eternally luminous, but He is far, far beyond the darkness of this material world. His knowledge is transcendental. The Vedic literature confirms that Brahman is concentrated transcendental knowledge. To one who is anxious to be transferred to that spiritual world, the Supreme Lord, who is situated in everyone's heart, imparts knowledge.

The Vedic mantra (Śvetāśvatara Upaniṣad 6.18) says: *taṁ ha devam ātma-buddhi-prakāśaṁ mumukṣur vai śaraṇam aham praṇadye*. One must surrender unto the Supreme Personality of Godhead if he at all wants liberation. As far as the goal of ultimate knowledge is concerned, it is confirmed in Vedic literature in the following way: *tam eva viditvātimṛtyum eti*. "Only by knowing You can one surpass the boundary of birth and death." (Śvetāśvatara Upaniṣad 3.8) He is also confirmed in the Vedic literature (Taittirīya āraṇyaka Upaniṣad 3.11.10) as *antaḥ-praviṣṭaḥ śāstā janānām*, which means that He has entered in everyone's heart and is the supreme controller there. Trying to apply the statement of the *Bhagavad-gītā* that the Supreme has legs and hands distributed everywhere to the individual soul is foolishness, therefore two knowers of the field of activity, the individual soul and the Supersoul, must be admitted. One's hands and legs are distributed locally, but Kṛṣṇa's all-pervading hands and legs are distributed everywhere. This is confirmed in the Śvetāśvatara Upaniṣad: *sarvasya praḥhum īśānam sarvasya śaraṇam bṛhat*. That Supreme Personality of Godhead, Supersoul, is the *praḥhu* or master, of all other living entities; therefore He is the ultimate shelter of all other living entities. So there is no denying the fact that the Supreme Supersoul and the individual soul are always different from one another.

### TEXT 19

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

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

*Audio*

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

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

**and thus they attain to My nature.**

The Lord explains to Arjuna that He has described in summary about the body, knowledge and the knowable. This knowledge is of three things: the knower, the knowable and the process of knowing. Combined, these are called *vijñānam*, or science. Such perfect knowledge can be understood by the unalloyed devotees of the Lord directly. Others are unable to understand. These three items, namely knowledge, knower and the knowable are not accepted by the monists. In order to keep the prestige of their own feelings, the monists say that at the ultimate stage these three items become one, but the devotees do not understand this proposition, neither do they accept it. Therefore knowledge and development of knowledge means just to understand oneself in Kṛṣṇa consciousness. We are being led by material consciousness and as soon as we transfer all consciousness to Kṛṣṇa's activities and Kṛṣṇa's knowledge, Kṛṣṇa becomes everything and that is real knowledge. In other words, knowledge is nothing but the preliminary stage of understanding devotional service perfectly. In the discussion about the Puruṣottama (15<sup>th</sup> Chapter) this will be very clearly explained.

Now, to summarize the proposition, one may understand that verses 6 and 7, beginning from *mahā-bhūtāni* and continuing through *cetanā dhṛtiḥ*, analyze the gross material elements and certain manifestations of the symptoms of life. All these combined together is the body, or the field of activities. And verses 8 through 12, from *amānitvam* through *tattva-jñānārtha-darśanam*, describe the process of knowledge for understanding both types of knower of the field of activities, namely the soul and the Supersoul. Then verses 13 through 18, beginning from *anādi mat-param* and continuing through *hṛdi sarvasya viṣṭhitam*, describe the Supreme Lord, or the Supersoul.

Thus three items have been described: the field of activity (the body) and the process for understanding both the soul and the Supersoul. Who can understand these three items properly? That is especially described here: only the unalloyed devotees of the Lord can understand these three items clearly. So for these devotees *Bhagavad-gītā* is fully useful; and they can attain the supreme goal, namely the nature of the Supreme Lord, Kṛṣṇa. In other words, only devotees can understand *Bhagavad-gītā* and derive the desired result, not others.

## TEXT 20

प्रकृतिं पुरुषं चैव विद्वचनादी उभावपि ।  
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ २० ॥

*prakṛtim puruṣam caiva  
viddhy anādī ubhāv api  
vikārāṁś ca guṇāṁś caiva  
viddhi prakṛti-sambhavān*

*Audio*

*prakṛtim*—material nature; *puruṣam*—living entities; *ca*—also; *eva*—certainly; *viddhi*—must know; *anādī*—without beginning; *ubhau*—both; *api*—also; *vikārān*—transformation; *ca*—also; *guṇān*—three modes of nature; *ca*—also; *eva*—certainly; *viddhi*—know; *prakṛti*—material nature; *sambhavān*—produced of.

**The material nature and the living entities ought to be understood as without beginning and the transformations and the modes of matter are produced of the material nature.**

By this knowledge, the body, the field of activities and the knowers of the body (both the individual soul and the Supersoul) can be known. The body is the field of activity and is composed of material nature. It is the individual soul which is embodied. Enjoying the activities of the body is the *puruṣa*, or the living entity. He is one knower, and the other is the Supersoul. Of course, it is to be understood that both the Supersoul and the individual entity are different manifestations of the Supreme Personality of Godhead. The living entity is in the category of His energy, and the Supersoul is in the category of His personal expansion.

Both material nature and the living entity are eternal. That is to say that they existed before the creation. The material manifestation is from the energy of the Supreme Lord and so also are the living entities, but they are of the superior energy. Both of them existed before this cosmic manifestation was made. Material nature was absorbed in the Supreme Personality of Godhead, Mahā-Visṇu, and when it was required, it was manifested by the agency of *mahat-tattva*. Similarly, the living entities are also in Him, and because the conditioned souls are adverse to become subservient to the Supreme Lord, they are not allowed to enter into the spiritual sky. After the creation of the

material nature, these revolting living entities are again given a chance to act in the material world and prepare themselves to enter into the spiritual world. That is the mystery of this material creation. Actually the living entity is originally the spiritual part and parcel of the Supreme Lord, but due to his revolting nature, he is conditioned within material nature. It is usually not expressed how these living entities or superior energies of the Supreme Lord, who had been in contact with the supreme nature, have now come in contact with material nature. The Supreme Personality of Godhead knows, however, how this actually took place. Therefore, in the scriptures the Lord says that those attracted by this material nature are undergoing a hard struggle for existence. But we should know it with certainty from the descriptions of these few verses that all the transformations and influences of material nature by the three qualitative modes are also productions of material nature. These transformations are not due to the living entities. To be more precise, the varieties of so many living entities are due to the body, but as far as spirit is concerned, living entities are all the same.

#### TEXT 21

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।  
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २१ ॥

*kārya-kāraṇa-kartṛtve  
hetuḥ prakṛtir ucyate  
puruṣaḥ sukha-duḥkhānām  
bhoktṛtve hetur ucyate*

Audio

*kārya*—effect; *kāraṇa*—cause; *kartṛtve*—in the matter of creation; *hetuḥ*—instrument; *prakṛtiḥ*—material nature; *ucyate*—is said to be; *puruṣaḥ*—the living entities; *sukha*—happiness; *duḥkhānām*—of distresses; *bhoktṛtve*—in enjoyment; *hetuḥ*—instrument; *ucyate*—is said to be.

**Nature is said to be the cause of all material activities and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world.**

The different manifestations of body and senses among the living entities are due to material nature. There are 8,400,000 different species of life, and these varieties are the creation of the material nature. They are something like the

different sensual pleasures of the living entity, who thus desires to live in this body or that. As he is put into different bodies, he enjoys different kinds of happiness and distress. His material happiness and distress are due to his body, and not to himself as he is. In his original state there is no doubt of enjoyment; therefore that is his real state. Because of the enjoyment of lording it over material nature, he is in the material world. In the spiritual world there is no such thing. The spiritual world is pure, but in the material world everyone is struggling hard to acquire victims who present different kinds of pleasure to the body. It might be more clear to state that this body is the effect of the senses. The senses are different kinds of instruments for gratifying desire. Now, the sum total-body and instrument senses-are offered by material nature, and, as will be clear in the next verse, the living entity is blessed with such particular circumstances according to his past desire and activity. According to one's desires and activities, material nature places one in various residential quarters. The being himself is the cause of such residential quarters and the attendant enjoyment or suffering. Once placed in some particular kind of body, he comes under the control of nature because the body, being matter, acts according to the laws of nature. At that time, the living entity has no power to change that law. Suppose an entity is put into the body of a dog. As soon as he is put into the body of a dog, he must act like a dog. He cannot act otherwise. And if the living entity is put into the body of a hog, then he is forced to eat stool and act like a hog. Similarly, if the living entity is put into the body of a demigod, he must act according to his body. This is the law of nature. But in all circumstances, the Supersoul is with the individual soul. That is explained in the *Vedas (Muṇḍaka Upaniṣad 3.1.1)* as follows: *dvā suparṇā sayujā sakhāyā*. The Supreme Lord is so kind upon the living entity that He always accompanies the individual soul and in all circumstances is present as the Supersoul or Paramātmā.

### TEXT 22

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।  
कारणं गुणस्रोऽस्य सदसद्योनिजन्मसु ॥ २२ ॥

*puruṣaḥ prakṛti-stho hi  
bhukṅkte prakṛti-jān guṇān  
kāraṇam guṇa-saṅgo 'sya*

*puruṣaḥ*—the living entity; *prakṛti-sthaḥ*—being situated in the material energy; *hi*—certainly; *bhunkte*—enjoys; *prakṛti-jān*—produced by the material nature; *guṇān*—modes of nature; *kāraṇam*—cause; *guṇa-saṅgaḥ*—association with the modes of nature; *asya*—of the living entity; *sat-asat*—good and bad; *yoni*—species of life; *janmasu*—birth.

**The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species.**

This verse of the Gītā is very important for an understanding of how the living entities transmigrate from one sort of body to another. It is explained in the Second Chapter that the living entity is transmigrating from one body to another in the same way as one changes dresses. This change of dress is due to his attachment to material existence. As long as he is captivated by this false manifestation, he has to continue transmigrating from one body to another. Due to his desire to lord it over material nature, he is put into such undesirable circumstances. Under the influence of material desire, the entity is born sometimes as a demigod, sometimes as a man, sometimes as a beast, as a bird, as a worm, as an aquatic, as a saintly man, as a bug. This is going on and in all cases the living entity thinks himself to be the master of his circumstances, under the influence of material nature.

How he is put into such different bodies is explained here very nicely. It is due to association with the different qualities of the modes of nature. One has to rise, therefore, above the three material modes and be situated in the transcendental position. That is called Kṛṣṇa consciousness. Unless one is situated in Kṛṣṇa consciousness, his material consciousness will oblige him to transfer from one body to another because he has material desires since time immemorial. He has to change that conception and that change can be effected only by hearing from authoritative sources. The best example is here: Arjuna is hearing the science of God from Kṛṣṇa. The living entity, if he submits to this hearing process, will lose his long-cherished desire to lord it over the material nature, and gradually and proportionately, as he reduces his long desire to lord it over the material nature, he will come to enjoy spiritual

happiness. In a Vedic *mantra* it is said that as he becomes learned in association with the Supreme Personality of Godhead, he proportionately relishes his eternal blissful life. Sometimes it is thought that this progress of the living entity will automatically take place without any association of higher authorities. However, following that sort of argument, propounded by the philosophy of Zen, does not make us better than the animals, for which such progress should take place automatically also.

### TEXT 23

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।  
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ २३ ॥

*upadraṣṭānumantā ca  
bhartā bhoktā maheśvaraḥ  
paramātmēti cāpy ukto  
dehe 'smin puruṣaḥ paraḥ*

*Audio*

*upadraṣṭā*—overseer; *anumantā*—permitter; *ca*—also; *bhartā*—master; *bhoktā*—supreme enjoyer; *maheśvaraḥ*—the Supreme Lord; *paramātmā*—Supersoul; *iti*—also; *ca*—and; *api uktaḥ*—is said; *dehe*—in this body; *asmin*—this; *puruṣaḥ*—enjoyer; *paraḥ*—transcendental.

**Yet in this body there is another, a transcendental enjoyer, who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the Supersoul.**

To clear the idea of *kṣetrajña*, the knower of the body being two, the individual soul and the Supersoul as it was previously explained, it is stated here that the Supersoul, who is always with the individual soul, is the representation of the Supreme Lord. He is not an ordinary living entity. Because the monist philosophers take the knower of the body to be one, they think that there is no difference between the Supersoul and the individual soul. In order to give them a clear idea, the Lord says that He is the representation of *Paramātmā* in every body. He is different from the individual soul; He is *paraḥ*, transcendental. The individual soul enjoys the activities of a particular field, but the Supersoul is present not as enjoyer, nor as one taking part in bodily activities, but as the witness, overseer, permitter and the supreme enjoyer. His

name is Paramātmā, not ātmā, and He is transcendental. It is distinctly clear that the ātmā and Paramātmā are different. The Supersoul, the Paramātmā, has legs and hands everywhere, but the individual soul does not and because He is the Supreme Lord, He is present to sanction. The individual soul can desire something for material enjoyment, but without the sanction of the Supreme Soul, he cannot do anything. He is *bhartā* or the sustainer, and He is *bhoktā* or the enjoyer. There are innumerable living entities, and the Supersoul is staying in them as a friend.

As already mentioned in the *Śvetāśvatara Upaniṣad*, the fact is that individual living entities are eternally part and parcel of the Supreme Lord, and both of them are very intimately related as friends. But the living entity has the tendency to reject the sanction of the Supreme Lord and establish himself independently for lording it over the supreme nature, and because he has this tendency, he is called the marginal energy of the Supreme Lord. The living entity can place himself as the material energy or as the spiritual energy. Because he is now conditioned in the material energy, the Supreme Lord, as his friend, the Supersoul, stays with him all along just to get him to return to the spiritual energy. The Lord is always eager to take him back to the spiritual energy, but due to his minute independence, the individual entity is continually rejecting the association of spiritual light. This misuse of independence is the cause of his material strife in the conditioned nature. The Lord, therefore, is always giving instruction from within and from without. From without He gives instructions as stated in *Bhagavad-gītā*, and from within also He tries to convince him that the process of material activities in the material field is not convenient for achieving real happiness. "Just give it up and turn your faith toward Me and you will be happy," He says. Thus the intelligent person who places his faith in the Paramātmā or the Supreme Personality of Godhead begins to advance toward a real blissful eternal life of knowledge.

#### TEXT 24

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।  
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २४ ॥

*ya evaṁ vetti puruṣaṁ  
prakṛtiṁ ca guṇaiḥ saha*

sarvathā vartamāno 'pi  
na sa bhūyo 'bhijāyate

Audio

yaḥ—anyone; evam—thus; vetti—understands; puruṣam—the living entities; prakṛtim—material nature; ca—and; guṇaiḥ—modes of material nature; saha—with; sarvathā—by all means; vartamānaḥ—situated; api—in spite of; na—never; saḥ—he; bhūyaḥ—again; abhijāyate—takes his birth.

**Anyone who understands this philosophy concerning material nature, the living entity and the interaction of the modes of nature is sure to attain liberation. He will not take birth here again, regardless of his present position.**

Clear understanding of material nature, the Supersoul, the individual soul and their interrelation makes one eligible to become liberated and return to the spiritual atmosphere without being forced to come to this material nature again. This is the result of knowledge. The purpose of knowledge is to understand distinctly that the living entity has by chance fallen into this material 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 sure and 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

Audio

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.

**That Supersoul is perceived by some through meditation, by some through the cultivation of knowledge, and by others through working without fruitive desire.**

The Lord is informing Arjuna that as far as man's search for self-realization is concerned, the conditioned soul can be divided into two classes –the external and the introspective. Those who are atheists, agnostics, skeptics and mere empiricists are beyond the actual sense of spiritual understanding. They are the external class. But there are others who are faithful in their understanding of spiritual life, and these are the workers free from fruitive results and the devotees. They are the introspective class. Those who always try to establish the doctrine of monism are also counted among the atheists and agnostics. In other words, the devotees of the Supreme Personality of Godhead are the best in spiritual understanding because they understand that beyond this material nature there is the spiritual world and the Supreme Personality of Godhead who is expanded as the Paramātmā, the Supersoul in everyone, the all-pervading Godhead. There are also those who try to understand the Supreme Absolute Truth by cultivation of knowledge, and they can be counted as second class. Such atheistic philosophers analyze this material world into twenty-four elements, and they place the individual soul as the twenty-fifth item. When they are able to understand the nature of the individual soul to be transcendental to the material elements, they are able to understand also that above the individual soul there is the Supreme Personality of Godhead. He is the twenty-sixth element. Thus gradually they also come to the standard of devotional service in Kṛṣṇa consciousness. Those who work without fruitive results are also perfect on account of their attitude of working without fruitive result. They are given a chance to advance to the platform of devotional service in Kṛṣṇa consciousness. Here it is stated that there are some people who are pure in consciousness and who try to find out the Supersoul by meditation, and when they find the Supersoul within themselves, they are transcendently situated. Similarly, there are others who also want to understand the Supreme Soul by cultivation of knowledge, and there are others who cultivate the *yoga* system and who try to satisfy the Supreme Personality of Godhead by childish activities.

## TEXT 26

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।  
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २६ ॥

*anye tv evam ajānantaḥ  
śrutvānyebhya upāsate  
te 'pi cātitaranty eva  
mṛtyum śruti-parāyaṇāḥ*

*Audio*

*anye*—others; *tu*—but; *evam*—this; *ajānantaḥ*—without spiritual knowledge; *śrutvā*—by hearing; *anyebhyaḥ*—from others; *upāsate*—begin to worship; *te*—they; *api*—also; *ca*—and; *atitaranti*—transcend; *eva*—certainly; *mṛtyum*—the path of death; *śruti-parāyaṇāḥ*—inclined to the process of hearing.

**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.**

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 wanted to preach 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 common man should take advantage of hearing from realized souls and gradually he will be able to understand everything and 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 the pure devotee, hear from him about self-realization and follows in the footsteps of such authorities, he will be gradually elevated to the position of a pure devotee. In this verse particularly the process of hearing is very much recommended, and this is very appropriate and suitable. Although the common man is less than the so-called philosophers and various kinds of skeptics, his faithful hearing from the authoritative person will help him to transcend this material existence and go back to Godhead, back to home.

TEXT 27

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरज्ज्जामम् ।  
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २७ ॥

*yāvat sañjāyate kiñcit  
sattvaṁ sthāvara-jaṅgamam  
kṣetra-kṣetrajña-saṁyogāt  
tad viddhi bharatarṣabha*

Audio

*yāvat*—whatever; *sañjāyate*—takes place; *kiñcit*—anything; *sattvam*—existence; *sthāvara*—not moving; *jaṅgamam*—moving; *kṣetra*—the body; *kṣetrajña*—knower of the body; *saṁyogāt*—union between; *tad viddhi*—you must know it; *bharatarṣabha*—O chief of the Bhāratas.

**O chief of the Bhāratas, you must know that whatever you see in existence, both moving and unmoving, is only the combination of the field of activities and the knower of the field.**

Both material nature and the living entity existed before the manifestation of the material energy. It is explained in this verse, that whatever creative principle exists is but a combination of the living entity and material nature. There are many manifestations like trees, mountains and hills, which are not moving, and there are many existences which are moving, so all of them are but combinations of material nature and superior nature, the living entity. Without the touch of the superior nature, the living entity, nothing can grow. Therefore the relationship between matter and nature is eternally going on, and this combination is effected by the Supreme Lord; therefore He is the controller of both the superior and the inferior natures. The material nature is created by Him, and the superior nature is injected into this material nature,

and thus all these activities and manifestations take place.

TEXT 28

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।  
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २८ ॥

*samaṁ sarveṣu bhūteṣu  
tiṣṭhantaṁ parameśvaram  
vinaśyatsv avinaśyantaṁ  
yaḥ paśyati sa paśyati*

Audio

*samaṁ*—equally; *sarveṣu*—in all; *bhūteṣu*—living entities; *tiṣṭhantaṁ*—residing; *parameśvaram*—the Supersoul; *vinaśyatsv*—in the destructible; *avinaśyantaṁ*—not destroyed; *yaḥ*—anyone; *paśyati*—see; *saḥ*—he; *paśyati*—actually sees.

**One who sees the Supersoul accompanying the individual soul in all destructible bodies, and who understands that neither the soul nor the Supersoul is ever destroyed, actually sees.**

No one can see these three things—the body, the proprietor of the body (individual soul), and the friend of the individual soul (Supersoul) combined together—without being in good association of the real knower of the spiritual subject matter. Those who are not so associated are ignorant; they simply see the body, and when the body is destroyed they think that everything is finished, but actually it is not so. After the destruction of the body, both the soul and the Supersoul exist, and they go on eternally in many various moving and unmoving forms. The Sanskrit word *parameśvaram* is sometimes translated as the individual soul because the soul is the master of the body, and after the destruction of the body he transfers to another form. In that way he is master. But there are others who interpret this *parameśvaram* to be the Supersoul. In either case, both the Supersoul and the individual soul continue. They are not destroyed. One who can see in this way can actually see what is happening.

TEXT 29

समं पश्यन्ति सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ २९ ॥

*samam paśyan hi sarvatra  
samavasthitam īśvaram  
na hinasty ātmanātmānam  
tato yāti parām gatim*

*Audio*

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

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

The living entities, by accepting material existence, have become differently situated than in their spiritual existence. Out of all of them, if one understands that the Supreme is situated in His Paramātmā manifestation everywhere, that is, if one can see the presence of the Supreme Personality of Godhead in every living thing, he does not degrade himself by distractive mentality, and he therefore gradually advances towards the spiritual world. The mind is generally addicted to self-centered processes; therefore when the mind turns to the Supersoul, it becomes advanced in spiritual understanding.

**TEXT 30**

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

*prakṛtyaiva ca karmāṇi  
kriyamāṇāni sarvaśaḥ  
yaḥ paśyati tathātmānam  
akartāraṁ sa paśyati*

*Audio*

*prakṛtyā*—material nature; *eva*—certainly; *ca*—also; *karmāṇi*—activities;

*kriyamāṇāni*—engaged in performing; *sarvaśaḥ*—in all respects; *yaḥ*—anyone who; *paśyati*—sees; *tathā*—also; *ātmānam*—himself; *akartāram*—non-doer; *saḥ*—he; *paśyati*—sees perfectly.

**One who can see that all activities are performed by the body, which is created of material nature, and sees that he himself does nothing, actually sees.**

This body is made by material nature under the direction of the Supersoul within, and whatever activities are going on in respect to one's bodily construction are not his doing. Whatever one is supposed to do, either for happiness or for distress, one is forced to do because of his bodily construction. I am, however, outside of all these activities. This body is given to me according to my past desires. To fulfill one's desires, one is given the opportunity of this body, which acts accordingly. Practically speaking, the body is a machine, designed by the Supreme Lord, to fulfill our desires. Because of these desires, one is put into various uncongenial circumstances to suffer or to enjoy. This transcendental vision of the living entity, when developed, makes one separate from bodily activities. One who has such a vision is an actual seer.

### TEXT 31

**यदा भूतपृथग्भावमेकस्थमनुपश्यति ।  
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ ३१ ॥**

*yadā bhūta-ṣṭhag-bhāvam  
eka-stham anupaśyati  
tata eva ca vistāram  
brahma sampadyate tadā*

Audio

*yadā*—when; *bhūta*—living entities; *ṣṭhak-bhāvam*—separated entities; *eka-stham*—situated in one; *anupaśyati*—tries to see through authority; *tataḥ eva*—thereafter; *ca*—also; *vistāram*—expanded; *brahma*—the Absolute; *sampadyate*—attains; *tadā*—at that time.

**When a sensible man no longer sees different identities in different material bodies, he attains to the Brahman conception. Thus he sees that beings are expanded everywhere.**

When one can see that the differentiation of bodily conception is due to different desires of the individual soul, not actually belonging to the soul itself, one actually sees. In the material conception of life, we find someone a demigod, someone a human being, a dog, a cat, etc. This is material vision, not actual vision. This material differentiation is due to a material conception of life. After the destruction of the material body, this spirit soul is one. The spirit souls due to contact with material nature get different types of bodies. This type of vision is called spiritual vision. Thus being freed from seeing differentiations like man, animal, big, low, etc., one becomes beautified in his consciousness and therefore he is able to develop Kṛṣṇa consciousness in his spiritual identity. How he sees things will be explained in the next verse.

### TEXT 32

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।  
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३२ ॥

*anāditvān nirguṇatvāt  
paramātmāyam avyayaḥ  
śarīra-stho 'pi kaunteya  
na karoti na lipyate*

*Audio*

*anāditvāt*—due to eternity; *nirguṇatvāt*—due to transcendental; *param*—beyond material nature; *ātmā*—spirit; *ayam*—this; *avyayaḥ*—inexhaustable; *śarīra-sthaḥ api*—though dwelling in the body; *kaunteya*—O son of Kuntī; *na karoti*—never does anything; *na lipyate*—nor is he entangled.

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

A living entity appears to be born because of the birth of the material body, but actually the living entity is eternal; he is not born, and in spite of his being situated in that material body, he is transcendental and eternal. Thus he cannot be distracted by the modes of material qualities. Therefore by nature he is full of bliss. He does not engage himself in any material activities; therefore the activities performed due to his contact with material bodies do not entangle him. This is a perfect demonstration of the spirit soul.

### TEXT 33

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

*yathā sarva-gatam saukṣmyād  
ākāśam nopalipyate  
sarvatrāvasthito dehe  
tathātmā nopalipyate*

*Audio*

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

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

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

### TEXT 34

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

*yathā prakāśayaty ekaḥ  
kṛtsnam lokam imam raviḥ  
kṣetraṁ kṣetrī tathā kṛtsnam  
prakāśayati bhārata*

*Audio*

*yathā*—as; *prakāśayati*—illuminates; *ekaḥ*—one; *kṛtsnam*—the whole;

*lokam*—universe; *imam*—this; *raviḥ*—the sun, *kṣetram*—this body; *kṣetrī*—the soul; *tathā*—similarly; *kṛtsnam*—all; *prakāśayati*—illuminates; *bhārata*—O son of Bharata.

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

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

When the soul is present in the body, there is consciousness all over the body, and as soon as the soul has passed from the body, there is no more consciousness. This can be easily understood by any intelligent man. Therefore consciousness is not a production of the combinations of matter. It is the symptom of the living entity. This consciousness of the living entity, although qualitatively one with the supreme consciousness, is not supreme because the consciousness of one particular body does not share that of another body. But the Supersoul, which is situated in all bodies as the friend of the individual soul, is conscious of all bodies. That is the difference between supreme consciousness and individual consciousness.

### TEXT 35

**क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।  
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३५ ॥**

*kṣetra-kṣetrajñayor evam  
antaram jñāna-cakṣuṣā  
bhūta-prakṛti-mokṣam ca  
ye vidur yānti te param*

*Audio*

*kṣetra*—body; *kṣetrajñayoḥ*—of the proprietor of the body; *evam*—that; *antaram*—difference; *jñāna-cakṣuṣā*—by vision of knowledge; *bhūta*—living entity; *prakṛti*—material nature; *mokṣam*—liberation; *ca*—also; *ye*—one who; *viduḥ*—knows; *yānti*—approaches; *te*—they; *param*—Supreme.

**One who knowingly sees this difference between the body and the owner of the body and can understand the process of liberation from this bondage, also attains to the supreme goal.**

The purport of this Thirteenth Chapter is that one should know the distinction between the body, the owner of the body, and the Supersoul. One should recognize the process of liberation as described in the verse 8-12. Then one can go on to the supreme destination.

A faithful person should at first have some good association to hear of God and by such good association one gradually becomes enlightened and accepts the spiritual master. He can then distinguish between matter and spirit, and that becomes the steppingstone for further spiritual realization. The spiritual master teaches the students to be free from the material concept of life by various instructions just as in the *Bhagavad-gītā* we find Kṛṣṇa instructing Arjuna.

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

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

## 14. The Three Modes of Material Nature

## TEXT 1

श्रीभगवानुवाच ।

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।  
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

*śrī-bhagavān uvāca*  
*param bhūyaḥ pravakṣyāmi*  
*jñānānām jñānam uttamam*  
*yaj jñātvā munayaḥ sarve*  
*parām siddhim ito gatāḥ*

*Audio*

*śrī bhagavān uvāca*—the Supreme Personality of Godhead said; *param*—transcendental; *bhūyaḥ*—again; *pravakṣyāmi*—I shall speak; *jñānānām*—of all knowledge; *jñānam*—knowledge; *uttamam*—the supreme; *yaj*—which; *jñātvā*—knowing; *munayaḥ*—the sages; *sarve*—all; *parām*—transcendental; *siddhim*—perfection; *itaḥ*—from this world; *gatāḥ*—attain.

**The Supreme Personality of Godhead said: Again I shall declare to you this supreme wisdom, the best of all knowledge, knowing which all the sages have attained to supreme perfection.**

From the Seventh Chapter to the end of the Twelfth Chapter, everything about the Absolute Truth, the Supreme Personality of Godhead has been explained. Now, the Lord Himself is attempting to further enlighten Arjuna. If one understands this chapter through the process of philosophical speculation, he will come to an understanding of devotional service. In the Thirteenth Chapter, it was clearly explained that by developing knowledge in the attitude of humility, there is a possibility of being freed from material entanglement. It has also been explained that it is due to association with the modes of nature that the living entity is entangled in this material world. Now, in this chapter, the Supreme Personality explains what those modes of nature are, how they act, how they bind and how they give liberation. Although it is in relationship to this material nature and the living entity, the knowledge explained in this chapter is proclaimed by the Supreme Lord to be better than the knowledge given so far in other chapters. By understanding this knowledge, various great

sages attain perfection and transfer to the spiritual world. The Lord now puts forward the same knowledge in a better way. This knowledge is far, far superior to all other processes of knowledge thus far explained, and knowing this many attain perfection. Thus it is expected that one who understands this knowledge in the Fourteenth Chapter will also attain perfection.

### TEXT 2

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।  
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

*idam jñānam upāśritya  
mama sādharmaṃyama āgatāḥ  
sarge 'pi nopajāyante  
pralaye na vyathanti ca*

*Audio*

*idam*—this; *jñānam*—knowledge; *upāśritya*—taking shelter of; *mama*—My; *sādharmaṃyama*—nature; *āgatāḥ*—attain; *sarge api*—even in the creation; *na*—never; *upajāyante*—comes in; *pralaye*—in the annihilation; *na*—nor; *vyathanti*—disturbed; *ca*—also.

**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.**

The particular meaning of this verse is that 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, such 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, the 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 the opposite of material variety. But actually, in the spiritual sky, one attains spiritual form and there are spiritual activities, and the spiritual situation is called devotional life. That atmosphere is said to be uncontaminated, and one has equality with the Supreme Lord there. To obtain such knowledge, one must develop all the spiritual qualities. One who thus develops the spiritual qualities is not affected either during the creation or the destruction of this material world.

### TEXT 3

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।  
सम्भवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

*mama yonir mahad brahma  
tasmin garbham dadhāmy aham  
sambhavaḥ sarva-bhūtānām  
tato bhavati bhārata*

*Audio*

*mama*—My; *yonih*—source of birth; *mahat*—the total material existence; *brahma*—supreme; *tasmin*—in that; *garbham*—pregnancy; *dadhāmi*—create; *aham*—I; *sambhavaḥ*—possibility; *sarva-bhūtānām*—of all living entities; *tataḥ*—thereafter; *bhavati*—becomes; *bhārata*—O son of Bharata.

**The total material substance, called Brahman, is the source of birth, and it is that Brahman that I impregnate, making possible the births of all living beings, O son of Bharata.**

This is an explanation of the world: everything that takes place is due to the combination of *kṣetra* and *kṣetrajña*, the body and the spirit soul. This combination of material nature and the living entity is made possible by the Supreme God Himself. The *mahat-tattva* is the total cause of the total cosmic manifestation, and because in the total substance of the material cause there are three modes of nature, it is sometimes called Brahman. The Supreme Personality impregnates that total substance, and thus innumerable universes

become possible. This total material substance, the *mahat-tattva*, is described as Brahman in the Vedic literature (*Muṇḍaka Upaniṣad 1.1.9*) as follows: *tasmād etad brahma nāma-rūpam annam ca jāyate*. Into that Brahman the seeds of the living entities are impregnated by the Supreme Person. The twenty-four elements, beginning from earth, water, fire and air, are all material energy, called *mahad brahma*, or the great Brahman, the material nature. As is explained in the Seventh Chapter, beyond this there is another, superior nature—the living entity. So in the material nature the superior nature is mixed by the element of the Supreme Personality of Godhead, and thereafter all living entities come out as though born of this material nature. The scorpion lays its eggs in piles of rice, and sometimes it is said that the scorpion is born out of rice. But the rice is not the cause of the scorpion. Actually, the eggs were laid by the scorpion. Similarly, material nature is not the cause of the birth of the living entities. The seed is given by the Supreme Personality of Godhead, and they only seem to come out as products of material nature. Thus every living entity, according to his past activities, has a different body, created by this material nature, and the entity can enjoy or suffer according to his past deeds. The Lord is the cause of all the manifestations of living entities in this material world.

#### TEXT 4

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।  
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

*sarva-yoniṣu kaunteya  
mūrtayaḥ sambhavanti yāḥ  
tāsām brahma mahad yonir  
aham bīja-pradaḥ pitā*

*Audio*

*sarva-yoniṣu*—in all species of life; *kaunteya*—O son of Kuntī; *mūrtayaḥ*—forms; *sambhavanti*—as they appear; *yāḥ*—which; *tāsām*—all of them; *brahma*—supreme; *mahad yoniḥ*—the source of birth in the material substance; *aham*—Myself; *bīja-pradaḥ*—seed-giving; *pitā*—father.

**It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father.**

In this verse it is clearly explained that the Supreme Personality of Godhead, Kṛṣṇa, is the original father of all living entities. The living entities are combinations of the material nature and the spiritual nature. Such living entities are seen not only on this planet, but in every planet, even in the highest where Brahmā is situated. Everywhere there are living entities; within the earth there are living entities, even within water and within fire. All these appearances are due to the mother, material nature, and Kṛṣṇa's seed-giving process. The purport is that the living entities, being impregnated in the material world, come out and form at the time of creation according to their past deeds.

### TEXT 5

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।  
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

*sattvaṁ rajas tama iti  
guṇāḥ prakṛti-sambhavāḥ  
nibadhnanti mahā-bāho  
dehe dehinam avyayam*

*Audio*

*sattvam*—mode of goodness; *rajaḥ*—mode of passion; *tamaḥ*—mode of ignorance; *iti*—thus; *guṇāḥ*—qualities; *prakṛti*—material nature; *sambhavāḥ*—produced of; *nibadhnanti*—does condition; *mahā-bāho*—O mighty-armed one; *dehe*—in this body; *dehinam*—the living entity; *avyayam*—eternal.

**Material nature consists of the three modes—goodness, passion and ignorance and as soon as the living entity comes in contact with nature, he becomes conditioned by these three modes, O mighty-armed one.**

The living entity, because he is transcendental, has nothing to do with this material nature. Still, because he has become conditioned by the material world, he is acting under the spell of the three modes of material nature. Because living entities have different kinds of bodies, in terms of the different aspects of nature, they are induced to act according to that nature. This is the cause of the varieties of happiness and distress.

### TEXT 6

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।  
सुखस्रोतं बध्नाति ज्ञानस्रोतं चानघ ॥ ६ ॥

*tatra sattvaṁ nirmalatvāt  
prakāśakam anāmayam  
sukha-saṅgena badhnāti  
jñāna-saṅgena cānagha*

*Audio*

*tatra*—thereafter; *sattvam*—mode of goodness; *nirmalatvāt*—being purest in the material world; *prakāśakam*—illuminating; *anāmayam*—without any sinful reaction; *sukha*—happiness; *saṅgena*—association; *badhnāti*—conditions; *jñāna*—knowledge; *saṅgena*—association; *ca*—also; *anagha*—O sinless one.

