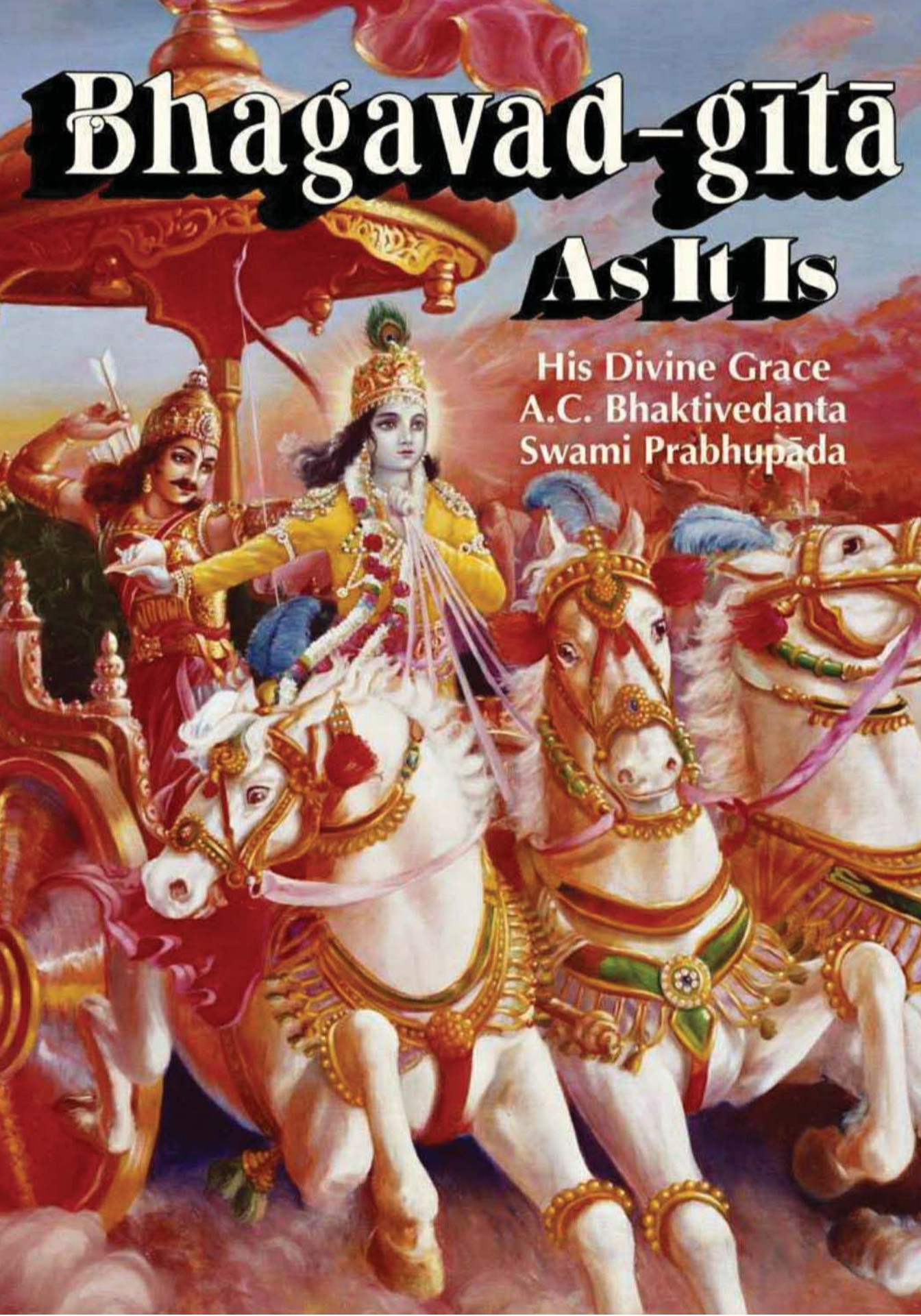


Bhagavad-gītā

As It Is

His Divine Grace
A.C. Bhaktivedānta
Swami Prabhupāda



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BOOKS



*param bhāvam ajānanto
mama bhūta-maheśvaram*

SYNONYMS

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

TRANSLATION

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

PURPORT

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

His body is called here *mānuṣīm* because He is acting just like a man, a friend of Arjuna's, a politician involved in the Battle of Kurukṣetra. In so many ways He is acting just like an ordinary man, but actually His body is *sac-cid-ānanda-vigraha*-eternal bliss and knowledge absolute. This is confirmed in the Vedic language also (*sac-cid-ānanda-rūpāya kṛṣṇāya*): "I offer my obeisances unto the Supreme Personality of Godhead, Kṛṣṇa, who is the eternal blissful form of knowledge." There are other descriptions in the Vedic language also. *Tam ekam govindam*: "You are Govinda, the pleasure of the senses and the cows." *Sac-cid-ānanda-vigraham*: "And Your form is transcendental, full of knowledge, bliss and eternity."

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

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

so they cannot imagine that a form like that of a human being can simultaneously control the infinite and the minute. 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. Although the foolish cannot imagine how Kṛṣṇa, who appears just like a human being, can control the infinite and the finite, those who are pure devotees accept this, for they know that Kṛṣṇa is the Supreme Personality of Godhead. Therefore they completely surrender unto 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 sages inquire about the activities of Kṛṣṇa, it is stated that His appearance as a man bewilders the foolish. No human being could perform the wonderful acts that 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. His appearance as an ordinary human being is one of the features of His transcendental body. In the Eleventh Chapter of the *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. All these different features of the Supreme Lord are certainly not those of an ordinary human being.

Some of those who deride Kṛṣṇa, who are infected with the Māyāvādī philosophy, quote the following verse from the *Śrīmad-Bhāgavatam* to prove that Kṛṣṇa is just an ordinary man: *aham sarveṣu bhūteṣu bhūtātmāvasthitaḥ 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 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 *arca-mūrti*, the form of the Supreme Lord in the temple, and does not respect other living entities is uselessly worshiping the form of the Lord in the temple. There are three kinds of devotees of the Lord, and the neophyte is in the lowest stage. The neophyte devotee gives more attention to the Deity in the temple than to other devotees, so Jīva Gosvāmī warns that this sort of mentality should be corrected. A devotee should see that Kṛṣṇa is present in everyone's heart as Paramātmā; therefore every body is the embodiment or the temple of the Supreme Lord, and as such, as one offers respect to the temple of the Lord, he should similarly properly respect each and every body in whom the Paramātmā dwells. Everyone should therefore be given proper respect and should not be neglected.

There are also many impersonalists who deride temple worship. They say that since God is everywhere, why should one restrict himself to temple worship? But if God is everywhere, is He not in the temple or in the Deity? Although the personalist and the impersonalist will fight with one another perpetually, a perfect devotee in Kṛṣṇa consciousness knows that although Kṛṣṇa is the Supreme Personality, He is all-pervading, as is 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 everywhere in all parts of the material and spiritual creation.

TEXT 12

*moghāśā mogha-karmāṇo
mogha-jñānā vicetasah
rākṣasīm āsurīm caiva
prakṛtiṁ mohinīm śritāḥ*

SYNONYMS

moghāśāḥ-baffled hope; *mogha-karmāṇaḥ*-baffled in fruitive activities; *mogha-jñānāḥ*-baffled in knowledge; *vicetasāḥ*-bewildered; *rākṣasīm*-demonic; *āsurīm*-atheistic; *ca*-and; *eva*-certainly; *prakṛtim*-nature; *mohinīm*-bewildering; *śritāḥ*-taking shelter of.

TRANSLATION

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 defeated.

PURPORT

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 demonic or atheistic. 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. This attempt to become one with Kṛṣṇa will 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.

In the *Bṛhad-vaiṣṇava mantra* it is clearly stated that one who considers the body of Kṛṣṇa to be material should be driven out from all rituals and activities of the *śruti*. And if one by chance sees his face, he should at once take bath in the Ganges to rid himself of infection. People 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

*mahātmānas tu mām pārtha
daivīm prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam*

SYNONYMS

mahātmānaḥ-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.

TRANSLATION

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.

PURPORT

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: one who surrenders unto the Supreme Personality of Godhead, Śrī Kṛṣṇa, at once becomes 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 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*.

The *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. There is no doubt about it. Such a *mahātmā*, or great soul, develops through association with other *mahātmās*, pure devotees. Pure devotees are not even attracted by Kṛṣṇa's other features, such as the four-armed Mahā-Viṣṇu. They are simply attracted by the two-armed form of Kṛṣṇa. Since they are not attracted to other features of Kṛṣṇa (what to speak of the demigods), they are not concerned with any form of a demigod or of a human being. They only meditate upon Kṛṣṇa in Kṛṣṇa consciousness. They are always engaged in the unswerving service of the Lord in Kṛṣṇa consciousness.

TEXT 14

*satataṁ kīrtayanto mām
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca mām bhaktyā
nitya-yuktā upāsate*

SYNONYMS

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.

TRANSLATION

Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.

PURPORT

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, 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 *mahātmā* is always engaged in different activities 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, smaraṇam*, and 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—in 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*, and on the appearance day of the Lord, etc. All these rules and regulations are offered by the great *ācāryas* for those who are 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, this devotional service is not only 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

*jñāna-yajñena cāpy anye
yajanto mām upāsate
ekatvena prthaktvena
bahudhā viśvato-mukham*

SYNONYMS

jñāna-yajñena-by cultivation of knowledge; *ca*-also; *api*-certainly; *anye*-others; *yajantaḥ*-worshipping; *mām*-Me; *upāsate*-worship; *ekatvena*-in oneness; *prthaktvena*-in duality; *bahudhā*-diversity; *viśvataḥ-mukham*-in the universal form.

TRANSLATION

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.

PURPORT

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 ways. Some of them are already described as the distressed, the financially destitute, 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 themselves as the Supreme Lord, 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 this way. The second class includes the worshipers of the demigods, those who by imagination consider any form to be the form of the Supreme Lord. And the third class includes those 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

*aham kratuḥ aham yajñah
svadhāham aham auśadham
mantra 'ham aham evājyam
aham agnir aham hutam*

SYNONYMS

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; *ajyam*-melted butter; *aham*-I; *agniḥ*-fire; *aham*-I;
hutam-offering.

TRANSLATION

But it is I who am the ritual, I the sacrifice, the offering to the ancestors, the healing herb, the transcendental chant. I am the butter and the fire and the offering.

PURPORT

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 rendering devotional service unto Kṛṣṇa are to be understood to have performed all the sacrifices recommended in the *Vedas*.

TEXT 17

*pitāham asya jagato
mātā dhātā pitāmahaḥ
vedyam pavitram omkāra
ṛk sāma yajur eva ca*

SYNONYMS

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; *omkāraḥ*-the syllable *om*; *ṛk*-the *Ṛg-veda*; *sāma*-the *Sāma-veda*; *yajur*-the *Yajur-veda*; *eva*-certainly; *ca*-and.

TRANSLATION

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 Ṛk, the Sāma, and the Yajur [Vedas].

PURPORT

The entire cosmic manifestations, moving and nonmoving, are manifested by different activities of Kṛṣṇa's energy. In the material

existence we create different relationships with different living entities who are nothing but Kṛṣṇa's marginal energy, but 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. Not only are our father and mother parts and parcels of Kṛṣṇa, but their creator, grandmother, and grandfather, etc., are also Kṛṣṇa. Actually 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. That subject matter which helps us purify our constitutional position is especially 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 is also Kṛṣṇa. And because in all the hymns of the four *Vedas*, *Sāma*, *Yajur*, *Ṛg* and *Atharva*, the *praṇava* or *omkāra* is very prominent, it is understood to be Kṛṣṇa.

TEXT 18

*gatir bhartā prabhuḥ sākṣī
nivāsaḥ śaraṇam suhṛt
prabhavaḥ pralayaḥ sthānam
nidhānam bījam avyayam*

SYNONYMS

gatiḥ-goal; *bhartā*-sustainer; *prabhuḥ*-Lord; *sākṣī*-witness; *nivāsaḥ*-abode; *śaraṇam*-refuge; *suhṛt*-most intimate friend; *prabhavaḥ*-creation; *pralayaḥ*-dissolution; *sthānam*-ground; *nidhānam*-resting place; *bījam*-seed; *avyayam*-imperishable.