**O sinless one, the mode of goodness, being purer than the others, is illuminating, and frees one from all sinful reactions. Those situated in that mode develop knowledge, and become conditioned by the sense of happiness.**

The living entities conditioned by material nature are of various types. One is happy, another is very active, and another is helpless. All these types of psychological manifestations are causes of the entities' conditioned status in nature. How they are differently conditioned is explained in this section of *Bhagavad-gītā*. The mode of goodness is first described. The effect of developing the mode of goodness in the material world is that one becomes wiser than those otherwise conditioned. A man in the mode of goodness is not so much affected by material miseries, and he has a sense of advancement in material knowledge. The representative type is the *brāhmaṇa*, who is supposed to be situated in the mode of goodness. This sense of happiness is due to understanding that, in the mode of goodness, one is more or less free from sinful reactions. Actually, in the Vedic literature it is said that the mode of goodness means more knowledge and a greater sense of happiness.

The difficulty here is that when a living entity is situated in the mode of goodness, he becomes conditioned to feel that he is advanced in knowledge and is better than others. In this way he becomes conditioned. The best examples are the scientist and philosopher: each is very proud of his knowledge, and because they generally improve their living conditions, they

feel a sort of material happiness. This sense of advanced happiness in conditioned life makes him bound by the mode of goodness of material nature. As such, he is attracted toward working in the mode of goodness, and, as long as he has an attraction for working in that way, he has to take some type of body in the modes of nature. Thus there is no likelihood of liberation, or of being transferred to the spiritual world. Repeatedly, one may become a philosopher, a scientist, or a poet, and, repeatedly have the same disadvantages of birth and death. But, due to the illusion of the material energy, one thinks that that sort of life is nice.

### TEXT 7

रजो रागात्मकं विद्धि तृष्णास्रासमुद्भवम् ।  
तन्निबध्नाति कौन्तेय कर्मस्रोत देहिनम् ॥ ७ ॥

*rajo rāgātmakam viddhi  
tṛṣṇā-saṅga-samudbhavam  
tan nibadhnāti kaunteya  
karma-saṅgena dehinam*

*Audio*

*rajaḥ*—mode of passion; *rāga-ātmakam*—born of desire or lust; *viddhi*—know; *tṛṣṇā*—hankering; *saṅga*—association; *samudbhavam*—produced of; *tat*—that; *nibadhnāti*—is bound; *kaunteya*—O son of Kuntī; *karma-saṅgena*—association with fruitive activity; *dehinam*—of the embodied.

**Know that the mode of passion is born of unlimited desires and longings, O son of Kuntī, and because of this one is bound to material fruitive activities.**

The mode of passion is exemplified in the attraction between man and woman. Woman has attraction for man, and man has attraction for woman. This is called the mode of passion. And, when the mode of passion is increased, one develops the hankering for material enjoyment. He wants to enjoy sense gratification. For sense gratification, a man in the mode of passion wants some honor in society, or in the nation, and he wants to have a happy family, with nice children, wife, and house. These are the products of developing the mode of passion. As soon as one is hankering after these things, he has to work very hard. Therefore it is clearly stated here that he becomes associated with the fruits of his activities and thus becomes bound by such activities. In order to

please his wife, children and society and to keep up his prestige, one has to work. Therefore, the whole material world is more or less in the mode of passion. Modern civilization is considered to be advanced in the standards of the mode of passion. Formerly, the advanced condition was considered to be in the mode of goodness. But if there is no liberation for those in the mode of goodness, what to speak of those who are entangled in the mode of passion?

### TEXT 8

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।  
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

*tamas tv ajñāna-jam viddhi  
mohanam sarva-dehinām  
pramādālasya-nidrābhis  
tan nibadhnāti bhārata*

*Audio*

*tamaḥ*—mode of ignorance; *tu*—but; *ajñāna-jam*—products of ignorance; *viddhi*—knowing; *mohanam*—delusion; *sarva-dehinām*—of all embodied beings; *pramāda*—madness; *ālasya*—indolence; *nidrābhiḥ*—sleep; *tat*—that; *nibadhnāti*—binds; *bhārata*—O son of Bharata.

**But the mode of ignorance, O son of Bharata, you can know only as the cause of delusion for all embodied beings. The result of this mode is madness, indolence and sleep, which bind the conditioned soul.**

In this verse the specific application of the word *tu* is very significant. This means that as opposed to mode of goodness and mode of passion explained in the previous two verses, 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 generated will

also die. So death is sure. Still, people are madly accumulating money and working very hard all day and night, without any care 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 conducted 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.

### TEXT 9

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।  
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥

*sattvaṁ sukhe sañjayati  
rajaḥ karmaṇi bhārata  
jñānam āvṛtya tu tamaḥ  
pramāde sañjayaty uta*

*Audio*

*sattvam*—mode of goodness; *sukhe*—in happiness; *sañjayati*—develops; *rajaḥ*—mode of passion; *karmaṇi*—fruits of activities; *bhārata*—O son of Bharata; *jñānam*—knowledge; *āvṛtya*—covering; *tu*—but; *tamaḥ*—the mode of ignorance; *pramāde*—in madness; *sañjayati*—develops; *uta*—it is said.

**The mode of goodness conditions one to happiness; passion conditions one to the fruits of action; but ignorance, O son of Bharata, conditions one to madness.**

A person in the mode of goodness manifests his symptoms by being satisfied with all work of intellectual pursuit as a philosopher, scientist, or educator. He is always engaged in a particular pursuit of knowledge and he is satisfied in that way. A man in the modes of passion mixed with goodness is engaged in fruitive activity; he owns as much as he can and spends for good causes. Sometimes he tries to open hospitals, give to charity institutions, etc. These

are the signs of one in the mode of passion. And the mode of ignorance first of all covers one's knowledge and from then on all one's activities are just the opposite of mode of passion and mode of goodness. The prime characteristics of the mode of ignorance is that whatever one does in this mode is neither good for him nor for anyone.

### TEXT 10

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।  
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

*rajas tamaś cābhibhūya  
sattvaṁ bhavati bhārata  
rajaḥ sattvaṁ tamaś caiva  
tamaḥ sattvaṁ rajas tathā*

*Audio*

*rajaḥ*—mode of passion; *tamaḥ*—mode of ignorance; *ca*—also; *abhibhūya*—also surpassing; *sattvam*—mode of goodness; *bhavati*—becomes prominent; *bhārata*—O son of Bharata; *rajaḥ*—mode of passion; *sattvam*—mode of goodness; *tamaḥ*—mode of ignorance; *ca*—also; *eva*—like that; *tamaḥ*—mode of ignorance; *sattvam*—mode of goodness; *rajaḥ*—mode of passion; *tathā*—as in this.

**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.**

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 the nature of his activities, in the matter of 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, thus

defeating 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 in 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 देहेऽस्मिन्प्रकाश उपजायते ।  
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

*sarva-dvāreṣu dehe 'smin*  
*prakāśa upajāyate*  
*jñānam yadā tadā vidyād*  
*vivṛddham sattvam ity uta*

*Audio*

*sarva-dvāreṣu*—all the gates; *dehe asmin*—in this body; *prakāśaḥ*—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.

**The manifestations of the mode of goodness can be experienced when all the gates of the body are illuminated by knowledge.**

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 ॥

lobhaḥ pravṛttir ārambhaḥ  
karmaṇām aśamaḥ spṛhā  
rajasy etāni jāyante  
vivṛddhe bharatarṣabha

Audio

*lobhaḥ*—greed; *pravṛttiḥ*—hankering; *ārambhaḥ*—endeavor; *karmaṇām*—of activities; *aśamaḥ*—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.

**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.**

One in the mode of passion is trying to secure the position he has already acquired and hankers to increase it even more. He wants to construct a residential house and he tries his best to have it, 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 connected to his family and in his house and continues the process of sense gratification. There is no cessation of this. All these symptoms should be understood as the development 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*

Audio

*aprakāśaḥ*—darkness; *apravṛttiḥ*—inactivity; *ca*—and; *pramādaḥ*—madness; *mohaḥ*—illusion; *eva*—certainly; *ca*—also; *tamasi*—of the mode of ignorance; *etāni*—these; *jāyante*—are manifested; *vivṛddhe*—is developed; *kuru-*

nandana—O son of Kuru.

**O son of Kuru, when there is an increase in the mode of ignorance madness, illusion, inertia and darkness are manifested.**

The word *aprakāśaḥ*, or “without any illumination” means lack of knowledge, or no knowledge. Therefore, in reference to work conducted by regulative principles, one in the mode of ignorance wants to act whimsically without any purpose. Even though he has the capacity to work, he makes no endeavor. This is called illusion. Although consciousness is going on, life is inactive. These symptoms become visible when the mode of ignorance has increased.

**TEXT 14**

**यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।  
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४ ॥**

*yadā sattve pravṛddhe tu  
pralayaṁ yāti deha-bhṛt  
tadottama-vidāṁ lokān  
amalān pratipadyate*

*Audio*

*yadā*—when; *sattve*—mode of goodness; *pravṛddhe*—in development; *tu*—but; *pralayaṁ*—dissolution; *yāti*—goes; *deha-bhṛt*—embodied; *tadā*—at that time; *uttama-vidāṁ*—of the great sages; *lokān*—the planets; *amalān*—pure; *pratipadyate*—attains.

**When one dies in the mode of goodness, he attains to the pure higher planets where the great sages reside.**

Those who worship Hiraṇyagarbha attain higher planetary systems, like Brahmaloḥa or Janaloka, and there enjoy godly happiness. The word *amalān* is significant; it means free from the modes of passion and ignorance. There are impurities in the material world, but the mode of goodness is the purest form of existence in the material world. For this reason there are different kinds of planets and different kinds of living entities. Those who meet their death in the mode of goodness are elevated to the planets where living entities such as great sages and great devotees live.

**TEXT 15**

रजसि प्रलयं गत्वा कर्मसृष्टिषु जायते ।  
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

*rajasi pralayam gatvā  
karma-saṅgiṣu jāyate  
tathā pralīnas tamasi  
mūḍha-yoniṣu jāyate*

*Audio*

*rajasi*—in passion; *pralayam*—dissolution; *gatvā*—attaining; *karma-saṅgiṣu*—in the association of fruitive activities; *jāyate*—takes birth; *tathā*—thereafter; *pralīnaḥ*—being dissolved; *tamasi*—in ignorance; *mūḍha*—animal; *yoniṣu*—species; *jāyate*—take birth.

**When one dies in the mode of passion, he takes birth among those engaged in fruitive activities; and when one dies in the mode of ignorance, he takes birth in the animal kingdom.**

Some people have the impression that when the soul reaches the platform of human life, he never goes down again. This is incorrect. According to this verse, if one develops the mode of ignorance, after his death he is degraded to the animal form of life. From there one has to again elevate himself, by evolutionary process, to come again to the human form of life. Therefore, those who are actually serious about human life should take to the mode of goodness and in good association transcend the modes and become situated in Kṛṣṇa consciousness. This is the aim of human life. Otherwise, there is no guarantee that the human being will again attain to the human status. There is no guarantee.

**TEXT 16**

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

*karmaṇaḥ sukṛtasyāhuḥ  
sāttvikaṁ nirmalaṁ phalam  
rajasas tu phalaṁ duḥkham  
ajñānaṁ tamasaḥ phalam*

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

**Pious action in the mode of goodness is said to result in purity and works done in the mode of passion result in misery, but actions performed in the mode of ignorance result in foolishness.**

The result of pious activities in the mode of goodness is purified; therefore the sages, who are free from all illusion, are situated in happiness. Similarly, activities in the mode of passion are simply miserable. Any activity for material happiness is bound to be defeated. If, for example, one wants to have a skyscraper, it is not so easy to accomplish it. So much human misery has to be undergone before a big skyscraper can be built. The financier has to take much trouble to earn a mass of wealth, and those who are slaving to construct the building have to render physical toil. The miseries are there. Thus *Bhagavad-gītā* says that in any activity performed under the spell of the mode of passion, there is definitely great misery. There may be a little so-called mental happiness—"I have this house or this money"—but this is not actual happiness. As far as the mode of ignorance is concerned, the performer is without knowledge, and therefore all his activities result in present misery, and afterwards he will go on toward animal life. Animal life is always miserable, although, under the spell of the illusory energy, *māyā*, the animals do not understand this. Slaughtering poor animals is also due to the mode of ignorance. The animal killers do not know that in the future the animal will have a body suitable to kill them. That is the law of nature. In human society, if one kills a man he has to be hanged. That is the law of the state. Because of ignorance, people do not perceive that there is a complete state controlled by the Supreme Lord and every living creature is the son of the Supreme Lord. The Supreme Lord does not tolerate even an ant's being killed. One has to pay for it. So, indulgence in animal killing for the taste of the tongue is the grossest kind of ignorance. A human being has no need to kill animals because God has supplied so many nice things, so if one indulges in this anyway, it is to be understood that he is acting in ignorance and is making his future very dark. Of all kinds of animal killing, the killing of cows is most vicious because

the cow gives us all kinds of pleasure by supplying milk. If we kill the cow, it is an act of the grossest type of ignorance. In the Vedic literature (*R̥g Veda* 9.46.4) the words *gobhiḥ prīṇita-matsaram* indicate that one who, being fully satisfied by milk, is desirous of killing the cow, is in the grossest ignorance. There is also a prayer in the Vedic literature about Lord Kṛṣṇa that states:

*namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca  
jagaddhitāya kṛṣṇāya govindāya namo namaḥ.*

"My Lord, You are the well-wisher of the cows and the *brāhmaṇas*, and You are the well-wisher of the entire human society and world." The purport is that special mention is given in that prayer for the protection of the cows and the *brāhmaṇas*. *Brāhmaṇas* are the symbol of spiritual education, and cows are the symbol of supplying the most valuable food, so these two living creatures, the *brāhmaṇas* and the cows, must be given all protection—that is real advancement of civilization. In modern human society, spiritual knowledge is neglected, and cow killing is encouraged. It is to be understood, then, that human society is advancing in the wrong direction and is clearing the path to its own condemnation. A structure of 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. Therefore it is a very risky age and all nations and societies should take care of it and 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*

*Audio*

*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; *bhavataḥ*—develops; *ajñānam*—nonsense; *eva*—certainly; *ca*—also.

**From the mode of goodness, real knowledge develops; from the mode of passion, greed develops; and from the mode of ignorance foolishness, madness and illusion develop.**

Since the present civilization is not very congenial to the living entities both in the present and in the future, Kṛṣṇa consciousness is recommended. The reason is that by 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 that 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 killed by the same animal in the next life. Because people have no education in actual knowledge, they become irresponsible. To stop this irresponsibility, educational propaganda for developing the mode of goodness of the people in general must be there. When they are actually educated in the mode of goodness, they will become sober, in full knowledge of things as they are and as a result they will be happy and prosperous. Even if the majority of the people aren't happy and prosperous, if a certain percentage of the population develops in Kṛṣṇa consciousness and becomes situated in the mode of goodness, then there is the possibility for peace and prosperity all over the world. Otherwise, if the world is devoted to the modes of passion and ignorance, there can be no peace or prosperity. By encouraging the mode of passion, people become greedy, and their hankering for sense enjoyment will have no limit. One can see that even if one has enough money and adequate arrangement for sense gratification, there is neither happiness nor peace of mind. That is not possible because one is situated in the mode of passion. If one wants happiness at all, his money will not help him; he has to elevate himself to the mode of goodness by practicing Kṛṣṇa consciousness. One engaged in the mode of passion is not only unhappy within his mind, but his profession and occupation are also very troublesome. He has to devise so many plans and schemes to acquire enough money to maintain his status quo. This is all miserable. Although there may be a little mental satisfaction: "I have so many things," it is nothing but a mental concoction and it has no practical value. In the mode of ignorance, people

become mad. Being distressed by their circumstances, they take shelter of intoxication, and thus they sink further into ignorance. Their future in life is very dark.

### TEXT 18

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

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

*Audio*

*ūrdhvam*—upwards; *gacchanti*—goes; *sattva-sthāḥ*—one who is situated in the mode of goodness; *madhye*—in the middle; *tiṣṭhanti*—dwell; *rājasāḥ*—those who are situated in the mode of passion; *jaghanya*—abominable; *guṇa*—quality; *vṛtti-sthāḥ*—occupation; *adhaḥ*—down; *gacchanti*—go; *tāmasāḥ*—persons in the mode of ignorance.

**Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earth-like planets; and those in the mode of ignorance go down to the hellish world.**

In this verse the results of absorption in the three modes of nature are more explicitly set forth. There is an upper planetary system, consisting of the heavenly planets, where everyone is highly elevated. According to the degree of development of the mode of goodness, the living entity can be transferred to various planets in this system. The highest planet is Satyaloka, or Brahmaloaka, where the prime person of this universe, Lord Brahmā, resides. We have seen already that we can hardly calculate the wondrous condition of life in Brahmaloaka, but the highest condition of life, the mode of goodness, can bring us to this.

The mode of passion is mixed. It is in the middle, between the modes of goodness and ignorance. A person is not always pure, but even if he should be purely in the mode of passion, he will simply remain on this earth as a king or a rich man. However, because there are mixtures, sometimes one can also go down. People on this earth, in the modes of passion or ignorance, cannot

forcibly approach the higher planets by machine and in the mode of passion, there is the chance of becoming mad in the next life. The lowest quality, the mode of ignorance, is described here as abominable. The result of developing ignorance is very, very risky. It is the lowest quality in material nature. Beneath the human level there are eight million species of life: birds, beasts, reptiles, trees, etc., and, according to the development of the mode of ignorance, people are brought down to such abominable conditions. The word *tāmasāḥ* is very significant here. *Tāmasāḥ* indicates those who stay continually in the mode of ignorance without any change. Their future is very dark. There are so many chances to give opportunity both to 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 such nice opportunity will certainly continue in the mode of ignorance and the result will be ignorance.

### TEXT 19

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।  
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

*nānyam guṇebhyaḥ kartāram  
yadā draṣṭānupaśyati  
guṇebhyaś ca param vetti  
mad-bhāvam so 'dhigacchati*

Audio

*na*—never; *anyam*—other than; *guṇebhyaḥ*—from the qualities; *kartāram*—the performer; *yadā*—when; *draṣṭā anupaśyati*—he who sees properly; *guṇebhyaḥ ca*—from the modes of nature; *param*—transcendental; *vetti*—know; *mat-bhāvam*—My spiritual nature; *saḥ*—he; *adhigacchati*—is promoted.

**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.**

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

TEXT 20

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।  
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

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

Audio

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

**When the embodied being is able to transcend the three qualities, which give rise to the material body, he can become free from birth, death, old age and their resultant distresses and can enjoy nectar even in this life.**

How one can stay in the transcendental position, even in this body, in full Kṛṣṇa consciousness, is explained in this verse. The Sanskrit word *dehī* means embodied. Although one is within this material body, by his advancement in spiritual knowledge he can be free from the influence of the modes of nature. He enjoys the resultant happiness of spiritual life even in this body because, after leaving this body, he is certainly going to the spiritual sky. But even in this body he enjoys spiritual happiness. In other words, devotional service in Kṛṣṇa consciousness, or being always engaged in the activities for Kṛṣṇa, is the sign of liberation from this material entanglement, and this very fact will be explained in the Eighteenth Chapter. When one is freed in this way from the influence of the modes of material nature, he enters into devotional service.

TEXT 21

अर्जुन उवाच ।

कैर्लिङ्गैस्त्रीङ्गुणानेतानतीतो भवति प्रभो ।  
किमाचारः कथं चैतांस्त्रीङ्गुणानतिवर्तते ॥ २१ ॥

*arjuna uvāca*  
*kair liṅgais trīn guṇān etān*  
*atīto bhavati prabho*  
*kim ācāraḥ katham caitāms*  
*trīn guṇān ativartate*

Audio

*arjunaḥ uvāca*—Arjuna said; *kaiḥ*—by which; *liṅgaiḥ*—symptoms; *trīn*—three; *guṇān*—qualities; *etān*—all this; *atītaḥ*—transcend; *bhavati*—become; *prabho*—my Lord; *kim*—what; *ācāraḥ*—behavior; *katham*—what; *ca*—also; *etān*—these; *trīn*—three; *guṇān*—qualities; *ativartate*—transcend.

**Arjuna inquired: O my dear Lord, by what symptoms is one known to be transcendental to these three qualities? What is his behavior? And how does he transcend the modes of nature?**

In this verse, Arjuna's questions are very nice. He wants to know what the symptoms of a person who has already transcended the modes of material qualities are. He first inquires of the symptoms of such a transcendental person. In other words, how can one understand that he has already

transcended the influence of the modes of material nature? The second question is how he lives and what his activities are. Are they regulated or unregulated? One should know these symptoms. Then Arjuna inquires of the means by which he can attain such transcendental nature. That is very important. Unless one knows the direct means by which one can be situated always transcendently, there is no possibility of showing the symptoms. So all these questions put by Arjuna are very important, and the Lord will answer them gradually.

### TEXTS 22-25

श्रीभगवानुवाच ।

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।  
 न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥  
 उदासीनवदासीनो गुणैर्यो न विचाल्यते ।  
 गुणा वर्तन्त इत्येवं योऽवतिष्ठति नेराते ॥ २३ ॥  
 समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।  
 तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥  
 मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।  
 सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

*śrī-bhagavān uvāca  
 prakāśaṁ ca pravṛttiṁ ca  
 moham eva ca pāṇḍava  
 na dveṣṭi sampravṛttāni  
 na nivṛttāni kāṅkṣati*

*udāsīna-vad āsīno  
 guṇair yo na vicālyate  
 guṇā vartanta ity evaṁ  
 yo 'vatiṣṭhati neṅgate*

*sama-duḥkha-sukhaḥ sva-sthaḥ  
 sama-loṣṭāśma-kāñcanaḥ  
 tulya-priyāpriyo dhīras  
 tulya-nindātma-saṁstutiḥ*

*mānāpamānayos tulyas  
tulyo mitrāri-pakṣayoḥ  
sarvārambha-parityāgī  
guṇātītaḥ sa ucyate*

*Audio*

*śrī bhagavān uvāca*—the Supreme Personality of Godhead said; *prakāśam ca*—and illumination; *pravṛttim ca*—and attachment; *moham*—illusion; *eva ca*—also; *pāṇḍava*—O son of Pāṇḍu; *na dveṣṭi*—does not hate; *sampravṛttāni*—although developed; *na nivṛttāni*—nor stop development; *kāṅkṣati*—desires; *udāsīnavat*—as if neutral; *āsīnaḥ*—situated; *guṇaiḥ*—by the qualities; *yaḥ*—one who; *na*—never; *vicālyate*—is agitated; *guṇāḥ*—the qualities; *vartante*—is situated; *iti evam*—knowing thus; *yaḥ*—one who; *avatiṣṭhati*—remains; *na*—never; *īṅgate*—flickering; *sama*—equally; *duḥkha*—in distress; *sukhaḥ*—in happiness; *svasthaḥ*—being situated himself; *sama*—equally; *loṣṭa*—a lump of earth; *aśma*—stone; *kāñcanaḥ*—gold; *tulya*—equally disposed; *priya*—dear; *apriyaḥ*—undesirable; *dhīraḥ*—steadily; *tulya*—equally; *nindā*—in defamation; *ātma-saṁstutiḥ*—in praise of himself; *māna*—honor; *apamānayoḥ*—dishonor; *tulyaḥ*—equally; *tulyaḥ*—equally; *mitra*—friend; *ari*—enemy; *pakṣayoḥ*—in party; *sarva*—all; *ārambhaḥ*—endeavor; *parityāgī*—renouncer; *guṇa-atītaḥ*—transcendental to the material modes of nature; *saḥ*—he; *ucyate*—is said to be.

**The Supreme Personality of Godhead said: O son of Pāṇḍu, he who neither hates nor desires the development of the three qualities of illumination, attachment, and delusion, who is transcendently situated, remaining neutral when these qualities act, knowing that they may work, but that he is transcendental; he who looks upon happiness and distress, upon a clod, a stone and a piece of gold with an equal eye; who is equal toward the desirable and the undesirable, who is steady and situated equally when defamed or adored; who is equal to both honor and dishonor, friend and enemy, and who does not engage in material activities is said to be transcendently situated, above the three modes of nature.**

Arjuna submitted the three different questions, and the Lord answers them one after another. In these verses, Kṛṣṇa first answers that a person transcendently situated neither envies anyone nor hankers for anything. He is in a neutral stage. When a living entity stays in this material world

embodied by the material body, it is to be understood that he is certainly under the control of one of the three modes of material nature. When he is actually out of this body, then he is out of the clutches of the material modes of nature, therefore as long as he is not out of the material body, he should be neutral. He should engage himself in the devotional service of the Lord so that his identity with the material body will automatically be forgotten. When one is in consciousness of the material body, he acts only for sense gratification, but when one transfers his consciousness to Kṛṣṇa, sense gratification automatically stops. One in such state does not have to have this material body, neither does he accept the dictations of the material body. The qualities of the material modes in the body will certainly act, but as spirit soul he is aloof from such activities. How does he become aloof? He does not desire to enjoy the body nor does he desire to get out of it. Such transcendental situation of the devotee makes him automatically free. He need not try to become free from the influence of the modes of material nature.

The next question is what are the dealings of a transcendently situated person. The materially situated person is affected by so-called honor and dishonor offered to the body, but the transcendently situated person is not affected by such false honor and dishonor. He continues performing his duty in Kṛṣṇa consciousness and does not mind whether a man honors or dishonors him. He accepts what is favorable for doing his duty in Kṛṣṇa consciousness, otherwise he has no necessity of anything material, either a stone or gold. He takes everyone as his dear who helps him in his execution of duty in Kṛṣṇa consciousness, and he does not hate his so-called enemy. He is equally disposed and sees everything on an equal level because he knows perfectly well that it is all material and he has nothing to do with material existence. Social and political issues do not affect him because he knows the situation of such temporary upheaval and disturbances. He also does not attempt anything out of his attachment. He can attempt anything provided it is done in Kṛṣṇa consciousness, but for his personal self he does not attain anything new. By such behavior one becomes actually transcendently situated.

#### TEXT 26

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।  
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ २६ ॥

*mām ca yo 'vyabhicāreṇa  
bhakti-yogena sevate  
sa guṇān samatītyaitān  
brahma-bhūyāya kalpate*

*Audio*

*mām*—unto Me; *ca*—also; *yaḥ*—person; *avyabhicāreṇa*—without fail; *bhakti-yogena*—by devotional service; *sevate*—renders service; *saḥ*—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.

**One who is engaged in all circumstances in full devotional service without fail, at once transcends the modes of material nature and thus comes to the level of Brahman.**

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; but, instead of putting his consciousness into such activities, he may transfer his consciousness to Kṛṣṇa activities. These 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. Anyone who is engaged in the service of any of such 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 possess all transcendental qualities. So, if one engages himself in the service of Kṛṣṇa or His plenary expansions with unfailing determination, although these modes of material nature are very difficult to overcome, he can overcome them easily. This is already explained in the Seventh Chapter. One who surrenders unto Kṛṣṇa at once surmounts the limits of influence created by the modes of material nature. To be in Kṛṣṇa consciousness or in devotional service means to acquire the quality of Kṛṣṇa. The nature of Kṛṣṇa is eternal, blissful and full of knowledge, and the living entities are part and parcel of the Supreme, as gold particles are part of gold. When the living entity's spiritual

position is as good as gold, he is as good as Kṛṣṇa in quality. The difference of individuality continues, otherwise there is no question of *bhakti-yoga*. *Bhakti-yoga* means that the Lord is there, the devotee is there and the activity of exchange of love between the Lord and the devotee is there. Therefore the individuality of two persons is present in the Supreme Personality of Godhead and the individual person, otherwise there is no meaning to *bhakti-yoga* and if one is not situated on the same level of transcendental position with the Lord, one cannot serve the Supreme Lord. To be a personal assistant to a king, one must acquire the qualifications. Thus the qualification is to become Brahman, or freed from all material contamination. It is said in the Vedic literature (*Bṛhad-āraṇyaka Upaniṣad* 4.4.6): *brahmaiva san brahmāpyeti*. One can attain the Supreme Brahman by becoming Brahman. This means that one must become one with Brahman qualitatively. By attaining the situation of Brahman, one does not lose his eternal Brahman identity as individual soul.

#### TEXT 27

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।  
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

*brahmaṇo hi pratiṣṭhāham  
amṛtasyāvyayasya ca  
śāśvatasya ca dharmasya  
sukhasyaikāntikasya ca*

Audio

*brahmaṇaḥ*—of the impersonal *brahmajyoti*; *hi*—certainly; *pratiṣṭhā*—the rest; *aham*—I am; *amṛtasya*—of the imperishable; *avyayasya*—immortal; *ca*—also; *śāśvatasya*—of eternal; *ca*—and; *dharmasya*—of the constitutional position; *sukhasya*—happiness; *aikāntikasya*—ultimate; *ca*—also.

**I am the basis of the impersonal Brahman, which is the constitutional position of ultimate happiness, and which is immortal, imperishable and eternal.**

The constitution of Brahman is immortality, imperishability, eternity, and happiness. Brahman is the beginning of transcendental realization.

Paramātmā, the Supersoul, is the middle, the second stage in transcendental realization, and the Supreme Personality of Godhead is the ultimate realization of the Absolute Truth. Therefore, both Paramātmā and the impersonal Brahman are within the Supreme Person. It is explained in the Seventh Chapter that material nature is the manifestation of the inferior energy of the Supreme Lord. The Lord impregnates the inferior material nature with the fragments of the superior nature, and that is the spiritual touch in the material nature. When a living entity conditioned by this material nature begins the cultivation of spiritual knowledge, he elevates himself from the position of material existence and gradually rises up to the Brahman conception of the Supreme. This attainment of the Brahman conception of life is the first stage in self-realization. At this stage the Brahman realized person is transcendental to the material position, but he is not actually perfect in Brahman realization. If he wants, he can continue to stay in the Brahman position and then gradually rise up to Paramātmā realization and then to the realization of the Supreme Personality of Godhead. There are many examples of this in Vedic literature. The four Kumāras, or Śukadeva Goswāmī, were situated first in the impersonal Brahman conception of truth, but then they gradually rose to the platform of devotional service. One who cannot elevate himself beyond the impersonal conception of Brahman runs the risk of falling down. In *Śrīmad-Bhāgavatam* it is stated that although a person may rise to the stage of impersonal Brahman, without going farther, with no information of the Supreme Person, his intelligence is not perfectly clear. Therefore, in spite of being raised to the Brahman platform, there is the chance of falling down if one is not engaged in the devotional service of the Lord. In the Vedic language it is also said: *raso vai saḥ; rasam hy evāyaṁ labdhvānandī bhavati*. "When one understands the Personality of God, the reservoir of pleasure, Kṛṣṇa, he actually becomes transcendently blissful." (*Taittirīya Upaniṣad* 2.7.1) The Supreme Lord is full in six opulences, and when a devotee approaches Him, there is a reciprocation of these six opulences. The servant of the king enjoys on an almost equal level with the king. And so, devotional service is accompanied by eternal imperishable happiness and eternal life. Therefore, all conceptions of Brahman, or eternity, or imperishability are included in devotional service. They are all subordinate to a person who is engaged in devotional service. The living entity, although Brahman by nature, has the desire to lord it over

the material world, and by this he falls down. By his constitutional position, a living entity is above the three modes of material nature, but association with material nature entangles him in the different modes of material nature, goodness, passion and ignorance. Due to the association of these three modes of material nature, his desire to lord it over the material world is there. By engagement in devotional service in full Kṛṣṇa consciousness, he is immediately situated in the transcendental position, and his unlawful desire to lord it over material nature is removed. Therefore the process of devotional service beginning with hearing, chanting, remembering—the prescribed nine methods for realizing devotional service—should be continued in the association of devotees and gradually, by such association, by the influence of the spiritual master, one's material desire to lord it over becomes vanquished, and one becomes firmly situated in the Lord's transcendental loving service. The method for attaining this stage is prescribed from the twenty-second to the last verse of this chapter. Devotional service to the Lord is very simple: one should always engage in the service of the Lord, should eat the remnants of foodstuffs offered to the Lord, smell the flowers offered to the lotus feet of the Lord, see the places where the Lord had His transcendental pastimes, read of the different activities of the Lord in terms of His reciprocation of love with His devotees, chant always the transcendental vibration Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and observe the fasting days commemorating the appearances and disappearances of the Lord and His devotees. By following such a process one becomes completely detached from all kinds of material activities. These are the signs of transcendental position. One, who can thus situate himself in this *brahmaiva san brahmāpyeti*, or the different varieties of Brahman conception, is naturally situated in Brahman realization, qualitatively on the equal level with the Supreme Personality of Godhead.

*Thus end the Bhaktivedanta Purports to the Fourteenth Chapter of the Śrīmad-Bhagavad-gītā in the matter of the Three Modes of Material Nature.*

## 15. The Yoga of the Supreme Person

### TEXT 1

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।  
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

*śrī-bhagavān uvāca*  
*ūrdhva-mūlam adhaḥ-śākham*  
*aśvattham prāhur avyayam*  
*chandāmsi yasya paṇāni*  
*yaś taṁ veda sa veda-vit*

*Audio*

*śrī bhagavān uvāca*—the Supreme Personality of Godhead said; *ūrdhva-mūlam*—with roots above; *adhaḥ*—downwards; *śākham*—branches; *aśvattham*—banyan tree; *prāhuḥ*—said; *avyayam*—eternal; *chandāmsi*—Vedic hymns; *yasya*—of which; *paṇāni*—the leaves; *yaḥ*—anyone; *taṁ*—that; *veda*—knows; *saḥ*—he; *veda-vit*—the knower of the Vedas.

**The Supreme Lord said: There is an eternal banyan tree which has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas.**

After discussing the importance of *bhakti-yoga*, one may question, "What about the *Vedas*?" In this chapter, it will be explained that the purpose of Vedic study is to understand Kṛṣṇa. Therefore one who is in Kṛṣṇa consciousness, engaged in devotional service, already knows the *Vedas*. The entanglement of this material world is compared here to a banyan tree. For one who is engaged in fruitive activities, there is no end to the banyan tree. He wanders from one branch to another, to another, to another. The tree of this material world has no end, and for one who is attached to this tree, there is no possibility of liberation. The Vedic hymns, meant for elevating oneself, are called the leaves of this tree. This tree's roots grow upward means

they begin from where Brahmā is located, the topmost planet of this universe. One should understand this indestructible tree of illusion and then one can get away from it.

This process of disentanglement from the branches of this tree should be understood and we shall explain it as follows. In the previous chapters it has been explained that there are many processes by which to get out of the material entanglement and, up to the Thirteenth Chapter, we have seen that devotional service to the Supreme Lord is the best way. Now, the basic principle of devotional service is detachment from material activities and attachment to the transcendental service of the Lord. The process of breaking attachment to the material world is discussed in the beginning of this chapter. The root of this material existence is upward. This means that it begins from the total material substance, from the topmost planet of the universe. From there, the whole universe is expanded, with so many branches, namely the various planetary systems. The fruits of the tree are the results of the living entities' activities. They include religiousness, economic development, sense gratification and liberation. One should have a thorough understanding of this imperishable tree.

Now, there is no ready experience in this world of a tree situated with its branches down and its roots upward, but there is such a thing. That tree can be found when we go to a reservoir of water. We can see that the trees on the bank reflect upon the water with their branches down and roots up. In other words, the tree of this material world is only a reflection of the real tree, which is the spiritual world. This reflection of the real tree is situated on desire, just as the tree's reflection is situated on water. Desire is the cause of all things situated in this reflected shadow of material light. One who wants to get out of this material existence must know this tree thoroughly through analytical study. Then he can cut off his relationship with this material world.

This tree, being the reflection of the real tree, is an exact replica. Everything is there in the spiritual world. The impersonalist takes Brahman to be the root of this material tree, and from the root, according to *sāṅkhya* philosophy, come *prakṛti*, *puruṣa*, then the three *guṇas*, then the five gross elements (*pañca-mahā-bhūta*), then the ten senses (*daśendriya*), mind, etc. In this way they divide up the whole material world into twenty-four elements. If Brahman is in the center of all manifestations, then this material world is a manifestation of 180 degrees from the center. The actual center has however 360 degrees, so

the other 180 degrees constitute the spiritual world and because the material world is the perverted reflection of it, the spiritual world must have the same variegatedness, but in reality. There must be *puruṣa* and there must be *prakṛti*. The *prakṛti* is the external energy of the Supreme Lord, and the *puruṣa* is the Supreme Lord Himself, and that is explained in *Bhagavad-gītā*. The difference is that since this manifestation is material, it is temporary. A reflection is temporary, for it is sometimes seen and sometimes not seen. But the origin from whence the reflection is reflected is eternal. The material reflection of the real tree in the spiritual world has to be cut off. Therefore when it is said that a person knows the *Vedas*, it is assumed that he knows how to cut off attachment to this material world. If one knows that process, he actually knows the *Vedas*. One who is attracted by the ritualistic formulas of the *Vedas* is attracted by the beautiful green leaves of the tree. He does not exactly know the purpose of the *Vedas*. The purpose of the *Vedas*, as it will be disclosed by the Personality of Godhead Himself, is to cut off this reflected tree and attain the real tree of the spiritual world.

## TEXT 2

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।  
अधश्च मूलान्यनुसन्तानि कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

*adhaś cordhvaṁ prasṛtās tasya śākhā  
guṇa-pravṛddhā viṣaya-pravālāḥ  
adhaś ca mūlāny anusantatāni  
karmānubandhīni manuṣya-loke*

Audio

*adhaḥ*—downward; *ca*—and; *ūrdhvaṁ*—upward; *prasṛtāḥ*—extended; *tasya*—its; *śākhāḥ*—branches; *guṇa*—modes of material nature; *pravṛddhāḥ*—developed; *viṣaya*—sense objects; *pravālāḥ*—twigs; *adhaḥ*—downward; *ca*—and; *mūlāni*—roots; *anusantatāni*—extended; *karma*—according to work; *anubandhīni*—bound; *manuṣya-loke*—in the world of human society.

**The branches of this tree extend downward and upward, nourished by the three modes of material nature. The twigs are the objects of the senses. This tree also has roots going down, and these are bound to the fruitive actions of human society.**

The description of the banyan tree is further explained here. Its branches are spread in all directions. In the lower parts, there are variegated manifestations of living entities, such as human beings, animals, horses, cows, dogs, cats, etc., whereas the upper parts are higher forms of living entities: the demigods, Gandharvas, and many other higher species of life. As a tree is nourished by water, so this tree is nourished by the three modes of material nature.

Sometimes we find that a tract of land is barren for want of sufficient water, and sometimes a tract is very green; similarly, where the modes of material nature are proportionately greater in quantity, the different species of life are manifested in that proportion.

The twigs of the tree are considered to be the sense objects. By development of the different modes of nature, we develop different senses, and, by the senses, we enjoy different varieties of sense objects. The source of the senses—the ears, the nose, eyes, etc.—is considered to be the upper twigs, tuned to the enjoyment of different sense objects. The leaves are sound, form, touch—the sense objects. The other roots, which are subsidiary, are the by-products of different varieties of suffering and sense enjoyment. Thus we develop attachment and aversion. The tendencies toward piety and impiety are considered to be the secondary roots, spreading in all directions. The real root is from Brahmaloaka, and the other roots are in the human planetary systems. After one enjoys the results of virtuous activities in the upper planetary systems, he comes down to this earth and renews his *karma* or fruitive activities for promotion. This planet of human beings is considered the field of activities.

#### TEXTS 3-4

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।  
अश्वत्थमेनं सुविरूढमूल- मस्राशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥  
ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।  
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

*na rūpam asyeha tathopalabhyate  
nānto na cādir na ca sampratiṣṭhā  
aśvattham enaṁ su-virūḍha-mūlam  
asaṅga-śastreṇa dṛḍhena chittvā*

tataḥ padam tat parimārgitavyam  
yasmin gatā na nivartanti bhūyaḥ  
tam eva cādyam puruṣam prapadye  
yataḥ pravṛttiḥ prasṛtā purāṇī

Audio

*na*—not; *rūpam*—form; *asya*—of this tree; *iha*—in this; *tathā*—also; *upalabhyate*—can be perceived; *na*—never; *antaḥ*—end; *na*—never; *ca*—also; *ādiḥ*—beginning; *na*—never; *ca*—also; *sampratiṣṭhā*—the foundation; *aśvattham*—banyan tree; *enam*—this; *svirūḍha*—strongly; *mūlam*—rooted; *asaṅga-śastreṇa*—by the weapon of detachment; *dṛḍhena*—strong; *chittvā*—by cutting; *tataḥ*—thereafter; *padam*—situation; *tat*—that; *parimārgitavyam*—has to be searched out; *yasmin*—where; *gatāḥ*—going; *na*—never; *nivartanti*—comes back; *bhūyaḥ*—again; *tam*—to him; *eva*—certainly; *ca*—also; *ādyam*—original; *puruṣam*—the Personality of Godhead; *prapadye*—surrender; *yataḥ*—from whom; *pravṛttiḥ*—beginning; *prasṛtā*—extension; *purāṇī*—very old.

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

It is now clearly stated that the real form of this banyan tree cannot be understood in this material world. The fact that the root is upwards means that although the extension of the real tree is coming from the root, it is situated in the other part. When one becomes implicated with the material expansion of the tree, one cannot see how far the tree extends, nor can one see the beginning of this tree. Therefore one has to find out the cause of the genealogical table. "I am the son of my father, my father is the son of such and such a person, etc." By searching in this way, one comes to Brahmā, who is generated by the Garbhodakaśāyī Viṣṇu. In this way, when one reaches to the Supreme Personality of Godhead, the research work in the matter of this perverted reflection of the real tree ends. One has to search out that origin of this tree, the Supreme Personality of Godhead, by the association of persons

who are in the knowledge of that Supreme Personality of Godhead. Then by such understanding one becomes gradually detached from this false reflection of reality, and by knowledge one can cut off the connection and actually become situated in the real tree.

The word *asaṅga* is very important in this connection because our attachment for sense enjoyment and lording it over the material nature is very strong. Therefore we have to learn detachment by discussion of spiritual science from authoritative scriptures heard from persons who are actually in knowledge. As a result of such discussion in the association of devotees, we come to the Supreme Personality of Godhead and the first thing then is to surrender to Him. The description of His place is given here. It is said that by going there no one returns to this false reflected tree. That Supreme Personality of Godhead, Kṛṣṇa, is the original root from whom everything has emanated and in order to gain favor of that Personality of Godhead one has to surrender only. That is the result of performing devotional service by hearing, chanting, etc. He is the cause of this extension of this material world and as has been already explained by the Lord Himself: *ahaṁ sarvasya prabhavaḥ*. He is the origin of everything.

Therefore to get out of the entanglement of this strong banyan tree of material life, means surrendering to Kṛṣṇa and as soon as one surrenders unto Kṛṣṇa, he becomes automatically detached from this material extension.

### TEXT 5

निर्मानमोहा जितस्रादोषा अध्यात्मनित्या विनिवृत्तकामाः ।  
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै- र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

*nirmāna-mohā jita-saṅga-doṣā  
adhyātma-nityā vinivṛtta-kāmāḥ  
dvandvair vimuktāḥ sukha-duḥkha-saṁjñair  
gacchanty amūḍhāḥ padam avyayaṁ tat*

Audio

*nir*—without; *māna*—respect; *mohāḥ*—illusion; *jita*—having conquered; *saṅga*—association; *doṣāḥ*—faulty; *adhyātma*—spiritual; *nityāḥ*—eternity; *vinivṛtta*—associated; *kāmāḥ*—lusts; *dvandvaiḥ*—with duality; *vimuktāḥ*—

liberated; *sukha-duḥkha*—happiness and distress; *saṁjñaiḥ*—named; *gacchanti*—attains; *amūdhāḥ*—unbewildered; *padam*—situation; *avyayam*—eternal; *tat*—that.

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

The surrendering process is described here very nicely. The first qualification is that one should be free from the illusion of false prestige. Because the conditioned soul is puffed up, thinking himself the lord of material nature, it is very difficult for him to surrender unto the Supreme Personality of Godhead. One should know by the cultivation of real knowledge that he is not lord of material nature; the Supreme Personality of Godhead is the Lord. When one is free from false prestige, he attains the first qualification of surrender. For one who is always expecting some honor in this material world, it is not possible to surrender to the Supreme Person. This false prestige is due to illusion. One thinks that he is the lord of the material world. He comes here, stays for a brief time and then goes away but still has the foolish notion that he is the lord of the world. He thus makes all things complicated, and he is always in trouble. The whole world moves under this impression. People are considering that the land, this earth, belongs to human society, and they have divided the land, by their mental concoctions, under the false impression that they are the proprietors. One has to get out of this false notion that human society is the proprietor of this world. When one is freed from such a false notion, he becomes free from all false associations. False association refers to our familial, social, and national affections. This faulty association binds us to this material world. After this stage, one has to develop spiritual knowledge. One has to cultivate knowledge of what is actually his own and what is actually not his own. And, when one has an understanding of things as they are, he becomes free from all conceptions of happiness and distress. He becomes full in knowledge; then it is possible for him to surrender to the Supreme Personality of Godhead.

#### TEXT 6

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

na tad bhāsayate sūryo  
na śaśāṅkaḥ na pāvakaḥ  
yad gatvā na nivartante  
tad dhāma paramam mama

Audio

na—not; tat—that; bhāsayate—illuminates; sūryaḥ—sun; na—nor; śaśāṅkaḥ—the moon; na—nor; pāvakaḥ—fire, electricity; yat—where; gatvā—going; na—never; nivartante—comes back; tad dhāma—that abode; paramam—supreme; mama—My.

**That supreme abode of Mine is not illumined by the sun or moon, nor by electricity and one who reaches it never returns to this material world.**

The description of the spiritual world and of the abode of the Supreme Personality of Godhead, Kṛṣṇa—which is known as Kṛṣṇaloka, Goloka Vṛndāvana—is given here. In this spiritual sky there is no need of sunshine, moonshine, nor electricity, because all the planets there are self-illuminated. We have only one planet in this universe, the sun, which is self-illuminated, but in the spiritual sky all the planets are self-illuminated. The shining effulgence of all those self-illuminated planets (called Vaikuṅṭhas) 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 Vaikuṅṭhas, one of which is Goloka Vṛndāvana.

As long as a living entity is in this dark material world, he is in conditional life, and as soon as he reaches the spiritual sky, by cutting through the false, perverted tree of this material world, he becomes liberated and there is no chance of his coming back here. In other words, 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 very much captivated by this information given in the *Bhagavad-gītā*. He should desire to transfer himself to that eternal world and not be attached to 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 for Kṛṣṇa consciousness and learn how to discharge devotional service. In this way he can cut off his attachment to the material world. Unless one becomes attracted by the devotional service of the Lord, one cannot be detached from the attraction of the material world simply by dressing himself in orange cloth. Therefore one should take it very seriously that devotional service as described in the Twelfth Chapter is the only way to get out of this false representation of the real tree. In Chapter Fourteen the contamination of all kinds of processes by material nature is described and only devotional service is described as transcendental.

The words *paramam mama* are very important here. Actually every nook and corner is the property of the Supreme Lord, but the spiritual world is full of six opulences, therefore it is called *paramam*. In the *Upaniṣads* it is also confirmed that in the spiritual world there is no need of sunshine or moonshine, for the whole spiritual sky is illuminated by the internal potency of the Supreme Lord. That supreme abode can be achieved only by surrender and by no other means.

### TEXT 7

ममैवांशो जीवलोके जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

*mamaivāṁśo jīva-loke  
jīva-bhūtaḥ sanātanaḥ  
manaḥ-ṣaṣṭhānīndriyāṇi  
prakṛti-sthāni karṣati*

Audio

*mama*—My; *eva*—certainly; *aṁśaḥ*—fragmental particles; *jīva-loke*—world of conditional life; *jīva-bhūtaḥ*—the conditioned living entities; *sanātanaḥ*—eternal; *manaḥ*—mind; *ṣaṣṭhāni*—six; *indriyāṇi*—senses; *prakṛti*—material nature; *sthāni*—situated; *karṣati*—struggling hard.

**The living entities in this conditional world are My fragmental parts and they**

**are eternal, but due to conditional life, they are struggling very hard with the six senses, which include the mind.**

In this verse the identity of the living being is clearly mentioned. The living entities are fragmental parts and parcels of the Supreme Lord-eternally. It is not that they assume individuality in their conditional life and in their liberated state they become one with the Supreme Lord. They are 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 called the personal expansion, and the living entities are called separated expansions. By His personal expansion, He is manifested in various forms like Lord Rāma, Nṛsiṃhadeva, Viṣṇumūrti and all the predominating Deities in the Vaikuṅṭha planets but as far as the separated expansions, the living entities are concerned, they 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, or living entities also have their identities. As fragmental parts and parcels of the Supreme Lord, the living entities have also fragmental qualitative perception of life, 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 without misusing his independence he remains 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 designated by the material modes of nature, and he forgets the transcendental loving service of the Lord. As a result of such a condition, he has to struggle very hard to pull on his existence in this 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. They are not temporary manifestations like the material sky or other material ingredients. The word *karṣati* is very significant. The conditioned soul is so much 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 is travelling to 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 ceases, but his spiritual body manifests in its individual capacity. The following information is there in the *Mādhyaṇḍīnāyana-śruti*: *sa vā eṣa brahma-niṣṭha idaṁ sarīraṁ marttyam atisṛjya brahmābhisampadya brahmaṇā paśyati brahmaṇā śṛnoti brahmaṇaivedaṁ sarvam anubhavati*. It is stated here that when a living entity gives up this material embodiment, he enters into the spiritual world, revives his spiritual body, and in his spiritual body he can see the Supreme Personality of Godhead face to face. He can hear from Him face to face, and he can understand the Supreme Personality as He is. In *smṛti* also it is understood that in the spiritual planets everyone lives in bodies featured like the Supreme Personality of Godhead's. As far as such bodily construction is concerned, there is no change either in the part and parcel living entities or in the expansion of *Viṣṇumūrti*. In other words, being liberated the living entity gets a spiritual body by the grace of the Supreme Personality of Godhead.

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

## TEXT 8

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।  
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

*śarīram yad avāṇnoti  
yac cāpy utkrāmatīśvaraḥ  
gṛhītvaitāni samyāti  
vāyur gandhān ivāśayāt*

*Audio*

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

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

Here the living entity is described as *īśvara*, the controller of his own body. If he likes, he can change his body to a higher grade, and if he likes he can move to a lower class. Minute independence is there. The change his body undergoes depends upon him. At the time of death, the consciousness he has created will carry him on to the next type of body. If he has made his consciousness like that of a cat or dog, he is sure to change from his human body to a cat's or dog's body. And, if he has fixed his consciousness on godly qualities, he will change his body into the form of a demigod. And, if he changes his consciousness into Kṛṣṇa consciousness, he will be transferred to Kṛṣṇaloka in the spiritual world to be with Kṛṣṇa. One should not falsely claim that after the annihilation of this body everything is finished. The individual soul is transmigrating from one body to another, and his present body and present activities are the background of his next body. One gets a different body according to his *karma*, and he has to quit this body in due course. It is stated here that according to the subtle body, which carries the conception of the next body, one develops another body in the next life. This process of transmigrating from one body to another and struggling while in the body is called *karṣati* or struggle for existence.

**TEXT 9**

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

*śrotram cakṣuḥ sparśanam ca  
rasanam ghrāṇam eva ca  
adhiṣṭhāya manaś cāyam  
viṣayān upasevate*

*Audio*

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

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

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

**TEXT 10**

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।  
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

*utkrāmantam sthitam vāpi  
bhuñjānam vā guṇānvitam  
vimūḍhā nānupaśyanti*

*paśyanti jñāna-cakṣuṣaḥ*

Audio

*utkrāmantam*—quitting the body; *sthitam*—situated in the body; *vāpi*—either; *bhuñjānam*—enjoying; *vā*—or; *guṇa-anvitam*—under the spell of the modes of material nature; *vimūḍhāḥ*—foolish persons; *na*—never; *anupaśyanti*—can see; *paśyanti*—one can see; *jñāna-cakṣuṣaḥ*—one who has the eyes of knowledge.

**The foolish cannot understand how a living entity can quit his body, nor can they understand what sort of body he enjoys under the spell of the modes of nature. But one whose eyes are trained in knowledge can see this.**

The word *jñāna-cakṣuṣaḥ* is very significant. Simply by taking help of these ordinary eyes, without any knowledge, one cannot understand how a living entity leaves his present body, nor what form of body he is going to take in the next life, nor how he is living in a particular type of body now. This requires a great amount of knowledge understood from *Bhagavad-gītā* and similar literatures heard from a bona fide spiritual master. Therefore, one who is trained to perceive all these things is fortunate. Every living entity is quitting his body under certain circumstances; he is living under certain circumstances and enjoying under certain circumstances under the spell of material nature and as a result, he is suffering different kinds of happiness or distress, while in the illusion of sense enjoyment. Persons who have been everlastingly fooled by lust and desire lost all power to understand their change of body and their stay in a particular body. They cannot think of it. Those who have not developed spiritual knowledge cannot see that the spirit is different from the body, is changing its body and needs to enjoy in a different way. However, a person, who has such knowledge, can understand how the conditioned living entity is suffering in this material existence. Therefore those who are highly developed in Kṛṣṇa consciousness try their best to give this knowledge to the people in general, for their conditional life is very much troublesome. They should come out of it and be Kṛṣṇa conscious and liberate themselves so they can be transferred to the spiritual world.

TEXT 11

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।  
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

yatanto yoginaś cainam  
paśyanty ātmany avasthitam  
yatanto 'py akṛtātmāno  
nainam paśyanty acetasaḥ

Audio

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

**The endeavoring transcendentalists who are situated in self-realization can see all this clearly. But those who are not so situated cannot see what is taking place, though they may try to, as they lack sufficient intelligence.**

There are many transcendentalists, who want to advance in the path of spiritual self-realization, but one who is not situated in self-realization cannot see how things are changing in the body of the living entity. The word *yoginaḥ* is very significant in this connection. In the present day there are many so-called *yogīs*, and there are many so-called associations of *yogīs*, but they are actually blind in the matter of self-realization. They simply become addicted to some sort of gymnastic exercise and are satisfied if the body is well-built and well-situated. They have no other information. They are called *yatanto 'py akṛtātmānaḥ*. Even though they are endeavoring in a so-called *yoga* system, they are not self-realized. Such self-unrealized people cannot understand how the process of changing bodies and the transmigration of the soul is taking place. 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*, or persons, who are engaged in pure devotional service in Kṛṣṇa consciousness, can understand how things are taking place.

TEXT 12

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।  
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

yad āditya-gatam tejo  
jagad bhāsayate 'khilam

*yac candramasi yac cāgnau  
tat tejo viddhi māmakam*

*Audio*

*yat*—that which; *āditya-gatam*—in the sunshine; *tejah*—splendor; *jagat*—the whole world; *bhāsayate*—emanating; *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.

**The splendor of the sun, which dissipates the darkness of the whole world, comes from Me. And the splendor of the moon and the splendor of fire also originally come from Me.**

The less intelligent persons cannot understand how things are taking place. The beginning of their education can be established by understanding what the Lord explains here. Everyone sees the sun, moon, fire and electricity. One should simply try to understand that the splendor of the sun, the splendor of the moon, and the splendor of electricity or fire are coming from the Supreme Personality of Godhead. In such a conception of life, the beginning of Kṛṣṇa consciousness, may be a great deal of advancement for the conditioned soul in this material world. The living entities are essentially the parts and parcels of the Supreme Lord, and He is giving herewith the hint how they can come back to Godhead, back to home. From this verse we can understand that the sun is illuminating the whole universe. There are different universes, and there are different suns and moons also. But in each particular universe there is one sun only. That is clear here. It is stated in the 10<sup>th</sup> Chapter *nakṣatrāṇām ahaṁ śaśī*, that the moon is one of the stars. But there is only one sun in each universe, so the sunlight is due to the spiritual effulgence in the spiritual sky of the Supreme Lord. With the rise of the sun, the activities of human beings are set up. They set fire to prepare their foodstuff; they set fire to start the factories, etc. So many things are done with the help of fire. Therefore sunrise, fire or moonlight are so pleasing to the living entities. Without their help no living entity can live. So if one can understand that the splendor of the sun, moon and fire is emanating from the Supreme Personality of Godhead, Kṛṣṇa, then one's Kṛṣṇa consciousness will begin. By the moonrise, all the vegetables are nourished. The moonshine is so pleasing. Therefore people can easily understand that they are living by the mercy of the Supreme Personality of

Godhead Kṛṣṇa. Without His mercy there cannot be sun, without His mercy there cannot be moon, and without His mercy there cannot be fire, and without the help of sun, moon and fire, no one can live. These are some of the hints given to the conditioned soul to begin his Kṛṣṇa consciousness, so later on when he develops it further, he can be transferred to the spiritual world.

TEXT 13

गामाविश्य च भूतानि धारयाम्यहमोजसा ।  
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

*gām āviśya ca bhūtāni  
dhārayāmy aham ojasā  
puṣṇāmi cauṣadhīḥ sarvāḥ  
somo bhūtvā rasātmakaḥ*

Audio

*gām*—the planets; *āviśya*—entering; *ca*—also; *bhūtāni*—living entities; *dhārayāmi*—sustaining; *aham*—I; *ojasā*—by My energy; *puṣṇāmi*—nourishing; *ca*—and; *auṣadhīḥ*—all vegetables; *sarvāḥ*—all; *somaḥ*—the moon; *bhūtvā*—becoming; *rasa-ātmakaḥ*—supplying the juice.

**I enter into each planet, and by My energy they stay in orbit. I become the moon and thereby supply the juice of life to all vegetables.**

It is understood that all the planets are floating in the air only by the energy of the Lord. The Lord enters into every atom, every planet, and every living being. That is discussed in the *Brahmā-saṁhitā*. It is said there that one plenary portion of the Supreme Personality of Godhead, Paramātmā, enters into the planets, the universe, the living entity, and even into the atom. So due to His entrance, everything is so nicely manifested. Just like a living body, when the spirit soul is there, a living man can float on the water, but when the living spark is out of the body and the body is dead, it sinks. Of course when it is decomposed it floats just like straw and other things, but as soon as the man is dead, he at once sinks in the water. So we can see from this practical example, that as long the spirit soul is there, the body floats. Similarly, all these planets are floating in the weightlessness of the material world's atmosphere, and this is due to the entrance of the supreme energy of the Supreme Personality of Godhead. His energy is sustaining each planet, just like a

handful of dust. If someone takes a handful of dust, there is no possibility of the dust falling, but if one throws it in the air, it will fall down. Similarly, these planets, which are floating in air, are practically held in the fist of the universal form of the Supreme Lord. By His strength and energy, all moving and unmoving things stay in their original place. In the Vedic hymns (*R̥g Veda* 8.7.3.1) it is said that because of the Supreme Personality of Godhead, the sun is shining so strongly and the planets are moving so steadily. If it were not for Him, all the planets would scatter by the motion of the air like dust. Similarly, it is due to the Supreme Personality of Godhead that the moon nourishes all vegetables. Due to the moon's influence, the vegetables become delicious. Without the moonshine, the vegetables can neither grow nor are they good for eating. Human society is working so nicely, living comfortably and enjoying food due to the supply from the Supreme Lord. Otherwise, they could not survive. The word *rasātmakaḥ* is very significant. Everything becomes palatable by the agency of the Supreme Lord through the influence of the moon.

#### TEXT 14

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

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

Audio

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

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

According to *Āyur-vedic śāstra*, we understand that there is a fire in the stomach which digests all foodstuff sent there. When the fire is not blazing nicely, there is no hunger, but when the fire is in order, we have a natural

hunger. Sometimes when the fire is not burning nicely, treatment is required. In any case, this fire is representative of the Supreme Personality of Godhead. Vedic *mantras* also confirm that the Supreme Lord or Brahman is situated in the form of fire within the stomach and is digesting all kinds of foodstuff. Therefore He is also helping the digestion of all kinds of foodstuff, which the living entity enjoys. The living entity is not independent in the eating process. Unless the Supreme Lord helps him in digesting, there is no use of eating. The Lord therefore simultaneously produces the foodstuff but also digests it, and, by His grace, we are enjoying life. In the *Vedānta-sūtra* (1.2.27) this is also confirmed: *śabdādibhyo 'ntaḥ pratiṣṭhānāc ca*. The Lord is situated within sound and even within the body, within the air and even within the stomach as the digestive force. There are four divisions of foodstuff: some foods are swallowed, some are chewed, some are licked up, and some are sucked, and He is the digestive force for all of them.

#### TEXT 15

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।  
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

*sarvasya cāham hṛdi sanniviṣṭo  
mattaḥ smṛtir jñānam apohanam ca  
vedaiś ca sarvair aham eva vedyo  
vedānta-kṛd veda-vid eva cāham*

*Audio*

*sarvasya*—of all living beings; *ca*—and; *aham*—I; *hṛdi*—in the heart; *sanniviṣṭaḥ*—being situated; *mattaḥ*—from Me; *smṛtiḥ*—remembrance; *jñānam*—knowledge; *apohanam ca*—and forgetfulness; *vedaiḥ*—by the Vedas; *ca*—also; *sarvaiḥ*—all; *aham*—I am; *eva*—certainly; *vedyaḥ*—knowable; *vedānta-kṛt*—the compiler of the *Vedānta*; *veda-vid*—the knower of the Vedas; *eva*—certainly; *ca*—and; *aham*—I.

**I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known. Indeed, I am the compiler of Vedānta, and I am the knower of the Vedas.**

The Supreme Lord is situated as Paramātmā in everyone's heart, and it is from Him that all activities are initiated. The living entity forgets everything of his

past life, but he has to act according to the direction of the Supreme Lord, who is witness to all his work. Therefore he begins his work according to his past deeds and required knowledge is supplied to him, along with remembrance, and he forgets, also, about his past life. Thus, the Lord is not only all-pervading; He is also localized in every individual heart. He awards the different fruitive results. He is not only worshipable as the impersonal Brahman, the Supreme Personality of Godhead, or the localized Paramātmā, but in the form of the incarnation of the *Vedas* as well. The *Vedas* give the right direction to the people so that they can 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 commentation on the *Vedānta-sūtra* by Vyāsadeva in the *Śrīmad-Bhāgavatam* is therefore 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 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. He is described in these words.

*Antaḥpraviṣṭaḥ 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 of everyone, but the Lord gives him the opportunity to understand *Vedas*. If one is serious to understand the Vedic knowledge, then the Lord gives him the required intelligence to understand it. Why does He present the Vedic knowledge for understanding? Because a living entity individually needs to understand Kṛṣṇa. Vedic literature (*Gopāla-tāpanī Upaniṣad* 2.23) 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 and 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* (1.1.4) confirms this in the following words: *tat tu samanvayāt*. One can attain perfection by combination of three things: through study of the *Vedas* one can understand the relationship with the Supreme Personality of Godhead, by performing the different processes one can approach Him, and at the end one attains the supreme goal, 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.

### TEXT 16

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।  
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

*dvāv imau puruṣau loke*  
*kṣaraś cākṣara eva ca*  
*kṣaraḥ sarvāṇi bhūtāni*  
*kūṭa-stho 'kṣara ucyate*

*Audio*

*dvau*—two; *imau*—in this; *puruṣau*—living entities; *loke*—in the world; *kṣaraḥ*—fallible; *ca*—and; *akṣaraḥ*—infallible; *eva*—certainly; *ca*—and; *kṣaraḥ*—the fallible; *sarvāṇi*—all; *bhūtāni*—living entities; *kūṭasthaḥ*—in oneness; *akṣaraḥ*—infallible; *ucyate*—is said.

**There are two classes of beings, the fallible and the infallible. In the material world every entity is fallible, and in the spiritual world every entity is called infallible.**

As already explained, the Lord in His incarnation as Vyāsadeva compiled the *Vedānta-sūtra*. Here the Lord is giving, in summary, the contents of the *Vedānta-sūtra*: He says that the living entities, who are innumerable, can be divided into two classes—the fallible and the infallible. The living entities are eternally separated parts and parcels of the Supreme Personality of Godhead. When they are in contact with the material world, they are called *jīva-bhūtāḥ*, and the Sanskrit words given here, *sarvāṇi bhūtāni* mean that they are fallible. Those who are in oneness with the Supreme Personality of Godhead, however, are called infallible. Oneness does not mean that they have no individuality, but that there is no disunity. They are all agreeable to the purpose of the creation. Of course, in the spiritual world, there is no such thing as creation,

but that conception is given because in the *Vedānta-sūtra* it is stated that the Supreme Personality of Godhead is the source of all emanations. According to the statement of the Supreme Personality of Godhead, Lord Kṛṣṇa, there are two classes of men described in the Vedas and because the Vedas are the evidence, there is no doubt about it. The living entities, who are struggling in this world with the mind and five senses, have their material bodies which are changing. As long as the living entity is conditioned, his body changes due to contact with matter; matter is changing, so the living entity appears to be changing. But in the spiritual world the body is not made of matter; therefore there is no change of the body. In the material world we have to undergo six changes -birth, growth, maintenance, creating by-products, then dwindling and finally vanishing. These are the changes of the material body. But in the spiritual world the body does not change; there is no old age, there is no birth, there is no death. It is for this reason that all exists in oneness. It is further clearly explained *sarvāṇi bhūtāni*: any living entity who has come in contact with matter, beginning from the first created being, Brahmā, down to a small ant, is changing its body; therefore they are all fallible. In the spiritual world, however, they are always liberated and in oneness.

### TEXT 17

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।  
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

*uttamaḥ puruṣas tv anyaḥ  
paramātmety udāhṛtaḥ  
yo loka-trayam āviśya  
bibharty avyaya īśvaraḥ*

*Audio*

*uttamaḥ*—the best; *puruṣaḥ*—personality; *tu*—but; *anyaḥ*—another; *param*—the Supreme; *ātmā*—Self; *iti*—thus; *udāhṛtaḥ*—said; *yaḥ*—one who; *loka*—of the universe; *trayam*—the three divisions; *āviśya*—entering; *bibharti*—maintaining; *avyayaḥ*—inexhaustible; *īśvaraḥ*—the Lord.

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

This verse is very nicely expressed in the *Kaṭha Upaniṣad* (2.2.13) and *Śvetāśvatara Upaniṣad* (6.13). It is clearly stated there that above the innumerable living entities, some of whom are conditioned and some of whom are liberated, there is the Supreme Personality who is Paramātmā. The Upanisadic verse runs as follows: *nityo nityānām cetanaś cetanānām*. The purport of this verse is that amongst all the living entities, both conditioned and liberated, there is one supreme living personality, or the Supreme Personality of Godhead, who maintains them and gives them all the facility of enjoyment according to different work. That Supreme Personality of Godhead is situated in everyone's heart as Paramātmā. A wise man who can understand Him is eligible to attain the perfect peace, not others. Therefore it is never useful to think of the Supreme Lord and the living entities as being on the same level or equal in all respects. The difference of superiority and inferiority in personalities always remains.

### TEXT 18

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।  
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

*yasmāt kṣaram atīto 'ham  
akṣarād api cottamaḥ  
ato 'smi loke vede ca  
prathitaḥ puruṣottamaḥ*

*Audio*

*yasmāt*—because; *kṣaram*—the fallible; *atītaḥ*—transcendental; *aham*—I; *akṣarāt*—from the infallible; *api*—better than that; *ca*—and; *uttamaḥ*—the best; *ataḥ*—therefore; *asmi*—I am; *loke*—in the world; *vede*—in the Vedic literature; *ca*—and; *prathitaḥ*—celebrated; *puruṣottamaḥ*—as the Supreme Personality.

**Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated both in the world and in the Vedas as that Supreme Person.**

The particular word *uttamaḥ* used here is very significant. No one can surpass the Supreme Personality of Godhead, Kṛṣṇa—neither the conditioned soul nor

the liberated soul. He is, therefore, the greatest of personalities. Now it is clear here that the living entities and the Supreme Personality of Godhead are individuals. The difference is that the living entities, either in the conditioned state or in the liberated state, cannot surpass in quantity the inconceivable potencies of the Supreme Personality of Godhead.

The word *loke* is also significant, because through *Pauruṣa āgama (smṛtis)*, Vedic literatures, the Supreme Lord, in His localized aspect as *Paramātmā*, expands the purpose of the *Vedas*. This is stated as follows: *lokyate vedārtho 'nena*. The following verse also appears in the *Vedas (Chāndogya Upaniṣad 8.12.3)*:

*tāvad eṣa samprasādo 'smāc  
charīrāt samutthāya param  
jyoti-rūpaṁ sampadya svena  
rūpeṇābhiniṣpadyate sa uttamaḥ puruṣaḥ*

The purport of this verse is that the Supersoul after coming out of the body enters into impersonal *brahmajyoti* and then in His form remains in His spiritual identity. That Supreme is called the Supreme Personality. This means that the Supreme Personality is diffusing His spiritual effulgence and this is known as the ultimate illumination. That Supreme Personality exists also in a localized aspect as *Paramātmā* and by incarnating Himself as the son of *Satyavatī* and *Parāśara*, He is expanding the Vedic knowledge as *Vyāsadeva*.

### TEXT 19

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।  
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

*yo mām evam asammūḍho  
jānāti puruṣottamam  
sa sarva-vid bhajati mām  
sarva-bhāvena bhārata*

Audio

*yaḥ*—anyone; *mām*—unto Me; *evam*—certainly; *asammūḍhaḥ*—without a

doubt; *jānāti*—knows; *puruṣottamam*—the Supreme Personality of Godhead; *sah*—he; *sarva-vit*—knower of everything; *bhajati*—renders devotional service; *mām*—unto Me; *sarva-bhāvena*—in all respects; *bhārata*—O son of Bharata.

**Whoever knows Me as the Supreme Personality of Godhead, without doubting, is to be understood as the knower of everything, and he therefore engages himself in full devotional service, O son of Bharata**

There are many philosophical speculations about the constitutional position of the living entities and the Supreme Absolute Truth. Now in this verse the Supreme Personality of Godhead clearly explains that anyone who knows Lord Kṛṣṇa as the Supreme Person is actually the knower of everything. The difference between a perfect knower and an imperfect knower is that imperfect knower goes on simply speculating about the Absolute Truth, whereas the perfect knower, without wasting his valuable time, engages directly in Kṛṣṇa consciousness, the devotional service of the Supreme Lord. Throughout the whole of *Bhagavad-gītā*, this fact is being stressed at every step. And still there are so many stubborn commentators on *Bhagavad-gītā* who unnecessarily try to make the Supreme Absolute Truth and the living entities one and the same.

Vedic knowledge is called *śruti*, learning by aural reception. One should actually receive the Vedic message from authorities like Kṛṣṇa and His representatives. Here Kṛṣṇa distinguishes everything very nicely, and one should hear from this source. Simply to hear like the hogs is not sufficient; one must be able to understand from the authorities. It is not that one should simply make some scholastic speculation. One should submissively hear from *Bhagavad-gītā* that these living entities are always subordinate to the Supreme Personality of Godhead. Anyone who is able to understand according to the Supreme Personality of Godhead, Śrī Kṛṣṇa, knows the purpose of the *Vedas*; no one else knows the purpose of the *Vedas*.