TRANSLATION

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

PURPORT

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

TEXT 19

*tapāmy aham aham varṣam
nigrhṇāmy utsrjāmi ca
amṛtaṁ caiva mṛtyuś ca
sad asac cāham arjuna*

SYNONYMS

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*-being; *asat*-nonbeing; *ca*-and; *aham-I*; *arjuna*-O Arjuna.

TRANSLATION

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

PURPORT

Kṛṣṇa, by His different energies, diffuses heat and light through the agency of electricity and the sun. During summer season it is Kṛṣṇa who checks rain from falling from the sky, and then, during the rainy season, He gives unceasing torrents of rain. The energy which sustains us by prolonging the duration of our life is Kṛṣṇa, and Kṛṣṇa meets us at the end as death. By analyzing all these different energies of Kṛṣṇa, one can ascertain that for Kṛṣṇa there is no distinction between matter and spirit, or, in other words, He is both matter and spirit. In the advanced stage of Kṛṣṇa consciousness, one does not therefore make such distinctions. He sees Kṛṣṇa only in everything.

Since Kṛṣṇa is both matter and spirit, the gigantic universal form comprising all material manifestations is also Kṛṣṇa, and His pastimes in Vṛndāvana as two-handed Śyāmasundara, playing on a flute, are those of the Supreme Personality of Godhead.

TEXT 20

traī-vidyā mām soma-pāḥ pūta-pāpā
yajñair iṣṭvā svar-gatiṁ prārthayante
te puṇyam āsādyā surendra-lokam
aśnanti divyān divi deva-bhogān

SYNONYMS

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; *svargatim*-passage to heaven; *prārthayante*-pray; *te*-they; *puṇyam*-virtue; *āsādyā*-enjoying; *surendra*-of Indra; *lokam*-world; *aśnanti*-enjoy; *divyān*-celestial; *divi*-in heaven; *deva-bhogān*-pleasures of the gods.

TRANSLATION

Those who study the Vedas and drink the soma juice, seeking the heavenly planets, worship Me indirectly. They take birth on the planet of Indra, where they enjoy godly delights.

PURPORT

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 *Vedas* is respected in society. Unfortunately, there are many great scholars of the *Vedas* who do not know the ultimate purport of studying them. 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, Candra, etc. By such endeavor, the worshipers of different demigods are certainly purified of the contamination of the lower qualities of nature and are thereby elevated to the higher planetary system or heavenly planets known as Maharloka, Janaloka, Tapoloka, etc. Once situated on those higher planetary systems, one can satisfy his senses hundreds of thousands of times better than on this planet.

TEXT 21

*te taṁ bhuktvā svarga-lokaṁ viśālaṁ
kṣīṇe puṇye martya-lokaṁ viśanti*

*evam trayī-dharmam anuprapannā
gatāgataṁ kāma-kāmā labhante*

SYNONYMS

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

TRANSLATION

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

PURPORT

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

TEXT 22

*ananyāś cintayanto mām
ye janāḥ paryupāsate
teṣām nityābhīyuktānām
yoga-kṣemaṁ vahāmy aham*

SYNONYMS

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

TRANSLATION

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

PURPORT

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

TEXT 23

ye 'py anya-devatā-bhaktā

*yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya
yajanty avidhi-pūrvakam*

SYNONYMS

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

TRANSLATION

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

PURPORT

"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

aham hi sarva-yajñānām

*bhoktā ca prabhur eva ca
na tu mām abhijānanti
tattvenātaś cyavanti te*

SYNONYMS

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.

TRANSLATION

I am the only enjoyer and the only object of sacrifice. Those who do not recognize My true transcendental nature fall down.

PURPORT

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 Second 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 down to material existence and do not achieve 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

*yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām*

SYNONYMS

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; *bhūtejyāḥ*-worshippers of ghosts and spirits; *yānti*-go; *mat*-My; *yājinaḥ*-devotees; *api*-also; *mām*-unto Me.

TRANSLATION

Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me.

PURPORT

If anyone 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. These are vividly described in the fruitive activities portion of the *Vedas*, technically known as *darśa-paurṇamāsī*, which recommends a specific worship of demigods situated on different heavenly planets. Similarly, one can attain the *pitā* planets by performing a specific *yajña*. Similarly, one can go to many ghostly planets and become 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 worships the Supreme Personality of Godhead only, achieves the planets of *Vaikuṇṭha* and *Kṛṣṇaloka* without a doubt. It is very easy to understand through this important verse that if by simply worshipping the demigods one can achieve the heavenly planets, or by worshipping the *pitā* achieve the *pitā* planets, or by practicing the black arts achieve the ghostly planets, why can the pure devotee not achieve the planet of *Kṛṣṇa* or *Viṣṇu*? Unfortunately many 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 distributing sublime information to the entire human society to the effect that by simply

chanting the Hare Kṛṣṇa *mantra* one can become perfect in this life and go back home, back to Godhead.

TEXT 26

*patraṁ puṣpaṁ phalaṁ toyam
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ*

SYNONYMS

patraṁ-a leaf; *puṣpaṁ*-a flower; *phalaṁ*-a fruit; *toyam*-water; *yaḥ*-whoever; *me*-unto Me; *bhaktyā*-with devotion; *prayacchati*-offers; *tat*-that; *ahaṁ*-I; *bhakti-upahṛtam*-offered in devotion; *aśnāmi*-accept; *prayata-ātmanaḥ*-of one in pure consciousness.

TRANSLATION

If one offers Me with love and devotion a leaf, a flower, fruit a water, I will accept it.

PURPORT

Here Lord Kṛṣṇa, having established that He is the only enjoyer, the primeval Lord, and the real object of all sacrificial offerings, 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 avoids 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, He 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 and are prescribed by Lord Kṛṣṇa Himself.

Whatever else we eat cannot be offered to Him, since He will not accept it. 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 food, He says in the same verse, are said to be 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, enable 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 will accept the offering of one who desires to please Him in that way. The important element, in preparation, in serving and in offering, is to act with love for Kṛṣṇa.

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

TEXT 27

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

SYNONYMS

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.

TRANSLATION

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

PURPORT

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

TEXT 28

*śubhāśubha-phalair evaṁ
mokṣyase karma-bandhanaiḥ
sannyāsa-yoga-yuktātmā
vimukto mām upaiśyasi*

SYNONYMS

śubha-good; *aśubha*-evil; *phalaiḥ*-results; *evaṁ*-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; *upaiśyasi*-you will attain.

TRANSLATION

**In this way 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.**

PURPORT

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.

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 upaiśyasi*, "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 to Godhead and engage 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 *vaiṣṇavera kriyā mudrā vijñe nā bujhayā*. 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

*samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā
mayi te teṣu cāpy aham*

SYNONYMS

samaḥ-equally disposed; *aham*-I; *sarva-bhūteṣu*-to all living entities; *na*-no one; *me*-Mine; *dveṣyaḥ*-hateful; *asti*-is; *na*-nor; *priyaḥ*-dear; *ye*-those; *bhajanti*-render transcendental service; *tu*-yet; *mām*-unto Me; *bhaktyā*-in devotion; *mayi*-unto Me; *te*-such persons; *teṣu*-in them; *ca*-also; *api*-certainly; *aham*-I.

TRANSLATION

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.

PURPORT

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 may be very charitably disposed, yet he has a special interest in his own children. The Lord claims that every living entity-in whatever form-is His son, and as such He provides everyone with a generous supply of the necessities of life. He is just like a cloud which pours rain all over, regardless whether it falls on rock or land or water. But for 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 those who are in such consciousness are living transcendentalists, situated in Him. The Lord says here distinctly, "*mayi te*," "in Me." Naturally, as a result, the Lord is also in them. This is reciprocal. This also explains the words: *asti na priyaḥ/ye bhajanti*: "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 is glorified, and at the same time the diamond is 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. The Lord is a diamond, and so this combination is very nice. Living entities in a pure state are called devotees. The Supreme Lord becomes the devotee of His devotees. If a reciprocal relationship is not present 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 there is.

The example is often given that the Lord is like a desire tree, and whatever one wants from this desire 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 under the law of *karma*. It belongs to the transcendental situation in which the Lord and His devotees function. Devotional service of 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

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

SYNONYMS

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

TRANSLATION

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

PURPORT

The word *sudurācāro* used in this verse is very significant, and we should understand it properly. When a living entity is conditioned, he has two kinds of activities: one is conditional, and the other is constitutional. As for protecting the body or abiding by the rules of society and state, certainly

there are different activities, even for the devotees, in connection with the conditional life, and such activities are called conditional. Besides these, the living entity who is fully conscious of his spiritual nature and is engaged in Kṛṣṇa consciousness, or the devotional service of the Lord, has activities which are called transcendental. Such activities are performed in his constitutional position, and they are technically called devotional service. Now, in the conditioned state, sometimes devotional service and the conditional service in relation to the body will parallel one another. But then again, sometimes these activities become opposed to one another. As far as possible, a devotee is very cautious so that he does not do anything that could disrupt his wholesome condition. He knows that perfection in his activities depends on his progressive realization of Kṛṣṇa consciousness. Sometimes, however, it may be seen that a person in Kṛṣṇa consciousness commits some act which may be taken as most abominable socially or politically. But such a temporary falldown does not disqualify him. In the *Śrīmad-Bhāgavatam* it is stated that if a person falls down, but is wholeheartedly engaged in the transcendental service of the Supreme Lord, the Lord, being situated within his heart, beautifies him and excuses him from that abomination. The material contamination is so strong that even a *yogī* fully engaged in the service of the Lord sometimes becomes ensnared; but Kṛṣṇa consciousness is so strong that such an occasional falldown is at once rectified. Therefore the process of devotional service is always a success. No one should deride a devotee for some accidental falldown from the ideal path, for, as is explained in the next verse, such occasional falldowns will be stopped in due course, as soon as a devotee is completely situated in Kṛṣṇa consciousness.

Therefore a person who is situated in Kṛṣṇa consciousness and is engaged with determination in the process of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare should be considered to be in the transcendental position, even if by chance or accident he is found to have fallen. The words *sādhur eva*, "he is saintly," are very emphatic. They are a warning to the nondevotees that because of an accidental falldown a devotee should not be derided; he should still be considered saintly even if he has fallen down accidentally. And the word *mantavyaḥ* is still more emphatic. If one does not follow this

rule, and derides a devotee for his accidental falldown, then he is disobeying the order of the Supreme Lord. The only qualification of a devotee is to be unflinchingly and exclusively engaged in devotional service.

The mark of a spot which may be seen on the moon does not become an impediment to the moonlight. Similarly, the accidental falldown of a devotee from the path of a saintly character does not make him abominable. On the other hand, one should not misunderstand that a devotee in transcendental devotional service can act in all kinds of abominable ways; this verse only refers to an accident due to the strong power of material connections. Devotional service is more or less a declaration of war against the illusory energy. As long as one is not strong enough to fight the illusory energy, there may be accidental falldowns. But when one is strong enough, he is no longer subjected to such falldowns, as previously explained. No one should take advantage of this verse and commit nonsense and think that he is still a devotee. If he does not improve in his character by devotional service, then it is to be understood that he is not a high devotee.

TEXT 31

*kṣipram bhavati dharmātmā
śāśvac-chāntim nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati*

SYNONYMS

kṣipram-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.

TRANSLATION

He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes.

PURPORT

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 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

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

SYNONYMS

mām-unto Me; *hi*-certainly; *pārtha*-O son of Pṛthā; *vyapāśritya*-particularly taking shelter; *ye*-anyone; *api*-also; *syuḥ*-becomes; *pāpa-yonayaḥ*-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.

TRANSLATION

O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, vaiśyas [merchants], as well as śūdras [workers]-can approach the supreme destination.

PURPORT

It is clearly declared here by the Supreme Lord that in devotional service there is no distinction between the lower or 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, there are not. Everyone is eligible for the supreme destination. In the *Śrīmad-Bhāgavatam* it is stated that even the lowest, who are called *caṇḍālas* (dog-eaters), can be elevated by association with a pure devotee. Therefore devotional service and guidance of a 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 center 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 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 God are so strong that all the lower classes can attain the highest perfection of life. This is possible only when one takes center of Kṛṣṇa. One has to take center completely of Kṛṣṇa. Then one can become much greater than great *jñānīs* and *yogīs*.

TEXT 33

*kiṁ punar brāhmaṇāḥ puṇyā
bhaktā rājarṣayas tathā*

*anityam asukhaṁ lokam
imam prāpya bhajasva mām*

SYNONYMS

kim-how much; *punaḥ*-again; *brāhmaṇāḥ*-*brāhmaṇas*; *puṇyāḥ*-righteous; *bhaktāḥ*-devotees; *rājaṛṣayaḥ*-saintly kings; *tathā*-also; *anityam*-temporary; *asukham*-sorrowful; *lokam*-planets; *imam*-this; *prāpya*-gaining; *bhajasva*-are engaged in loving service; *mām*-unto Me.

TRANSLATION

How much greater then are the brāhmaṇas, the righteous, the devotees and saintly kings who in this temporary miserable world engage in loving service unto Me.

PURPORT

In this material world there are classifications of people, but, after all, this world is not a happy place for anyone. It is clearly stated here, *anityam asukhaṁ 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 minor 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

*man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiśyasi yuktvaivam
ātmānam mat-parāyaṇaḥ*

SYNONYMS

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; *eśyasi*-come; *yuktvā evam*-being absorbed; *ātmānam*-your soul; *mat-parāyaṇaḥ*-devoted to Me.

TRANSLATION

Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me.

PURPORT

In this verse it is clearly indicated that Kṛṣṇa consciousness is the only means of being delivered from the clutches of this contaminated 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 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, mind and He Himself are one and absolute. It is stated 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*," which 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. Although this is sheer ignorance of the science of Kṛṣṇa, 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 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 source 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 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 deviation. This 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 has been explained, apart from the *yoga* of knowledge and mystic *yoga* or fruitive activities. 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 superior to all other philosophers and *yogīs*. One who always engages in Kṛṣṇa consciousness should be understood to be the perfect saintly person. His accidental nondevotional activities will diminish, and he will soon 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 His pure devotees. Therefore, the intelligent person should take directly to this process of Kṛṣṇa consciousness and happily live in this material world. He will eventually 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

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

SYNONYMS

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

TRANSLATION

The Supreme Lord said: My dear friend, mighty-armed Arjuna, listen again to My supreme word, which I shall impart to you for your benefit and which will give you great joy.

PURPORT

The word *paramam* is explained thus by Parāśara Muni: one who is full in six opulences, who has full strength, full fame, wealth, knowledge, beauty and renunciation, is *paramam*, or the Supreme Personality of Godhead. While Kṛṣṇa was present on this earth, He displayed all six opulences. Therefore great sages like Parāśara Muni have all accepted Kṛṣṇa as the Supreme Personality of Godhead. Now Kṛṣṇa is instructing Arjuna in more confidential knowledge of His opulences and His work.

Previously, beginning with the Seventh Chapter, the Lord already explained His different energies and how they are acting. Now in this chapter He explains His specific opulences to Arjuna. In the previous chapter he has clearly explained His different energies to establish devotion in firm conviction. Again in this chapter He tells Arjuna about His manifestations and various opulences.

The more one hears about the Supreme God, the more one becomes fixed in devotional service. One should always hear about the Lord in the association of devotees; that will enhance one's devotional service. Discourses in the society of devotees can take place only among those who are really anxious to be in Kṛṣṇa consciousness. Others cannot take part in such discourses. The Lord clearly tells Arjuna that because he is very dear to Him, for his benefit such discourses are taking place.

TEXT 2

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

SYNONYMS

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.

TRANSLATION

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

PURPORT

As stated in the *Brahma-saṁhitā*, Lord Kṛṣṇa is the Supreme Lord. No one is greater than Him; He is the cause of all causes. Here it is also stated

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

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

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

Him. So even great sages agree: What is *ātmā*, what is the Supreme? It is He whom we have to worship.

TEXT 3

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

SYNONYMS

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

TRANSLATION

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

PURPORT

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 superior to millions and millions of ordinary men who have no knowledge of spiritual realization, but out of those actually trying to understand their spiritual situation, one who can come to the understanding that Kṛṣṇa is the Supreme Personality of Godhead, the proprietor of everything, the unborn, is the most successful spiritually realized person. In that stage only, when one has fully understood Kṛṣṇa's supreme position, can one be free completely from all sinful reactions.

Here the word *ajam*, meaning unborn, should not be confused with the living entities, who are 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.

He was existing before the creation, and He is different from His creation. All the demigods were created within this material world, but as far as Kṛṣṇa is concerned, it is said that He is not created; therefore Kṛṣṇa is different even from the great demigods like Brahmā and Śiva. And because He is the creator of Brahmā, Śiva and all the other demigods, He is the Supreme Person of all planets.

Śrī Kṛṣṇa is therefore different from everything that is created, and anyone who knows Him as such immediately becomes liberated from all sinful reaction. One must be liberated from all sinful activities to be in the knowledge of the Supreme Lord. Only by devotional service can He be known and not by any other means, as stated in *Bhagavad-gītā*.

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

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

Anything done under the direction of Kṛṣṇa is transcendental. It cannot be contaminated by the material reactions, which may be auspicious or inauspicious. The conception that there are things auspicious and inauspicious in the material world is more or less a mental concoction because there is nothing auspicious in the material world. Everything is inauspicious because the very material mask is inauspicious. We simply imagine it to be auspicious. Real auspiciousness depends on activities in Kṛṣṇa consciousness in full devotion and service. Therefore if we at all want our activities to be auspicious, then we should work under the

directions of the Supreme Lord. Such directions are given in authoritative scriptures such as *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*, or from a bona fide spiritual master. Because the spiritual master is the representative of the Supreme Lord, his direction is directly the direction of the Supreme Lord. The spiritual master, saintly persons and scriptures direct in the same way. There is no contradiction in these three sources. All actions done under such direction are free from the reactions of pious or impious activities of this material world. The transcendental attitude of the devotee in the performance of activities is actually that of renunciation, and this is called *sannyāsa*. Anyone acting under the direction of the Supreme Lord is actually a *sannyāsī* and a *yogī*, and not the man who has simply taken the dress of the *sannyāsī*, or a pseudo-yogī.

TEXTS 4-5

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

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

SYNONYMS

buddhiḥ-intelligence; *jñānam*-knowledge; *asam-mohaḥ*-freedom from doubt; *kṣamā*-forgiveness; *satyaṁ*-truthfulness; *damaḥ*-control of the senses; *śamaḥ*-control of the mind; *sukhaṁ*-happiness; *duḥkhaṁ*-distress; *bhavaḥ*-birth; *abhāvaḥ*-death; *bhayaṁ*-fear; *ca*-also; *abhayaṁ*-without fear; *eva*-also; *ca*-and; *ahiṁsā*-nonviolence; *samatā*-equilibrium; *tuṣṭiḥ*-satisfaction; *tapo*-penance; *dānaṁ*-charity; *yaśaḥ*-fame; *ayaśaḥ*-infamy; *bhavanti*-become; *bhāvā*-natures; *bhūtānām*-of living entities; *mattaḥ*-from Me; *eva*-certainly; *prthag-vidhāḥ*-differently arranged.

TRANSLATION

Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, self-control and calmness, pleasure and pain, birth, death, fear, fearlessness, nonviolence, equanimity, satisfaction, austerity, charity, fame and infamy are created by Me alone.

PURPORT

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

Intelligence refers to the power of analyzing things in 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.

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

Self-control means that the senses should not be used for unnecessary personal enjoyment. There is no prohibition against meeting the proper needs of the senses, but unnecessary sense enjoyment is detrimental for

spiritual advancement. Therefore the senses should be restrained from unnecessary use. Similarly, the mind should not indulge in unnecessary thoughts; that is called *śamaḥ*, or calmness. Nor should one spend one's time pondering over earning money. That is a misuse of the thinking power. The mind should be used to understand the prime necessity of human beings, and that should be presented authoritatively. The power of thought should be developed in association with persons who are authorities in the scriptures, saintly persons and spiritual masters and those whose thinking is highly developed. *Sukham*, pleasure or happiness, should always be in that which is favorable for the cultivation of the spiritual knowledge of Kṛṣṇa consciousness. And similarly, that which is painful or which causes distress is that which is unfavorable for the cultivation of Kṛṣṇa consciousness. Anything favorable for the development of Kṛṣṇa consciousness should be accepted, and anything unfavorable should be rejected.

Bhava, birth, should be understood to refer to the body. As far as the soul is concerned, there is neither birth nor death; that we have discussed in the beginning of *Bhagavad-gītā*. Birth and death apply to one's embodiment in the material world. Fear is due to worrying about the future. A person in Kṛṣṇa consciousness has no fear because by his activities he is sure to go back to the spiritual sky, back home, back to Godhead. Therefore his future is very bright. Others, however, do not know what their future holds; they have no knowledge of what the next life holds. So they are therefore in constant anxiety. If we want to get free from anxiety, then the best course is to understand Kṛṣṇa and be situated always in Kṛṣṇa consciousness. In that way we will be free from all fear. In the *Śrīmad-Bhāgavatam*, it is stated that fear is caused by our absorption in the illusory energy, but those who are free from the illusory energy, those who are confident that they are not the material body, that they are spiritual parts of the Supreme Personality of Godhead and are therefore engaged in the transcendental service of the Supreme Godhead, have nothing to fear. Their future is very bright. This fear is a condition of persons who are not in Kṛṣṇa consciousness. *Bhayam*, fearlessness, is only possible for one in Kṛṣṇa consciousness.

Ahiṃsā, nonviolence, means that one should not do anything which will put others into misery or confusion. Material activities that are promised by so many politicians, sociologists, philanthropists, etc., do not produce very

good results because the politicians and philanthropists have no transcendental vision; they do not know what is actually beneficial for human society. *Ahiṁsā* means that people should be trained in such a way that the full utilization of the human body can be achieved. The human body is meant for spiritual realization, so any movement or any commissions which do not further that end commit violence on the human body. That which furthers the future spiritual happiness of the people in general is called nonviolence.

Samatā, equanimity, refers to freedom from attachment and aversion. To be very much attached or to be very much detached is not the best. This material world should be accepted without attachment or aversion. Similarly, that which is favorable for prosecuting Kṛṣṇa consciousness should be accepted; that which is unfavorable should be rejected. That is called *samatā*, equanimity. A person in Kṛṣṇa consciousness has nothing to reject and nothing to accept unless it is useful in the prosecution of Kṛṣṇa consciousness.

Tuṣṭiḥ, satisfaction, means that one should not be eager to gather more and more material goods by unnecessary activity. One should be satisfied with whatever is obtained by the grace of the Supreme Lord; that is called satisfaction. *Tapas* means austerity or penance. There are many rules and definitions in the *Vedas* which apply here, like rising early in the morning and taking a bath. Sometimes it is very troublesome to rise early in the morning, but whatever voluntary trouble one may suffer in this way is called penance. Similarly, there are prescriptions for fasting on certain days of the month. One may not be inclined to practice such fasting, but because of his determination to make advancement in the science of Kṛṣṇa consciousness, he should accept such bodily troubles which are recommended. However, one should not fast unnecessarily or against Vedic injunctions. One should not fast for some political purpose; that is described in *Bhagavad-gītā* as fasting in ignorance, and anything done in ignorance or passion does not lead to spiritual advancement. Everything done in the mode of goodness does advance one, however, and fasting done in terms of the Vedic injunctions enriches one in spiritual knowledge.

As far as charity is concerned, one should give fifty percent of his earnings to some good cause. And what is a good cause? It is that which is

conducted in terms of Kṛṣṇa consciousness. That is not only a good cause, but it 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*. Why? Because they are engaged in higher cultivation of spiritual knowledge. A *brāhmaṇa* is supposed to devote his whole life to understanding Brahman. A *brahma-jana* is one who knows Brahman; he is called a *brāhmaṇa*. Thus charity is offered to the *brāhmaṇas* because since they are always engaged in higher spiritual service, they have no time to earn their livelihood. In the Vedic literature, charity is also to be awarded to the renouncer of life, the *sannyāsī*. The *sannyāsīs* beg from door to door, not for money but for missionary purposes. The system is that they go from door to door to awaken the householders from the slumber of ignorance. Because the householders are engaged in family affairs and have forgotten their actual purpose in life-awakening their Kṛṣṇa consciousness-it is the business of the *sannyāsīs* to go as beggars to the householders and encourage them to be Kṛṣṇa conscious. As it is said in the *Vedas*, one should awake and achieve what is due him in this human form of life. This knowledge and method is distributed by the *sannyāsīs*; hence charity is to be given to the renouncer of life, to the *brāhmaṇas*, and similar good causes, not to any whimsical cause.

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 realize that everything flows from Kṛṣṇa.