The word *bhajate* is very significant. In many places the word *bhajate* is expressed in relationship with the service of the Supreme Lord. In summary, it can be said that if a person is engaged in full Kṛṣṇa consciousness in devotional service of the Lord, it is to be understood that he has all the Vedic knowledge. In the Vaiṣṇava *paramparā* it is said that if one is engaged in the devotional service of Kṛṣṇa, then there is no more necessity for any kind of

spiritual process to understand the Supreme Absolute Truth. He has already come to the post because he is engaged in the devotional service of the Lord. He has ended all preliminary processes of understanding; similarly, if anyone, after speculating for hundreds of thousands of lives, does not come to the point that Kṛṣṇa is the Supreme Personality of Godhead and that one has to surrender there, all his speculation for so many years and lives is a useless waste of time.

### TEXT 20

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।  
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ २० ॥

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

*Audio*

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

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

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 such devotional service exists, the material contamination cannot coexist. Devotional service to the Lord and the Lord Himself are one and the same because devotional service is the spiritual, or 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 so he can at once become the most 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 very 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 nice 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 from the strength of heart is to desire to lord it over material nature and thus to give 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 the possession of matter. The problems of material existence are due to these two kinds of weaknesses of the heart. In the first five verses of this Chapter, the process of discarding the weaknesses of the heart is mentioned and from the 6<sup>th</sup> verse onwards the discussion on *puruṣottama-yoga* has taken place.

*Thus end the Bhaktivedanta Purports to the Fifteenth Chapter of the Śrīmad-Bhagavad-gītā in the matter of Puruṣottama-yoga, the Yoga of the Supreme Person.*

## 16. The Divine and Demonic Natures

### TEXTS 1-3

श्रीभगवानुवाच ।

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।  
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥  
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।  
दया भूतेष्वलोलुप्त्वं मार्दवं हीरचापलम् ॥ २ ॥  
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।  
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३ ॥

*śrī-bhagavān uvāca*  
*abhayaṁ sattva-saṁśuddhiḥ*  
*jñāna-yoga-vyavasthitiḥ*  
*dānaṁ damaś ca yajñaś ca*  
*svādhyāyas tapa ārjavam*  
  
*ahiṁsā satyam akrodhas*  
*tyāgaḥ śāntir apaiśunam*  
*dayā bhūteṣv aloluptvaṁ*  
*mārdavaṁ hrīr acāpalam*  
  
*tejaḥ kṣamā dhṛtiḥ śaucam*  
*adroho nāti-mānitā*  
*bhavanti sampadaṁ daivīm*  
*abhijātasya bhārata*

*Audio*

*śrī bhagavān uvāca*—the Supreme Personality of Godhead said; *abhayam*—fearlessness; *sattva-saṁśuddhiḥ*—purification of one's existence; *jñāna*—knowledge; *yoga*—of linking up; *vyavasthitiḥ*—the situation; *dānam*—charity; *damaḥ ca*—and controlling the mind; *yajñaḥ ca*—and performance of sacrifice; *svādhyāyaḥ*—study of Vedic literature; *tapaḥ*—austerity; *ārjavam*—simplicity; *ahiṁsā*—nonviolence; *satyam*—truthfulness; *akrodhaḥ*—freedom from anger; *tyāgaḥ*—renunciation; *śāntiḥ*—peacefulness; *apaiśunam*—aversion to faultfinding; *dayā*—mercy; *bhūteṣu*—towards all living entities;

*aloluptvam*—freedom from greed; *mārdavam*—gentleness; *hrīḥ*—shyness; *acāpalam*—determination; *tejaḥ*—vigor ; *kṣamā*—forgiveness; *dhṛtiḥ*—fortitude; *śaucam*—cleanliness; *adrohaḥ*—freedom from envy; *na*—not; *atimānitā*—expectation of honor; *bhavanti*—become; *sampadam*—qualities; *daivīm*—transcendental; *abhijātasya*—one who is born of; *bhārata*—O son of Bharata.

**The Supreme Personality of Godhead said: Fearlessness; purification of one's existence; cultivation of spiritual knowledge; charity; sense-control; performance of sacrifice; study of the Veda; austerity and simplicity; non-violence; truthfulness; freedom from anger; renunciation; peacefulness; aversion to faultfinding; compassion toward every living entity; being without any greed; gentleness; shyness and determination; vigor; forgiveness; fortitude; cleanliness; freedom from enviousness and from passion for honor—these are the transcendental qualities, born of the godly atmosphere, O son of Bharata.**

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, it was explained who the *devas* (godly) were, and who the *asuras* (ungodly), or demons were. Now, according to Vedic rites, activities in the mode of goodness are considered auspicious for making progress on the path of liberation, and such activities are known as *daivī-prakṛti*, transcendental by nature. Those who are situated in the transcendental nature are making 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 may 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*, which is used here in reference to one born of transcendental qualities or in godly atmosphere, 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 principles of ten purificatory processes, recommended for the social life 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. So at least those who are in Kṛṣṇa consciousness should not beget children like cats and dogs but should beget children, who will have an opportunity to become Kṛṣṇa conscious after birth. That should be the advantage of the unique 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 of social life and four occupational divisions or castes—is not meant to divide human society according to birth. Such divisions are made 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 denominations of social status and order. 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. As far as *sannyāsī* is concerned, his 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 in that stage. If one is fully convinced that Kṛṣṇa or the Supreme Personality of Godhead in His localized aspect as Paramātmā is always with him, that He is seeing everything and He knows what one intends to do, then one must have firm conviction that Kṛṣṇa as Paramātmā will take care of 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 is called *abhayam*, fearlessness. Cultivating such a 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 by a person 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 we can learn from His life that when He was at Purī His

feminine devotees could not come directly nearby 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. In order to purify one's life, one has to follow the rules and regulations of a particular status of life. For a *sannyāsī*, to make intimate relations with women or to have 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 still showed us how to follow the rules and regulations of the *sannyāsa* order of the life. He was very strict in connection to woman association. 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 on some young woman with lust, 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 aspiring to get out of the clutches of material nature and trying to elevate himself to the spiritual nature back to home, back to Godhead, for him, looking toward material possession and woman for sense gratification-not even enjoying them, but just looking toward them with such a propensity-is so condemned that he had better commit suicide before experiencing such illegal desires." So these are the processes for purification.

The next item is *jñāna-yoga-vyavasthitiḥ*: to be engaged in the cultivation of knowledge. *Sannyāsī* life is meant for distributing knowledge to the householders and others who have forgotten their real life of spiritual advancement. A *sannyāsī* is supposed to beg from door to door for his livelihood, but this does not mean that he is a beggar. Humility is also one of the qualifications of a transcendently situated person, so out of sheer humility the *sannyāsī* goes from door to door, not exactly for the purpose of begging, but to see the householders so they may be awakened to Kṛṣṇa consciousness. This is the duty of a *sannyāsī*. So if he is actually advanced and so ordered by his spiritual master, he should preach Kṛṣṇa consciousness with logic and thorough understanding, and if he is not so advanced he should rather not accept the renounced order of life. But even if he has accepted the renounced order of life without sufficient knowledge, he should engage

himself fully in the matter of hearing from a bona fide spiritual master to cultivate knowledge. A *sannyāsī* or one in the renounced order of life must be situated in these items, namely fearlessness, *sattva-saṁśuddhiḥ* (purity) and *jñāna-yoga* (knowledge).

The next item is charity. Charity is meant for the householders. The householders should earn a livelihood by an honorable means and spend fifty percent of their income to propagate Kṛṣṇa consciousness all over the world and give in charity to such institutional societies that are engaged in that way. Charity should be given to the right receiver. There are different kinds of charities, as will be explained later on, charity in the mode of goodness, charity in the mode passion and charity in the mode ignorance. Charity in the mode of goodness is recommended by the scriptures, but charity in the modes of passion and ignorance is not recommended because such charity is simply a waste of money. Charity should be given only for propagating Kṛṣṇa consciousness all over the world. That is charity in the mode of goodness. Then as far as *damaḥ* (self-control) is concerned, it is not only meant for other orders of religious society, but it is especially meant for the householder. A householder should not use his senses for sex life unnecessarily just because he has a wife. There are restrictions for the householders in sex life and other life also, but especially, in terms of sex life, a householder should not go to his wife unless he has a necessity to beget children. If he does not require children, he should not enjoy sex life with his wife. Modern society enjoys sex life and uses contraceptive or more abominable methods of getting rid of the responsibility for sex life, namely the children. This is not in the transcendental quality but is of demoniac quality, so if anyone, even if he is a householder, wants to make progress in spiritual life, he must control his sex life and should not beget a child without the purpose of serving Kṛṣṇa. If he is able to beget children who will be in Kṛṣṇa consciousness, one can produce hundreds of children, but without such capacity one should not indulge in sex only for sense pleasure. Sacrifice is an item to be performed by the householders because to perform sacrifice requires a large amount of money. Other orders of life, namely the *brahmacarya*, the *vānaprastha* and *sannyāsa*, have no money; they live by begging. So performance of different types of sacrifice is meant for the householder. They should perform *agni-hotra* sacrifices as enjoined in the Vedic literature, but such sacrifices at the present moment are very much expensive, and it is not possible for any householder to perform them. The best

sacrifice recommended in this age is called *saṅkīrtana-yajña*, the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the best and most inexpensive sacrifice; everyone can adopt it and derive benefit of performing sacrifice. So these three items, namely charity, sense control and performance of sacrifice, are meant for the householder.

The item *svādhyāyaḥ*, Vedic study, is meant for the *brahmacarya* or student life. *Brahmacārīs* should have no connection with women; they should live a life of celibacy and engage the mind in the study of Vedic literature for cultivation of spiritual knowledge. This is called *svādhyāyaḥ*. *Tapas* or austerity is especially meant for the retired life. One should not remain a householder throughout his whole life; he must always remember that there are four divisions of life, *brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*. So after *gṛhastha*, householder life, one should retire at the age of fifty. If one lives for a hundred years, he should spend twenty-five years in student life, twenty-five in householder life, twenty-five in retired life and twenty-five in the renounced order of life. These are the regulations of the Vedic religious discipline. A man retired from household life must practice austerities in three divisions of his existence. He must practise austerity bodily, mentally and in terms of speaking. That is *tapasyā*. The entire institution of *varṇāśrama-dharma* is meant for *tapasyā*. Without *tapasyā* or austerity no human being is expected to get liberation. The theory advocated by certain persons, who say that there is no need of austerity in life, that one can go on speculating and everything will be nice, is neither recommended in the Vedic literature nor in *Bhagavad-gītā*. Such theories are manufactured by self-interested parties who are trying to gather more followers. If there are restrictions, rules and regulations, people will not become attracted. Therefore those who want followers in the name of religiosity, just to have a show only, don't restrict the lives of their students nor their own lives. But that method is not approved by the *Vedas*.

As far as *ārjavam* (simplicity) is concerned, not only a particular order of life should follow the principle of simplicity, but all the members, be he in the *brahmacarya-āśrama*, or *gṛhastha-āśrama* or *vānaprastha-āśrama*. One must be very simple. He should not keep anything confidential from persons who are advanced or who he holds in confidence.

*Ahiṁsā* means not to check the progressive life of any living entity. One

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

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

*Akrodhaḥ* means to check anger. Even if there is provocation and some bad man dishonors a respectable man, the respectable man should not be angry for once one becomes angry his whole system of the body becomes polluted. Anger and lust are the products of the mode of passion, so one who is transcendently situated should check himself from being angry. *Apaiśunam* means that one should not be accustomed to find fault with others or correct them unnecessarily in order to put them into inconvenience. Of course to call a thief a thief is not envy, quite the opposite, it is right, but to

call an honest person a thief is very much offensive for one who is making advancement in spiritual life. *Hrīḥ* means that one should be very hesitant to perform some act which is abominable. *Acāpalam*, determination, means that one should not be agitated or frustrated in some attempt. There may be frustration in some attempt, but one should not be sorry for that; he should make progress with patience and determination. The word *tejaḥ* used here is meant for the *kṣatriyas*. The *kṣatriyas* should always be very strong. The word “*kṣatriya*” refers to one, who can give protection to the weak from being hurt by others. Therefore they should be very strong and not pose themselves as nonviolent. If violence is required, they must exhibit it. *Kṣamā* or forgiveness is meant for persons who are actually able to curb down their enemies, but who under certain circumstances do not take steps and excuse that wrongdoer, who only has some minor faults. *Śaucam* means cleanliness, not only in body and mind but in one's dealings also. It is especially meant for the mercantile people, who should not deal in the black market. All dealings should be fair. This is called *śaucam*. *Nātimānitā*, not expecting honor, applies to the *śūdra* class of men, the worker class, which are considered, according to Vedic injunctions, to be the lowest of the four classes. They should not be puffed up with unnecessary prestige or honor and should remain in their own status. It is the duty of the *śūdras* to offer respect to the higher class for the upkeep of the social order.

All these sixteen qualifications mentioned as transcendental qualities should be engaged according to the different statuses of the social order and occupation. The purport is that even though material conditions are miserable, if these qualities are developed by practice, by all classes of men, then gradually it is possible to rise to the highest platform of transcendental realization.

#### TEXT 4

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।  
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ ४ ॥

*dambho darpo 'bhimānaś ca  
krodhaḥ pāruṣyam eva ca  
ajñānaṁ cābhijātasya  
pārtha sampadam āsurīm*

Audio

*dambhaḥ*—pride; *darpaḥ*—arrogance; *abhimānaḥ*—false prestige; *ca*—and; *krodaḥ*—anger; *pāruṣyam*—harshness; *eva*—certainly; *ca*—and; *ajñānam*—ignorance; *ca*—and; *abhijātasya*—one who is born; *pārtha*—O son of Pṛthā; *sampadam*—qualities; *āsurīm*—demoniac.

**Those who are born with demoniac qualities exhibit pride, arrogance, false prestige, anger, harshness, and ignorance, O son of Pṛthā.**

In this verse, the royal road to hell is described. The demoniac want to make a show of religiousness and advancement in spiritual science, although they do not follow the principles. They are always arrogant and proud of possessing some type of education or so much wealth. They desire to be worshiped by others, and demand respectability, although they do not command respect. Over trifles they become very angry and speak harshly, not gently. They do not know what should be done and what should not be done. They do everything whimsically, according to their own desire, and they do not recognize any authority. These demoniac qualities are taken on by them from the beginning of their bodies in the wombs of their mothers, and as they grow they manifest all these inauspicious qualities.

TEXT 5

दैवी सम्पद्धिमोक्षाय निबन्धायासुरी मता ।  
मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

*daiivī sampad vimokṣāya*  
*nibandhāyāsūrī matā*  
*mā śucaḥ sampadam daivīm*  
*abhijāto 'si pāṇḍava*

Audio

*daiivī*—transcendental; *sampat*—assets; *vimokṣāya*—meant for liberation; *nibandhāya*—for bondage; *āsurī*—demoniac qualities; *matā*—it is considered; *mā*—do not; *śucaḥ*—worry; *sampadam*—qualities; *daivīm*—transcendental; *abhijātaḥ*—born; *asi*—you are; *pāṇḍava*—O son of Pāṇḍu.

**The transcendental assets lead to liberation, whereas the demoniac assets are meant for bondage. But do not worry, O son of Pāṇḍu—you are born with**

### transcendental qualities.

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

### TEXT 6

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

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

*Audio*

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

**O son of Pṛthā, in this world there are two kinds of created beings. One is called the divine and the other demoniac. I have already explained to you at length the divine qualities; and now I shall describe the demoniac.**

Having assured Arjuna that he was born with the divine qualities, Lord Kṛṣṇa, in order to point out the demoniac nature is now describing in the following way. The conditioned living entities are divided into two classes in this world. Those who are born with divine qualities follow a regulated life; that is to say they abide by the injunctions in scriptures and by the authorities. One should develop attachment and detachment for performing certain actions in consultation of authoritative scripture. This mentality is called divine, but one

who does not follow the regulative principles as they are laid down in the scriptures and who acts according to his whims is called demoniac or asura. There is no other criterion to decide who belongs to the divine class and who belongs to the demoniac class of men but the obedience or disobedience to the regulative principles of scriptures. It is mentioned in Vedic literature that both the demigods and the demons are born of the Prajāpati; the only difference is that one class obeys the orders of Vedic injunction and the other does not.

### TEXT 7

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

*pravṛttim ca nivṛttim ca  
janā na vidur āsurāḥ  
na śaucam nāpi cācāro  
na satyam teṣu vidyate*

*Audio*

*pravṛttim*—proper action; *ca*—also; *nivṛttim*—improper action; *ca*—and; *janāḥ*—persons; *na*—never; *viduḥ*—know; *āsurāḥ*—in demoniac quality; *na*—never; *śaucam*—cleanliness; *na*—nor; *āpi*—also; *ca*—and; *ācārah*—behavior; *na*—never; *satyam*—truth; *teṣu*—in them; *vidyate*—there is.

**Those of demoniac quality 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.**

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 adopted the Vedic civilization and who are known as the most advanced civilized people. Those who do not follow such 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. They do not take their bath properly, clean their teeth properly, they do not shave properly, nor do they change their clothes properly. These are some of the rules for external cleanliness, which

the demons violate.

As far as internal cleanliness is concerned, one should be always remembering the holy name 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-saṁhitā*, which is the law of the human race. Even up to today, those who are Hindu follow the *Manu-saṁhitā*. Laws of inheritance and other legalities are derived from this book. Now, in the *Manu-saṁhitā*, it is clearly stated that a woman should not be given freedom. That does not mean that women are to be kept as slaves, but they are like children. Children are not given freedom, but that does not mean that they are made into slaves. The demons have now neglected such injunctions, and they think that women should be given as much freedom as men. However, this has not improved the social condition of the world. Actually, a woman should be given protection at every stage of life. She should be given protection by the father in her younger days, by the husband in her youth, and by the grownup sons in her old age. This is proper social behavior according to the *Manu-saṁhitā*. But modern education has artificially devised a puffed up concept of womanly life, and therefore now in human society marriage is practically an imagination. Nor is the condition of woman very good now. Those who are married are in a better condition than those who are proclaiming their so-called freedom. The demons, therefore, do not accept any instruction which is good for society, and because they do not follow the experience of great sages and the rules and regulations laid down by those sages, the social condition of the demoniac people is very sad.

### TEXT 8

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।  
अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ ८ ॥

*asatyam apratiṣṭham te  
jagad āhur anīśvaram  
aparaspara-sambhūtaṁ  
kim anyat kāma-haitukam*

*asatyam*—unreal; *apratiṣṭham*—without foundation; *te*—they; *jagat*—the cosmic manifestation; *āhuḥ*—is said; *anīśvaram*—with no controller; *aparaspara*—by mutual lust; *sambhūtam*—caused; *kim anyat*—there is no other cause; *kāma-haitukam*—it is due to lust only.

**They say that this world is unreal, with no foundation or God in control. It is produced of sex desire and has no cause other than lust.**

The demoniac conclude that the creation of the world is phantasmagoria. There is no cause, no effect, no controller, no purpose: everything is unreal. Their conclusion is that as the will-o'-the-wisp is created by certain atmospheric changes, so this cosmic manifestation arises due to accidental actions and reactions of matter. They do not think that the world was created by God for a certain purpose. They have their own theory: that the world has come about in its own way and that there is no reason to believe that there could be God behind it. For them there is no difference between spirit and matter, and they do not accept the Supreme Spirit. Everything is matter only, and the whole cosmos is supposed to be a mass of ignorance. According to them, everything is void, and whatever manifestation exists is due to our ignorance in perception. They take it for granted that all manifestation or diversity is a display of ignorance. Just as in a dream we may create so many things, which actually have no existence, so similarly when we are awake we shall see that everything is simply a dream. But factually, although the demons say that life is a dream, they are very expert in enjoying this dream. And so, instead of acquiring knowledge, they become more and more implicated in their dreamland. They conclude that as a child is born simply on account of sexual intercourse between man and woman, so this world is born without any soul. It is only a combination of matter that has produced the living entities, and other than that there is no question of the existence of the soul. As many living creatures come out from perspiration and from a dead body without any cause, similarly, the whole living world has come out of the material combination of the cosmic manifestation. Therefore material nature is the cause of this manifestation, and there is no other cause. They do not believe in the words of Kṛṣṇa in *Bhagavad-gītā*: *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*. "Under My direction the whole material world is moving." In other words, amongst the demons there is no perfect knowledge of the creation of

this world; every one of them has some particular theory of his own. The cause of creation is whatever one may believe in and that becomes their opinion. According to them, because there is nothing like standard understanding of the scriptural injunction, any nonsensical interpretation of the scriptures is as good as another.

### TEXT 9

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।  
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

*etām dr̥ṣṭim avaṣṭabhya  
naṣṭātmāno 'lpa-buddhayaḥ  
prabhavanty ugra-karmāṇaḥ  
kṣayāya jagato 'hitāḥ*

*Audio*

*etām*—thus; *dr̥ṣṭim*—vision; *avaṣṭabhya*—accepting; *naṣṭa*—lost; *ātmānaḥ*—self; *alpa-buddhayaḥ*—less intelligent; *prabhavanti*—flourish; *ugra-karmāṇaḥ*—in painful activities; *kṣayāya*—for destruction; *jagataḥ*—of the world; *ahitāḥ*—unbeneficial.

**Following such conclusions, the demoniac people, who are lost to themselves and devoid of intelligence, engage in unbeneficial, horrible works meant to destroy the world.**

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

is today very proud. At any moment war may take 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 ।  
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ १० ॥

*kāmam āśritya duṣpūram  
dambha-māna-madānvitāḥ  
mohād gṛhītvāsad-grāhān  
pravartante 'śuci-vratāḥ*

*Audio*

*kāmam*—lust; *āśritya*—taking shelter of; *duṣpūram*—insatiable; *dambha*—pride; *māna*—false prestige; *mada-anvitāḥ*—absorbed in conceit; *mohāt*—by illusion; *gṛhītvā*—taking; *asat*—nonpermanent; *grāhān*—things; *pravartante*—flourish; *aśuci*—unclean; *vrataḥ*—avowed.

**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.**

The demoniac mentality is described here in this verse. The demons' lust is never satiated. They will go on increasing and increasing their insatiable desires for material enjoyment and although they are always full of anxieties on account of accepting non-permanent things, they still continue to engage in such activities out of illusion. They do not know how they are heading the wrong way. Accepting non-permanent 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 amassing of material wealth. The word *aśuci-vratāḥ*, sworn to be unclean, is very significant in this connection. Such demoniac people are only attracted by wine, women, gambling and meat eating; those are their *aśuci*, unclean habits. Induced by pride and false prestige, they create some principles of religiosity which are not approved by the Vedic injunctions. Although such

demoniac people are most abominable in the world, still, by artificial means, they create false honor for themselves and although they are not at all honorable, due to false prestige only, they consider themselves very much advanced, while in actuality they are gliding toward hell.

### TEXTS 11-12

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।  
कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥  
आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।  
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १२ ॥

*cintām aparimeyām ca  
pralayāntām upāśritāḥ  
kāmapabhoga-paramā  
etāvad iti niścitāḥ*

*āśā-pāśa-śatair baddhāḥ  
kāma-krodha-parāyaṇāḥ  
īhante kāma-bhogārtham  
anyāyenārtha-sañcayān*

#### Audio

*cintām*—fears and anxieties; *aparimeyām*—unmeasurable; *ca*—and; *pralaya-antām*—unto the point of death; *upāśritāḥ*—having taken shelter of them; *kāma-upabhoga*—sense gratification; *paramāḥ*—the highest goal of life; *etāvat*—thus; *iti*—in this way; *niścitāḥ*—ascertain; *āśā-pāśa*—entanglement in the network of hope; *śataiḥ*—by hundreds; *baddhāḥ*—being bound; *kāma*—lust; *krodha*—anger; *parāyaṇāḥ*—always situated in such mentality; *īhante*—desire; *kāma*—lust; *bhoga*—sense enjoyment; *artham*—for that purpose; *anyāyena*—illegally; *artha*—wealth; *sañcayān*—accumulate.

**Their belief is that to gratify the senses is the prime necessity of human civilization. Thus, there is no end to their anxiety up until the last point of death. Being bound by a network of innumerable desires, always absorbed in lust and anger, they secure money by illegal means for sense gratification.**

The demoniac people have accepted that the enjoyment of the senses is the ultimate goal of life, and this concept they maintain until death. They do not

believe in life after death, and they do not believe that one takes on different grades of bodies according to one's *karma*, or activities in this world. Their plans for life are never finished, and they go on preparing plan after plan, all of which are never finished. We have personal experience of a person of such demoniac mentality, who, even at the point of death, was requesting the physician to prolong his life for four years more because his plans were not yet complete. Such foolish people do not know that no physician can prolong life even for a moment. When the notice is there, there is no consideration of the man's desire. The laws of nature do not allow even a second beyond what one is destined to enjoy.

The demoniac person has no faith neither in God, nor in the Supersoul within, thus he performs all kinds of sinful activities simply for sense gratification. He does not know that there is a witness sitting within his heart. The Supersoul is observing the activities of the individual soul. As it is stated in the Vedic literature, the *Upaniṣads*, there are two birds sitting in one tree; the one is acting and enjoying or suffering the fruits of the branches, and the other is witnessing. But one who is demoniac has no knowledge of this Vedic scripture, nor faith; therefore he feels free to do anything for sense enjoyment, never mind the consequences which are awaiting him later on.

### TEXTS 13-15

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।  
 इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥  
 असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।  
 ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १४ ॥  
 आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।  
 यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १५ ॥

*idam adya mayā labdham  
 imam prāpsye manoratham  
 idam astīdam api me  
 bhaviṣyati punar dhanam  
 asau mayā hataḥ śatrur  
 haniṣye cāparān api*

īśvaro 'ham aham bhogī  
siddho 'ham balavān sukhī

āḍhyo 'bhijanavān asmi  
ko 'nyo 'sti sadṛśo mayā  
yakṣye dāsyāmi modiṣya  
ity ajñāna-vimohitāḥ

Audio

*idam*—this; *adya*—today; *mayā*—by me; *labdham*—gained; *imam*—this; *prāpsyē*—I shall gain; *manoratham*—according to my desires; *idam*—this; *asti*—there is; *idam*—this; *api*—also; *me*—mine; *bhaviṣyati*—will increase in the future; *punaḥ*—again; *dhanam*—wealth; *asau*—that; *mayā*—by me; *hataḥ*—has been killed; *śatruḥ*—enemy; *haniṣyē*—I shall kill; *ca*—also; *aparān*—others; *api*—certainly; *īśvaraḥ*—the lord; *aham*—I am; *aham*—I am; *bhogī*—the enjoyer; *siddhah*—perfect; *aham*—I am; *balavān*—powerful; *sukhī*—happy; *āḍhyaḥ*—wealthy; *abhijanavān*—surrounded by aristocratic friends; *asmi*—I am; *kaḥ*—who else; *anyaḥ*—other; *asti*—there is; *sadṛśaḥ*—like; *mayā*—me; *yakṣyē*—I shall sacrifice; *dāsyāmi*—I shall give in charity; *modiṣyē*—I shall rejoice; *iti*—thus; *ajñāna*—ignorance; *vimohitāḥ*—deluded by.

The demoniac person thinks: "So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more. He is my enemy, and I have killed him, and my other enemy will also be killed. I am the lord of everything, I am the enjoyer, I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice." In this way, such persons are deluded by ignorance.

TEXT 16

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।  
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

*aneka-citta-vibhrāntā*  
*moha-jāla-samāvṛtāḥ*

*prasaktāḥ kāma-bhogeṣu  
patanti narake 'śucau*

*Audio*

*aneka*—numerous; *citta-vibhrāntāḥ*—perplexed by anxieties; *moha*—of illusions; *jāla*—by a network; *samāvṛtāḥ*—surrounded; *prasaktāḥ*—attached; *kāma*—lust; *bhogeṣu*—sense gratification; *patanti*—glides down; *narake*—into hell; *aśucau*—unclean.

**Thus perplexed by various anxieties and bound by a network of illusions, one becomes too strongly attached to sense enjoyment and falls down into the dirt of hell.**

The demoniac man knows no limit to his desire to acquire money. That is unlimited. He only thinks how much assessment he has just now and schemes to engage that stock of wealth farther and farther. For that reason, he does not mind to act in any sinful way. This is known as the black market or illegal gratification. He is enamoured by the possessions he has already, such as land, family, house and bank balance, and he is always planning to improve them. He believes in his own strength, and he does not know that whatever he is gaining is due to his past good deeds. He is given an opportunity to accumulate such things, but he has no conception of past causes. He simply thinks that all his mass of wealth is due to his own endeavor. A demoniac person believes in the strength of his personal work, not in the law of *karma*. According to the law of *karma*, a man takes his birth in a high family, or becomes rich, or very well educated, or very beautiful because of good work in the past. The demoniac thinks that all these things are accidental and due to the strength of one's personal ability. He does not sense any arrangement behind all the varieties of people, beauty, and education. Anyone who comes into competition with such a demoniac man is his enemy. There are many demoniac people, and each is enemy to the others. This enmity becomes more and more deep-between persons, then between families, then between societies, and at last between nations. Therefore there is constant strife, war and enmity all over the world.

Each demoniac person thinks that he can live at the sacrifice of all others. Generally, a demoniac person thinks of himself as the Supreme God, and such demoniac preachers instruct their followers: "Why are you seeking God

elsewhere? You are all yourselves God! Whatever you like, you can do. Don't believe in God. Throw away God. God is dead." These are their preachings. Although the demoniac person sees others equally rich and influential, or even more so, he thinks that no one is richer than him and that no one is more influential than him. As far as promotion to the higher planetary system is concerned, he does not believe in performing *yajñas* or sacrifices. Demons think that they will manufacture their own process of *yajña* and prepare some machine, by which they will be able to reach any higher planet. The best example of such a demoniac man was Rāvaṇa. He offered a program to the people by which he would prepare a staircase so that anyone could reach the heavenly planets without performing sacrifices, such as are prescribed in the *Vedas*. Similarly, in the present age such demoniac men are thinking to reach the higher planetary systems by mechanical arrangement. These are examples of bewilderment of the demoniac people and the result is that, without their knowledge, they are gliding toward hell. Here the Sanskrit word *mohajāla* is very significant. *Jāla* means net; like fishes caught in a net, they have no way to come out.

### TEXT 17

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।  
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

*ātma-sambhāvitāḥ stabdhā*  
*dhana-māna-madānvitāḥ*  
*yajante nāma-yajñais te*  
*dambhenāvidhi-pūrvakam*

*Audio*

*ātma-sambhāvitāḥ*—self-complacent; *stabdhāḥ*—impudent; *dhana-māna*—wealth and false prestige; *mada-anvitāḥ*—absorbed in pride; *yajante*—perform sacrifices; *nāma*—in name only; *yajñaiḥ*—with such a sacrifice; *te*—they; *dambhena*—out of pride; *avidhi-pūrvakam*—without following any rules and regulations.

**Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes perform sacrifices in name only, without following any rules or regulations.**

Thinking themselves all in all, not caring for any authority or scripture, the demoniac sometimes perform so-called religious or sacrificial rites. And since they do not believe in authority, they are very impudent. This is due to illusion caused by accumulating some wealth and false prestige. Sometimes such demons take up the role of preacher, unnecessarily mislead the people, and become known as religious reformers or as incarnations of God. They make a show of performing sacrifices, or they worship the demigods, or manufacture their own God. Common man advertised and worshipped as God is the symptom of demons. By the foolish they are considered advanced in the principles of religion, or in the principles of spiritual knowledge. They take the dress of the renounced order of life and engage in all nonsense in that dress. Actually there are so many restrictions for one who has renounced this world. The demons, however, do not care for such restrictions. They think that whatever path one can create is one's own path; there is no such thing as a standard path one has to follow. The word *avidhi-pūrvakam*, without following the rules and regulations, is especially stressed here for such foolish demoniac leaders of religion and faith. These things are always due to ignorance and illusion.

### TEXT 18

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

*ahaṅkāraṁ balaṁ darpaṁ  
kāmaṁ krodhaṁ ca saṁśritāḥ  
mām ātma-para-deheṣu  
pradviṣanto 'bhyasūyakāḥ*

Audio

*ahaṅkāraṁ*—false ego; *balaṁ*—strength; *darpaṁ*—pride; *kāmaṁ*—lust; *krodhaṁ*—anger; *ca*—also; *saṁśritāḥ*—having taken shelter of; *mām*—Me; *ātma*—one's own; *para-deheṣu*—in other bodies; *pradviṣantaḥ*—blasphemes; *abhyasūyakāḥ*—envious.

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

A demoniac person, being always against the existence of God's supremacy, does not like to believe in the scriptures. He is envious of both the scriptures and of the existence of the Supreme Personality of Godhead on account of his so-called prestige and his accumulation of wealth and strength. He does not know that the present life is a background to prepare for the next life and without knowing this, he is actually envious of his own self, as well as of others. He commits violence on other bodies and on his own. He does not care for the supreme control of the Personality of Godhead because he has no knowledge. Being envious of the scriptures and the Supreme Personality of Godhead, he puts forward ill logic against the existence of God and refutes the scriptural authority. He thinks himself independent and powerful in every action. He thinks that since no one can equal him in strength, power, or in wealth, he can act in any way and no one can stop him. If there is an enemy who might check the advancement of his sensual activities, he will make plans to cut him down by his own power.

#### TEXT 19

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।  
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥

*tān ahaṁ dviṣataḥ krūrān  
saṁsāreṣu narādhamān  
kṣipāmy ajasram aśubhān  
āsurīṣu eva yoniṣu*

*Audio*

*tān*—those; *ahaṁ*—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.

**Envious, mischievous, the lowest of mankind, these do I ever put back into the ocean of material existence, into various demoniac species of life.**

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 that 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

आसुरीं योनिमापन्ना मूढा जन्मनिजन्मनि ।  
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥

*āsurīm yonim āpannā  
mūḍhā janmani janmani  
mām aprāpyaiva kaunteya  
tato yānty adhamām gatim*

Audio

*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.

**Achieving repeated birth amongst the species of demoniac life, such persons can never approach Me, O son of Kuntī. Gradually they sink down to the most abominable type of existence.**

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, without 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 such thing as hatred or favor for anyone. The placing of the *asuras*, the demons, in the lowest status of life is simply another feature of His merciful action. 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 them. 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  
dvaram nāśanam ātmanaḥ  
kāmaḥ krodhas tathā lobhas  
tasmād etat trayam tyajet*

*Audio*

*tri-vidham*—three kinds of; *narakasya*—hellish; *idam*—this; *dvaram*—gate; *nāśanam*—destructive; *ātmanaḥ*—of the self; *kāmaḥ*—lust; *krodhaḥ*—anger; *tathā*—as well as; *lobhaḥ*—greed; *tasmāt*—therefore; *etat*—these; *trayam*—three; *tyajet*—must give up.

**There are three gates leading down to hell; these are lust, anger, and greed. Every sane man should, therefore, give up these three things.**

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-dvāraih tribhir naraḥ  
ācaraty ātmanaḥ śreyas  
tato yāti parām gatim*

*Audio*

*etaiḥ*—by these; *vimuktaḥ*—being liberated; *kaunteya*—O son of Kuntī; *tamaḥ-dvāraiḥ*—the gates of ignorance; *tribhiḥ*—three kinds of; *naraḥ*—a person; *ācarati*—performs; *ātmanaḥ*—self; *śreyaḥ*—benediction; *tataḥ*—thereafter; *yāti*—goes; *parām*—supreme; *gatim*—destination.

**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.**

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 is 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 social ranks of life, called the spiritual order system and the caste system. There are different rules and regulations for different castes or divisions of society, and if a person is able to follow them, he will be automatically raised to the highest platform of spiritual realization. Then he can have liberation without a doubt.