TEXT 6

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

SYNONYMS

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

TRANSLATION

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

PURPORT

The Lord is giving a genealogical synopsis of the universal population. Brahmā is the original creature born out of the energy of the Supreme Lord 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 universes and innumerable planets within each universe, and each planet is full of population of different varieties. All of them are born of these twenty-five patriarchs. Brahmā underwent penance for one thousand years of the demigods before he realized by the

grace of Kṛṣṇa how to create. Then from Brahmā, 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 *prapitā-maha*, the father of the grandfather. That is stated in the Eleventh Chapter of the *Bhagavad-gītā*. (Bg. 11.39)

TEXT 7

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

SYNONYMS

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

TRANSLATION

He who knows in truth this glory and power of Mine engages in unalloyed devotional service; of this there is no doubt.

PURPORT

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

knowledge can be known from the descriptions in *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* and similar literatures.

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

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

TEXT 8

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

SYNONYMS

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

TRANSLATION

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

PURPORT

A learned scholar who has studied the *Vedas* perfectly and has information from authorities like Lord Caitanya and who knows how to apply these teachings can understand that Kṛṣṇa is the origin of everything in both the material and spiritual worlds, and because he knows this perfectly he becomes firmly fixed in the devotional service of the Supreme Lord. He can never be deviated by any amount of nonsensical commentaries or by fools. All Vedic literature agrees that Kṛṣṇa is the source of Brahmā, Śiva and all other demigods. In the *Atharva-veda* it is said, "*yo brahmāṇaṁ vidadhāti: pūrvam yo vai vedāṁś ca gāpayati sma kṛṣṇaḥ*." "It was Kṛṣṇa who in the beginning instructed Brahmā in Vedic knowledge and who disseminated Vedic knowledge in the past." Then again it is said, "*atha puruṣo ha vai nārāyaṇo 'kāmayata prajāḥ srjeya 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."

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 dhyānāntaḥ sthasya yatra chāndogaiḥ kriyamāṇāṣṭakādi-saṁjñakā stuti-stomaḥ stomam ucyate.

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

In the many *Purāṇas* it is said that Lord Śiva was born from the highest, the Supreme Lord Kṛṣṇa, and the *Vedas* say that it is the Supreme Lord, the

creator of Brahmā and Śiva, who is to be worshiped. In the *Mokṣa-dharma* Kṛṣṇa also says, *prajāpatiṁ ca rudraṁ cāpy aham eva sṛjāmi vai tau hi mām na vijānīto mama māyā-vimohitau*. "The patriarchs, Śiva and others are created by Me, though they do not know that they are created by Me because they are deluded by My illusory energy." In *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."

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

TEXT 9

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

SYNONYMS

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*-are pleased; *ca*-also; *ramanti*-enjoy transcendental bliss; *ca*-also.

TRANSLATION

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

PURPORT

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

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

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

The *Śrīmad-Bhāgavatam* is also full of such narration about the relationship between the Supreme Lord and His devotees; therefore the *Śrīmad-Bhāgavatam* is very dear to the devotees. In this narration there is nothing about material activities, 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

*teṣāṁ satata-yuktānāṁ
bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te*

SYNONYMS

teṣāṁ-unto them; *satata-yuktānāṁ*-always engaged; *bhajatām*-in devotional service; *prīti-pūrvakam*-in loving ecstasy; *dadāmi*-I give; *buddhi-yogaṁ*-real intelligence; *taṁ*-that; *yena*-by which; *mām*-unto Me; *upayānti*-come; *te*-they.

TRANSLATION

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

PURPORT

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

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

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

TEXT 11

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

SYNONYMS

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

TRANSLATION

Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

PURPORT

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

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

Vedic principles, are still helped by the Supreme God, as stated in this verse.

The Lord tells Arjuna that basically there is no possibility of understanding the Supreme Truth, the Absolute Truth, the Supreme Personality of Godhead, simply by speculating, for the Supreme Truth is so great that it is not possible to understand Him or to achieve Him simply by making a mental effort. Man can go on speculating for several millions of years, and if he is not devoted, if he is not a lover of the Supreme Truth, he will never understand Kṛṣṇa or the Supreme Truth. Only by devotional service is the Supreme Truth, Kṛṣṇa, pleased, and by His inconceivable energy He can reveal Himself to the heart of the pure devotee. The pure devotee always has Kṛṣṇa within his heart; therefore he is just like the sun that dissipates the darkness of ignorance. This is the special mercy rendered to the pure devotee by Kṛṣṇa.

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

TEXTS 12-13

arjuna uvāca
param brahma param dhāma
pavitram paramam bhavān
puruṣam śāśvataṁ divyam

ādi-devam ajam vibhum

āhus tvām ṛṣayaḥ sarve

devarṣir nāradaś tathā

asito devalo vyāsaḥ

svayaṁ caiva bravīṣi me

SYNONYMS

arjunaḥ uvāca-Arjuna said; *param*-supreme; *brahma*-truth; *param*-supreme; *dhāma*-sustenance; *pavitram*-purest; *paramam*-supreme; *bhavān*-Yourself; *puruṣam*-personality; *śāśvatam*-original; *divyam*-transcendental; *ādi-devam*-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.

TRANSLATION

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

PURPORT

In these two verses the Supreme Lord gives a chance to the modern philosopher, for here it is clear that the Supreme is different from the individual soul. Arjuna, after hearing the essential four verses of *Bhagavad-gītā* in this chapter, became completely free from all doubts and accepted Kṛṣṇa as the Supreme Personality of Godhead. He at once boldly declares, "You are Parambrahma, the Supreme Personality of Godhead." And previously Kṛṣṇa states that He is the originator of everything and everyone. Every demigod and every human being is dependant on Him. Men and demigods, out of ignorance, think that they are absolute and independant of the Supreme Lord Kṛṣṇa. That ignorance is removed perfectly by the

discharge of devotional service. This is already explained in the previous verse by the Lord. Now by His grace, Arjuna is accepting Him as the Supreme Truth, in concordance with the Vedic injunction. It is not because Kṛṣṇa is an intimate friend of Arjuna that he is flattering Him by calling Him the Supreme Personality of Godhead, the Absolute Truth. Whatever Arjuna says in these two verses is confirmed by Vedic truth. Vedic injunctions affirm that only one who takes to devotional service to the Supreme Lord can understand Him, whereas others cannot. Each and every word of this verse spoken by Arjuna is confirmed by Vedic injunction.

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

In the *Vedas* the Supreme Lord is accepted as the purest of the pure. One who understands that Kṛṣṇa is the purest of the pure can become purified from all sinful activities. One cannot be disinfected from sinful activities unless he surrenders unto the Supreme Lord. Arjuna's acceptance of Kṛṣṇa as the supreme pure complies with the injunctions of Vedic literature. This is also confirmed by great personalities, of whom Nārada is the chief.

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

Here Arjuna expresses himself through the grace of Kṛṣṇa. If we want to understand *Bhagavad-gītā*, we should accept the statements in these two verses. This is called the *paramparā* system, acceptance of the disciplic

succession. Unless one is in the disciplic succession, he cannot understand *Bhagavad-gītā*. It is not possible by so-called academic education. Unfortunately those proud of their academic education, despite so much evidence in Vedic literatures, stick to their obstinate conviction that Kṛṣṇa is an ordinary person.

TEXT 14

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

SYNONYMS

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.

TRANSLATION

O Kṛṣṇa, I totally accept as truth all that You have told me. Neither the gods nor demons, O Lord, know Thy personality.

PURPORT

Arjuna herein confirms that persons of faithless and demonic nature cannot understand Kṛṣṇa. 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 Lord, Arjuna has understood that the Supreme Truth is Kṛṣṇa and that He is the perfect one. One should therefore follow the path of Arjuna. He received the authority of *Bhagavad-gītā*. As described in the Fourth Chapter, the *paramparā* system of disciplic succession for the understanding of *Bhagavad-gītā* was lost, and therefore Kṛṣṇa reestablished that disciplic succession with Arjuna because He considered Arjuna His intimate friend and a great devotee. Therefore, as stated in our Introduction

to *Gītopaniṣad*, *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 of all that Kṛṣṇa says should be emulated; then we can understand the essence of *Bhagavad-gītā*, and then only can we understand that Kṛṣṇa is the Supreme Personality of Godhead.

TEXT 15

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

SYNONYMS

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

TRANSLATION

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

PURPORT

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

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

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

SYNONYMS

vaktum-to say; *arhasi*-deserve; *aśeṣeṇa*-in detail; *divyā*-divine; *hi*-certainly; *ātma*-Yourself; *vibhūtayāḥ*-opulences; *yābhiḥ*-by which; *vibhūtibhiḥ*-opulences; *lokān*-all the planets; *imān*-these; *tvam*-You; *vyāpya*-pervading; *tiṣṭhasi*-remain.

TRANSLATION

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

PURPORT

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

TEXT 17

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

SYNONYMS

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

TRANSLATION

How should I meditate on You? In what various forms are You to be contemplated, O Blessed Lord?

PURPORT

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

TEXT 18

*vistareṇātmano yogam
vibhūtim ca janārdana
bhūyaḥ kathaya tṛptir hi
śṛṇvato nāsti me 'mṛtam*

SYNONYMS

vistareṇa-in description; *ātmanaḥ*-of Yourself; *yogam*-mystic power; *vibhūtim*-opulences; *ca*-also; *janārdana*-O killer of the atheists; *bhūyaḥ*-again; *kathaya*-describe; *tṛptiḥ*-satisfaction; *hi*-certainly; *śṛṇvataḥ*-hearing; *na asti*-there is no; *me*-my; *amṛtam*-nectar.

TRANSLATION

Tell me again in detail, O Janārdana [Kṛṣṇa], of Your mighty potencies and glories, for I never tire of hearing Your ambrosial words.

PURPORT

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

*vayaṁ tu na vitṛpyāma uttama-śloka-vikrame
yac chr̥ṇvatām rasa-jñānām svādu svādu pade pade.*

"One can never be satiated even though one continuously hears the transcendental pastimes of Kṛṣṇa, who is glorified by Vedic hymns. Those who have entered into a transcendental relationship with Kṛṣṇa relish in every step descriptions of the pastimes of the Lord." Thus Arjuna is interested to hear about Kṛṣṇa, specifically how He remains as the all-pervading Supreme Lord.

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

TEXT 19

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

SYNONYMS

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

TRANSLATION

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

PURPORT

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

The impersonalist or the pantheist cannot understand the exceptional opulences of the Supreme Lord nor the manifestations of His divine energy. Both in the material world and in the spiritual world His energies are distributed in every variety of manifestation. Now Kṛṣṇa is describing what

can be directly perceived by the common man; thus part of His variegated energy is described in this way.

TEXT 20

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

SYNONYMS

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

TRANSLATION

I am the Self, O Guḍākeśa, seated in the hearts of all creatures. I am the beginning, the middle and the end of all beings.

PURPORT

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

Kṛṣṇa first informs Arjuna that He is the Self or soul of the entire cosmic manifestation by dint of His primary expansion. Before the material creation, the Supreme Lord, by His plenary expansion, accepts the Puruṣa incarnations, and from Him everything begins. Therefore He is *ātmā*, the soul of the *mahat-tattva*, the universal elements. The total material energy is not the cause of the creation, but actually the Mahā-Viṣṇu enters into the *mahat-tattva*, the total material energy. He is the soul. When Mahā-Viṣṇu

enters into the manifested universes, He again manifests Himself as the Supersoul in each and every entity. We have experience that the personal body of the living entity exists due to the presence of the spiritual spark. Without the existence of the spiritual spark, the body cannot develop. Similarly, the material manifestation cannot develop unless the Supreme Soul of Kṛṣṇa enters.

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*. "The Supreme Personality of Godhead manifests three features, as Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, in this material manifestation." The Supreme Lord Kṛṣṇa, the cause of all causes, lies down in the cosmic ocean as Mahā-Viṣṇu or Kāraṇodakaśāyī Viṣṇu, and therefore Kṛṣṇa is the beginning of this universe, the maintainer of the universal manifestation, and the end of all the energy.

TEXT 21

*ādityānām ahaṁ viṣṇur
jyotiṣām ravir aṁśumān
marīcīr marutām asmi
nakṣatrāṇām ahaṁ śaśī*

SYNONYMS

ādityānām-of the Ādityas; *ahaṁ*-I am; *viṣṇuḥ*-the Supreme Lord; *jyotiṣām*-of all luminaries; *raviḥ*-the sun; *aṁśumān*-radiant; *marīciḥ*-Marīci; *marutām*-of the Marutas; *asmi*-I am; *nakṣatrāṇām*-of stars; *ahaṁ*-I am; *śaśī*-the moon.

TRANSLATION

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

PURPORT

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 effulgence of the Supreme Lord and is considered to be one of His eyes. Marīci is the controlling deity of the heavenly spaces. Among the stars, the moon is most prominent at night, and thus the moon represents Kṛṣṇa.

TEXT 22

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

SYNONYMS

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

TRANSLATION

Of the Vedas I am the Sāma-veda; of the demigods I am Indra; of the senses I am the mind, and in living beings I am the living force [knowledge].

PURPORT

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

TEXT 23

*rudrāṇām śaṅkaraś cāsmi
viteśo yakṣa-rakṣasām*

*vasūnām pāvakaś cāsmi
meruḥ śikhariṇām aham*

SYNONYMS

rudrāṇām-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; *śikhariṇām*-of all mountains; *aham*-I am.

TRANSLATION

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

PURPORT

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

TEXT 24

*purodhasām ca mukhyam mām
viddhi pārtha br̥haspatim
senānīnām aham skandah
sarasām asmi sāgaraḥ*

SYNONYMS

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

TRANSLATION

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

PURPORT

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

TEXT 25

*maharṣīṇām bhr̥gur aham
girām asmy ekam akṣaram
yajñānām japa-yajño 'smi
sthāvarāṇām himālayaḥ*

SYNONYMS

maharṣīṇām-among the great sages; *bhr̥guḥ*-Bhṛgu; *aham*-I am; *girām*-of vibrations; *asmi*-I am; *ekam akṣaram*-praṇava; *yajñānām*-of sacrifices; *japa-yajñaḥ*-chanting; *asmi*-I am; *sthāvarāṇām*-of immovable things; *himālayaḥ*-the Himalayan mountains.

TRANSLATION

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

PURPORT

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

TEXT 26

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

SYNONYMS

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.

TRANSLATION

Of all trees I am the holy fig tree, and amongst sages and demigods I am Nārada. Of the singers of the gods [Gandharvas] I am Citraratha, and among perfected beings I am the sage Kapila.

PURPORT

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

TEXT 27

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

SYNONYMS

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

TRANSLATION

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

PURPORT

The devotee demigods and the demons (*asuras*) once took a sea journey. On this journey, nectar and poison were produced, and Lord Śiva drank the poison. From the nectar were produced many entities, of which there was a horse named Uccaiḥśravā. Another animal produced from the nectar was an

elephant named Airāvata. Because these two animals were produced from nectar, they have special significance, and they are representatives of Kṛṣṇa.

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

TEXT 28

*āyudhānām aham vajram
dhenūnām asmi kāmadhuk
prajānaś cāsmi kandarpaḥ
sarpāṇām asmi vāsukiḥ*

SYNONYMS

āyudhānām-of all weapons; *aham*-I am; *vajram*-the thunderbolt; *dhenūnām*-of cows; *asmi*-I am; *kāmadhuk*-the *surabhi* cows; *prajānaḥ*-for begetting children; *ca*-and; *asmi*-I am; *kandarpaḥ*-Cupid; *sarpāṇām*-of all snakes; *asmi*-I am; *vāsukiḥ*-Vāsuki.

TRANSLATION

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

PURPORT

The thunderbolt, indeed a mighty weapon, represents Kṛṣṇa's power. In Kṛṣṇaloka in the spiritual sky there are cows which can be milked at any

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

TEXT 29

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

SYNONYMS

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

TRANSLATION

Of the celestial Nāga snakes I am Ananta; of the aquatic deities I am Varuṇa. Of departed ancestors I am Aryamā, and among the dispensers of law I am Yama, lord of death.

PURPORT

Among the many celestial Naga serpents, Ananta is the greatest, as is Varuṇa among the aquatics. They both represent Kṛṣṇa. There is also a planet of trees presided over by Aryamā, who represents Kṛṣṇa. There are many living entities who give punishment to the miscreants, and among them Yama is the chief. Yama is situated in a planet near this earthly planet,

and after death those who are very sinful are taken there, and Yama arranges different kinds of punishments for them.

TEXT 30

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

SYNONYMS

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

TRANSLATION

Among the Daitya demons I am the devoted Prahlaḍa; among subduers I am time; among the beasts I am the lion, and among birds I am Garuḍa, the feathered carrier of Viṣṇu.

PURPORT

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

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

TEXT 31

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

SYNONYMS

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

TRANSLATION

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

PURPORT

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

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

SYNONYMS

sargāṇām-of all creations; *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.

TRANSLATION

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

PURPORT

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

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

TEXT 33

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

SYNONYMS

akṣarāṇām-of letters; *akāraḥ*-the first; *asmi*-I am; *dvandvaḥ*-dual;
sāmāsikasya-compounds; *ca*-and; *aham*-I am; *eva*-certainly; *ākṣayaḥ*-
eternal; *kālaḥ*-time; *dhātā*-creator; *aham*-I am; *viśvato-mukhaḥ*-Brahmā.

TRANSLATION

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

PURPORT

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

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

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

TEXT 34

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

SYNONYMS

mṛtyuḥ-death; *sarva-haraḥ*-all-devouring; *ca*-also; *aham*-I am; *udbhavaḥ*-generation; *ca*-also; *bhaviṣyatām*-of the future; *kīrtiḥ*-fame; *śrīr vāk*-beautiful speech; *ca*-also; *nārīṇām*-of women; *smṛtiḥ*-memory; *medhā*-intelligence; *dhṛtiḥ*-faithfulness; *kṣamā*-patience.

TRANSLATION

I am all-devouring death, and I am the generator of all things yet to be. Among women I am fame, fortune, speech, memory, intelligence,

faithfulness and patience.

PURPORT

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

The six opulences listed are considered to be feminine. If a woman possesses all of them or some of them she becomes glorious. Sanskrit is a perfect language and is therefore very glorious. After studying, if one can remember the subject matter, he is gifted with good memory, or *smṛti*. One need not read many books on different subject matters; the ability to remember a few and quote them when necessary is also another opulence.

TEXT 35

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

SYNONYMS

bṛhat-sāma-the *Bṛhat-sāma*; *tathā*-also; *sāmnam*-of the *Sāma-veda* song; *gāyatrī*-the *Gāyatrī* hymns; *chandasām*-of all poetry; *aham*-I am; *māsānām*-of months; *mārga-śīrṣo 'ham*-the month of November-December; *aham*-I am; *ṛtūnām*-of all seasons; *kusumākaraḥ*-spring.

TRANSLATION

Of hymns I am the Bṛhat-sāma sung to the Lord Indra, and of poetry I am the Gāyatrī verse, sung daily by brāhmaṇas. Of months I

am November and December, and of seasons I am flower-bearing
spring.

PURPORT

It has already been explained by the Lord that amongst all the *Vedas*, the *Sāma-veda* is rich with beautiful songs played by the various demigods.

One of these songs is the *Br̥hat-sāma*, which has an exquisite melody and is sung at midnight.

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

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

TEXT 36

*dyūtaṁ chalayatām asmi
tejas tejasvinām aham*

*jayo 'smi vyavasāyo 'smi
sattvam sattvavatām aham*

SYNONYMS

dyūtam-gambling; *chalayātām*-of all cheats; *asmi*-I am; *tejaḥ*-splendid; *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.

TRANSLATION

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

PURPORT

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

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

TEXT 37

*vṛṣṇīnām vāsudevo 'smi
pāṇḍavānām dhanañjayaḥ
munīnām apy aham vyāsaḥ*

kavīnām uśanā kavīḥ

SYNONYMS

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; *aham*-I am; *vyāsaḥ*-Vyāsa, the compiler of all Vedic literature; *kavīnām*-of all great thinkers; *uśanā*-Uśanā; *kavīḥ*-the thinker.

TRANSLATION

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

PURPORT

Kṛṣṇa is the original Supreme Personality of Godhead, and Vāsudeva is the immediate expansion of Kṛṣṇa. Both Lord Kṛṣṇa and Baladeva appear as the sons of Vasudeva. Amongst the sons of Pāṇḍu, Arjuna is famous and valiant. Indeed, he is the best of men and therefore represents Kṛṣṇa. Among the *munis*, or learned men conversant in Vedic knowledge, Vyāsa is the greatest because he explained Vedic knowledge in many different ways for the understanding of the common mass of people in this age of Kali. And Vyāsa is also known as an incarnation of Kṛṣṇa; therefore Vyāsa also represents Kṛṣṇa. *Kavis* are those who are capable of thinking thoroughly on any subject matter. Among the *kavis*, Uśanā was the spiritual master of the demons; he was extremely intelligent, far-seeing, political and spiritual in every way. Thus Uśanā is another representative of the opulence of Kṛṣṇa.

TEXT 38

*daṇḍo damayatām asmi
nītir asmi jigīṣatām
maunaṁ caivāsmi guhyānām
jñānaṁ jñānavatām aham*

SYNONYMS

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

TRANSLATION

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

PURPORT

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

TEXT 39

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

SYNONYMS

yat-whatever; *ca*-also; *api*-may be; *sarva-bhūtānām*-of all creations; *bījam*-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; *bhūtaṁ*-created; *carācaram*-moving and unmoving.

TRANSLATION

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

PURPORT

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

TEXT 40

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

SYNONYMS

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

TRANSLATION

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

PURPORT

As stated in the Vedic literature, although the opulences and energies of the Supreme are understood in various ways, there is no limit to such opulences; therefore not all the opulences and energies can be explained.

Simply a few examples are being described to Arjuna to pacify his inquisitiveness.

TEXT 41

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

SYNONYMS

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.

TRANSLATION

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

PURPORT

Any glorious or beautiful existence should be understood to be but a fragmental manifestation of Kṛṣṇa's opulence, whether it be in the spiritual or material world. Anything extraordinarily opulent should be considered to represent Kṛṣṇa's opulence.

TEXT 42

*atha vā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat*

SYNONYMS

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; *aśena*-part; *sthithaḥ*-situated; *jagat*-in the universe.

TRANSLATION

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

PURPORT

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

Worship of demigods is discouraged herein because even the greatest demigods like Brahmā and Śiva only represent 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 superior to 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, then one can understand without any doubt the position of Lord Śrī Kṛṣṇa and can fix his mind in the worship of Kṛṣṇa without deviation. The Lord is all-pervading by the expansion of His partial representation, the Supersoul, who enters into everything that is. Pure devotees, therefore, concentrate their minds in Kṛṣṇa consciousness in full devotional service; therefore they are always situated in the transcendental position. Devotional service and worship of Kṛṣṇa are very clearly indicated in this chapter in verses eight to eleven. That is the way of pure devotional service. How one

can attain the highest devotional perfection of association with the Supreme Personality of Godhead has been thoroughly explained in this chapter.

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

11. The Universal Form

TEXT 1

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

SYNONYMS

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

TRANSLATION

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

PURPORT

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

Now, as far as Arjuna is concerned, he says that his illusion is over. This means that Arjuna no longer thinks of Kṛṣṇa as a mere human being, as a friend of his, but as the source of everything. Arjuna is very enlightened and is glad that he has a great friend like Kṛṣṇa, but now he is thinking that

although he may accept Kṛṣṇa as the source of everything, others may not. So in order to establish Kṛṣṇa's divinity for all, he is requesting Kṛṣṇa in this chapter to show His universal form. Actually when one sees the universal form of Kṛṣṇa one becomes frightened, like Arjuna, but Kṛṣṇa is so kind that after showing it He converts Himself again into His original form. Arjuna agrees to what Kṛṣṇa says several times. Kṛṣṇa is speaking to him just for his benefit, and Arjuna acknowledges that all this is happening to him by Kṛṣṇa's grace. He is now convinced that Kṛṣṇa is the cause of all causes and is present in everyone's heart as the Supersoul.

TEXT 2

*bhavāpyayau hi bhūtānām
śrutau vistaraśo mayā
tvattaḥ kamala-patrākṣa
māhātmyam api cāvyayam*

SYNONYMS

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.

TRANSLATION

O lotus-eyed one, I have heard from You in detail about the appearance and disappearance of every living entity, as realized through Your inexhaustible glories.

PURPORT

Arjuna addresses Lord Kṛṣṇa as "lotus-eyed" (Kṛṣṇa's eyes appear just like the petals of a lotus flower) out of his joy, for Kṛṣṇa has assured him, in the last verse of the previous chapter, that He sustains the entire universe with just a fragment of Himself. He is the source of everything in this material manifestation, and Arjuna has heard of this from the Lord in detail.