**TEXT 23**

**यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।  
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥**

yaḥ śāstra-vidhim utsṛjya  
vartate kāma-kārataḥ  
na sa siddhim avāpnoti  
na sukham na parām gatim

Audio

yaḥ—anyone; śāstra-vidhim—the regulations of the scriptures; utsṛjya—giving up; vartate—remains; kāma-kārataḥ—acting whimsically in lust; na—never; saḥ—he; siddhim—perfection; avāpnoti—achieves; na—never; sukham—happiness; na—never; parām—the supreme; gatim—perfectional stage.

**But he who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.**

As described before, the śāstra-vidhim, or the direction of the śāstra, is given to the different castes and orders of human society. Everyone is expected to follow these rules and regulations. If one does not follow them and acts whimsically according to his lust, greed and desire, then he never will be perfect in his life. In other words, a man may theoretically know all these things, but if he does not apply them in his own life, then he is to be known as the lowest of mankind. In the human form of life, a living entity is expected to be sane and to follow the regulations given for elevating his life to the highest platform, but if he does not follow them, then he degrades himself. But even if he follows the rules and regulations and moral principles and ultimately does not come to the stage of understanding the Supreme Lord, then all his knowledge becomes spoiled. Therefore one should gradually raise himself to the platform of Kṛṣṇa consciousness and devotional service; it is then and there that he can attain the highest perfectional stage, not otherwise.

The word kāma-cārataḥ is very significant. A person who knowingly violates the rules acts in lust. He knows that this is forbidden, still he acts. This is called acting whimsically. He knows that this should be done, but still he does not do it; therefore he is called whimsical. Such persons are destined to be condemned by the Supreme Lord. Such persons cannot have the perfection which is meant for the human life. The human life is especially meant for purifying one's existence, and one who does not follow the rules and regulations cannot purify himself, nor can he attain the real stage of happiness.

## TEXT 24

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।  
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

*tasmāc chāstram pramāṇam te  
kāryākārya-vyavasthitau  
jñātvā śāstra-vidhānoktam  
karma kartum ihārhasi*

*Audio*

*tasmāt*—therefore; *śāstram*—scriptures; *pramāṇam*—evidence; *te*—your; *kārya*—duty; *akārya*—forbidden activities; *vyavasthitau*—in determining; *jñātvā*—knowing; *śāstra*—of scripture; *vidhāna*—regulations; *uktam*—as declared; *karma*—work; *kartum*—to do; *iha arhasi*—you should do it.

**One should therefore understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated.**

As stated in the Fifteenth Chapter, all the rules and regulations of the *Vedas* are meant for knowing Kṛṣṇa. If one understands Kṛṣṇa from the *Bhagavad-gītā* and becomes situated in Kṛṣṇa consciousness, engaging himself in devotional service, he has reached the highest perfection of knowledge offered by the Vedic literature. Lord Caitanya Mahāprabhu made this process very easy: He asked people simply to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare and to engage in the devotional service of the Lord and eat the remnants of foodstuff offered to the Deity. One who is directly engaged in all these devotional activities is to be understood as having studied all Vedic literature. He has come to the conclusion perfectly. Of course, for the ordinary persons who are not in Kṛṣṇa consciousness or not engaged in devotional service, what is to be done and what is not to be done must be decided by the injunctions of the *Vedas* and one should act accordingly, without argument. That is called following the principles of *śāstra*, or scripture. *Śāstra* is without the four principal defects that are visible in the conditioned soul: imperfect senses, the propensity for cheating, certainty of committing mistakes, and certainty of being illusioned. These four principal defects in conditioned life disqualify one from putting

forth rules and regulations. Therefore, the rules and regulations as described in the *śāstra*-being above these defects-are accepted without alteration by all great saints, *ācāryas*, and great souls.

In India there are many parties of spiritual understanding, generally classified as two: the impersonalist and the personalist. Both of them, however, lead their lives according to the principles of the *Vedas*. Without following the principles of the scriptures, no one can elevate himself to the perfectional stage.

In human society, aversion to the principles of understanding the Supreme Personality of Godhead is the cause of all falldowns. That is the greatest offense of human life. Therefore, *māyā*, the material energy of the Supreme Personality of Godhead, is always giving us trouble in the shape of the threefold miseries. This material energy is constituted of the three modes of material nature. One has to raise himself at least to the mode of goodness before the path to understanding the Supreme Lord can be opened. Without raising oneself to the standard of the mode of goodness, one remains in ignorance and passion, which are the cause of gradually becoming demoniac. Those in the modes of passion and ignorance deride the scriptures, deride the holy man, and deride the proper understanding of the Supreme Personality of Godhead. They disobey the instructions 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 condition 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 highest 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.*

## 17. The Divisions of Faith

## TEXT 1

अर्जुन उवाच ।

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।  
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

*arjuna uvāca*

*ye śāstra-vidhim utsṛjya  
yajante śraddhayānvitāḥ  
teṣāṃ niṣṭhā tu kā kṛṣṇa  
sattvam āho rajas tamaḥ*

*Audio*

*arjunaḥ uvāca*—Arjuna said; *ye*—those; *śāstra-vidhim*—the regulations of scripture; *utsṛjya*—giving up; *yajante*—practises some sort of worship; *śraddhayā*—with faith; *anvitāḥ*—possessed of; *teṣāṃ*—of them; *niṣṭhā*—faith; *tu*—but; *kā*—what is that; *kṛṣṇa*—O Kṛṣṇa; *sattvam*—in goodness; *āho*—said; *rajaḥ*—in passion; *tamaḥ*—in ignorance.

**Arjuna inquired: What is the situation of one who does not follow the principles of scripture but worships according to his own imagination? O Kṛṣṇa, is he in goodness, in passion or in ignorance?**

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 thus attains the highest perfectional stage of peace and prosperity. In the Sixteenth Chapter, it was concluded that one who does not follow the principles laid down in the scriptures is called an *asura*, demon, whereas one who follows the scriptural injunctions faithfully is called a *deva*, or godly. Now, if one, with faith, follows some rules which are not mentioned in the scriptural injunctions, what is his position? Arjuna's doubt is thus supposed to be clarified by a question like this. Sometimes it is asked whether the faith of those, who create some sort of God by selecting a human being, is in goodness, passion or ignorance. Will 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? In other words, will those who do not follow the rules and regulations of the scriptures but who have faith in

something and worship gods, demigods and men, attain success in their effort, or not? Arjuna is putting these questions to Kṛṣṇa.

## TEXT 2

श्रीभगवानुवाच ।

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।  
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥

*śrī-bhagavān uvāca*  
*tri-vidhā bhavati śraddhā*  
*dehinām sā svabhāva-jā*  
*sāttvikī rājasī caiva*  
*tāmasī ceti tām śṛṇu*

*Audio*

*śrī bhagavān uvāca*—the Supreme Personality of Godhead said; *tri-vidhā*—three kinds; *bhavati*—become; *śraddhā*—faith; *dehinām*—of the embodied; *sā*—that; *sva-bhāva-jā*—according to his mode of material nature; *sāttvikī*—mode of goodness; *rājasī*—mode of passion; *ca*—also; *eva*—certainly; *tāmasī*—mode of ignorance; *ca*—and; *iti*—thus; *tām*—that; *śṛṇu*—hear from Me.

**The Supreme Personality of Godhead said: According to the modes of nature acquired by the embodied soul, one's faith can be of three kinds—in goodness, passion or ignorance. Now hear about this.**

Those who know the rules and regulations of the scriptures, but, out of laziness or indolence, give up following these rules and regulations, are governed by the particular mode of material nature. According to their previous activities in the modes of goodness, passion or ignorance, they acquire a nature which is of a specific quality. This association of the living entity with the different modes of nature has been going on perpetually since the living entity is in contact with material nature. Thus he acquires different types of mentality according to his association with the material modes. But this nature can be changed if such a person associates with a bona fide spiritual master and abides by the rules of the spiritual master and the scriptures. Gradually, one can change his position from ignorance to goodness, or from passion to goodness. The conclusion is that blind faith in a particular mode of nature cannot help a

person become elevated to the perfectional stage. One has to consider things carefully, with intelligence, and in the association of a bona fide spiritual master. Thus one can change his position to a particular mode of nature.

### TEXT 3

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।  
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

*sattvānurūpā sarvasya  
śraddhā bhavati bhārata  
śraddhā-mayo 'yaṁ puruṣo  
yo yac-chraddhaḥ sa eva saḥ*

*Audio*

*sattva-anurūpā*—according to the existence; *sarvasya*—of everyone; *śraddhā*—faith; *bhavati*—becomes; *bhārata*—O son of Bhārata; *śraddhā*—faith; *mayah*—full; *ayam*—this; *puruṣaḥ*—living entity; *yaḥ*—anyone; *yat*—that; *śraddhaḥ*—faith; *saḥ*—that; *eva*—certainly; *saḥ*—he.

**According to one's existence under the various modes of nature, one evolves a particular kind of faith, O son of Bhārata. The living being is said to be of a particular faith according to the modes he has acquired.**

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. This 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 in order to regain his relationship with the Supreme Lord one has to become cleansed of the material contamination that he has acquired. 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 to be surely conducted by the influence of the modes of nature.

The word *sattva*, or faith, is very significant in this verse. *Sattva* or faith always comes out of the works of goodness. One's faith may be in a demigod or some created God or some mental concoction. It is supposed to be one's strong faith in certain subject matter productive of the works of material goodness. But in material conditional life, no works of material nature are completely purified. Sometimes they are mixed. They are not in purified goodness. Purified goodness is transcendental; in purified goodness one can understand the real nature of the Supreme Personality of Godhead. As long as one's faith is not completely in purified goodness, the faith may be contaminated again by any of the modes of material nature. The contaminated modes of material nature expand to the heart. Therefore according to the position of the heart in contact with a particular mode of material nature, one's faith also transforms into such quality. Therefore, faith plus the contaminated position of the heart makes one faithful to a particular object. It should be understood, that if one's heart is in the mode of goodness, his faith also transforms into the mode of goodness. If his heart is in the mode of passion, his faith also transforms into the mode of passion. And if his heart is in the mode of darkness, illusion, his faith is also contaminated with that particular mode of nature. Thus we find different types of faith in this world, and there are different types of religiosity due to different types of faith. The real principle of religious faith is situated in the mode of purified goodness, but because the heart is diluted, we find different types of religious principles. The conclusion is that according to different types of faith, there are different kinds of worship.

#### TEXT 4

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।  
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

*yajante sātṭvikā devān*  
*yakṣa-rakṣāṁsi rājasāḥ*  
*pretān bhūta-gaṇāṁś cānye*  
*yajante tāmasā janāḥ*

*yajante*—worship; *sāttvikāḥ*—those who are in the mode of goodness; *devān*—demigods; *yakṣa-rakṣāṁsi rājasāḥ*—those who are in the mode of passion worship demons; *pretān*—dead spirits; *bhūta-gaṇān*—ghosts; *ca anye*—and others; *yajante*—worship; *tāmasāḥ*—in the mode of ignorance; *janāḥ*—people. **Those in the mode of goodness worship the demigods; those in the mode of passion worship the demons; and those in the mode of darkness worship the dead and the ghosts.**

In this verse the Supreme Personality of Godhead describes different kinds of worshipers according to their external activities. According to scriptural injunction, only the Supreme Personality of Godhead is worshipable, but those who are not very conversant with, or faithful to, the scriptural injunctions worship different objects, according to their specific situations in the modes of material nature. Those who are situated in the mode of goodness of material nature generally worship the demigods. The demigods begin from Brahmā, Viṣṇu, Śiva and others such as Indra, Candra and the sun-god. There are various demigods. Those in goodness worship a particular demigod for a particular purpose. Similarly, those who are in the mode of passion worship the demons. We have experience that during the Second World War, a man in Calcutta worshiped Hitler because thanks to that war he had amassed a large amount of wealth by dealing in the black market. So he became a worshipper of Adolf Hitler. Similarly, those in the modes of passion and ignorance generally select a powerful man to be God. They think that anyone can be worshiped as God and that the same results will be obtained.

Now, it is clearly described here that those who are in the mode of passion worship and create such gods, and those who are in the mode of ignorance, in darkness, worship dead spirits. Sometimes we find that people go and worship at the tomb of a dead man. Sexual service is also considered to be in the mode of darkness. Similarly, in remote villages, there are some worshipers of ghosts. We have experienced that in India the lower class people sometimes go to the forest knowing that a ghost lives in some tree and they worship that tree and offer sacrifices. These different kinds of worship are not actually God worship. God worship is a subject matter for persons who are transcendently situated in pure goodness. In the *Śrīmad-Bhāgavatam* it is said, *sattvaṁ viśuddham vāsudeva-śabdītam*. "When a man is situated on the plane of pure goodness, he

worships Vāsudeva." The purport is that those who are completely purified from the material modes of nature and who have sensed a transcendental situation 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 Kṣīrodakśāyī 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 also another aspect of the impersonal Brahman; similarly, they imagine that Lord Brahmā is the impersonal form in the material nature of passion. Thus they sometimes describe five kinds of gods that are worshipable in the beginning, 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 in the modes of transcendental nature.

#### TEXTS 5-6

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।  
दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥  
कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।  
मां चैवान्तः शरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ ६ ॥

*aśāstra-vihitaṁ ghoram  
tapyante ye tapo janāḥ  
dambhāhaṅkāra-samyuktāḥ  
kāma-rāga-balānvitāḥ*

*karṣayantaḥ śarīra-stham  
bhūta-grāmam acetasaḥ  
mām caivāntaḥ śarīra-stham  
tān viddhy āsura-niścayān*

*Audio*

*aśāstra*—not mentioned in the scriptures; *vihitam*—directed; *ghoram*—harmful to others; *tapyante*—undergo penances; *ye*—those; *tapaḥ*—austerities;

*janāḥ*—persons; *dambha*—pride; *ahaṅkāra*—egotism; *saṁyuktāḥ*—engaged; *kāma*—lust; *rāga*—attachment; *bala*—force; *anvitāḥ*—impelled by; *karṣayantaḥ*—tormenting; *śarīra-stham*—situated within the body; *bhūtagrāmam*—combination of material elements; *acetasaḥ*—by such misleading mentality; *mām*—to Me; *ca*—also; *eva*—certainly; *antaḥ*—within; *śarīra-stham*—situated in the body; *tān*—them; *viddhi*—understand; *āśura*—demons; *niścayān*—certainly.

**There are those who undergo severe penances and austerities not mentioned in the scriptural injunctions; this they do out of pride, egoism, impelled by lust, and attachment. Those, who on account of such misleading mentality, burden the material elements of this body and the Supersoul within it, are certainly to be called demons.**

There are persons who manufacture modes of austerity and penances which are not mentioned in the scriptural injunctions. For instance, fasting for some ulterior purpose to pursue some purely political end is not mentioned in the scriptural directions. The scriptures recommend fasting for spiritual advancement, not for some political or social purpose. Persons who take to such austerities are, according to *Bhagavad-gītā*, as mentioned herein, certainly demoniac. All their acts are against the scriptural injunction and are not beneficial for the people in general. Actually, they perform them out of pride, false ego, lust and attachment for material enjoyment. By such activities, not only is the combination of material elements of which the body is constructed disturbed, but also the Supreme Personality of Godhead Himself living within the body. Such unauthorized fasting or austerities for some political end are certainly very much disturbing to others. They are not mentioned in the Vedic literature. A demoniac person may think that he can force his enemy or other parties to comply with his desire by this method but sometimes he may also die by this mistaken austerity. These acts are not approved by the Supreme Personality of Godhead, and He says that those who engage in them are demons. Such demonstrations are practically insults to the Supreme Personality of Godhead because they are enacted in disobedience to the Vedic scriptural injunctions. In fact, such demons are not in a normal condition of their mental state. The word *acetasaḥ* is significant in this connection—persons of normal mental condition must obey the scriptural injunctions. Those who are not in such a position neglect and disobey the scriptures and manufacture

their own way of austerities and penances. One should always remember the ultimate end of the demoniac people, as described in the previous chapter. The Lord forces them to take birth in the womb of demoniac persons.

Consequently they will go on enacting such demoniac principles life after life without knowing their relationship with the Supreme Personality of Godhead. If, however, such persons are fortunate enough to be guided by a spiritual master who can direct them to the path of Vedic wisdom, they can get out of this entanglement and ultimately achieve the supreme goal.

### TEXT 7

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।  
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

*āhāras tv api sarvasya  
tri-vidho bhavati priyaḥ  
yajñas tapaś tathā dānam  
teṣāṃ bhedaṃ imam śṛṇu*

*Audio*

*āhāraḥ*—eating; *tu*—certainly; *api*—also; *sarvasya*—of everyone; *trividhaḥ*—three kinds; *bhavati*—there are; *priyaḥ*—palatable; *yajñaḥ*—sacrifice; *tapaḥ*—austerity; *tathā*—also; *dānam*—charity; *teṣāṃ*—of them; *bhedam*—differences; *imam*—thus; *śṛṇu*—hear.

**Even food which one considers palatable can be divided into three kinds, according to the three modes of material nature. The same is true of sacrifices, austerities and charity. Listen, and I shall tell you of the distinctions among these.**

In terms of different situations and the modes of material nature, there are differences in the manner of eating, performing sacrifices, and in terms of giving charity. The various kinds of eatables, sacrificial or religious rituals and various kinds of charity are therefore not on the same level. Those who can understand analytically what kind of performances are in what modes of material nature are actually wise and those who treat every kind of sacrifice, or any kind of eating, or any kind of charity as equal have no discernment- in other words, they are fools. There is a regular appearance of missionary workers who advocate that one can do whatever he likes and that in this way

one reaches perfection never mind what one does. These foolish guides are not acting according to the direction of the scripture. They are manufacturing their own ways and misleading the people in general.

TEXT 8-10

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।  
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ ८ ॥  
कट्वम्लवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।  
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥  
यातयामं गतरसं पूति पर्युषितं च यत् ।  
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

āyuh-sattva-balārogya-  
sukha-prīti-vivardhanāḥ  
rasyāḥ snigdhaḥ sthirā hṛdyā  
āhārāḥ sāttvika-priyāḥ

kaṭv-amlā-lavaṇāty-uṣṇa-  
tikṣṇa-rūkṣa-vidāhinaḥ  
āhārā rājasasyeṣṭā  
duḥkha-śokāmaya-pradāḥ

yāta-yāmam gata-rasam  
pūti paryuṣitam ca yat  
ucchiṣṭam api cāmedhyam  
bhojanam tāmasa-priyam

Audio

āyuh—duration of life; sattva—existence; bala—strength; ārogya—health; sukha—happiness; prīti—and satisfaction; vivardhanāḥ—increasing; rasyāḥ—juicy; snigdhaḥ—fatty; sthirāḥ—enduring; hṛdyāḥ—pleasing to the heart; āhārāḥ—food; sāttvika—to one in goodness; priyāḥ—palatable; kaṭu—bitter; amla—sour; lavaṇa—salty; ati-uṣṇa—very hot; tikṣṇa—pungent; rūkṣa—dry; vidāhinaḥ—burning; āhārāḥ—food; rājasasya—to one in the mode of passion; iṣṭāḥ—palatable; duḥkha—distress; śoka—misery; āmaya—disease; pradāḥ—causing; yāta-yāmam—food cooked three hours before being eaten; gata—

*rasam*—tasteless; *pūti*—bad-smelling; *paryuṣitam*—decomposed; *ca*—also; *yat*—that which; *ucchiṣtam*—remnants of food eaten by others; *api*—also; *ca*—and; *amedhyam*—untouchable; *bhojanam*—eating; *tāmasa*—to one in the mode of darkness; *priyam*—dear.

**Foods palatable to those in the mode of goodness increase the duration of life, purify one's existence, give strength, and increase health, happiness, and satisfaction. Such foods are juicy, fatty, pleasing to the heart and very much conducive to the healthy condition of the body. Food that is too bitter, too sour, too salty, too hot, too pungent, too dry, or too burning causes distress, misery, and disease. Such food is very dear to those in the mode of passion. Foods prepared more than three hours before being eaten, which are tasteless, juiceless, decomposed, which have a bad smell and which consist of remnants and of untouchable things are very dear to those in the mode of darkness.**

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 peanuts, split peas, dhal, whole wheat, etc.

Foods in the mode of passion which are bitter, too salty, too hot or overly mixed with red pepper, cause misery by producing mucous in the stomach, leading to disease. Foods in the mode of darkness are essentially those that are not fresh. Any foodstuff 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, foods in the mode of darkness

frequently emanate a bad smell, 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 remnants of food are considered to be in the mode of darkness, and they increase infection or disease. In other words, remnants of foodstuff left by other men increase infection and diseases. This we have heard. Such foodstuffs, although very palatable to persons in the mode of darkness, are neither liked nor even touched by those in the mode of goodness. The best foodstuff is the remnant of what is offered to the Supreme Personality of Godhead. In *Bhagavad-gītā*, we have seen that the foodstuff offered to the Supreme Personality of Godhead comprise “*patraṁ puṣpaṁ phalaṁ toyam*”(Bg.9.26). The Supreme Lord says that He accepts preparations of vegetables, flour and milk from anyone, provided they are offered with devotion. Devotion is of course the chief criterion by which the Supreme Personality of Godhead accepts the offering, but it is also mentioned that the *prasādam* should be prepared from these particular categories of food. Any foodstuff prepared by the injunction of the scripture offered to the Supreme Personality of Godhead can be taken even if prepared long, long ago, because such foodstuff is situated in a transcendental position. It should not be considered that because the remnants of foodstuff offered to God were prepared long, long ago, they are not to be taken. Therefore to make food antiseptic, eatable and palatable to all persons, one should offer people remnants of foodstuff eaten by the Supreme Personality of Godhead. The eatables in different modes of material nature are thus explained here.

### TEXT 11

अफलाकाङ्क्षिभिर्यज्ञो विधिदूष्टो य इज्यते ।  
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

*aphalākāṅkṣibhir yajño  
vidhi-diṣṭo ya ijjate  
yaṣṭavyam eveti manaḥ  
samādhāya sa sāttvikaḥ*

Audio

*aphala-kāñkṣibhiḥ*—devoid of desire for result; *yajñah*—sacrifice; *vidhi*—accordingly; *dr̥ṣṭah*—direction; *yah*—anyone; *ijyate*—performs; *yaṣṭavyam*—must be performed; *eva*—certainly; *iti*—thus; *manah*—mind; *samādhāya*—fixed in; *saḥ*—he; *sāttvikaḥ*—is in the mode of goodness.

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

The general tendency is to offer sacrifice with some purpose in mind, but here it is stated that sacrifice should be performed without any such desire. It should be done as a matter of duty. Take, for example, the performance of rituals in temples or in churches. Generally they are performed with the purpose of material benefit, but that is not in the mode of goodness. One should go to a temple or church as a matter of duty, offer respect to the Supreme Personality of Godhead and offer flowers and eatables without any expectation of material benefit. Everyone thinks that there is no use in going to the temple and worship God unless there is some economic benefit, but that is not recommended in the scriptural injunction. One should go and offer respect to the Deity and that will place one in the mode of goodness. It is the duty of every civilized man to obey the injunctions of the scriptures and practise how to offer respect to the Supreme Personality of Godhead.

### TEXT 12

**अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।  
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥**

*abhisandhāya tu phalam  
dambhārtham api caiva yat  
ijyate bharata-śreṣṭha  
tam yajñam viddhi rājasam*

*Audio*

*abhisandhāya*—desiring; *tu*—but; *phalam*—the result; *dambha*—pride; *artham*—material benefits; *api*—also; *ca*—and; *eva*—certainly; *yat*—that which; *ijyate*—worship; *bharata-śreṣṭha*—O chief of the Bhāratas; *tam*—that; *yajñam*—sacrifice; *viddhi*—know; *rājasam*—in the mode of passion.

**O chief of the Bhāratas, know that any sacrifice performed for some material benefit, out of pride, or for material welfare is in the mode of passion.**

Sometimes sacrifices and ritualistic performances are done with the purpose to be elevated to the heavenly kingdom or for some material benefits in this world. Such kinds of sacrifices or ritualistic performances are considered to be in the mode of passion.

### TEXT 13

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।  
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

*vidhi-hīnam asṛṣṭānnaṁ  
mantra-hīnam adakṣiṇam  
śraddhā-virahitaṁ yajñaṁ  
tāmasaṁ paricakṣate*

*Audio*

*vidhi-hīnam*—without scriptural direction; *asṛṣṭa-annam*—without distribution of *prasādam*; *mantra-hīnam*—with no chanting of the Vedic hymns; *adakṣiṇam*—with no remunerations to the priests; *śraddhā*—faith; *virahitam*—without; *yajñaṁ*—sacrifice; *tāmasam*—in the mode of ignorance; *paricakṣate*—is to be considered.

**And that sacrifice performed in defiance of scriptural injunctions, in which no spiritual food is distributed, no Vedic hymns are chanted and no remunerations are made to the priests, and which is performed without faith—that sacrifice is considered to be in the mode of darkness.**

Faith in the mode of darkness or ignorance is actually no faith at all. Sometimes people perform a ceremony to worship some demigod just to make money and then spend the money for recreation, without any direction of the scriptural injunctions. Such ceremonial show of religiosity or ritualistic performance is not accepted as genuine. They are all in the mode of darkness; they produce a demoniac mentality in people and do not give any benefit to the human society.

### TEXT 14

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।  
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥

*deva-dvija-guru-prājña-  
pūjanam śaucam ārjavam  
brahmacaryam ahimsā ca  
śārīram tapa ucyate*

*Audio*

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

**The austerity of the body means to offer worship to the Supreme Lord, the brāhmaṇas, the spiritual master, and superiors like the father and mother. Cleanliness, simplicity, celibacy and nonviolence are also austerities of the body.**

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

**TEXT 15**

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

*anudvega-karam vākyaṁ  
satyaṁ priya-hitam ca yat  
svādhyāyābhyasanaṁ caiva  
vān-mayaṁ tapa ucyate*

*Audio*

*anudvega*—not agitating; *karam*—producing; *vākyam*—words; *satyam*—truthful; *priya*—dear; *hitam*—beneficial; *ca*—also; *yat*—which; *svādhyāya*—Vedic study; *abhyasanam*—practice; *ca*—also; *eva*—certainly; *vāñmayam*—of the voice; *tapah*—austerity; *ucyate*—is said to be.

**Austerity of the tongue consists of speaking words that are pleasing, beneficial, yet truthful that do not to agitate others. One should also engage in the Vedic study.**

One should not speak in such a way as to cause agitation in the minds of others. Of course, when a teacher speaks, he can speak the truth for the instruction of his student, but even if one is a teacher, he should not speak to those who are not his students if he will agitate their minds. This is called practise of penance as far as talking is concerned. Besides that, one should not talk nonsense. The process of speaking in spiritual circles is to say something which is upheld by the scriptures. One should at once quote from scriptural authority to back up what he is saying. At the same time, such talk should be very pleasurable to the ear. By such discussions, one may derive the highest benefit and elevate human society. There is a limitless stock of Vedic literature, and one should study this. This is called penance pertaining to the utilization of the voice.

### TEXT 16

**मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।  
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥**

*manaḥ-prasādaḥ saumyatvaṁ  
maunam ātma-vinigrahaḥ  
bhāva-saṁśuddhir ity etat  
tapo mānasam ucyate*

*Audio*

*manaḥ-prasādaḥ*—satisfaction of the mind; *saumyatvam*—without duplicity towards others; *maunam*—gravity; *ātma*—self; *vinigrahaḥ*—control; *bhāva*—nature; *saṁśuddhiḥ*—purification; *iti*—thus; *etat*—that is; *tapah*—austerity; *mānasam*—of the mind; *ucyate*—is said to be.

**And austerity of the mind consists of satisfaction, simplicity, gravity, purity, and self-control.**

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 to become grave. One should not deviate from Kṛṣṇa consciousness and must always deviate from sense gratification. To purify one's nature means 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 we lose our mental satisfaction. 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 satisfactory 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 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 that means purification of one's existence. All these qualities together constitute austerity in mental activities.

#### TEXT 17

श्रद्धया परया तप्तं तपस्तत्रिविधं नरैः ।  
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥

*śraddhayā parayā taptam  
tapas tat tri-vidham naraiḥ  
aphalākāṅkṣibhir yuktaiḥ  
sāttvikam paricakṣate*

Audio

*śraddhayā*—with faith; *parayā*—transcendental; *taptam*—executed; *tapah*—austerity; *tat*—that; *tri-vidham*—three kinds; *naraiḥ*—by men; *aphalākāṅkṣibhiḥ*—without desires for fruits; *yuktaiḥ*—engaged; *sāttvikam*—in the mode of goodness; *pari-cakṣate*—is called.

**When such threefold austerity is performed by men of transcendental faith for the sake of the Supreme only, without expectation of material benefit, it is of the nature of goodness.**

### TEXT 18

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।  
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

*satkāra-māna-pūjārtham  
tapo dambhena caiva yat  
kriyate tad iha proktam  
rājasam calam adhruvam*

*Audio*

*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.

**Penance performed as a matter of gaining respect, honor, and worship, and out of pride, is in the mode of passion. It is neither stable nor permanent.**

Sometimes penance and austerity are executed to attract people and receive honor, respect and worship from others. Persons in the mode of passion artificially arrange to be worshiped by subordinates and let them wash their feet and offer contribution of riches. Such arrangements artificially made by the performance of penances are considered to be in the mode of passion. These things are temporary; they can be continued for some time, but they are not permanent.

### TEXT 19

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।  
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

*mūḍha-grāheṇātmano yat  
pīḍayā kriyate tapah  
paras-yotsādanārtham vā  
tat tāmasam udāhṛtam*

*Audio*

*mūḍha*—foolish; *grāheṇa*—with endeavor; *ātmanah*—of one's own self; *yat*—

which; *pīḍayā*—by torture; *kriyate*—is performed; *tapah*—penance; *parasya*—to others; *utsādanārtham*—causing annihilation; *vā*—or; *tat*—that; *tāmasam*—in the mode of darkness; *udāhṛtam*—is said to be.

**Penance performed out of foolishness, by means of self-torture or with the aim to destroy others, is said to be in the mode of darkness.**

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

### TEXT 20

**दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।  
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥**

*dātavyam iti yad dānam  
dīyate 'nupakāriṇe  
deśe kāle ca pātre ca  
tad dānam sātत्विकam smṛtam*

*Audio*

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

**Charity given to a suitable person out of duty, at the proper place and time, without any consideration of benefit to be derived, is said to be in the mode of goodness.**

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

poor is sometimes given out of compassion, but if a poor man is not worth giving charity to on account of his objectionable activities, 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 परिचिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

*yat tu pratyupakārārtham  
phalam uddiśya vā punaḥ  
dīyate ca parikliṣṭam  
tad dānam rājasam smṛtam*

*Audio*

*yat*—that which; *tu*—but; *prati-upakāra-artham*—for the sake of getting some return; *phalam*—result; *uddiśya*—desiring; *vā*—or; *punaḥ*—again; *dīyate*—is given in charity; *ca*—also; *parikliṣṭam*—grudgingly; *tad*—that; *dānam*—charity; *rājasam*—in the mode of passion; *smṛtam*—is understood to be.

**But charity performed with the expectation of some return, with a desire for fruitive results and in a grudging mood, is said to be charity in the mode of passion.**

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.

### TEXT 22

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।  
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

*adeśa-kāle yad dānam*

*apātrebhyaś ca dīyate  
asat-kṛtam avajñātam  
tat tāmasam udāhṛtam*

*Audio*

*adesa*—unpurified place; *kāle*—unpurified time; *yat*—that which is; *dānam*—charity; *apātrebhyaḥ*—to unworthy persons; *ca*—also; *dīyate*—is given; *asatkṛtam*—without respect; *avajñātam*—without proper attention; *tat*—that; *tāmasam*—in the mode of darkness; *udāhṛtam*—is said to be.

**And charity performed in an improper place and time, given to unsuitable persons; without any attention, nor respect, is said to be in the mode of darkness.**

Contributions for indulgence in intoxication and gambling are not encouraged here. That sort of contribution is in the mode of ignorance. Such charity is not beneficial; rather, sinful persons are encouraged. Similarly, if a person gives charity to a suitable person without respect and without attention, that sort of charity is also said to be in the mode of darkness.

### TEXT 23

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।  
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

*om tat sad iti nirdeśo  
brahmaṇas tri-vidhaḥ smṛtaḥ  
brāhmaṇās tena vedāś ca  
yajñāś ca vihitāḥ purā*

*Audio*

*om*—indication of the Supreme; *tat*—that; *sat*—eternal; *iti*—that; *nirdeśaḥ*—indication; *brāhmaṇāḥ*—of the Supreme; *tri-vidhaḥ*—three kinds; *smṛtaḥ*—consider; *brahmaṇaḥ*—the *brāhmaṇas*; *tena*—therefore; *vedāḥ*—the Vedic literature; *ca*—also; *yajñāḥ*—sacrifice; *ca*—also; *vihitāḥ*—sacrifice; *purā*—formerly.

**From the beginning of the creation, the three words om tat sat were used to indicate the Supreme Absolute Truth. Therefore, these three symbolic**

**representations were used by brāhmaṇas when chanting the hymns of the Vedas, for sacrificing, and for satisfaction of the Supreme.**

It has been explained that penance, sacrifice, charity and eating 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*, or the Supreme Personality of Godhead, the eternal—these performances of charity and sacrifice are then meant 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 be directed towards 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 especially indicated for one to utter 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 nediṣṭham nāma* (Ṛg Veda) indicates the first goal. Then *tat tvam asi* (Chāndogya Upaniṣad 6.8.7) indicates the second goal. And *sad eva saumya* (Chāndogya Upaniṣad 6.2.1) indicates the third goal. Combined they become *om tat sat*. Formerly when Brahmā, the first created living entity, performed sacrifices, he indicated by these three the Supreme Personality of Godhead. Keeping the same principle through the disciplic succession, the 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. Performance of penance, charity, and sacrifice with these three words means doing everything 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 by acting in such a transcendental position.

#### TEXT 24

**तस्माद् ॐ इत्युदाहृत्य यज्ञदानतपःक्रियाः ।**

## प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

*tasmād om ity udāhṛtya  
yajña-dāna-tapaḥ-kriyāḥ  
pravartante vidhānoktāḥ  
satatam brahma-vādinām*

*Audio*

*tasmāt*—therefore; *om*—beginning with *om*; *iti*—thus; *udāhṛtya*—indicating; *yajña*—sacrifice; *dāna*—charity; *tapaḥ*—penance; *kriyāḥ*—performances; *pravartante*—begins; *vidhāna-uktāḥ*—according to scriptural regulation; *satatam*—always; *brahma-vādinām*—of the transcendentalists.

**The transcendentalists thus perform sacrifices, charities, and penances according to scriptural regulation, beginning always with om, in order to attain the Supreme.**

*Om tad viṣṇoḥ paramam padam. (Ṛg Veda 1.22.20)* The lotus feet of Viṣṇu are the supreme devotional platform. The performance of everything on behalf of the Supreme Personality of Godhead is the perfection of all activity.

### TEXT 25

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।  
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥

*tad ity anabhisandhāya  
phalam yajña-tapaḥ-kriyāḥ  
dāna-kriyāś ca vividhāḥ  
kriyante mokṣa-kāṅkṣibhiḥ*

*Audio*

*tat*—that; *iti*—they; *anabhisandhāya*—without fruitive result; *phalam*—result of sacrifice; *yajña*—sacrifice; *tapaḥ*—penance; *kriyāḥ*—activities; *dāna*—charity; *kriyāḥ*—activities; *ca*—also; *vividhāḥ*—varieties; *kriyante*—done; *mokṣa-kāṅkṣibhiḥ*—those who actually desire liberation.

**One should perform sacrifice, penance and charity without desiring fruitive results with the word *tat*. The purpose of such transcendental activities is to get**

free from the material entanglement.

In order to be elevated to the spiritual position, one should not make such performances for any material gain. They should be performed for the ultimate gain of being transferred to the spiritual kingdom, back to home, back to Godhead.