Arjuna further knows that in spite of His being the source of all appearances and disappearances, He is aloof from them. His personality is not lost, although He is all-pervading. That is the inconceivable opulence of Kṛṣṇa which Arjuna admits that he has thoroughly understood.

TEXT 3

*evam etad yathāttha tvam
ātmānam parameśvara
draṣṭum icchāmi te rūpam
aiśvaram puruṣottama*

SYNONYMS

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.

TRANSLATION

O greatest 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 want to see that form of Yours.

PURPORT

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 the statements 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 actually 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 also significant. Since the Lord is the Supreme Personality of Godhead, He is present within Arjuna himself; therefore He knows the desire of Arjuna, and He can understand that Arjuna has no special desire to see Him in His universal form, for he is completely satisfied to see Him in His personal form of

Kṛṣṇa. But He can understand also that Arjuna wants to see the universal form to convince others. He did not have any personal desire for confirmation. Kṛṣṇa also understands that Arjuna wants 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, therefore, should be careful; one who claims to be Kṛṣṇa should be prepared to show his universal form to confirm his claim to the people.

TEXT 4

*manyase yadi tac chakyaṁ
mayā draṣṭum iti prabho
yogeśvara tato me tvam
darśayātmānam avyayam*

SYNONYMS

manyase-if You think; *yadi*-if; *tat*-that; *śakyaṁ*-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.

TRANSLATION

If You think that I am able to behold Your cosmic form, O my Lord, O master of all mystic power, then kindly show me that universal self.

PURPORT

It is said that one can neither see, hear, understand nor perceive the Supreme Lord, Kṛṣṇa, by the material senses. But if one is engaged in loving transcendental service to the Lord from the beginning, then one can 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 limitations 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

*śrī-bhagavān uvāca
paśya me pārtha rūpāṇi
śataśo 'tha sahasraśaḥ
nānā-vidhāni divyāni
nānā-varṇākṛtīni ca*

SYNONYMS

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.

TRANSLATION

The Blessed Lord said: My dear Arjuna, O son of Pṛthā, behold now My opulences, hundreds of thousands of varied divine forms, multicolored like the sea.

PURPORT

Arjuna wanted to see Kṛṣṇa in His universal form, which, although a transcendental form, is just manifested for the cosmic manifestation and is therefore subject to the temporary time of this material nature. As the

material nature is manifested and not manifested, similarly this universal 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 is not eager to see the universal form, but because Arjuna wanted to see Kṛṣṇa in this way, Kṛṣṇa reveals this form. This universal form is not possible to be seen by any ordinary man. Kṛṣṇa must give one the power to see it.

TEXT 6

*paśyādityān vasūn rudrān
aśvinau marutas tathā
bahūny adr̥ṣṭa-pūrvāṇi
paśyāścaryāṇi bhārata*

SYNONYMS

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; *adr̥ṣṭa*-that you have not heard or seen; *pūrvāṇi*-before; *paśya*-there see; *āścaryāṇi*-all the wonderful; *bhārata*-O best of the Bhāratas.

TRANSLATION

O best of the Bhāratas, see here the different manifestations of Ādityas, Rudras, and all the demigods. Behold the many things which no one has ever seen or heard before.

PURPORT

Even though Arjuna was a personal friend of Kṛṣṇa and the most advanced of learned men, it was still not possible for him to know everything about Kṛṣṇa. Here it is stated that humans have neither heard nor known of all these forms and manifestations. Now Kṛṣṇa reveals these wonderful forms.

TEXT 7

*ihaika-stham jagat kṛtsnam
paśyādya sa-carācaram
mama dehe guḍākeśa
yac cānyad draṣṭum icchasi*

SYNONYMS

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.

TRANSLATION

Whatever you wish to see can be seen all at once in this body. This universal form can show you all that you now desire, as well as whatever you may desire in the future. Everything is here completely.

PURPORT

No one can see the entire universe sitting in one place. Even the most advanced scientist cannot see what is going on in other parts of the universe. Kṛṣṇa gives him the power to see anything he wants to see, past, present and future. Thus by the mercy of Kṛṣṇa, Arjuna is able to see everything.

TEXT 8

*na tu mām śakyase draṣṭum
anenaiva sva-cakṣuṣā
divyaṁ dadāmi te cakṣuḥ
paśya me yogam aiśvaram*

SYNONYMS

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.

TRANSLATION

But you cannot see Me with your present eyes. Therefore I give to you divine eyes by which you can behold My mystic opulence.

PURPORT

A pure devotee does not like to see Kṛṣṇa in any form except His form with two hands; a devotee must see His universal form by His grace, not with the mind but with spiritual eyes. To see the universal form of Kṛṣṇa, Arjuna is told not to change his mind but his vision. The universal form of Kṛṣṇa is not very important; that will be clear in the verses. Yet because Arjuna wanted to see it, the Lord gives him the particular vision required to see that universal form.

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

Arjuna must confirm this because Arjuna is the beginning of the *paramparā* system. Those who are actually interested to understand the Supreme Personality of Godhead, Kṛṣṇa, and who follow in the footsteps of Arjuna should understand that Kṛṣṇa not only theoretically presented Himself as the Supreme, but actually revealed Himself as the Supreme.

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

TEXT 9

*sañjaya uvāca
evam uktvā tato rājan
mahā-yogeśvaro hariḥ
darśayām āsa pāṛthāya
paramaṁ rūpam aiśvaram*

SYNONYMS

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; *pāṛthāya*-unto Arjuna; *parama*-divine; *rūpam*-universal form; *aiśvaram*-opulences.

TRANSLATION

Sañjaya said: O King, speaking thus, the Supreme, the Lord of all mystic power, the Personality of Godhead, displayed His universal form to Arjuna.

TEXTS 10-11

*aneka-vaktra-nayanam
anekādbhuta-darśanam
aneka-divyābharaṇaṁ
divyānekodyatāyudham*

*divya-mālyāmbara-dharaṁ
divya-gandhānulepanam
sarvāścarya-mayaṁ devam
anantaṁ viśvato-mukham*

SYNONYMS

aneka-various; *vaktra*-mouths; *nayanam*-eyes; *aneka*-various; *adbhuta*-wonderful; *darśanam*-sight; *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*-shining; *anantam*-unlimited; *viśvataḥ-mukham*-all-pervading.

TRANSLATION

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

PURPORT

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

TEXT 12

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

SYNONYMS

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

TRANSLATION

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

PURPORT

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

TEXT 13

*tatraika-sthaṁ jagat kṛtsnam
pravibhaktam anekadhā
apaśyad deva-devasya
śarīre pāṇḍavas tadā*

SYNONYMS

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.

TRANSLATION

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

PURPORT

The word *tatra* (there) is very significant. It indicates that both Arjuna and Kṛṣṇa were sitting on the chariot when Arjuna saw the universal form. Others on the battlefield could not see this form because Kṛṣṇa gave the vision only to Arjuna. Arjuna could see in the body of Kṛṣṇa many thousands of universes. As 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. Sitting on his chariot, Arjuna could see all these universes. But no one could understand what was going on between Arjuna and Kṛṣṇa.

TEXT 14

*tataḥ sa vismayāviṣṭo
hr̥ṣṭa-romā dhanañjayaḥ
praṇamya śirasā devam
kṛtāñjalir abhāṣata*

SYNONYMS

tataḥ-thereafter; *saḥ*-he; *vismayāviṣṭaḥ*-being overwhelmed with wonder; *hr̥ṣṭa-romā*-with his bodily hairs standing on end due to his great ecstasy; *dhanañjayaḥ*-Arjuna ; *praṇamya*-offering obeisances; *śirasā*-with the head; *devam*-to the Supreme Personality of Godhead; *kṛtāñjaliḥ*-with folded hands; *abhāṣata*-began to say.

TRANSLATION

Then, bewildered and astonished, his hair standing on end, Arjuna began to pray with folded hands, offering obeisances to the Supreme Lord.

PURPORT

Once the divine vision is revealed, the relationship between Kṛṣṇa and Arjuna changes immediately. Before, Kṛṣṇa and Arjuna had a relationship based on friendship, but here, after the revelation, 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 relationship becomes one of wonder rather than friendship. Great devotees see Kṛṣṇa as the reservoir of all relationships. In the scriptures there are twelve basic kinds of relationships mentioned, and all of them are present in Kṛṣṇa. It is said that He is the ocean of all the relationships 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 relationship of wonder, and in that wonder, although he was by nature very sober, calm and quiet, he became ecstatic, his hair stood up, and he began to offer his obeisances unto the Supreme Lord with folded hands. He was not, of course, afraid. He was affected by the wonders of the Supreme Lord. The immediate context is wonder; his natural loving friendship was overwhelmed by wonder, and thus he reacted in this way.

TEXT 15

arjuna uvāca
paśyāmi devāṁs tava deva dehe
sarvāṁs tathā bhūta-viśeṣa-saṅghān
brahmāṇam īśaṁ kamalāsana-stham
ṛṣīṁś ca sarvān uragāṁś ca divyān

SYNONYMS

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.

TRANSLATION

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

PURPORT

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

TEXT 16

*aneka-bāhūdara-vaktra-netraṁ
paśyāmi tvāṁ sarvato 'nanta-rūpam
nāntaṁ na madhyaṁ na punas tavādim
paśyāmi viśveśvara viśva-rūpa*

SYNONYMS

aneka-many; *bāhū*-arms; *udara*-bellies; *vaktra*-mouths; *netra*-eyes; *paśyāmi*-I see; *tvāṁ*-unto You; *sarvataḥ*-from all sides; *ananta-rūpam*-unlimited form; *na anta*-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.

TRANSLATION

O Lord of the universe, I see in Your universal body many, many forms-bellies, mouths, eyes-expanded without limit. There is no end,

there is no beginning, and there is no middle to all this.

PURPORT

Kṛṣṇa is the Supreme Personality of Godhead and is unlimited; thus through Him everything could be seen.

TEXT 17

*kirīṭinaṁ gadināṁ cakriṇāṁ ca
tejo-rāśiṁ sarvato dīptimantam
paśyāmi tvāṁ durnirīkṣyaṁ samantād
dīptānalārka-dyutim aprameyam*

SYNONYMS

kirīṭinam-with helmets; *gadinam*-with maces; *cakriṇam*-with discs; *ca*-and; *tejo-rāśiṁ*-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; *aprimeyam*-immeasurable.

TRANSLATION

Your form, adorned with various crowns, clubs and discs, is difficult to see because of its glaring effulgence, which is fiery and immeasurable like the sun.

TEXT 18

*tvam akṣaram paramaṁ veditavyaṁ
tvam asya viśvasya paramaṁ nidhānam
tvam avyayaḥ śāśvata-dharma-goptā
sanātanas tvam puruṣo mato me*

SYNONYMS

tvam-You; *akṣaram*-inexhaustible; *parama*-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-goptā*-maintainer of the eternal religion; *sanātanaḥ*-eternal; *tvam*-You; *puruṣaḥ*-Supreme Personality; *mataḥ me*-is my opinion.

TRANSLATION

You are the supreme primal objective; You are the best in all the universes; You are inexhaustible, and You are the oldest; You are the maintainer of religion, the eternal Personality of Godhead.

TEXT 19

*anādi-madhyāntam ananta-vīryam
ananta-bāhum śaśi-sūrya-netram
paśyāmi tvāṁ dīpta-hutāśa-vaktram
sva-tejasā viśvam idam tapantam*

SYNONYMS

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

TRANSLATION

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

PURPORT

There is no limit to the extent of the six opulences of the Supreme Personality of Godhead. Here and in many other places there is repetition, but according to the scriptures, repetition of the glories of Kṛṣṇa is not a

literary weakness. It is said that at a time of bewilderment or wonder or of great ecstasy, statements are repeated over and over. That is not a flaw.

TEXT 20

*dyāv ā-prthivyor idam antaram hi
vyāptam tvayaikena diśaś ca sarvāḥ
dṛṣtvādbhutam rūpam ugram tavedam
loka-trayam pravyathitam mahātman*

SYNONYMS

dyau-in outer space; *āprthivyoḥ*-of the earth; *idam*-this; *antaram*-in between; *hi*-certainly; *vyāptam*-pervaded; *tvayā*-by You; *ekena*-by one; *diśaḥ*-directions; *ca*-and; *sarvāḥ*-all; *dṛṣtvā*-by seeing; *adbhutam*-wonderful; *rūpam*-form; *ugram*-terrible; *tava*-Your; *idam*-this; *loka*-planetary system; *trayam*-three; *pravyathitam*-perturbed; *mahātman*-O great one.