### TEXTS 26-27

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।  
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥  
यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।  
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

*sad-bhāve sādhu-bhāve ca  
sad ity etat prayujyate  
praśaste karmaṇi tathā  
sac-chabdaḥ pārtha yujyate*

*yajñe tapasi dāne ca  
sthitiḥ sad iti cocyate  
karma caiva tad-arthīyaṁ  
sad ity evābhidhīyate*

*Audio*

*sat-bhāve*—in the sense of the nature of the Supreme; *sādhu-bhāve*—in the sense of the nature of devotion; *ca*—also; *sat*—the Supreme; *iti*—thus; *etat*—this; *prayujyate*—is used; *praśaste*—bona fide; *karmaṇi*—activities; *tathā*—also; *sat-śabdaḥ*—sound; *pārtha*—O son of Pṛthā; *yujyate*—is used; *yajñe*—sacrifice; *tapasi*—in penance; *dāne*—charity; *ca*—also; *sthitiḥ*—situated; *sat*—the Supreme; *iti*—thus; *ca*—and; *ucyate*—pronounced; *karma*—work; *ca*—also; *eva*—certainly; *tad*—that; *arthīyaṁ*—are meant; *sat*—Supreme; *iti*—thus; *eva*—certainly; *abhidhīyate*—is practiced.

**The Absolute Truth is the objective of devotional sacrifice, indicated by the word sat. And these works of sacrifice, of penance, and of charity, true to the absolute nature, are meant to please the Supreme Person, O son of Pṛthā.**

The words *praśaste karmaṇi*, or prescribed duties, indicate that there are many

activities prescribed in the Vedic literature which are called purificatory processes beginning from the time of pregnancy of one's mother up to the end of one's life. Such purificatory processes are adopted for the ultimate liberation of the living entity. Therefore, in all such activities it is recommended that one should add these words- *om tat sat*. The words *sad-bhāve* and *sādhu-bhāve* are especially meant for transcendental situation. Acting in Kṛṣṇa consciousness is called *sad-bhāve*, and one who is fully conscious of activities in Kṛṣṇa consciousness is called *sādhu-bhāve*. In the *Śrīmad-Bhāgavatam* it is said that the transcendental subject matter becomes clear in the association of the devotees. The words used are *satām prasāṅgāt*. Without good association, one cannot achieve any transcendental knowledge. Therefore such activities are bona fide. Similarly, when initiating a person or offering sacred thread, the words *om tat sat* are used. Also, in all kinds of performances of *yajña*, the supreme object, *om tat sat*, is invoked. The word *tad-arthīyam* means offering to the Supreme. In preparing foodstuff, or serving in the temple, or serving in any other way to broadcast the glories of the Lord, these words *om tat sat* are especially used. In other words, in order to attain perfection of any activity, the indication of the Supreme *om tat sat* is used and that makes everything complete.

### TEXT 28

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।  
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

*aśraddhayā hutam dattam  
tapas taptam kṛtam ca yat  
asad ity ucyate pārtha  
na ca tat pretya no iha*

*Audio*

*aśraddhayā*—without faith; *hutam*—performed; *dattam*—given; *tapah*—penance; *taptam*—executed; *kṛtam*—performed; *ca*—also; *yat*—that which; *asad*—falls; *iti*—thus; *ucyate*—is said to be; *pārtha*—O son of Pṛthā; *na*—never; *ca*—also; *tat*—that; *pretya*—after death; *no*—nor; *iha*—in this life.

**Anything done as a sacrifice, as charity or as penance, without faith in the Supreme, is not permanent. O son of Pṛthā, such things are useless both in this**

**life and in the next.**

Anything done without the transcendental objective-whether it be sacrifice, charity or penance-is useless. Therefore, in this verse, it is declared that such activities are abominable. Everything should be done for the Supreme, in Kṛṣṇa consciousness. Without such faith, and without the proper guidance, there can never be any fruit. In all the Vedic scriptures, this faith in the Supreme is advised. In the pursuit of all Vedic instructions, the ultimate goal is to understand Kṛṣṇa. No one can obtain success without following this principle. Therefore, the best course is to work from the very beginning in Kṛṣṇa consciousness under the guidance of a bona fide spiritual master. That is the way to make everything successful.

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

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

## 18. Conclusion-The Perfection of Renunciation

TEXT 1  
अर्जुन उवाच ।

सन्न्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।  
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १ ॥

*arjuna uvāca*  
*sannyāsasya mahā-bāho*  
*tattvam icchāmi veditum*  
*tyāgasya ca hṛṣīkeśa*  
*pr̥thak keśi-niṣūdana*

*Audio*

*arjunaḥ uvāca*—Arjuna said; *sannyāsasya*—renunciation; *mahā-bāho*—O mighty-armed one; *tattvam*—truth; *icchāmi*—I wish; *veditum*—to understand; *tyāgasya*—of renunciation; *ca*—also; *hṛṣīkeśa*—O master of the senses; *pr̥thak*—differently; *keśi-niṣūdana*—O killer of the Keśi demon.

**Arjuna said: O mighty-armed one, I wish to understand the purpose of renunciation and of the renounced order of life, O killer of the Keśi demon, master of the senses.**

Practically speaking, the whole *Bhagavad-gītā* ends by the Seventeenth Chapter. The Eighteenth Chapter is a supplementary summarization of the topics discussed before. In every chapter of *Bhagavad-gītā*, it has been stressed that devotional service unto the Supreme Personality of Godhead is the ultimate goal of life. This same point will be summarized in the Eighteenth Chapter as the most confidential path of knowledge. In the first six chapters, stress was given to devotional service. For example, it was said: *yoginām api sarveṣām...* "Of all *yogīs* or transcendentalists, one who always thinks of Me within himself is first class." In the next six chapters, pure devotional service and its nature and activity were variously discussed. In the third six chapters, knowledge, renunciation and conscientious activities, material nature and transcendental nature, and devotional service were described. Everything should be done in relationship with the Supreme Lord, summarized by the words *om tat sat*, which indicate Viṣṇu, the Supreme Person. In the third part of *Bhagavad-gītā*, devotional service was also established by the example of past *ācāryas* and in regards to *Vedānta-sūtra*. It has been also cited that devotional service is the ultimate purpose of the *Vedānta-sūtra* and nothing else. There are persons, who claim to have a monopoly on the knowledge of *Vedānta-sūtra*,

but actually the *Vedānta-sūtra* is meant for understanding devotional service, for the Lord Himself is the composer of the *Vedānta-sūtra*, and He is its knower. That is described in the Fifteenth Chapter. In every scripture, every *Veda*, devotional service is the objective. That is explained in *Bhagavad-gītā*. As in the Second Chapter, a synopsis of the whole subject matter was described, similarly, in the Eighteenth Chapter also the summary of all instruction is given. The whole purpose of life, however, is stressed to be renunciation and to remain in the transcendental position above the three material modes of nature. Arjuna had to clarify the two distinct features of *Bhagavad-gītā*, namely renunciation and the renounced order of life. Thus he is asking again the meaning of these two words.

Two words used in this verse to address the Supreme Lord-Hṛṣīkeśa and Keśinisūdana-are significant. Hṛṣīkeśa is Kṛṣṇa, the master of all senses, who can help us to have a uninterrupted mental equilibrium. Arjuna expects Him to summarize everything in such a way that he can remain equiposed. At the same time, he has some doubts, and doubts are always compared to demons. He therefore addresses Kṛṣṇa as Keśinisūdana. Keśī was a most formidable demon who was killed by the Lord, so now Arjuna is expecting Kṛṣṇa to kill the demon of doubt.

## TEXT 2

श्रीभगवानुवाच ।

काम्यानां कर्मणां न्यासं सन्न्यासं कवयो विदुः ।  
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

*śrī-bhagavān uvāca*  
*kāmyānām karmaṇām nyāsam*  
*sannyāsam kavayo viduḥ*  
*sarva-karma-phala-tyāgam*  
*prāhus tyāgam vicakṣaṇāḥ*

Audio

*śrī bhagavān uvāca*—the Supreme Personality of Godhead said; *kāmyānām*—with desire; *karmaṇām*—activities; *nyāsam*—renunciation; *sannyāsam*—renounced order of life; *kavayaḥ*—the learned; *viduḥ*—know; *sarva*—all; *karma*—activities; *phala*—of results; *tyāgam*—renunciation; *prāhuḥ*—call;

*tyāgam*—renunciation; *vicakṣaṇāḥ*—the experienced.

**The Supreme Personality of Godhead said: To give up the results of all activities is called renunciation by the wise. And that state is called the renounced order of life by great learned men.**

Activities for obtaining some results are 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 or methods of performing sacrifice for some particular purpose in the Vedic literatures. For example, there are certain sacrifices to perform if one desires a good son or elevation to the higher planets. Such desires, or sacrifices dominated by desires, should be stopped, but sacrifice for the purification of one's heart or in order to make advancement in the spiritual science should not be given up.

### TEXT 3

**त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।  
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥**

*tyājyaṁ doṣa-vad ity eke  
karma prāhur manīṣiṇaḥ  
yajña-dāna-tapaḥ-karma  
na tyājyaṁ iti cāpare*

*Audio*

*tyājyaṁ*—must be given up; *doṣavat*—as an evil; *iti*—thus; *eke*—one group; *karma*—work; *prāhuḥ*—said; *manīṣiṇaḥ*—of great thinkers; *yajña*—sacrifice; *dāna*—charity; *tapaḥ*—penance; *karma*—work; *na*—never; *tyājyaṁ*—is to be given up; *iti*—thus; *ca*—certainly; *āpare*—others.

**Some learned men declare that all kinds of fruitive activities should be given up, but there are yet other sages who say that performance of sacrifice, charity and penance should never be given up.**

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 a section of learned sages maintain that animal killing is completely abominable and should be avoided under any circumstances. Although animal

killing in a sacrifice is recommended in the Vedic literature, it is not actually killing. Such animal sacrifice is meant for giving a new life to the animal. An old animal is given a new regenerated life after being killed in the sacrifice, and sometimes by such sacrifice the animal is promoted immediately to the human form of life. But there are different opinions among the sages. Some say that animal killing in any way should always be avoided, and others say that in a specific sacrifice it is good, but all these different opinions on certain type of activity are summarized by the Lord Himself in the next stanza.

#### TEXT 4

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

*niścayaṁ śṛṇu me tatra  
tyāge bharata-sattama  
tyāgo hi puruṣa-vyāghra  
tri-vidhaḥ samprakīrtitaḥ*

*Audio*

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

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

Although there are differences of opinion in the matter of renunciation, here the Supreme Personality of Godhead, Śrī Kṛṣṇa, gives His judgment, which should be taken as final. After all, the *Vedas* are different laws given by the Lord. Now here the Lord is personally present, and therefore His word should be taken as final. The Lord says that the process of renunciation should be considered in terms of the modes of material nature in which it is performed. Therefore the process of renunciation is also calculated as three different categories according to the modes of material nature.

#### TEXT 5

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

## यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

*yajña-dāna-tapaḥ-karma  
na tyājyaṁ kāryam eva tat  
yajño dānaṁ tapaś caiva  
pāvanāni manīṣiṇām*

*Audio*

*yajña*—sacrifice; *dāna*—charity; *tapaḥ*—penance; *karma*—activities; *na*—never; *tyājyaṁ*—to be given up; *kāryam*—must be done; *eva*—certainly; *tat*—that; *yajñaḥ*—sacrifice; *dānam*—charity; *tapaḥ*—penance; *ca*—also; *eva*—certainly; *pāvanāni*—purifying; *manīṣiṇām*—even of the great souls.

**Sacrifice, charity, and penance are never to be given up; all intelligent men must perform them. Indeed, sacrifice, charity and penance purify even the great souls.**

The *yajñas* are generally performed for advancement of human society. For example, there are many purificatory processes for advancing a human being to spiritual life. The marriage ceremony is also considered to be one of these sacrifices. It is called *vivāha-yajña*. Should a *sannyāsī*, who is in the renounced order of life and who has given up his family relations, encourage the marriage ceremony? The Lord says here that any sacrifice which is meant for human welfare should never be given up. *Vivāha-yajña*, or the marriage ceremony, is meant to regulate the human mind to become peaceful for spiritual advancement. For general class of men, this *vivāha-yajña* should be encouraged, not discouraged even by persons in the renounced order of life. *Sannyāsīs* are never meant to associate with women, but that does not mean that one who is in the lower stages of life, a young man, should not be interested in accepting a wife in the marriage ceremony. All prescribed sacrifices are meant for achieving the Supreme Lord. Therefore, in the lower stages, they should not be given up. Similarly, charity is meant for the purification of the heart. If charity is given to suitable persons, as described previously, it produces result which leads one to advanced spiritual life.

### TEXT 6

एतान्यपि तु कर्माणि स्रां त्यक्त्वा फलानि च ।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

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

*Audio*

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

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

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

**TEXT 7**

नियतस्य तु सन्न्यासः कर्मणो नोपपद्यते ।  
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

*niyatasya tu sannyāsaḥ  
karmaṇo nopapadyate  
mohāt tasya parityāgas  
tāmasaḥ parikīrtitaḥ*

*Audio*

*niyatasya*—prescribed duties; *tu*—but; *sannyāsaḥ*—renunciation; *karmaṇaḥ*—activities; *na*—never; *upapadyate*—is deserved; *mohāt*—by illusion; *tasya*—of which; *parityāgaḥ*—renunciation; *tāmasaḥ*—in the mode of ignorance; *parikīrtitaḥ*—declared.

**Prescribed duties should never be renounced. If, by illusion, one gives up his prescribed duties, such renunciation is said to be in the mode of ignorance.**

Any leaning to have a desired result for material satisfaction must be given up, but activities which promote one to spiritual activity, like cooking for the Supreme Lord and offering the foodstuff to the Lord and then accepting such foodstuff, are recommended. Yet, at the same time, it is said that a person in the renounced order of life should not cook for himself. So cooking for oneself is prohibited, but cooking for the Supreme Lord is not prohibited. In other words, if a *sannyāsī* is found to be cooking for the Supreme Lord, that sort of work is not prohibited. Similarly, if a *sannyāsī* is taking part in a marriage ceremony of a devotee who promises to live in devotional service and in Kṛṣṇa consciousness, he should not be prohibited to help him in such a project. If one renounces such activities out of illusion, it is to be understood that he is acting in the mode of darkness.

### TEXT 8

दुःखमित्येव यत्कर्म कायचो शभयात्यजेत् ।  
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

*duḥkham ity eva yat karma  
kāya-kleśa-bhayāt tyajet  
sa kṛtvā rājasam tyāgam  
naiva tyāga-phalam labhet*

*Audio*

*duḥkham*—unhappy; *iti*—thus; *eva*—certainly; *yat*—that which; *karma*—work; *kāya*—body; *kleśa*—troublesome; *bhayāt*—out of; *tyajet*—fear; *saḥ*—that; *kṛtvā*—after doing; *rājasam*—in the mode of passion; *tyāgam*—renunciation; *na eva*—certainly not; *tyāga*—renounced; *phalam*—results; *labhet*—gain.

**Anyone who gives up prescribed duties as troublesome or out of fear of bodily pain is said to be in the mode of passion. Such action never leads to the**

### elevation of renunciation.

One who is in Kṛṣṇa consciousness should not give up earning money out of fear that he is performing fruitive activities. If the money earned by his activity is engaged in Kṛṣṇa consciousness, or if by rising early in the morning one can evoke his transcendental Kṛṣṇa consciousness, such activities should not be given up out of fear, nor should they be considered troublesome. Such renunciation is in the mode of passion. The result of passionate work is always miserable. Even if a person renounces work in that spirit, he never gets the result of renunciation.

### TEXT 9

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।  
स्रां त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

*kāryam ity eva yat karma  
niyatam kriyate 'rjuna  
saṅgam tyaktvā phalam caiva  
sa tyāgaḥ sāttviko mataḥ*

*Audio*

*kāryam*—must be done; *iti*—thus; *eva*—thus; *yat*—that which; *karma*—work; *niyatam*—prescribed; *kriyate*—performed; *arjuna*—O Arjuna; *saṅgam*—association; *tyaktvā*—giving up; *phalam*—result; *ca*—also; *eva*—certainly; *saḥ*—that; *tyāgaḥ*—renunciation; *sāttvikaḥ*—in the mode of goodness; *mataḥ*—in My opinion.

**O Arjuna, when one performs his prescribed duty only because it ought to be done and gives up attachment to the result of such work-his renunciation is said to be in the mode of goodness.**

Prescribed duties must be performed with this mentality. Everyone should act without attachment for the result and should be disassociated from the mode 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, it is transcendental, or in the mode of goodness.

### TEXT 10

न द्वेष्ट्यकुशलं कर्म कुशले नानुषङ्गते ।  
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

*na dveṣṭy akuśalam karma  
kuśale nānuṣajjate  
tyāgī sattva-samāviṣṭo  
medhāvī chinna-saṁśayaḥ*

*Audio*

*na*—never; *dveṣṭi*—hates; *akuśalam*—inauspicious; *karma*—work; *kuśale*—in auspicious; *na*—nor; *anuṣajjate*—becomes attached; *tyāgī*—the renouncer; *sattva*—goodness; *samāviṣṭaḥ*—absorbed in; *medhāvī*—intelligent; *chinna*—cut up; *saṁśayaḥ*—all doubts.

**Those intelligent renouncers who do not hate inauspicious work, nor are attached to auspicious work and who are situated in the mode of goodness have no doubts about work.**

A person in Kṛṣṇa consciousness or in the mode of goodness does not hate anyone or anything that has a troublesome effect on his body. He performs every work in proper place and time without any fear of the troublesome effects of such duties. Such person is situated in transcendence. He should be understood as the most intelligent and situated beyond all doubts in regards to the effects of his activities.

### TEXT 11

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।  
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

*na hi deha-bhṛtā śakyam  
tyaktuṁ karmāṅy aśeṣataḥ  
yas tu karma-phala-tyāgī  
sa tyāgīty abhidhīyate*

*Audio*

*na*—never; *hi*—certainly; *deha-bhṛtā*—of the embodied; *śakyam*—possible;

*tyaktum*—to renounce; *karmāṇi*—activities of; *aśeṣataḥ*—altogether; *yaḥ tu*—anyone who; *karma*—work; *phala*—result; *tyāgī*—renouncer; *saḥ*—he; *tyāgī*—the renouncer; *iti*—thus; *abhidhīyate*—it is said.

**It is not possible for an embodied soul to give up all activities. The true renouncer is he, who renounces the fruits of his action.**

It is said in *Bhagavad-gītā* that one can never give up work at any time. Therefore he who works for Kṛṣṇa and does not enjoy the fruitive results, who offers everything to Kṛṣṇa, is actually a renouncer. There are many laudable members of the International Society for Krishna Consciousness who work very hard and their office is situated in a factory or some other place, but whatever they earn they give to the Society. Such highly elevated souls are actually *sannyāsīs* and are situated in the renounced order of life. It is clearly stated however, how to renounce the result of this work and for what purpose this should be renounced.

#### TEXT 12

**अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।  
भवत्यत्यागिनां प्रेत्य न तु सन्न्यासिनां क्वचित् ॥ १२ ॥**

*aniṣṭam iṣṭam miśram ca  
tri-vidham karmaṇaḥ phalam  
bhavaty atyāginām pretya  
na tu sannyāsinām kvacit*

*Audio*

*aniṣṭam*—leading to hell; *iṣṭam*—leading to heaven; *miśram ca*—or mixture; *tri-vidham*—three kinds; *karmaṇaḥ*—work; *phalam*—result; *bhavati*—becomes; *atyāginām*—of the renouncer; *pretya*—after death; *na tu*—but not; *sannyāsinām*—of the renounced order; *kvacit*—at any time.

**One who does not give up the result of his work, achieves three kinds of results after death: auspicious, inauspicious, or mixed. But those who are in the renounced order of life have no such results to suffer or enjoy.**

A person in Kṛṣṇa consciousness who acts with knowledge of his relationship with Kṛṣṇa is always liberated. Therefore he does not have to enjoy or suffer

the results of his acts after death.

TEXT 13

पञ्चैतानि महाबाहो कारणानि निबोध मे ।  
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥

*pañcaitāni mahā-bāho  
kāraṇāni nibodha me  
sāṅkhye kṛtānte proktāni  
siddhaye sarva-karmaṇām*

*pañca*—five; *etāni*—all these; *mahā-bāho*—O mighty-armed one; *kāraṇāni*—cause; *nibodha*—just understand; *me*—from Me; *sāṅkhye*—in the *Vedas*; *kṛtānte*—after performance; *proktāni*—said; *siddhaye*—perfection; *sarva*—all; *karmaṇām*—actuated;

**O mighty-armed one, according to the Vedānta there are five causes which bring about the accomplishment of any kind of work. Now learn of these from Me.**

A question may be raised that since any activity performed must have some reaction, how is it that the person in Kṛṣṇa consciousness does not become a sufferer or enjoyer of such a reaction? For this reason, the Lord is citing *Vedānta* philosophy to show how this is possible. He says that there are five causes for all activities and for success in all activities one should consider the influence of these five causes. *Sāṅkhya* means the stalk of knowledge, and *Vedānta* is the final stalk of knowledge accepted by all leading *ācāryas*. Even Śaṅkara accepts *Vedānta-sūtra* as such. So *sāṅkhya* means *Vedānta*. Therefore such authority of direction should be consulted.

The ultimate desirer is the Supersoul, as it is stated in the *Gītā*, "*sarvasya cāham hṛdi*." He is engaging everyone in by reminding them about their past phases of activity. Therefore, acts done under His direction from within yield no reaction, either in this life or in the life after death.

TEXT 14

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

*adhiṣṭhānam tathā kartā  
karaṇam ca pṛthag-vidham  
vividhāś ca pṛthak ceṣṭā  
daivam caivātra pañcamam*

*adhiṣṭhānam*—place; *tathā*—also; *kartā*—worker; *karaṇam ca*—and instruments; *pṛthag-vidham*—different kinds; *vividhāś ca*—varieties; *pṛthak*—separately; *ceṣṭā*—endeavor; *daivam*—the Supreme; *ca*—also; *eva*—certainly; *atra*—here; *pañcamam*—five.

**The place of action [the body], the doer, the various senses, the different kinds of endeavor, and ultimately the Supersoul—these are the five factors of action.**

The first item “*adhiṣṭhānam*” means this body and the second item “*kartā*” means the soul within the body. That the soul is the seer and doer of all activities is described in the Vedic literature. *Eṣa hi draṣṭā sraṣṭā* (*Praśna Upaniṣad* 4.9). Similarly, it is confirmed in the *Vedānta-sūtra*, that the soul knows what he does. Therefore he is *kartā*, or the actual doer. The instruments of our action are the senses, and by senses the soul acts in various ways, and for each and every action there is a different endeavor. But all one's activities depend on the supreme will, who is seated within the heart as a friend. Directing our activities, the Supreme Lord is the supreme cause. Under these circumstances, he who is acting in Kṛṣṇa consciousness under the direction of the Supersoul situated within the heart is naturally not bound by any activity, which he performs, while those in complete Kṛṣṇa consciousness have no responsibility for their actions. Everything is dependant on the supreme will, the Supersoul, the Supreme Personality of Godhead.

**TEXT 15**

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।  
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥

*śarīra-vāṅ-manobhir yat  
karma prārabhate naraḥ  
nyāyyaṁ vā viparītaṁ vā*

*pañcaite tasya hetavaḥ*

*Audio*

*śarīra*—body; *vāk*—speech; *manobhiḥ*—by the mind; *yat*—anything; *karma*—work; *prārabhate*—begins; *naraḥ*—a person; *nyāyyam*—right; *vā*—or; *viparītam*—the opposite; *vā*—or; *pañca*—five; *ete*—all these; *tasya*—its; *hetavaḥ*—causes.

**Whatever right or wrong action a man performs by body, mind or speech is caused by these five factors.**

The words "right" and "wrong" are very significant in this verse. Right work is work done in terms of the prescribed directions in the scriptures, and wrong work is work done against the principles of the scriptural injunctions. But whatever is done requires these five causes for its complete performance.

**TEXT 16**

**तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।  
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥**

*tatraivam sati kartāram  
ātmānam kevalam tu yaḥ  
paśyaty akṛta-buddhitvān  
na sa paśyati durmatih*

*Audio*

*tatra*—there; *evam*—certainly; *sati*—being thus; *kartāram*—of the worker; *ātmānam*—the soul; *kevalam*—only; *tu*—but; *yaḥ*—anyone; *paśyati*—sees; *akṛta-buddhitvāt*—due to unintelligence; *na*—never; *saḥ*—he; *paśyati*—sees; *durmatih*—foolish.

**Therefore anyone who thinks himself the only doer, not considering the five factors, is certainly not very intelligent and cannot see things as they are.**

A foolish person cannot understand that there is the Supersoul sitting as a friend within him and conducting his actions. Although the material causes are the place, the worker, the endeavor and the instruments, the final cause is the Supreme, the Personality of Godhead. Therefore, one should see not only the four material causes, but the supreme efficient cause as well. One who does

not see the Supreme thinks himself to be the supreme and thus lacks intelligence.

TEXT 17

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।  
हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ १७ ॥

*yasya nāhaṅkṛto bhāvo  
buddhir yasya na lipyate  
hatvāpi sa imāṅ lokān  
na hanti na nibadhyate*

Audio

*yasya*—of one who; *na*—never; *ahaṅkṛtaḥ*—false egoism; *bhāvaḥ*—nature; *buddhiḥ*—intelligence; *yasya*—one who; *na*—never; *lipyate*—is attached; *hatvā api*—even killing; *saḥ*—he; *imān*—this; *lokān*—world; *na*—never; *hanti*—kills; *na*—never; *nibadhyate*—becomes entangled.

**One who is not conducted by false ego and whose intelligence is not entangled, though he kills men in this world, is not the slayer; nor is he bound by such actions.**

In this verse the Lord informs Arjuna that the illusion of giving up the fight that arose in his mind was due to Arjuna's false egoism. Arjuna thought himself to be the only factor in fighting and he did not consider the supreme sanction within and without. The Lord is sanctioning the fight, but Arjuna does not know that. If the supreme sanction is there, why should he not fight? Therefore, anyone who knows the instrument of work, himself as the worker, and the Supreme Lord as the supreme sanctioner, is perfect in doing everything. Such a person is never in illusion. Personal activity and responsibility arise from false ego and godlessness, or a lack of Kṛṣṇa consciousness. Therefore, anyone who is acting in Kṛṣṇa consciousness under the direction of the Supersoul or the Supreme Personality of Godhead, even though killing, does not kill. Nor is he ever affected by the reaction of such killing, neither does he kill anyone. For example, when a soldier is killing under the command of the superior officer, he is not killing anyone personally. Thus he is not subjected to punishment. But if he kills on his own personal account, then he is certainly judged according to the state law.

## TEXT 18

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।  
करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥ १८ ॥

*jñānam jñeyam parijñātā*  
*tri-vidhā karma-codanā*  
*karaṇam karma karteti*  
*tri-vidhaḥ karma-saṅgrahaḥ*

*Audio*

*jñānam*—knowledge; *jñeyam*—objective; *parijñātā*—the knower; *tri-vidhā*—three kinds; *karma*—work; *codanā*—impetus; *karaṇam*—the senses; *karma*—work; *kartā*—the doer; *iti*—thus; *tri-vidhaḥ*—three kinds; *karma*—work; *saṅgrahaḥ*—accumulation.

**Knowledge, the object of knowledge, and the knower—these three give impetus to action. Similarly, for accomplishing action three factors are involved—the senses, the work and the doer.**

There are three kinds of impetus for daily work: knowledge, the object of knowledge and the knower. The instruments of work, the work itself and the worker are called the constituents of work. Any work done by any human being must possess these types of impetuses and constituents. Before one acts, there is some impetus, which is called inspiration. Any conclusion arrived at is a subtle form of work and the work takes its form in action. First one has to undergo the psychological processes of thinking, feeling and willing, and that is called impetus. Theoretical knowledge behind any activity is called knowledge and the practical form of that knowledge is the actual knowledge. The relationship between the knowledge and the worker is called work. Therefore in the transformation of any work there is the instrument of work, actual work and the worker. Actually the faith to act is called knowledge. The inspiration to work is the same if it comes from the scripture or from the instruction of the superior spiritual master. When the inspiration is there and the worker is there, then actual activity takes place by the help of the senses. Knowledge is also one of the senses, because it is the product of the mind. The mind is the center of all senses, and the object is work itself. These are the different phases of work as described in *Bhagavad-gītā*. The sum total of all

activities is called accumulation of work.

TEXT 19

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।  
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ १९ ॥

*jñānaṁ karma ca kartā ca  
tridhāiva guṇa-bhedaḥ  
procyate guṇa-saṅkhyāne  
yathāvac chṛṇu tāny api*

Audio

*jñānam*—knowledge; *karma*—work; *ca*—also; *kartā*—worker; *ca*—also; *tridhā*—three kinds; *eva*—certainly; *guṇa-bhedaḥ*—in terms of different modes of material nature; *procyate*—is said; *guṇa-saṅkhyāne*—in terms of different modes; *yathāvat*—as they act; *śṛṇu*—hear; *tāni*—all of them; *api*—also.

**According to the three modes of material nature there are different kinds of knowledge, work, and workers, which you may now hear about from Me.**

In the Fourteenth Chapter the three divisions of the modes of material nature were elaborately described. In that chapter it was said that the mode of goodness is illuminating, the mode of passion materialistic, and the mode of ignorance conducive to laziness and indolence. All the modes of material nature are binding; they are not sources of liberation. Even in the mode of goodness one is conditioned. In the Seventeenth Chapter, the different types of worship by different types of men in different modes of material nature were described. In this verse, the Lord wishes to speak about the different types of knowledge, workers, and work itself according to the different types of material modes.

TEXT 20

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।  
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥

*sarva-bhūteṣu yenaikaṁ  
bhāvam avyayam iṅṣate*

*avibhaktam vibhakteṣu  
taj jñānam viddhi sāttvikam*

*Audio*

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

**The knowledge of he who sees in every living entity one undivided spiritual nature divided into innumerable forms, is understood to be in the mode of goodness.**

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

**TEXT 21**

**पृथक्केन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।  
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥**

*pr̥thaktvena tu yaj jñānam  
nānā-bhāvān pr̥thag-vidhān  
vetti sarveṣu bhūteṣu  
taj jñānam viddhi rājasam*

*Audio*

*pr̥thaktvena*—because of division; *tu*—but; *yaj jñānam*—which knowledge; *nānā-bhāvān*—multifarious situations; *pr̥thag-vidhān*—differently; *vetti*—one who knows; *sarveṣu*—in all; *bhūteṣu*—living entities; *taj jñānam*—that

knowledge; *viddhi*—must be known; *rājasam*—in terms of passion.

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

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

#### TEXT 22

**यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।  
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥**

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

*Audio*

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

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

The "knowledge" of the common man is always in the mode of darkness because every living entity in conditional life is born into the mode of darkness, without any proper knowledge. Therefore, one who does not develop

knowledge through the authorities or scriptural injunctions has knowledge that limits one to simply maintain his body. He is not concerned about acting in terms of the directions of scriptures. For him God is money, and knowledge means to satisfy the bodily demands. Such knowledge has no connection with the Absolute Truth. It is more or less like the knowledge of the ordinary animals: eating, sleeping, defending and mating. Such knowledge is described here as the product of the mode of darkness. In other words, knowledge concerning the spirit soul beyond this body is called knowledge in the mode of goodness, and knowledge producing many theories and doctrines by dint of logic and mental speculation is the product of the mode of passion, and knowledge concerned with keeping the body nicely and nothing else is said to be in the mode of ignorance.

### TEXT 23

नियतं सरारहितमरागद्वेषतः कृतम् ।  
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

*niyatam saṅga-rahitam  
arāga-dveṣataḥ kṛtam  
aphala-prepsunā karma  
yat tat sāttvikam ucyate*

*Audio*

*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.

**Activity that is regulated, without attachment, love, or hatred, and done without any desire for fruitive result, is said to be in the mode of goodness.**

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, performed in Kṛṣṇa consciousness for the satisfaction of the Supreme, without self-satisfaction or self-gratification, are in the mode of goodness.

### TEXT 24

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।  
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

*yat tu kāmepsunā karma  
sāhaṅkāreṇa vā punaḥ  
kriyate bahulāyāsaṁ  
tad rājasam udāhṛtam*

*Audio*

*yat*—that which; *tu*—but; *kāma-īpsunā*—with fruitive result; *karma*—work; *sāhaṅkāreṇa*—with ego; *vā*—or; *punaḥ*—again; *kriyate*—performed; *bahulāyāsam*—with great labor; *tad*—that; *rājasam*—in the mode of passion; *udāhṛtam*—is said to be.

**But work done with desire for the fruit, performed with great labor and under the false concept of the ego, is said to be in the mode of passion.**

**TEXT 25**

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

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

*Audio*

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

**Work performed out of illusion, without any consideration of the future bondage, which is based on violence, without dependence on scriptural injunction, and which is distressing to others, is said to be in the mode of**

**ignorance.**

There are two kinds of responsibilities one has to face in the future for his activities. One has to give account of one's actions to the state and to the agents of the Supreme Lord. One, who does not know this, acts in a way that will oblige him to give account of his actions either to the state or to the agents of the Supreme Lord called the Yamadūtas. Such work is destructive because it destroys the regulative principles of scriptural injunction. It is based on violence and is distressing to other living entities. Such irresponsible work is carried out in the light of one's personal experience. This is called illusion. And all such illusory work is a product of the mode of ignorance.

**TEXT 26**

**मुक्तस्रोऽनहंवादी धृत्युत्साहसमन्वितः ।  
सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ २६ ॥**

*mukta-saṅgo 'naḥam-vādī  
dhṛty-utsāha-samanvitaḥ  
siddhy-asiddhyor nirvikāraḥ  
kartā sāttvika ucyate*

*Audio*

*mukta-saṅgaḥ*—liberated from all material association; *anaḥam-vādī*—without false ego; *dhṛti-utsāha*—with great enthusiasm; *samanvitaḥ*—qualified in that way; *siddhi*—perfection; *asiddhyoḥ*—failure; *nirvikāraḥ*—without change; *kartā*—worker; *sāttvikaḥ*—in the mode of goodness; *ucyate*—is said to be.

**One who performs his duty without any association with the modes of material nature, without false ego, with great enthusiasm, and without wavering in success or failure is said to be a worker in the mode of goodness.**

A person in Kṛṣṇa consciousness is always transcendental to the material modes of nature. He has no expectations to enjoy the result of the work entrusted to him because he is above false ego and false pride. Still, he is always enthusiastic till the completion of such work. He does not worry about the distress undertaken and his qualification is unceasing enthusiasm. He does not care for success or failure; he is equal both in distress or happiness. Such a worker is situated in the mode of goodness.

**TEXT 27**

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।  
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

*rāgī karma-phala-prepsur  
lubdho himsātmako 'śuciḥ  
harṣa-śokānvitaḥ kartā  
rājasaḥ parikīrtitaḥ*

*Audio*

*rāgī*—very much attached; *karma-phala*—to the fruit of the work; *prepsuḥ*—desiring; *lubdhaḥ*—greedy; *himsā-ātmakaḥ*—and always envious; *aśuciḥ*—unclean; *harṣa-śoka-anvitaḥ*—complicated, with joy and sorrow; *kartā*—such a worker; *rājasaḥ*—in the mode of passion; *parikīrtitaḥ*—is declared.

**A worker too much attached to the work and to the result of the work, who wants to enjoy the result, always envious, unclean, and subjected to joy and sorrow, is said to be in the mode of passion.**

If a person is too much attached to certain kind of work and if he wants to get the result of such work being overly attached to materialism or hearth and home, wife and children, he has no desire for higher elevation of life. He is simply concerned with making this world materially convenient as far as possible. He is generally very greedy, and he thinks that anything attained by him is permanent and never to be lost. Such a person is envious of others and prepared to do anything wrong to them in order to satisfy his sense gratification. Therefore such a person is unclean, and he does not care whether his earning is pure or impure. He is very happy if his work is successful and very much distressed when his work is not successful. Such kind of doer is in the mode of passion.

**TEXT 28**

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।  
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

*ayuktaḥ prākṛtaḥ stabdhaḥ  
śaṭho naiṣkṛtiko 'lasaḥ  
viṣādī dīrgha-sūtrī ca*

*kartā tāmāsa ucyate*

*Audio*

*ayuktaḥ*—without reference to the scriptural injunctions; *prākṛtaḥ*—materialistic; *stabdhaḥ*—obstinate; *śaṭhaḥ*—deceitful; *naiṣkṛtikaḥ*—expert in insulting others; *alasaḥ*—lazy; *viṣādī*—morose; *dīrgha-sūtrī*—procrastinating; *ca*—also; *kartā*—worker; *tāmāsaḥ*—in the mode of ignorance; *ucyate*—is said to be.

**And that worker who is always engaged in work against the injunction of the scripture, who is materialistic, obstinate, cheating and expert in insulting others, who is lazy, always morose and procrastinating, is a worker in the mode of ignorance.**

In the scriptural injunctions we find what sort of work should be performed and what sort of work should not be performed. Anyone who does not care for these injunctions is engaged in work, which is not to be done, and such persons are generally very materialistic. They work according to the modes of nature, not according to the injunctions of the scripture. Such workers are not very gentle, and generally they are always very cunning and expert in insulting others. They are very lazy; even though they have some duty, they do not do it properly, and they put it aside to be done later on. Therefore they appear to be morose. They procrastinate; anything which can be done in an hour they drag on for years. Such workers are situated in the mode of ignorance.

**TEXT 29**

**बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।  
प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ २९ ॥**

*buddher bhedaṁ dhṛteś caiva  
guṇatas tri-vidhaṁ śṛṇu  
procyamānam aśeṣeṇa  
pṛthaktvena dhanañjaya*

*Audio*

*buddheḥ*—of intelligence; *bhedam*—differences; *dhṛteḥ*—of steadiness; *ca*—also; *eva*—certainly; *guṇataḥ*—by the modes of material nature; *tri-vidham*—

the three kinds of; *śṛṇu*—just hear; *procyamānam*—as described by Me; *aśeṣeṇa*—in detail; *pṛthaktvena*—differently; *dhanañjaya*—O winner of wealth.

**O winner of wealth, Arjuna, now I shall speak to you in detail about the differences of intelligence and determination, according to the different modes of material nature. Please hear this from Me.**

Now after explaining knowledge, the object of knowledge and the knower, in three different divisions according to modes of material nature, the Lord is trying to explain about the intelligence and determination of the worker in the same way.

### TEXT 30

**प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।  
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ ३० ॥**

*pravṛttim ca nivṛttim ca  
kāryākārye bhayābhaye  
bandham mokṣam ca yā vetti  
buddhiḥ sā pārtha sāttvikī*

*Audio*

*pravṛttim*—deserving; *ca*—also; *nivṛttim*—not deserving; *kārya*—work; *akārye*—reaction; *bhaya*—fearful; *abhaye*—fearlessness; *bandham*—obligation; *mokṣam ca*—and liberation; *yā*—that which; *vetti*—knows; *buddhiḥ*—understanding; *sā*—that; *pārtha*—O son of Pṛthā; *sāttvikī*—in the mode of goodness.

**O son of Pṛthā, that understanding by which one can recognize actions which should be done and actions which should not be done, what is fearful and what is not fearful, what is binding and what is liberating, is known to be the intelligence in the mode of goodness.**

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 such directions, who does not know whether things should be done or not to be done, becomes entangled in the actions and reactions of work. However, that

understanding which discriminates is the intelligence situated in the mode of goodness.

TEXT 31

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।  
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥

*yayā dharmam adharmam ca  
kāryam cākāryam eva ca  
ayathāvat prajānāti  
buddhiḥ sā pārtha rājasī*

Audio

*yayā*—by which; *dharmam*—principles of religion; *adharmam ca*—and irreligiosity; *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.

O son of Pṛthā, that which cannot distinguish between religion and irreligion, and therefore mistakes action to be done with action not to be done is said to be the intelligence in the mode of passion.

TEXT 32

अधर्मं धर्ममिति या मन्यते तमसावृता ।  
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

*adharmam dharmam iti yā  
manyate tamasāvṛtā  
sarvārthān viparītāṁś ca  
buddhiḥ sā pārtha tāmasī*

Audio

*adharmam*—irreligion; *dharmam*—religion; *iti*—thus; *yā*—which; *manyate*—thinks; *tamasā*—by illusion; *āvṛtā*—covered; *sarva-arthān*—all things; *viparītān*—the wrong direction; *ca*—also; *buddhiḥ*—intelligence; *sa*—that; *pārtha*—O son of Pṛthā; *tāmasī*—the mode of ignorance.

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 son of Pṛthā, is said to be the intelligence in the mode of ignorance.

Intelligence in the mode of ignorance is always working perversely. It accepts religion which is not actually a religion and rejects actual religion as non-religion. All activities are therefore misguided. Men of such intelligence understand a great soul to be a common man and accept a common man as a great soul. They accept truth as untruth and accept untruth as truth. In all activities they simply take the wrong path; therefore their intelligence is considered to be in the mode of ignorance.

### TEXT 33

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।  
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

*dhṛtyā yayā dhārayate  
manaḥ-prāṇendriya-kriyāḥ  
yogenāvyabhicāriṅyā  
dhṛtiḥ sā pārtha sāttvikī*

*Audio*

*dhṛtyā*—determination; *yayā*—by which; *dhārayate*—is sustained; *manaḥ*—mind; *prāṇa*—life; *indriya*—senses; *kriyāḥ*—activities; *yogena*—by yoga practice; *avyabhicāriṅyā*—without any break; *dhṛtiḥ*—such determination; *sā*—that; *pārtha*—O son of Pṛthā; *sāttvikī*—in the mode of goodness.

**O son of Pṛthā, that determination which is unbreakable, which is sustained with steadfastness by yoga practice, and thus controls the mind, life, and the acts of the senses, is in the mode of goodness.**

Yoga is a means to understand the Supreme Soul. The determination of one, who is steadily fixed on the Supreme Soul without any breakage, engages one's mind, life, and the activities of the senses in terms of the Supreme, or in other words in Kṛṣṇa consciousness. That sort of determination is in the mode of goodness. The word *avyabhicāriṅya* is very significant. It means that persons

who are engaged in Kṛṣṇa consciousness are never deviated to any other activity.

TEXT 34

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।  
प्रसूरोन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

*yayā tu dharma-kāmāsthān  
dhṛtyā dhārayate 'rjuna  
prasaṅgena phalākāṅkṣī  
dhṛtiḥ sā pārtha rājasī*

Audio

*yayā*—by which; *tu*—but; *dharma-kāma-arthān*—for the matter of religiosity, sense gratification and economic development; *dhṛtyā*—by determination; *dhārayate*—in such terms; *arjuna*—O Arjuna; *prasaṅgena*—for that; *phalākāṅkṣī*—desiring fruitive result; *dhṛtiḥ*—determination; *sā*—that; *pārtha*—O son of Pṛthā; *rājasī*—in the mode of passion.

**But any determination sustained only for the purpose of gaining fruitive result in terms of religion, economic development, and sense gratification is in the mode of passion, O Arjuna.**

The only desire of a person, who is always in want of fruitive results in all activities of religiosity or economic development, is sense gratification, and his mind, life and senses are thus engaged only in that way. Such kind of determination is in the mode of passion.

TEXT 35

यया स्वप्नं भयं शोकं विषादं मदमेव च ।  
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५ ॥

*yayā svapnaṁ bhayaṁ śokaṁ  
viṣādaṁ madam eva ca  
na vimuñcati durmedhā  
dhṛtiḥ sā pārtha tāmasī*

Audio

yayā—by which; *svapnam*—dream; *bhayam*—fearfulness; *śokam*—lamentation; *viṣādam*—moroseness; *madam*—illusion; *eva*—certainly; *ca*—also; *na*—never; *vimuñcati*—becomes liberated; *durmedhāḥ*—unintelligent; *dhṛtiḥ*—determination; *sā*—that; *pārtha*—O son of Pṛthā; *tāmasī*—in the mode of ignorance.

**And that determination which cannot go beyond dreaming, fearfulness, lamentation, moroseness and illusion—such unintelligent determination, O son of Pṛthā, is in the mode of darkness.**

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, that is a natural sequence. But those who cannot avoid too much sleeping, 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, possess determination, which is 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*  
*pariṇāme '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

beginning; *viṣam iva*—like poison; *pariṇāme*—at the end; *amṛta*—nectar; *upamam*—compared to; *tat*—that; *sukham*—happiness; *sāttvikam*—in the mode of goodness; *proktam*—is said; *ātma*—self; *buddhi*—intelligence; *prasāda-jam*—satisfactory.

**O best of the Bhāratas, now please hear from Me about the three kinds of happiness which the conditioned soul enjoys, and by which he sometimes comes to the end of all distress. That which in the beginning may be just like poison but at the end is just like nectar and which awakens one to self-realization is said to be happiness in the mode of goodness.**

A conditioned soul is engaged in enjoying material happiness again and again. He chews the chewed, but, sometimes, in the course of such enjoyment, he becomes relieved from material entanglement by association of a great soul. In other words, a conditioned soul is always engaged in some type of sense gratification, but when he understands by good association that it is only a repetition of the same thing, and he is awakened to his real Kṛṣṇa consciousness, he is sometimes relieved from such repetitions of so-called happiness.

In the pursuit of self-realization, one has to follow many rules and regulations to control the mind and the senses and to concentrate the mind on the Self. All these procedures are very difficult, bitter like poison, but if one is successful in following those regulations and comes to the transcendental position, it appears like nectar, and he enjoys life as though always drinking it.

### TEXT 38

**विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।  
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥**

*viṣayendriya-samyogād  
yat tad agre 'mṛtopamam  
pariṇāme viṣam iva  
tat sukham rājasam smṛtam*

*Audio*

*viṣaya*—objects of sense; *indriya*—senses; *samyogāt*—combination; *yat*—that; *tat*—which; *agre*—in the beginning; *amṛta-upamam*—just like nectar; *pariṇāme*—at the end; *viṣam iva*—like poison; *tat*—that; *sukham*—happiness;

*rājasam*—in the mode of passion; *smṛtam*—is considered.

**Happiness derived from the combinations of the sense objects with the senses appears to be like nectar in the beginning, but at the end is just like poison. Such happiness is said to be in the mode of passion.**

A young man and a young woman meet, and the senses drive the young man to see her, to touch her and to have sexual intercourse. In the beginning this combination of the sense objects and the senses may be very pleasing to the respective senses, but at the end, or after some time, it becomes just like poison. They are separated or there is divorce, there is lamentation, there is sorrow, etc. Such kind of happiness is always considered to be in the mode of passion. Happiness derived from a combination of the senses and the sense objects is always a cause of distress and should be avoided by all means.

TEXT 39

**यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।  
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥**

*yad agre cānubandhe ca  
sukhaṁ mohanam ātmanaḥ  
nidrālasya-pramādotthaṁ  
tat tāmasam udāhṛtam*

Audio

*yat*—that which; *agre*—in the beginning; *ca*—also; *anubandhe*—by binding; *ca*—also; *sukham*—happiness; *mohanam*—illusion; *ātmanaḥ*—of the self; *nidrā*—sleeping; *ālasya*—laziness; *pramāda*—illusion; *uttham*—produced of; *tat*—that; *tāmasam*—in the mode of ignorance; *udāhṛtam*—is said to be

**And that happiness which is from beginning to end blind to the process of self-realization, which is based on sleep, laziness, and illusion is said to be happiness in the mode of darkness.**

One who takes more 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 and 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 punaḥ  
sattvaṁ prakṛti-jair muktaṁ  
yad ebhiḥ syāt tribhir guṇaiḥ*

Audio

*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; *punaḥ*—again; *sattvam*—existence; *prakṛti-jaiḥ*—under the influence of material nature; *muktaṁ*—liberated; *yat*—that; *ebhiḥ*—by this; *syāt*—so becomes; *tribhiḥ*—by three; *guṇaiḥ*—modes of material nature.

**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.**

The Lord here summarizes the 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-prabhavair guṇaiḥ*

Audio

*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;

*prabhavaiḥ*—born of; *guṇaiḥ*—by the modes of material nature.

**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 ॥**

*śamo damas tapaḥ śaucam  
kṣāntir ājavam eva ca  
jñānam vijñānam āstikyam  
brahma-karma svabhāva-jam*

*Audio*

*śamaḥ*—peacefulness; *damaḥ*—self-control; *tapaḥ*—austerity; *śaucam*—purity; *kṣāntiḥ*—tolerance; *ājavam*—honesty; *eva*—certainly; *ca*—and; *jñānam*—wisdom; *vijñānam*—knowledge; *āstikyam*—religiousness; *brahma*—of a *brāhmaṇa*; *karma*—duty; *svabhāva-jam*—born of his own nature.

**Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness—these are the qualities by which the brāhmaṇas work.**

**TEXT 43**

**शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।  
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥**

*śauryam tejo dhṛtir dākṣyam  
yuddhe cāpy apalāyanam  
dānam īśvara-bhāvaś ca  
kṣātram karma svabhāva-jam*

*Audio*

*śauryam*—heroism; *tejaḥ*—power; *dhṛtiḥ*—determination; *dākṣyam*—resourcefulness; *yuddhe*—in battle; *ca*—and; *api*—also; *apalāyanam*—not fleeing; *dānam*—generosity; *īśvara*—leadership; *bhāvaḥ*—nature; *ca*—and; *kṣātram*—*kṣatriya*; *karma*—duty; *svabhāva-jam*—born of his own nature.

Heroism, power, determination, resourcefulness, courage in battle, generosity, and leadership are the qualities of work for the kṣatriyas.

TEXT 44

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।  
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

*kṛṣi-go-rakṣya-vāṇijyam  
vaiśya-karma svabhāva-jam  
paricaryātmakam karma  
śūdrasyāpi svabhāva-jam*

*Audio*

*kṛṣi*—ploughing; *go*—cows; *rakṣya*—protection; *vāṇijyam*—trade; *vaiśya-vaiśya*; *karma*—duty; *svabhāva-jam*—born of his own nature; *paricaryā*—service; *ātmakam*—nature; *karma*—duty; *śūdrasya*—of the *śūdra*; *api*—also; *svabhāva-jam*—born of his own nature.

Farming, cow protection and business are the qualities of work for the vaiśyas, and for the śūdras there is labor and service to others.

TEXT 45

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।  
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥

*sve sve karmaṇy abhirataḥ  
saṁsiddhim labhate naraḥ  
sva-karma-nirataḥ siddhim  
yathā vindati tac chṛṇu*

*Audio*

*sve*—own; *sve*—own; *karmaṇi*—in work; *abhirataḥ*—following; *saṁsiddhim*—perfection; *labhate*—achieves; *naraḥ*—a man; *svakarma*—by his own duty; *nirataḥ*—engaged; *siddhim*—perfection; *yathā*—as; *vindati*—attains, *tat*—that; *śṛṇu*—listen.

By following his qualities of work, every man can become perfect. Now please hear from Me how this can be done.

## TEXT 46

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।  
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥

*yataḥ pravṛttir bhūtānām  
yena sarvam idaṁ tatam  
sva-karmaṇā tam abhyarcya  
siddhim vindati mānavaḥ*

*Audio*

*yataḥ*—from whom; *pravṛttiḥ*—emanation; *bhūtānām*—of all living entities; *yena*—by whom; *sarvam*—all; *idaṁ*—this; *tatam*—is pervaded; *svakarmanā*—in his own duties; *tam*—Him; *abhyarcya*—by worshiping; *siddhim*—perfection; *vindati*—achieves; *mānavaḥ*—a man.

**By worship of the Lord, who is the source of all beings and who is all-pervading, a man can, in the performance of his work, become perfect.**

As stated in the Fifteenth Chapter, all living beings are fragmental parts and parcels of the Supreme Lord. As such, the Supreme Lord is the beginning of all living entities. This is confirmed in the *Vedānta-sūtra-janmādy asya yataḥ*. The Supreme Lord is therefore supposed to be the beginning of life of every living entity. And the Supreme Lord is, as stated in the Seventh Chapter, all-pervading by His two energies, His external energy and internal energy. Therefore one should worship the Supreme Lord with His energies. Generally the Vaiṣṇava devotees worship the Supreme Lord with His internal energy. His external energy is a perverted reflection of the internal energy. The external energy remains in a background, but the Supreme Lord by the expansion of His plenary portion as Paramātmā is situated everywhere. He is the Supersoul of all demigods, all human beings, all animals, 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*, *teṣāṃ ahaṃ samuddhartā*. The Supreme Lord Himself takes charge of delivering such a devotee. That is the highest perfection of life. Therefore 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-dharmaḥ viguṇaḥ  
para-dharmāt sv-anuṣṭhitāt  
svabhāva-niyataṃ karma  
kurvan nāpnoti kilbiṣam*

Audio

*sreyān*—better; *sva-dharmaḥ*—one's own occupation; *viguṇaḥ*—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.

**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. Duties prescribed according to one's nature are never affected by sinful reactions.**

“One's own occupational duty” means the prescribed duties mentioned in *Bhagavad-gītā* as already discussed in previous verses: the duties of a *brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra* 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 *śūdras* 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 and no such work is abominable, if performed for the purpose of serving 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*. In the occupational duty of a *kṣatriya*, or

administrator, there are so many abominable things; a *kṣatriya* has to be violent to kill his enemies, or culprits; and sometimes a *kṣatriya* has to tell lies for the sake of diplomacy. Such violence and diplomacy accompany political affairs, but a *kṣatriya* is not supposed to give up his occupational duty and try to perform the duties of a *brāhmaṇa*, where there are no such faulty things. One should act to satisfy the Supreme Lord. For example, Arjuna was a *kṣatriya*. He was hesitating to commit violence against 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 mercantile man promises, "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 the result of 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 fault on his part. 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 gratification is a cause of bondage. The conclusion is that everyone should be engaged according to the particular mode of nature he has acquired, and he should decide to work only for the sake of serving the supreme cause of the Supreme Lord.

#### TEXT 48

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।  
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥

*saha-jam karma kaunteya  
sa-doṣam api na tyajet  
sarvārambhā hi doṣeṇa*

*dhūmenāgnir ivāvṛtāḥ*

Audio

*saha-jam*—born simultaneously; *karma*—work; *kaunteya*—O son of Kuntī; *sadoṣam*—with fault; *api*—although; *na*—never; *tyajet*—to be given up; *sarvārambhāḥ*—any venture; *hi*—is certainly; *doṣeṇa*—with fault; *dhūmena*—with smoke; *agniḥ*—fire; *iva*—as; *āvṛtāḥ*—covered.

**Every endeavor is covered by some sort of fault, just as fire is covered by smoke. Therefore one should not give up the work which is born of his nature, O son of Kuntī, even if such work is full of fault.**

In the conditional state, all work is always contaminated by the material modes of nature. Even if one is a *brāhmaṇa*, he has to perform sacrifices in which he has to kill animals. Similarly, however pious a *kṣatriya* may be, when there is an instance of an enemy or a culprit, he must give order to kill him. He cannot avoid it. Similarly, a merchant, however pious he may be, in order to stay in business, must sometimes hide his profit and profit making. He may sometimes even try to do business on the black market. These things are necessary; one cannot avoid them. Similarly, even though a man is a *sūdra* serving a bad master, he has to carry out the order of the master, even though it should not be done. Despite all these faulty things, one should continue to carry out his prescribed duties, for they are born out of his own nature. A very nice example is given herein. Although *agniḥ* (fire) is pure, wherever there is fire, there is also some smoke. Yet smoke does not make the fire impure. Even though there is smoke in the fire, fire is still considered to be the purest of all elements. If one prefers to give up the work of a *kṣatriya* and take up the occupation of a *brāhmaṇa*, he cannot be assured that in the occupation of a *brāhmaṇa* there will be nothing faulty. Even there faulty things exist. The conclusion is therefore, that in the material world no one can be completely free from the contamination of material nature. This example of fire and smoke is very appropriate in this connection. When in wintertime one takes a stone from the fire, sometimes smoke disturbs the eyes and other parts of the body, but still one must make use of the fire despite disturbing conditions. Similarly, one should not give up his natural occupation because there are some disturbing elements. He should simply be determined to serve the Supreme Lord by his occupational duty in Kṛṣṇa consciousness. That is the

perfectional point. When a particular type of occupation is performed for the satisfaction of the Supreme Lord, all the defects that accompany that particular occupation are purified. When the results of such work are purified by being connected with devotional service, one becomes perfect in seeing his own self, and that is self-realization.

TEXT 49

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।  
नैष्कर्म्यसिद्धिं परमां सन्यासेनाधिगच्छति ॥ ४९ ॥

*asakta-buddhiḥ sarvatra  
jitātmā vigata-spr̥haḥ  
naiṣkarmya-siddhiṁ paramām  
sannyāsenādhigacchati*

*Audio*

*asakta-buddhiḥ*—unattached intelligence; *sarvatra*—everywhere; *jita-ātmā*—control of the mind, *vigata-spr̥haḥ*—without material desires; *naiṣkarmya-siddhiṁ*—perfection of non-reaction; *paramām*—supreme; *sannyāsenā*—by the renounced order of life; *adhigacchati*—attains.

**One can obtain the results of renunciation simply by self-control and by becoming unattached to material things and disregarding material enjoyments. That is the highest perfectional stage of renunciation.**

Real renunciation means that one should always think himself part and parcel of the Supreme Lord. Therefore he has no right to enjoy the results of his work. Since he is part and parcel of the Supreme Lord, the results of his work must be enjoyed by the Supreme Lord. This is actually Kṛṣṇa consciousness. The person acting in Kṛṣṇa consciousness is really a *sannyāsī*, one in the renounced order of life. By such Kṛṣṇa conscious mentality, one is satisfied because he is actually acting for the Supreme. Thus he is not attached to anything material; he becomes accustomed to not taking pleasure in anything beyond the transcendental happiness derived from the service of the Lord. A *sannyāsī* is supposed to be free from the reactions of his past activities, but a person who is nicely situated in Kṛṣṇa consciousness automatically attains the same perfection without even accepting the so-called order of renunciation. This state of mind is called *yogārūḍha*, or the perfectional stage of *yoga*

principle, as confirmed in the Third Chapter: *yas tv ātma-ratir eva syāt*. One who is satisfied in himself has nothing to fear from any kind of reaction from his activity.

### TEXT 50

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।  
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

*siddhim prāpto yathā brahma  
tathāpnoti nibodha me  
samāsenaiiva kaunteya  
niṣṭhā jñānasya yā parā*

*Audio*

*siddhim*—perfection; *prāptaḥ*—achieving; *yathā*—as; *brahma*—the Supreme; *tathā*—so; *āpnoti*—achieves; *nibodha*—try to understand; *me*—from Me; *samāsenā*—summarily; *eva*—certainly; *kaunteya*—O son of Kuntī; *niṣṭhā*—stage; *jñānasya*—of knowledge; *yā*—which; *parā*—transcendental.

**O son of Kuntī, learn from Me how one can attain to the supreme perfectional stage, Brahman, by acting in the way which I shall now summarize.**

The Lord describes for Arjuna the process of how one can achieve the highest perfectional stage simply by being engaged in his occupational duty and with the result of the duty serve the Supreme Personality of Godhead. One attains practically the supreme stage of Brahman simply by renouncing the result of his work for the satisfaction of the Supreme Lord. That is the process of self-realization. Actually, perfection of knowledge is in attaining pure Kṛṣṇa consciousness; that is described in the following verses (51-53).

### TEXTS 51-53

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।  
शब्दादीन्विषयास्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥  
विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।  
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥  
अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।  
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

*buddhyā viśuddhayā yukto  
dhr̥tyātmānam niyamyā ca  
śabdādīn viṣayāms tyaktvā  
rāga-dveṣau vyudasya ca*

*vivikta-sevī laghu-āśī  
yata-vāk-kāya-mānasaḥ  
dhyāna-yoga-paraḥ nityam  
vairāgyam samupāśritaḥ*

*ahaṅkāram balaṁ darpaṁ  
kāmaṁ krodham pariग्रहाम्  
vimucya nirmamaḥ śānto  
brahma-bhūyāya kalpate*

*Audio*

*buddhyā*—by the intelligence; *viśuddhayā*—fully purified; *yuktaḥ*—such engagement; *dhr̥tyā*—determination; *ātmānam*—self; *niyamyā*—regulated; *ca*—also; *śabdādīn*—the objects of the senses such as sound, etc.; *viṣayān*—objects of the senses; *tyaktvā*—giving up; *rāga*—attachments; *dveṣau*—hatred; *vyudasya*—having laid aside; *ca*—also; *vivikta-sevī*—living in a secluded place; *laghu-āśī*—eating a small quantity; *yata-vāk*—control of speech; *kāya*—body; *mānasaḥ*—control of the mind; *dhyāna-yoga-paraḥ*—always absorbed in trance; *nityam*—twenty-four hours a day; *vairāgyam*—detachment; *samupāśritaḥ*—taken shelter of; *ahaṅkāram*—false ego; *balaṁ*—false strength; *darpaṁ*—false pride; *kāmaṁ*—lust; *krodham*—anger; *pariग्रहाम्*—acceptance of material things; *vimucya*—being delivered; *nirmamaḥ*—without any claim to proprietorship; *śāntaḥ*—peaceful; *brahma-bhūyāya*—to become self-realized; *kalpate*—is understood.

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

Purified intelligence means to keep oneself always in the mode of goodness and by such mentality one becomes actually the controller of the mind and is always in trance. Because he is not attracted to the objects of sense gratification, neither does he have any attachment or hatred for such activities, he naturally loves to live in a secluded place, does not eat more than what he requires, and he controls the activities of his body and mind. He has no false ego because he does not accept the body as himself. Nor has he a desire to make the body fat and strong by accepting so many material things. Because he has no bodily concept of life, he is not falsely proud. He is satisfied with everything that is offered to him by the grace of the Lord, and he is never angry in the absence of sense gratification. Nor does he endeavor to acquire objects of sense gratification. Thus when he is completely free from false ego by this process, he becomes nonattached to all material things, and that is the stage of self-realization of Brahman. That stage is called the *brahma-bhūta* stage, where one is already free from the material conception of life and where one thus becomes as peaceful as the undisturbed sea. This is described in the *Bhagavad-gītā* (2.70):

*āpūryamāṇam acala-pratiṣṭham  
samudram āpaḥ praviśanti yadvat  
tadvat kāmā yaṁ praviśanti sarve  
sa śāntim āpnoti na kāma-kāmī*

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

#### TEXT 54

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।  
समः सर्वेषु भूतेषु मद्वक्तिं लभते पराम् ॥ ५४ ॥

*brahma-bhūtaḥ prasannātmā  
na śocati na kāṅkṣati  
samaḥ sarveṣu bhūteṣu  
mad-bhaktiṁ labhate parām*

*brahma-bhūtaḥ*—being one with the Absolute; *prasanna-ātmā*—fully joyful; *na*—never; *śocati*—laments; *na*—never; *kāñkṣati*—desires; *samaḥ*—equally disposed; *sarveṣu*—all; *bhūteṣu*—living entity; *mat-bhaktim*—My devotional service; *labhate*—gains; *parām*—transcendental.

**One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything. He is equally disposed to every living entity. In that state he achieves pure devotional service unto Me.**

To the impersonalist, achieving the *brahma-bhūta* stage, becoming one with the Absolute, is the last word. But for the personalist, or pure devotee, one has to go still further to become engaged in pure devotional service. This means that one who is engaged in pure devotional service to the Supreme Lord is already in a state of liberation, called *brahma-bhūta*, oneness with the Absolute, because without being one with the Supreme, the Absolute, no one can render service unto Him. In the absolute conception of life, there is no difference between the served and the servitor; yet the distinction is there, in a higher spiritual sense.

In the material concept of life, when one works for sense gratification, there is the perception of misery, but in the absolute world, when one is engaged in pure devotional service, there is nothing troublesome. Therefore the devotee in Kṛṣṇa consciousness has nothing to lament over or desire. Since God is full, a living entity who is engaged in God's service, in Kṛṣṇa consciousness, becomes also full in himself. He is just like a river cleansed of all dirty water. Because a pure devotee has no thought other than Kṛṣṇa, he is naturally always joyful and because he is joyful he does not lament for any material loss or gain. Because he is full in service of the Lord he has no desire for material enjoyment. Because he knows that every living entity is the fragmental part and parcel of the Supreme Lord and therefore eternally a servant he does not see, in the material world, someone as higher and someone as lower; higher and lower positions are ephemeral, and a devotee has nothing to do with such ephemeral appearances or disappearances. For him stone and gold are of equal value. This is the *brahma-bhūta* stage, and this stage is attained very easily and without any difficulty by the pure devotee. For a devotee in that stage of existence, the doctrine of becoming one with the Supreme Brahman and

stopping one's individuality becomes as good as hell, the idea of attaining the heavenly kingdom becomes phantasmagoria, and the process of controlling the senses becomes as dangerous as broken serpents' teeth. As there is no fear of a serpent without poisonous teeth, so there is no fear from the devotee's senses which are at this point controlled automatically. For the materially infected person, the whole world is in a miserable position, but for a devotee the entire world is as good as Vaikuṅṭha, or the spiritual world. The highest personality in this material universe is no more significant than an ant for him. Such a condition is achieved by the mercy of Lord Caitanya, who preached pure devotional service in this age.

### TEXT 55

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।  
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

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

*Audio*

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

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

The Supreme Personality of Godhead, Kṛṣṇa, or His plenary portions cannot be understood by mental speculation nor by the nondevotees. If anyone wants to understand the Supreme Personality of Godhead, he has to take to pure devotional service under the guidance of a pure devotee. Otherwise, the truth of the Supreme Personality of Godhead will always be hidden from him. It is already stated in the Seventh Chapter (*nāham prakāśaḥ*) that it is not revealed to everyone. Everyone cannot understand God simply by erudite scholarship or mental speculation. Only one who is actually engaged in Kṛṣṇa

consciousness and devotional service can understand what Kṛṣṇa is.

University degrees are not helpful.

One who is fully conversant with the Kṛṣṇa science becomes eligible to enter into the spiritual kingdom, the abode of Kṛṣṇa. So, to become Brahman does not mean that one loses his identity. Devotional service is there, and as long as devotional service exists, there must be God, the devotee, and the process of devotional service. Such knowledge is never vanquished, even after liberation. Liberation means to get free from the concept of material life; in spiritual life the same distinction is there, the same individuality is there, but in pure Kṛṣṇa consciousness. One should not misunderstand that the word *viśate*, "enters into Me," supports the monist theory that one becomes homogeneous with the impersonal Brahman. No. *Viśate* means that one can enter into the abode of the Supreme Lord in his individuality and be engaged in His association and render service unto Him. The same example can be given: a green bird enters a green tree not to become one with the tree but to enjoy the fruits of the tree. Impersonalists generally give the example of a river flowing into the ocean so there is no longer any distinction between the river water and the ocean water. This may be a source of happiness for the impersonalist, but the personalist keeps his personal individuality like an aquatic in the ocean. In order to notice the living entities living within the ocean, we must go deep. Ephemeral conception of the water is not sufficient; one must have complete knowledge of the aquatics living in the ocean depths.

Therefore on account of his pure devotional service, a devotee can understand the transcendental qualities of the Lord and what the opulences of the Supreme Lord are in truth. As it is stated in the Eleventh Chapter, only by devotional service can one understand. The same is confirmed here; one can understand the Supreme Personality of Godhead by devotional service and after attainment of the *brahma-bhūta* stage, which is the freedom from material conceptions, enter into His kingdom. Devotional service begins by hearing about the Lord. When one hears about the Supreme Lord, automatically the *brahma-bhūta* stage develops, and material contamination of greediness and lust for sense enjoyment-disappears. As lust and desires disappear from the heart of a devotee, he becomes more attached to the service of the Lord, and by such attachment he becomes free from material contamination. In that state of life he can understand the Supreme Lord. This is the statement of *Śrīmad-Bhāgavatam* also. So after liberation the process of

*bhakti* or transcendental service also continues. The *Vedānta-sūtra* (4.1.12) confirms this: *āprāyaṇāt tatrāpi hi dṛṣṭam*. This means that after liberation the process of devotional service continues. In the *Śrīmad-Bhāgavatam*, real devotional liberation is defined as the reinstatement of the living entity in his own identity, his own constitutional position. The constitutional position is already explained: every living entity is the part and parcel fragmental portion of the Supreme Lord. Therefore his constitutional position is to serve. After liberation, the method of service is never stopped. Actual liberation is getting free from misconceptions of life. When persons suffering from jaundice disease are cured by chewing sugar candy, they can understand the taste of sugar candy. This is the way of attaining perfection and this is the perfection itself simultaneously.

### TEXT 56

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।  
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

*sarva-karmāṇy api sadā  
kurvāṇo mad-vyapāśrayaḥ  
mat-prasādād avāpnoti  
śāśvatam padam avyayam*

Audio

*sarva*—all; *karmāṇi*—activities; *api*—although; *sadā*—always; *kurvāṇaḥ*—performing; *mat*—under My; *vyapāśrayaḥ*—protection; *mat*—My; *prasādāt*—mercy; *avāpnoti*—achieves; *śāśvatam*—eternal; *padam*—abode; *avyayam*—imperishable.

**Though engaged in all kinds of activities, My devotee, under My protection, painlessly reaches the eternal and imperishable abode by My grace.**

The word *mad-vyapāśrayaḥ* means “under the protection of Me”, or “under the protection of the Supreme Lord”. Everything enacted in this way is free from material contamination. Therefore a pure devotee acts under the direction of the Supreme Lord or His representative, the spiritual master. There is no time limitation for a pure devotee. He is always, twenty-four hours, one hundred percent engaged in activities under the direction of the Supreme Lord. To a devotee who is thus engaged twenty-four hours a day in Kṛṣṇa consciousness

the Lord is very, very kind, so that in spite of all kinds of opposition, the devotee is placed in the transcendental abode, or Kṛṣṇaloka. He is guaranteed entrance there; there is no doubt about it. In that supreme abode, there is no change; everything is eternal, everything is imperishable and everything is full of knowledge.

TEXT 57

चेतसा सर्वकर्माणि मयि सन्न्यस्य मत्परः ।  
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥

*cetasā sarva-karmāṇi  
mayi sannasya mat-paraḥ  
buddhi-yogam upāśritya  
mac-cittaḥ satataṁ bhava*

Audio

*cetasā*—by intelligence; *sarva-karmāṇi*—all kinds of activities; *mayi*—unto Me; *sannasya*—giving up; *mat-paraḥ*—My protection; *buddhi-yogam*—devotional activities; *upāśritya*—taking shelter of; *mac-cittaḥ*—consciousness; *satatam*—twenty-four hours a day; *bhava*—just become.