TRANSLATION

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

PURPORT

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

TEXT 21

*amī hi tvām sura-saṅghā viśanti
kecid bhūtāḥ prāñjalayo grṇanti*

*svastīty uktvā maharṣi-siddha-saṅghāḥ
stuvanti tvām stutibhiḥ puṣkalābhiḥ*

SYNONYMS

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.

TRANSLATION

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

PURPORT

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

TEXT 22

*rudrādityā vasavo ye ca sādhyā
viśve 'śvinau marutaś coṣmapāś ca
gandharva-yakṣāsura-siddha-saṅghā
vīkṣante tvām vismitās caiva sarve*

SYNONYMS

rudra-manifestations of Lord Śiva; *ādityāḥ*-the Ādityas; *vasavaḥ*-the Vasus; *ye*-all those; *ca*-and; *sādhyāḥ*-the Sādhyas; *viśve*-the Viśvadevas; *aśvinau*-the Aśvinīkumāras; *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.

TRANSLATION

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

TEXT 23

*rūpam mahat te bahu-vaktra-netram
mahā-bāho bahu-bāhūru-pādam
bahūdaram bahu-daṁṣṭrā-karālam
dr̥ṣṭvā lokāḥ pravyathitās tathāham*

SYNONYMS

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; *bahu-daṁṣṭrā*-many teeth; *karālam*-horrible; *dr̥ṣṭvā*-seeing; *lokāḥ*-all the planets; *pravyathitāḥ*-perturbed; *tathā*-similarly; *aham*-I.

TRANSLATION

O mighty-armed one, all the planets with their demigods are disturbed at seeing Your many faces, eyes, arms, bellies and legs and Your terrible teeth, and as they are disturbed, so am I.

TEXT 24

*nabhaḥ-spr̥śam dīptam aneka-varṇam
vyāttānanam dīpta-viśāla-netram
dr̥ṣṭvā hi tvām pravyathitāntar-ātmā
dhṛtiṁ na vindāmi śamam ca viṣṇo*

nabhaḥ sprśam-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*-steadiness; *na*-no; *vindāmi*-and have; *śamam*-mental tranquility; *ca*-also; *viṣṇo*-O Lord Viṣṇu.

TRANSLATION

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

TEXT 25

*damṣṭrā-karālāni ca te mukhāni
dr̥ṣṭvaiva kālānala-sannibhāni
diśo na jāne na labhe ca śarma
prasīda deveśa jagan-nivāsa*

SYNONYMS

damṣṭrā-teeth; *karālāni*-like that; *ca*-also; *te*-Your; *mukhāni*-faces; *dr̥ṣṭvā*-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.

TRANSLATION

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

TEXTS 26-27

*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*

SYNONYMS

amī-all those; *ca*-also; *tvām*-You; *dhṛtarāṣṭasya*-of Dhṛtarāṣṭra; *putrāḥ*-sons; *sarva*-all; *saha eva*-along with; *avanipāla*-warrior kings; *saṅghaiḥ*-with the groups; *bhīṣmaḥ*-Bhīṣmadeva; *droṇaḥ*-Droṇācārya; *sūta-putraḥ*-Karna; *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; *kecid*-some of them; *vilagnāḥ*-being attacked; *daśanāntareṣu*-between the teeth; *sandṛśyante*-being seen; *cūrṇitaiḥ*-smashed; *uttama-aṅgaiḥ*-by the head.

TRANSLATION

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

PURPORT

In a previous verse the Lord promised to show Arjuna things he would be very interested in seeing. Now Arjuna sees that the leaders of the opposite party (Bhīṣma, Droṇa, Karṇa and all the sons of Dhṛtarāṣṭra) and their soldiers and Arjuna's own soldiers are all being annihilated. This is an indication that Arjuna will emerge victorious in battle, despite heavy losses on both sides. It is also mentioned here that Bhīṣma, who is supposed to be unconquerable, 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

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

SYNONYMS

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

TRANSLATION

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

TEXT 29

*yathā pradīptam jvalanam pataṅgā
viśanti nāśāya samṛddha-vegāḥ
tathaiva nāśāya viśanti lokās
tavāpi vaktrāṇi samṛddha-vegāḥ*

SYNONYMS

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.

TRANSLATION

I see all people rushing with full speed into Your mouths as moths dash into a blazing fire.

TEXT 30

*lelihyase grasamānaḥ samantāl
lokān samagrān vadanair jvaladbhiḥ
tejobhir āpūrya jagat samagram
bhāsaḥ tavogrāḥ pratapanti viṣṇo*

SYNONYMS

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.

TRANSLATION

O Viṣṇu, I see You devouring all people in Your flaming mouths and covering the universe with Your immeasurable rays. Scorching the worlds, You are manifest.

TEXT 31

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

SYNONYMS

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; *ādyam*-the original; *na*-never; *hi*-certainly; *prajānāmi*-do I know; *tava*-Your; *pravṛttim*-mission.

TRANSLATION

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

TEXT 32

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

SYNONYMS

śrī bhagavān uvāca-the Personality of Godhead said; *kālaḥ*-time; *asmi*-I am; *loka*-the worlds; *kṣaya-kṛt*-destroyer; *pravṛddhaḥ*-to engage; *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; *pratyānīkeṣu*-on the opposite side; *yodhāḥ*-the soldiers.

TRANSLATION

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

PURPORT

Although Arjuna knew that Kṛṣṇa was his friend and the Supreme Personality of Godhead, he was nonetheless puzzled by the various forms exhibited by Kṛṣṇa. Therefore he asked further about the actual mission of this devastating force. It is written in the *Vedas* that the Supreme Truth

destroys everything, even Brahmā. *Yasya brahme ca kṣatram ca ubhe bhavata odanaḥ/mṛtyur yasyopasecanam ka itthā veda yatra saḥ*. Eventually all the *brāhmaṇas*, *kṣatriyas* and everyone else are devoured by the Supreme. This form of the Supreme Lord is an all-devouring giant, and here Kṛṣṇa presents Himself in that form of all-devouring time. Except for a few Pāṇḍavas, everyone who was present in that battlefield would be devoured by Him.

Arjuna was not in favor of the fight, and he thought it was better not to fight; then there would be no frustration. In reply, the Lord is saying that even if he did not fight, every one of them would be destroyed, for that is His plan. If he stopped fighting, they would die in another way. Death cannot be checked, even if he did not fight. In fact, they were already dead. Time is destruction, and all manifestations are to be vanquished by the desire of the Supreme Lord. That is the law of nature.

TEXT 33

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

SYNONYMS

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

TRANSLATION

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

PURPORT

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

TEXT 34

*droṇam ca bhīṣmam ca jayadratham ca
karṇam tathānyān api yodha-vīrān
mayā hatāms tvam jahi mā vyathiṣṭhā
yudhyasva jetāsi raṇe sapatnān*

SYNONYMS

droṇam ca-also Droṇa; *bhīṣmam ca*-also Bhīṣma; *jayadratham ca*-also Jayadratha; *karṇam*-also Karṇa; *tathā*-also; *anyān*-others; *api*-certainly; *yodha-vīrān*-great warriors; *mayā*-by Me; *hatān*-already killed; *tvam*-you;

jahi-become victorious; *mā*-never; *vyathiṣṭhāḥ*-be disturbed; *yudhyasva*-just fight; *jetāsi*-just conquer; *raṇe*-in the fight; *sapatnān*-enemies.

TRANSLATION

The Blessed Lord said: All the great warriors-Droṇa, Bhīṣma, Jayadratha, Karna-are already destroyed. Simply fight, and you will vanquish your enemies.

PURPORT

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 understands the Supreme Personality of Godhead through the medium of a spiritual master. The plans of the Supreme Personality of Godhead are understood by His mercy, and the plans of the devotees are as good as His plans. One should follow such plans and be victorious in the struggle for existence.

TEXT 35

sañjaya uvāca
etac chrutvā vacanam keśavasya
kṛtāñjalir vepamānaḥ kirītī
namaskṛtvā bhūya evāha kṛṣṇam
sa-gadgadam bhīta-bhītaḥ praṇamya

SYNONYMS

sañjayah uvāca-Sañjaya said; *etat*-thus; *śrutvā*-hearing; *vacanam*-speech; *keśavasya*-of Kṛṣṇa; *kṛtāñjaliḥ*-with folded hands; *vepamānaḥ*-trembling; *kirītī*-Arjuna; *namaskṛtvā*-offering obeisances; *bhūyah*-again; *eva*-also; *āha kṛṣṇam*-said unto Kṛṣṇa; *sa-gadgadam*-faltering; *bhīta-bhītaḥ*-fearful; *praṇamya*-offering obeisances.

TRANSLATION

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

PURPORT

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

TEXT 36

*arjuna uvāca
sthāne hṛṣīkeśa tava prakīrtyā
jagat prahr̥ṣyaty anurajyate ca
rakṣāṁsi bhūtāni diśo dravanti
sarve namasyanti ca siddha-saṅghāḥ*

SYNONYMS

arjunaḥ uvāca-Arjuna said; *sthāne*-rightly; *hṛṣīkeśa*-O master of all senses; *tava*-Your; *prakīrtya*-glories; *jagat*-the entire world; *prahr̥ṣyati*-rejoicing; *anurajyate*-becoming attached; *rakṣāṁsi*-the demons; *bhūtāni*-out of fear; *diśaḥ*-directions; *dravanti*-fleeing; *sarve*-all; *namasyanti*-offering respect; *ca*-also; *siddha-saṅghāḥ*-the perfect human beings.

TRANSLATION

O Hṛṣīkeśa, the world becomes joyful upon hearing Your name and thus everyone becomes attached to You. Although the perfected beings offer You their respectful homage, the demons are afraid, and they flee here and there. All this is rightly done.

PURPORT

Arjuna, after hearing from Kṛṣṇa about the outcome of the Battle of Kurukṣetra, became an enlightened devotee 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 intelligentia of the higher planets, and they were observing the fight because Kṛṣṇa was present there. 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 praised by Arjuna. In all cases a devotee glorifies the Lord because he knows that whatever He does is good for all.

TEXT 37

*kasmāc ca te na nameran mahātman
garīyase brahmaṇo 'py ādi-kartre
ananta deveśa jagan-nivāsa
tvam akṣaram sad-asat tat param yat*

SYNONYMS

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.

TRANSLATION

O great one, who stands above even Brahmā, You are the original master. Why should they not offer their homage up to You, O limitless one? O refuge of the universe, You are the invincible source, the cause of all causes, transcendental to this material manifestation.

PURPORT

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 center of the whole universe. Arjuna also thought that it was fitting that all the perfect 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. Thus the Lord is respected 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 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

*tvam ādi-devaḥ puruṣaḥ purāṇas
tvam asya viśvasya param nīdhānam
vettāsi vedyam ca param ca dhāma
tvayā tataṁ viśvam ananta-rūpa*

SYNONYMS

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.

TRANSLATION

You are the original Personality, the Godhead. You are the only sanctuary of this manifested cosmic world. You know everything, and You are all that is knowable. You are above the material modes. O limitless form! This whole cosmic manifestation is pervaded by You!

PURPORT

Everything is resting on the Supreme Personality of Godhead; therefore He is the ultimate rest. *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. Because He is the cause in the spiritual world, He is transcendental. He is also the chief personality in the transcendental world.

TEXT 39

*vāyur yamo 'gnir varuṇaḥ śaśāṅkaḥ
prajāpatīḥ tvam prapitāmahaś ca
namo namas te 'stu sahasra-kṛtvāḥ
punaś ca bhūyo 'pi namo namas te*

SYNONYMS

vāyuh-air; *yamaḥ*-controller; *agniḥ*-fire; *varuṇaḥ*-water; *śaśāṅkaḥ*-moon; *prajāpatīḥ*-Brahmā; *tvam*-You; *prapitāmahaḥ*-grandfather; *ca*-also; *namaḥ*-offering respects; *namaḥ te*-again I offer my respects unto You; *astu*-are being; *sahasra-kṛtvāḥ*-a thousand times; *punaḥ ca*-and again; *bhūyaḥ*-again;

api-also; *namaḥ*-offer my respects; *namaḥ te*-offering my respects unto You.