**In all activities, and for their results, just depend upon Me, and work always under My protection. In such devotional service, be fully conscious of Me.**

Acting in Kṛṣṇa consciousness, means one should not act as the master of the world. Just like a servant, one should act fully under the direction of the Supreme Lord. A servant has no individual independence. He acts only on the order of the master. A servant acting on behalf of the supreme master has no affection for profit and loss. He simply discharges his duty faithfully in terms of the order of the Lord. Now, one may argue that Arjuna was acting under the personal direction of Kṛṣṇa, but, when Kṛṣṇa is not present, how should one act? If one acts according to the direction of Kṛṣṇa in this book, as well as under the guidance of the representative of Kṛṣṇa, then the result will be the same. The Sanskrit word *mat-paraḥ* is very important in this verse. It means that one has no goal in life save and except acting in Kṛṣṇa consciousness just to satisfy Kṛṣṇa. And, while acting in that way, one should think of Kṛṣṇa only: "I have been appointed to discharge this particular duty by Kṛṣṇa." While acting in such a way, one naturally has to think of Kṛṣṇa. This is perfect Kṛṣṇa

consciousness. One should, however, note that, after doing something whimsically, he should not offer the result to the Supreme Lord. That sort of duty is not in the devotional service of Kṛṣṇa consciousness. One should act according to the order of Kṛṣṇa. This is a very important point. That order of Kṛṣṇa comes through disciplic succession from the bona fide spiritual master. Therefore the spiritual master's order should be taken as the prime duty of life. If one gets a bona fide spiritual master and acts according to his direction, his perfection of life in Kṛṣṇa consciousness is guaranteed.

### TEXT 58

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।  
अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ ५८ ॥

*mac-cittaḥ sarva-durgāṇi  
mat-prasādāt tariṣyasi  
atha cet tvam ahaṅkārān  
na śroṣyasi vinaṅkṣyasi*

*Audio*

*mat*—My; *cittaḥ*—consciousness; *sarva*—all; *durgāṇi*—impediments; *mat*—My; *prasādāt*—My mercy; *tariṣyasi*—you will overcome; *atha*—therefore; *cet*—if; *tvam*—you; *ahaṅkārāt*—by false ego; *na*—not; *śroṣyasi*—do not hear; *vinaṅkṣyasi*—then lose yourself.

**One who becomes conscious of Me passes over all the obstacles of conditional life. If, however, one does not work in such consciousness, and acts through false ego, not hearing Me, he is lost.**

A person in full Kṛṣṇa consciousness has no anxiety over executing the duties of his existence. The foolish cannot understand this great freedom from all anxiety. For one who acts in Kṛṣṇa consciousness, Lord Kṛṣṇa becomes the most intimate friend. He always looks after His friend's comfort, and He gives Himself to His friend, who is so devotedly engaged working twenty-four hours a day to please the Lord. Therefore, no one should be carried away by the false ego of the bodily concept of life. One should not falsely think himself independent of the laws of material nature or free to act. He is already under strict material laws. But, as soon as he acts in Kṛṣṇa consciousness, he is liberated, free from the material perplexities. So, one should note very

carefully that anyone not active in Kṛṣṇa consciousness is losing himself in the material whirlpool, in the ocean of birth and death. No conditioned soul actually knows what is to be done and what is not to be done, but a person who acts in Kṛṣṇa consciousness is free to act because everything is prompted by Kṛṣṇa from within.

### TEXT 59

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।  
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

*yad ahaṅkāram āśritya  
na yotsya iti manyase  
mithyaiṣa vyavasāyas te  
prakṛtis tvām niyoṣyati*

*Audio*

*yat*—therefore; *ahaṅkāram*—false ego; *āśritya*—taking shelter; *na*—not; *yotsya*—shall fight; *iti*—thus; *manyase*—think; *mithyā eṣaḥ*—this is all false; *vyavasāyah te*—your determination; *prakṛtiḥ*—material nature; *tvām*—you; *niyoṣyati*—will engage you.

**If you do not act according to My direction and do not fight, then you will be falsely directed. By your nature, you will have to be engaged in warfare.**

Arjuna was a military man, and born of the nature of the *kṣatriya*. Therefore his natural duty was to fight. But, due to false ego, he was considering whether by killing his teacher, grandfather and friends, there would be a sinful reaction. Actually he was considering himself master of the action, as if he were directing the good and bad results of such work. He forgot that the Supreme Personality of Godhead was present there, instructing him to fight. That is the forgetfulness of the conditioned soul. The Supreme Personality gives directions as to what is good and what is bad, and one simply has to act in Kṛṣṇa consciousness to attain the perfection of life. No one can ascertain his destiny as the Supreme Lord can; therefore the best course is to take direction from the Supreme Lord and act. No one should neglect the order of the Supreme Personality of Godhead or the order of the spiritual master who is the representative of God. One should act unhesitatingly to execute the order of the Supreme Personality of Godhead—that will keep him safe under all

circumstances.

TEXT 60

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

*svabhāva-jena kaunteya  
nibaddhaḥ svena karmaṇā  
kartuṁ necchasi yan mohāt  
kariṣyasi avaśo 'pi tat*

Audio

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

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

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

TEXT 61

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।  
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

*īśvaraḥ sarva-bhūtānām  
hṛd-deśe 'rjuna tiṣṭhati  
bhrāmayan sarva-bhūtāni  
yantrārūḍhāni māyayā*

Audio

*īśvaraḥ*—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; *ārūdhāni*—being so placed; *māyayā*—under the spell of material energy.

**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.**

Accepting that Arjuna thought himself to be the supreme knower, which was apparently displayed in his discretion to fight or not to fight, 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 a particular type of body, the living entity forgets his past deeds, but the Supersoul, as the knower of the past, present and future, remains the witness of all such activities. Therefore all the subsequent activities of the living entity are directed by this Supersoul according to the living entity's past desires. The living entity 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, are the same. It is not that the speed differs according to the person who is seated in the car. Similarly, by the order of the Supreme Soul, material nature fashions a particular type of body to a particular type of living entity to work according to his past desires. The living entity is not independent. So, one should not think himself independent of the Supreme Personality of Godhead. The individual is always under His control. Therefore his duty is to surrender, and that is explained in the next verse.

### TEXT 62

**तमेव शरणं गच्छ सर्वभावेन भारत ।  
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥**

*tam eva śaraṇam gaccha  
sarva-bhāvena bhārata  
tat-prasādāt parāṁ śāntim  
sthānam prāpsyasi śāśvatam*

*tam*—unto Him; *eva*—certainly; *śaraṇam*—surrender; *gaccha*—go; *sarva-bhāvena*—in all respects; *bhārata*—O son of Bharata; *tat-prasādāt*—by His grace; *parām*—transcendental; *śāntim*—peace; *sthānam*—abode; *prāpsyasi*—you will get; *śāśvatam*—eternal.

**O scion of Bharata, surrender unto Him in all respects, so that by His mercy, you can attain transcendental peace and reach the eternal abode.**

A living entity therefore surrenders unto the Supreme Personality of Godhead who is situated in everyone's heart, and that process will relieve him from all kinds of miseries of this material existence. By such process of surrender, one will not only be released from all miseries in this life, but at the end he will reach the Supreme God as stated in the Vedic literature: *tad viṣṇoḥ paramam padam*. (Ṛg Veda 1.22.20) This means he will reach the transcendental world. Since all of creation is the kingdom of God, everything material is actually spiritual, but *paramam padam* specifically refers to the eternal abode, which is called the spiritual sky or Vaikuṅṭha.

In the Fifteenth Chapter the Lord said: "*Sarvasya cāham hṛdi sanniviṣṭaḥ*." The Lord is seated in everyone's heart, so this recommendation that one should surrender unto the Supersoul sitting in everyone's heart 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 by his personal experience but also because of the evidences of great authorities like Nārada, Asita, Devala and Vyāsa. So here the indication about the Supersoul should be clearly understood. Arjuna, or as a matter of fact, everyone should surrender unto the Supreme Personality of Godhead.

### TEXT 63

**इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।  
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३ ॥**

*iti te jñānam ākhyātam  
guhyād guhyataram mayā  
vimṛśyaitad aśeṣeṇa*

yathēcchasi tathā kuru

Audio

*iti*—thus; *te*—unto you; *jñānam*—knowledge; *ākhyātam*—described; *guhyaṭ*—confidential; *guhyaṭaram*—still more confidential; *mayā*—by Me; *vimṛśya*—by deliberation; *etat*—that; *aśeṣeṇa*—fully; *yathā*—as you; *icchasi*—you like; *tathā*—that; *kuru*—perform.

**Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully, and then do what you wish to do.**

The Lord has already explained to Arjuna about the knowledge in *brahmabhūta*. One who is in the *brahma-bhūta* condition is joyful; he never laments, nor does he desire anything. That is the Lord’s confidential knowledge, but now Kṛṣṇa also discloses knowledge of the Supersoul. This is also Brahman knowledge, knowledge in Brahman, but it is superior. Here Lord Kṛṣṇa tells Arjuna that he can do as he chooses. God does not interfere with the little independence of the living entity. In *Bhagavad-gītā*, the Lord has advised in all respects how one can elevate his living condition. The best advice imparted to Arjuna is to surrender unto the Supersoul seated in everyone’s heart. So by right discrimination, one should agree to act according to the order of the Supersoul. That will help one to be situated constantly in Kṛṣṇa consciousness, the highest perfectional stage of human life. Arjuna is being directly ordered by the Personality of Godhead to fight. Surrender to the Supreme Personality of Godhead is in the best interest of the living entities. It is not for the interest of the Supreme. Before surrendering, one is free to deliberate on this subject as far as the intelligence goes; that is the best way to accept the instruction of the Supreme Personality of Godhead. Such instruction comes also through the spiritual master, the bona fide representative of Kṛṣṇa.

TEXT 64

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।  
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

*sarva-guhyatamaṁ bhūyaḥ*  
*śṛṇu me paramaṁ vacaḥ*  
*iṣṭo 'si me dṛḍham iti*

tato vakṣyāmi te hitam

Audio

*sarva-guhyatamam*—the most confidential; *bhūyaḥ*—again; *śṛṇu*—just hear; *me*—from Me; *paramam*—the supreme; *vacaḥ*—instruction; *iṣṭaḥ asi*—you are very dear to Me; *dṛḍham*—very; *iti*—thus; *tataḥ*—therefore; *vakṣyāmi*—speaking; *te*—for your; *hitam*—benefit.

**Because you are My very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit.**

The Lord has already spoken to Arjuna the more confidential knowledge of the Supersoul within everyone's heart, but now He is speaking the most confidential part of knowledge: just surrender unto the Supreme Personality of Godhead. At the end of the Ninth Chapter He has already said, (Bg.9.34) *man-manā* "Just always think of Me." The same instruction will be repeated here to stress the essence of the teachings of *Bhagavad-gītā*. This essence is not understood by a common man, but by one who is actually very dear to Kṛṣṇa, a pure devotee of Kṛṣṇa. This is the most important instruction in all Vedic literature. What Kṛṣṇa is saying in this connection is the most essential part of knowledge, and it should be carried out not only by Arjuna but by all living entities.

### TEXT 65

मन्मना भव मद्रक्तो मद्याजी मां नमस्कुरु ।  
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

*man-manā bhava mad-bhakto*  
*mad-yājī mām namaskuru*  
*mām evaiṣyasi satyaṁ te*  
*pratiajāne priyo 'si me*

Audio

*man-manāḥ*—thinking of Me; *bhava*—just become; *mat-bhaktaḥ*—My devotee; *mat-yājī*—My worshiper; *mām*—unto Me; *namaskuru*—offer your obeisances; *mām*—unto Me; *eva*—certainly; *eṣyasi*—come; *satyam*—truly; *te*—

to you; *pratijāne*—I promise; *priyaḥ*—dear; *asi*—you are; *me*—My.

**Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.**

The most confidential part of knowledge is that one should become a pure devotee of Kṛṣṇa and always think of Him and act for Him. One should not 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 mold 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 and 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, with blackish hue of his body, with peacock feather on His head, beautiful face and all the other descriptions of Kṛṣṇa as they are found in the *Brahma-saṁhitā* and other literatures. One should particularly fix his mind on this original form of Godhead, Kṛṣṇa. He does not even have to divert his attention to other forms of the Lord. The Lord has multi-forms, as Viṣṇu, Nārāyaṇa, Rāma, Varāha, etc., but a devotee can specifically concentrate his mind on the form that was present here before Arjuna. Concentration of the mind on the form of Kṛṣṇa is the most confidential part of knowledge, and this is disclosed to Arjuna because Arjuna is supposed to be the most dear friend of Kṛṣṇa's.

### TEXT 66

**सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।  
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥**

*sarva-dharmān parityajya  
mām ekaṁ śaraṇam vraja  
ahaṁ tvām sarva-pāpēbhyo  
mokṣayiṣyāmi mā śucaḥ*

*sarva-dharmān*—all varieties of religiosity; *parityajya*—abandoning; *mām*—unto Me; *ekam*—only; *śaraṇam*—surrender; *vraja*—go; *aham*—I; *tvām*—you; *sarva*—all; *pāpēbhyaḥ*—from sinful reactions; *mokṣayiṣyāmi*—deliver; *mā*—not; *śucaḥ*—worry.

**Abandon all varieties of religion and simply surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.**

In the *Bhagavad-gītā* the Lord has described various kinds of knowledge and various processes of religiosity such as 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 different types of religiosity in so many ways. Now, to summarize the *Bhagavad-gītā*, the Lord says that Arjuna should give up all that have been spoken to him; he should simply accept the process of surrender unto Kṛṣṇa. That 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 becomes automatically freed from all sinful reactions. 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. This process of surrender is described in the *Hari-bhakti-vilāsa* (11.676):

*ānukūlyasya saṅkalpaḥ  
prātikūlyasya varjanam  
rakṣiṣyatīti viśvāso  
goptṛtve varaṇam tathā  
ātma-nikṣepa-kārpaṇye  
ṣaḍ-vidhā śaraṇāgatiḥ*

According to the devotional process, one should simply accept such kind of

religiosity 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 such duties one does not come to the point of Kṛṣṇa consciousness, all his activities are considered nothing but labor of love. 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 provide for himself to keep the body and soul together. Kṛṣṇa will see to that. One should always think himself helpless and should consider Kṛṣṇa the only background 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 contamination of material nature. There are different processes of religiosity and purificatory processes, cultivation of knowledge, meditation in the mystic *yoga* system and practise of different postures for concentrating the mind, but one who surrenders unto Kṛṣṇa does not have to execute any of such transcendental methods. That simple surrender unto Kṛṣṇa will save him from unnecessarily wasting time. One can thus make all progress at once and be freed from all sinful reaction. One should be attracted by the beautiful vision of Kṛṣṇa. His name is Kṛṣṇa because He is all-attractive. One who becomes attracted by the beautiful, all-powerful, omnipotent vision of Kṛṣṇa is fortunate. There are different kinds of transcendentalists-some of them are attached to the impersonal Brahman vision, some of them are attracted by the Supersoul feature, but one who is attracted to the feature of the Supreme Personality of Godhead, and, above all, one who is attracted by the Supreme Personality of Godhead Kṛṣṇa, is the most perfect transcendentalist. In other words, devotional service to Kṛṣṇa, in full consciousness, is the most confidential part of knowledge as described here, and this is the essence of the whole study of *Bhagavad-gītā*. *Karma-yogīs*, empiric philosophers, mystics, and devotees are all called transcendentalists, but one who is a pure devotee is the best of all. The particular words used here, *mā śucaḥ*, "Don't hesitate, don't worry," are very significant. One may be perplexed as to how one can give up all kinds of religious forms and simply surrender unto Kṛṣṇa, but such kind of thinking and worry is unnecessary.

#### TEXT 67

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

*idam te nātapaskāya  
nābhaktāya kadācana  
na cāśuśrūṣave vācyam  
na ca mām yo 'bhyasūyati*

*Audio*

*idam*—this; *te*—you; *na*—never; *atapaskāya*—one who is not austere; *na*—never; *abhaktāya*—one who is not a devotee; *kadācana*—at any time; *na*—never; *ca*—also; *śuśrūṣave*—one who is not engaged in devotional service; *vācyam*—to be spoken; *na*—never; *ca*—also; *mām*—unto Me; *yaḥ*—anyone; *abhyasūyati*—envious.

**This confidential knowledge should never be explained to one who is not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me.**

In fact, 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 mere historical personality or who are envious of the greatness of Kṛṣṇa, should not be told about 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. Anyone who actually desires to understand Kṛṣṇa must avoid such commentaries on *Bhagavad-gītā* and thus be saved from being misled. 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 and even when he 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 the Supreme Personality of Godhead Kṛṣṇa because He has explained in *Bhagavad-gītā* that He is the Supreme and that nothing is above Him or equal to Him. For this reason there are many persons who are envious of Kṛṣṇa. Such persons should not be told of *Bhagavad-gītā*, neither can they

understand. There is no possibility for such faithless persons' understanding *Bhagavad-gītā* and Kṛṣṇa. Without understanding Kṛṣṇa from the authority of a pure devotee, no one should try to understand the purpose of *Bhagavad-gītā*.

### TEXT 68

य इदं परमं गुह्यं मद्वक्त्रेष्वभिधास्यति ।  
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥

*ya idam paramam guhyam  
mad-bhaktesv abhidhāsyati  
bhaktim mayi parām kṛtvā  
mām evaiṣyaty asaṁśayaḥ*

Audio

*yaḥ*—anyone; *idam*—this; *paramam*—most; *guhyam*—confidential; *mat*—Mine; *bhaktesu*—amongst devotees of; *abhidhāsyati*—explains; *bhaktim*—devotional service; *mayi*—unto Me; *parām*—transcendental; *kṛtvā*—having done; *mām*—unto Me; *eva*—certainly; *eṣyati*—comes; *asaṁśayaḥ*—without doubt.

**For anyone who explains this supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me.**

Generally it is advised that *Bhagavad-gītā* should be discussed amongst the devotees only, for those who are not devotees will neither understand Kṛṣṇa nor *Bhagavad-gītā*. In other words those who are not agreeable to accept Kṛṣṇa as He is, and *Bhagavad-gītā* as it is should not try to explain *Bhagavad-gītā* whimsically and thus become offenders. *Bhagavad-gītā* should be explained to persons who are ready to accept Kṛṣṇa as the Supreme Personality of Godhead without any interpretation of the language of the *Bhagavad-gītā*. It is a subject matter for the devotees only and not for the empiric philosophical speculators. Anyone, however, who sincerely tries to present *Bhagavad-gītā* as it is to different persons, will improve more and more in his pure devotional state of life and as a result of performing such devotional activities, he is sure to go back home, back to Godhead.

### TEXT 69

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

*na ca tasmān manuṣyeṣu  
kaścīn me priya-kṛttamaḥ  
bhavitā na ca me tasmād  
anyaḥ priyataro bhuvi*

*Audio*

*na*—never; *ca*—and; *tasmāt*—therefore; *manuṣyeṣu*—among mankind; *kaścīn*—anyone; *me*—My; *priya-kṛttamaḥ*—more dear; *bhavitā*—will become; *na*—no; *ca*—and; *me*—My; *tasmāt*—than him; *anyaḥ*—other; *priyataro*—dearer; *bhuvi*—in this world.

There is no servant in this world more dear to Me than he, nor will there ever be one more dear.

TEXT 70

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।  
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७० ॥

*adhyeṣyate ca ya imaṁ  
dharmyaṁ saṁvādam āvayoḥ  
jñāna-yajñena tenāham  
iṣṭaḥ syām iti me matiḥ*

*Audio*

*adhyeṣyate*—will study; *ca*—also; *yaḥ*—he; *imam*—this; *dharmyam*—sacred; *saṁvādam*—conversation; *āvayoḥ*—of ours; *jñāna*—knowledge; *yajñena*—by sacrifice; *tena*—by him; *aham*—I; *iṣṭaḥ*—worshiped; *syām*—shall be; *iti*—thus; *me*—My; *matiḥ*—opinion.

And I declare that he who studies this sacred conversation of ours worships Me by his intelligence.

TEXT 71

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।  
सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ ७१ ॥

śraddhāvān anasūyaś ca  
śṛṅṅnyād aṅi yo naraḥ  
so 'ṅi muktaḥ śubhāl lokān  
prāṅṅnyāt puṅya-karmaṅām

Audio

*śraddhāvan*—faithful; *anasūyaḥ ca*—and not envious; *śṛṅṅyāt*—does hear; *aṅi*—certainly; *yaḥ*—who; *naraḥ*—man; *saḥ aṅi*—he also; *muktaḥ*—being liberated; *śubhān*—auspicious; *lokān*—planets; *prāṅṅnyāt*—attains; *puṅya-karmaṅām*—of the pious.

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

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

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

Generally those who are free from sinful reaction are righteous. Such persons very easily take to Kṛṣṇa consciousness. The word *puṅya-karmaṅām* is very significant here. This righteous activity refers to the performance of great sacrifice as mentioned in the Vedic literature. Those who are righteous in terms of performing devotional service but who are not pure can attain the planetary system of the polestar, or Dhruvaloka, where Dhruva Mahārāja is presiding. He is a great devotee of the Lord, and therefore he has a special planet which is called the polestar.

**TEXT 72**

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।  
कच्चिदज्ञानसम्मोहः प्रणष्टस्ते धनञ्जय ॥ ७२ ॥

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

*Audio*

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

**O son of Pṛthā, have you heard this with your mind fully attentive? And are your ignorance and illusion now dispelled, O conqueror of wealth?**

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

**TEXT 73**

**अर्जुन उवाच ।**

**नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।  
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३ ॥**

*arjuna uvāca  
naṣṭo mohaḥ smṛtir labdhā  
tvat-prasādān mayācyuta*

*sthito 'smi gata-sandehaḥ  
kariṣye vacanam tava*

*Audio*

*arjunaḥ uvāca*—Arjuna said; *naṣṭaḥ*—dispelled; *mohaḥ*—illusion; *smṛtiḥ*—memory; *labdhā*—regained; *tvat-prasādāt*—by Your mercy; *mayā*—by me; *acyuta*—O infallible Kṛṣṇa; *sthitaḥ*—situated; *asmi*—I am; *gata*—removed; *sandehaḥ*—all doubts; *kariṣye*—I shall execute; *vacanam*—order; *tava*—Your.

**Arjuna said: My dear Kṛṣṇa, O infallible one, my illusion is now gone. I have regained my memory by Your mercy, and now I am fixed without any doubt, prepared to act according to Your instructions.**

The constitutional position of a living entity, represented by Arjuna, is that he has to act according to the order of the Supreme Lord. He is meant for self-discipline. Lord Śrī Caitanya Mahāprabhu says that the actual position of the living entity is that of eternal servant of the Supreme Lord. Forgetting this principle, the living entity becomes conditioned by material nature, but in the state of serving the Supreme Lord, he becomes the servant of God. The living entity's constitutional position is to be servitor; he either has to serve the illusory *māyā* or the Supreme Lord. If he serves the Supreme Lord, he is in his normal condition, but if he prefers to serve the illusory external energy, then certainly he will be in bondage. The illusion is that every living entity in this material world is serving his senses, his lust and his desires, yet he thinks of himself as the master of the world. This is called illusion. When a person is liberated, his illusion is over, and he voluntarily surrenders unto the Supreme to act according to His desires. The last illusion, the snare of *māyā* to trap the living entity, is that he thinks that he is God. He thinks that he is no longer a conditioned soul, but God. He is so less intelligent that he does not think that if he were God, then how could he be in doubt? That he does not consider. So that is the last snare of illusion. Actually to become free from the illusory energy is to understand Kṛṣṇa, the Supreme Personality of Godhead, and agree to act according to His order. The word *mohaḥ* is very important in this verse. *Mohaḥ* means the opposite of knowledge. Actually real knowledge is that every living being is eternally servitor of the Lord, but instead of thinking oneself in that position, when the living entity thinks that he is not servant, but the master of this material world, or when he wants to lord it over the material

nature, it is his illusion. This illusion can be overcome by the mercy of the Lord or by the mercy of a pure devotee. When that illusion is over, one agrees to act in Kṛṣṇa consciousness.

Kṛṣṇa consciousness means to act according to Kṛṣṇa's order. A conditioned soul illusioned by the external energy of matter does not know the superior Lord, or master who is full of knowledge and who is the proprietor of everything. Whatever He desires He can bestow upon His devotees; He is the friend of everyone, and He is especially inclined to His devotee. He is the controller of this material nature and of all living entities. He is the controller of inexhaustible time, and He is full of all opulences and all potencies. Such Supreme Personality of Godhead can even give Himself to the devotee. One who does not know that he is under the spell of illusion does not become a devotee; rather he becomes a servitor of *māyā*. Arjuna, however, after hearing *Bhagavad-gītā* from the Supreme Personality of Godhead, became free from all illusion. He could understand that Kṛṣṇa was not only his friend, but also the Supreme Personality of Godhead. And he understood Kṛṣṇa factually. So to study *Bhagavad-gītā* is to understand Kṛṣṇa factually and when a person is in full knowledge, he naturally surrenders to Kṛṣṇa. When Arjuna understood that it was Kṛṣṇa's plan to reduce the unnecessary increase of population, he agreed to fight as Kṛṣṇa desired. He again took up his weapons—his arrows and bow—to fight by the order of the Supreme Personality of Godhead.

#### TEXT 74

सञ्जय उवाच ।

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।  
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ ७४ ॥

*sañjaya uvāca*  
*ity ahaṁ vāsudevasya*  
*pārthasya ca mahātmanaḥ*  
*saṁvādam imam aśrauṣam*  
*adbhutaṁ roma-harṣaṇam*

*Audio*

*sañjayaḥ uvāca*—Sañjaya said; *iti*—thus; *aham*—I; *vāsudevasya*—of Kṛṣṇa; *pārthasya*—of Arjuna; *ca*—also; *mahātmanaḥ*—two great souls; *saṁvādam*—

discussing; *imam*—this; *aśrauṣam*—heard; *adbhutam*—wonderful; *romaharṣaṇam*—hair standing on end.

**Sañjaya said: Thus have I heard the conversation of two great souls, Kṛṣṇa and Arjuna. And so wonderful is that message that my hair is standing on end.**

The *Bhagavad-gītā* began by Dhṛtarāṣṭra's inquiring from his secretary Sañjaya, "What happened in the Battlefield of Kurukṣetra?" The entire study was related to the heart of Sañjaya by the grace of his spiritual master, Vyāsa. He thus explained the whole theme of the battlefield. The conversation was wonderful because such a conversation between two great souls never took place before and would not take place again. It is wonderful because the Supreme Personality of Godhead is speaking about Himself and His energies to the living entity, Arjuna, a great devotee of the Lord. However, if we follow in the footsteps of Arjuna to understand Kṛṣṇa, then our life will be happy and successful. Sañjaya realized this, and as he began to understand it, he related the conversation to Dhṛtarāṣṭra. Now it will be concluded that wherever there is Kṛṣṇa and Arjuna, there is victory.

#### TEXT 75

**व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।  
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ ७५ ॥**

*vyāsa-prasādāc chrutavān  
etat guhyam ahaṁ param  
yogaṁ yogeśvarāt kṛṣṇāt  
sākṣāt kathayataḥ svayam*

*Audio*

*vyāsa-prasādāt*—by the mercy of Vyāsadeva; *śrutavān*—heard; *etat*—this; *guhyam*—confidential; *ahaṁ*—I; *param*—the supreme; *yogaṁ*—mysticism; *yogeśvarāt*—from the master of all mysticism; *kṛṣṇāt*—from Kṛṣṇa; *sākṣāt*—directly; *kathayataḥ*—speaking; *svayam*—personally.

**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.**

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 still 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 sarveṣām*.

Nārada is the direct disciple of Kṛṣṇa and the spiritual master of Vyāsa. Therefore Vyāsa is as bona fide as Arjuna because he comes in the disciplic succession, and Sañjaya is the direct disciple of Vyāsa. Therefore by the grace of Vyāsa, his senses were purified, and he could see and hear Kṛṣṇa directly. One who directly hears Kṛṣṇa can understand the confidential knowledge. If one does not come to the disciplic succession, he cannot hear Kṛṣṇa; therefore his knowledge is always imperfect, at least as far as understanding *Bhagavad-gītā* is concerned. The only criterion of a person, who desires to comment on *Bhagavad-gītā* is whether he comes in disciplic succession. If he does not, then he is not competent to say anything on the subject of the *Bhagavad-gītā*.

In *Bhagavad-gītā*, all the *yoga* systems, *karma-yoga*, *jñāna-yoga* and *bhakti-yoga*, everything is explained and Kṛṣṇa is the master of all such mysticism. It is to be understood, however, that as Arjuna was fortunate enough to understand Kṛṣṇa directly, similarly, by the grace of Vyāsa, Sañjaya was also able to hear from Kṛṣṇa directly. So actually there is no difference in hearing directly from Kṛṣṇa or hearing from a bona fide spiritual master like Vyāsa or his disciple. The spiritual master is also the representative of Vyāsadeva, therefore according to the Vedic system, on the birthday of the spiritual master, the disciples conduct the ceremony of worship called *Vyāsa-pūjā*.

#### TEXT 76

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।  
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

*rājan saṁsmṛtya saṁsmṛtya  
saṁvādam imam adbhutam  
keśavārjunayoḥ puṇyam*

*hṛṣyāmi ca muhur muhuḥ*

*Audio*

*rājan*—O King; *saṁsmṛtya*—remembering; *saṁsmṛtya*—remembering; *saṁvādam*—message; *imam*—this; *adbhutam*—wonderful; *keśava*—Lord Kṛṣṇa; *arjunayoḥ*—and Arjuna; *puṇyam*—pious; *hṛṣyāmi*—taking pleasure; *ca*—also; *muhuh muhuḥ*—always, repeatedly.

**O King, as I repeatedly recall this wondrous and holy dialogue between Kṛṣṇa and Arjuna, I take pleasure, being thrilled at every moment.**

The understanding of *Bhagavad-gītā* is so transcendental that anyone who becomes conversant with the topics of Arjuna and Kṛṣṇa becomes perfect in righteousness, and he cannot forget such talks. This is the transcendental position of spiritual life. In other words, one who hears the *Gītā* from the right source, directly from Kṛṣṇa, becomes fully Kṛṣṇa conscious and the result of Kṛṣṇa consciousness is that one becomes enlightened more and more, and he enjoys life with a thrill, not only for some time, but at every moment.

**TEXT 77**

**तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।  
विस्मयो मे महान्राजन्हृष्यामि च पुनः पुनः ॥ ७७ ॥**

*tac ca saṁsmṛtya saṁsmṛtya  
rūpam aty-adbhutam hareḥ  
vismayo me mahān rājan  
hṛṣyāmi ca punaḥ punaḥ*

*Audio*

*tat*—that; *ca*—also; *saṁsmṛtya*—remembering; *saṁsmṛtya*—remembering; *rūpam*—form; *ati*—great; *adbhutam*—wonderful; *hareḥ*—of Lord Kṛṣṇa; *vismayaḥ*—wonder; *me*—my; *mahān*—great; *rājan*—O King, *hṛṣyāmi*—enjoying; *ca*—also; *punaḥ punaḥ*—repeatedly.

**O King, I also remember Lord Kṛṣṇa’s wonderful form and as I am more and more struck with wonder, I rejoice again and again.**

It appears that Sañjaya also, by the grace of Vyāsa, could see the universal form of Kṛṣṇa exhibited to Arjuna. It is, of course, said that Lord Kṛṣṇa never

exhibited such a form before. It was exhibited to Arjuna only, yet some great devotees could also see the universal form of Kṛṣṇa when it was shown to Arjuna, and Vyāsa was one of them. He is one of the great devotees of the Lord, and he is considered to be a powerful incarnation of Kṛṣṇa, so under any circumstances a bona fide spiritual master does not say anything that his disciple could not see. Whatever Vyāsa saw, he also disclosed to his disciples like Sañjaya. Sañjaya was remembering that wonderful form of Kṛṣṇa exhibited to Arjuna and enjoyed it repeatedly again and again.

### TEXT 78

त्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।  
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

*yatra yogeśvaraḥ kṛṣṇo  
yatra pārtho dhanur-dharaḥ  
tatra śrīr vijayo bhūtir  
dhruvā nītir matir mama*

*Audio*

*yatra*—where; *yogeśvaraḥ*—the master of mysticism; *kṛṣṇaḥ*—Lord Kṛṣṇa; *yatra*—where; *pārthaḥ*—the son of Pṛthā; *dhanur-dharaḥ*—the carrier of the bow and arrow; *tatra*—there; *śrīḥ*—opulence; *vijayaḥ*—victory; *bhūtiḥ*—exceptional power; *dhruvā*—certainly; *nītiḥ*—morality; *matir mama*—is my opinion.

**Wherever there is Kṛṣṇa, the master of all mystics, the Supreme Personality of Godhead and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.**

The *Bhagavad-gītā* began with an inquiry of Dhṛtarāṣṭra. He was hopeful of the victory of his sons, assisted by great warriors like Bhīṣma, Droṇa and Karṇa. He was hopeful that the victory would be on his side. But, after 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 as well all auspiciousness." 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 opulence and victory in regaining the kingdom was certain. The battle was to decide who would rule over the world, and Sañjaya predicted that the ruling power would be transferred to Yudhiṣṭhira and not to Duryodhana. It is also predicted here that the kingdom, after Yudhiṣṭhira's 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-bhaktaḥ*. One must become a devotee of Kṛṣṇa, and the sincere pursuance of all kinds of religiosity is to surrender unto Kṛṣṇa, as stated, *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja*. The instructions of *Bhagavad-gītā* constitute the supreme process of religion and the supreme process 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, the last chapter of *Bhagavad-gītā*.

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 religiosity may be a confidential part of knowledge, the ritualistic part of religiosity is indeed confidential, but when one is involved in meditation and cultivation of knowledge that is still more confidential, and to surrender unto Kṛṣṇa in devotional service in full Kṛṣṇa consciousness is the most confidential part and the essence of the Eighteenth Chapter.

Another feature of *Bhagavad-gītā* is that the actual truth is the Supreme Personality of Godhead, Kṛṣṇa. Although the Absolute Truth is realized in three features-impersonal Brahman, localized Paramātmā, the last word is the Supreme Personality of Godhead, Kṛṣṇa. Perfect knowledge of the Absolute Truth means perfect knowledge of Kṛṣṇa. If one understands Kṛṣṇa, then all the other departments of knowledge may be part and parcel of that understanding, but the supreme understanding is still Kṛṣṇa. Kṛṣṇa is transcendental, for He is always situated in His eternal potency. The living entities are manifestation of one of His energies and are divided into two classes, eternally conditioned and eternally liberated. Such living entities are innumerable, and they are considered fragmental parts of Kṛṣṇa. Material energy is manifested into twenty-four divisions. The creation is effected by eternal time, and it is being situated and again dissolved by external energy. This manifestation of the cosmic world repeatedly becomes visible and invisible.

In *Bhagavad-gītā* five principal subject matters have been discussed: the knowledge of the Supreme Personality of Godhead, knowledge of the material nature, knowledge of the the living entities, knowledge of the eternal time and knowledge of various kinds of activities. All of these are dependent on the Supreme Personality of Godhead, Kṛṣṇa. All conceptions of the Absolute Truth, namely, impersonal Brahman, localized Paramātmā, or any other transcendental conception, exist within the category of understanding the Supreme Personality of Godhead. Although superficially the Supreme Personality of Godhead, the living entity, material nature and time appear to be different, nothing is different from the Supreme. But the Supreme is always different from everything. Lord Caitanya's philosophy is therefore that of *acintya bheda-and-abheda-tattva* "inconceivably one and yet different from everything" This system of philosophy constitutes perfect knowledge of the Absolute Truth.

The living entity in his original position is pure spirit. He is just like an atomic particle of the Supreme Spirit. It can be compared to the sun and the sunshine. The sun is Lord Kṛṣṇa and the living entities are the sunshines. The living entities, being marginal potency of Kṛṣṇa, have a tendency to be in contact either with the material energy or with the spiritual energy. In other words, the living entity is situated between the two energies of the Lord, and because he belongs to the superior energy of the Lord, he has a particle of

independence. By proper use of that independence he becomes subjected to the direct order of Kṛṣṇa and thus becomes situated in his normal condition of pleasure-giving potency.

*Thus end the Bhaktivedanta Purports to the Eighteenth Chapter of the Śrīmad-Bhagavad-gītā in the matter of its Conclusion—and the Perfection of Renunciation.*