TRANSLATION

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

PURPORT

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

TEXT 40

*namaḥ purastād atha prṣṭhataḥ te
namo 'stu te sarvata eva sarva
ananta-vīryāmita-vikramas tvam
sarvaṁ samāpnoṣi tato 'si sarvaḥ*

SYNONYMS

namaḥ-offering obeisances; *purastāt*-from the front; *atha*-also; *prṣṭhataḥ*-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; *sarvaṁ*-everything; *samāpnoṣi*-cover; *tataḥ asi*-therefore You are; *sarvaḥ*-everything.

TRANSLATION

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

PURPORT

Out of loving ecstasy for Kṛṣṇa, his friend, Arjuna is offering his respects from all sides. He is accepting that He is the master of all potencies and all prowess and far superior to all the great warriors assembled on the battlefield. It is said in the *Viṣṇu Purāṇa*: *yo 'yaṁ 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

*sakheti matvā prasabham yad uktam
he kṛṣṇa he yādava he sakheti
ajānatā mahimānam tavedam
mayā pramāḍāt praṇayena vāpi

yac cāvahāsārtham asat-kṛto 'si
vihāra-śayyāsana-bhojaneṣu
eko 'tha vāpy acyuta tat-samakṣam
tat kṣāmaye tvām aham aprameyam*

SYNONYMS

sakhā-friend; *iti*-thus; *matvā*-thinking; *prasabham*-temporary; *yat*-whatever; *uktam*-said; *he kṛṣṇa*-O Kṛṣṇa; *he yādava*-O Yādava; *he sakhā iti*-O my dear friend, *ajānatā*-without knowing; *mahimānam*-glories; *tava*-Your; *idam*-this; *mayā*-by me; *pramāḍāt*-out of foolishness; *praṇayena*-out of love; *vā api*-either; *yat*-whatever; *ca*-also; *avahāsārtham*-for joking; *asatkṛtaḥ*-dishonor; *asi*-have been done; *vihāra*-in relaxation; *śayyā*-in joking; *āsana*-in a resting place; *bhojaneṣu*-or while eating together; *ekaḥ*-alone; *athavā*-or; *api*-others; *acyuta*-O infallible one; *tat-samakṣam*-as Your competitor; *tat*-all those; *kṣāmaye*-excuse; *tvām*-You; *aham*-I; *aprameyam*-immeasurable.

TRANSLATION

I have in the past addressed You as "O Kṛṣṇa," "O Yādava," "O my friend," without knowing Your glories. Please forgive whatever I may 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. Please excuse me for all my offenses.

PURPORT

Although Kṛṣṇa is manifested before Arjuna in His universal form, Arjuna remembers his friendly relationship with Kṛṣṇa and is therefore asking pardon and requesting Him to excuse him for the many informal gestures which arise out of friendship. 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 as "O my friend, O Kṛṣṇa, O Yādava," etc., without acknowledging His opulence. But Kṛṣṇa is so kind and merciful that in spite of such opulence He played with Arjuna as a 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

*pitāsi lokasya carācarasya
tvam asya pūjyaś ca gurur garīyān
na tvat-samo 'sty abhyadhikaḥ kuto 'nyo
loka-traye 'py apratima-prabhāva*

SYNONYMS

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.

TRANSLATION

You are the father of this complete cosmic manifestation, the worshipable chief, the spiritual master. No one is equal to You, nor can anyone be one with You. Within the three worlds, You are immeasurable.

PURPORT

The Lord Kṛṣṇa is worshipable as a father is worshipable for his son. He is the spiritual master because He originally gave 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, one cannot become a teacher or spiritual master of transcendental subject matter.

The Lord is being paid obeisances in all respects. He is of immeasurable greatness. No one can be greater 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.

The Supreme Lord Kṛṣṇa has senses and a body like the ordinary man, but for Him there is no difference between His senses, body, mind and Himself. Foolish persons who do not know Him perfectly say 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 that He does not have senses like ours. He can perform all sensual activities; therefore His senses are neither imperfect nor limited. No one can be greater than Him, no one can be equal to Him, and everyone is lower than Him.

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 that there is no one who is master of Kṛṣṇa; everyone is His servant. 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-saṁhitā*, He is the cause of all causes.

TEXT 44

*tasmāt praṇamya praṇidhāya kāyaṁ
prasādaye tvām aham īśam īḍyam
pīteva putrasya sakheva sakhyuḥ
priyaḥ priyāyārhasi deva soḍhum*

SYNONYMS

tasmāt-therefore; *praṇamya*-after offering obeisances; *praṇidhāya*-laying down; *kāyaṁ*-body; *prasādaye*-to beg mercy; *tvām*-unto you; *aham*-I; *īśam*-unto the Supreme Lord; *īḍyam*-who is worshipable; *pīteva* *iva*-like a father; *putrasya*-of a son; *sakhā* *iva*-like a friend; *sakhyuḥ*-of a friend; *priyaḥ*-lover; *priyāyārhaḥ*-of the dearmost; *arhasi*-You should; *deva*-my Lord; *soḍhum*-tolerate.

TRANSLATION

You are the Supreme Lord, to be worshiped by every living being. Thus I fall down to offer You my respects and ask Your mercy. Please tolerate the wrongs that I may have done to You and bear with me as a father with his son, or a friend with his friend, or a lover with his beloved.

PURPORT

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. Kṛṣṇa and Arjuna are related in friendship. As the father tolerates, or the husband or master tolerates, so Kṛṣṇa tolerates.

TEXT 45

*adr̥ṣṭa-pūrvam hr̥ṣito 'smi dr̥ṣtvā
bhayena ca pravyathitam mano me
tat eva me darśaya deva rūpam
prasīda deveśa jagat-nivāsa*

SYNONYMS

adr̥ṣṭa-pūrvam-never seen before; *hr̥ṣitaḥ*-gladdened; *asmi*-I am; *dr̥ṣtvā*-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.

TRANSLATION

After seeing this universal form, which I have never seen before, I am gladdened, but at the same time my mind is disturbed with fear. Therefore please bestow Your grace upon me and reveal again Your form as the Personality of Godhead, O Lord of lords, O abode of the universe.

PURPORT

Arjuna is always in confidence with Kṛṣṇa because he is a very dear friend, and as a dear friend is gladdened by his friend's opulence, Arjuna is very joyful to see that his friend, Kṛṣṇa, is the Supreme Personality of Godhead and can show such a wonderful universal form. But at the same time, after seeing that universal form, he is afraid that he has committed so many offenses to Kṛṣṇa out of his unalloyed friendship. Thus his mind is 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 Vaikuṇṭha 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 Vaikuṇṭha planets. Of course in each Vaikuṇṭha planet the form of Nārāyaṇa is four-handed, and the four hands hold different symbols, the conchshell, mace, lotus and disc. According to the different hands these four things are held in, the Nārāyaṇas are named. All of these forms are one and the same to Kṛṣṇa; therefore Arjuna requests to see His four-handed feature.

TEXT 46

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

SYNONYMS

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

TRANSLATION

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

PURPORT

In the *Brahmā-saṁhitā* it is stated that the Lord is eternally situated in hundreds and thousands of forms, and the main forms are those like Rāma, Nṛsiṁha, Nārāyaṇa, etc. There are innumerable forms. But Arjuna knew that Kṛṣṇa is the original Personality of Godhead assuming His temporary

universal form. He is now asking to see the form of Nārāyaṇa, a spiritual form. This verse establishes without any doubt the statement of the *Śrīmad-Bhāgavatam* that Kṛṣṇa is the original Personality of Godhead and all other features originate from Him. He is not different from His plenary expansions, and He is God in any of His innumerable forms. In all of these forms He is fresh like a young man. That is the constant feature of the Supreme Personality of Godhead. One who knows Kṛṣṇa at once becomes free from all contamination of the material world.

TEXT 47

śrī-bhagavān uvāca
mayā prasannena tavārjunedaṁ
rūpaṁ paraṁ darśitaṁ ātma-yogāt
tejo-mayaṁ viśvam anantaṁ ādyaṁ
yan me tvad anyena na dṛṣṭa-pūrvam

SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; *mayā*-by Me; *prasannena*-happily; *tava*-unto you; *arjuna*-O Arjuna; *idam*-this; *rūpaṁ*-form; *paraṁ*-transcendental; *darśitaṁ*-shown; *ātma-yogāt*-by My internal potency; *tejomayaṁ*-full of effulgence; *viśvam*-the entire universe; *anantaṁ*-unlimited; *ādyaṁ*-original; *yat me*-that which is Mine; *tvad-anyena*-besides you; *na dṛṣṭa-pūrvam*-no one has previously seen.

TRANSLATION

The Blessed Lord said: My dear Arjuna, happily do I show you this universal form within the material world by My internal potency. No one before you has ever seen this unlimited and glaringly effulgent form.

PURPORT

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 its many faces were rapidly changing. 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 this universal form of the Lord before Arjuna, but because the form was shown to Arjuna, other devotees in the heavenly planets and in other planets in outer space could also 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, but at that time Kṛṣṇa manifested some of His universal forms. But those forms are different from this one shown to Arjuna. It is clearly said that no one has ever seen this form before.

TEXT 48

*na veda-yajñādhyayanair na dānair
na ca kriyābhir na tapobhir ugraiḥ
evam-rūpaḥ śakya ahaṁ nṛ-loke
draṣṭuṁ tvad anyena kuru-pravīra*

SYNONYMS

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; *ahaṁ*-I; *nṛloke*-in this material world; *draṣṭuṁ*-to see; *tvat*-you; *anyena*-by another; *kuru-pravīra*-O best among the Kuru warriors.

TRANSLATION

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 or similar activities can this form be seen. Only you have seen this.

PURPORT

The divine vision in this connection should be clearly understood. Who can have divine vision? Divine means godly. Unless one attains the status of divinity as a demigod, he cannot have divine vision. And what is a demigod? It is stated in the Vedic scriptures that those who are devotees of Lord Viṣṇu are demigods. Those who are atheistic, i.e., who do not believe in Viṣṇu, or who only recognize the impersonal part of Kṛṣṇa as the Supreme, cannot have the divine vision. It is not possible to decry Kṛṣṇa and at the same time have the divine vision. One cannot 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 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. But one cannot be divine without being a pure devotee of Kṛṣṇa. 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 actually afraid of the universal form.

In this verse there are some significant words, just like *veda-yajñādhyayanaiḥ*, 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* (*R̥k*, *Yajus*, *Sāma* and *Atharva*) and the eighteen *Purāṇas* and *Upaniṣads*, and *Vedānta-sūtra*. One can study these at home or anywhere else. 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. such as those who are engaged in the transcendental loving service of the Lord, the *brāhmaṇas* and the *Vaiṣṇavas*. Similarly, pious activities refer to the *agni-hotra*, etc., the prescribed duties of the different castes. Pious activities and the voluntary acceptance of some bodily pains are called *tapasya*. So one can perform all these, 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 also imagining that they are seeing the universal form

of the Lord, but from *Bhagavad-gītā* we understand that the impersonalists are not devotees. Therefore they are unable to see the universal form of the Lord.

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

TEXT 49

*mā te vyathā mā ca vimūḍha-bhāvo
dṛṣṭvā rūpaṁ ghoram īdr̥k mamedam
vyapeta-bhīḥ prīta-manāḥ punas tvam
tad eva me rūpaṁ idam prapaśya*

SYNONYMS

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; *īdr̥k*-like this; *mama*-My; *idam*-as it is; *vyapeta-bhīḥ*-just become free from all fear; *prīta-manāḥ*-be pleased in mind; *punaḥ*-again; *tvam*-you; *tat*-that; *eva*-thus; *me*-My; *rūpaṁ*-form; *idam*-this; *prapaśya*-just see.

TRANSLATION

Your mind has been perturbed upon seeing this horrible feature of Mine. Now let it be finished. My devotee, be free from all disturbance.

With a peaceful mind you can now see the form you desire.

PURPORT

In the beginning of *Bhagavad-gītā* Arjuna was worried about killing Bhīṣma and Droṇa, his worshipful grandfathers and masters. But Kṛṣṇa said that he need not be afraid of killing his grandfather. When they tried to disrobe Draupadī in the assembly, Bhīṣma and Droṇa were silent, and for such negligence of duty they should be killed. Kṛṣṇa showed His universal 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 the revelation of the universal form was shown; now Arjuna wanted to see 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. A devotee wants to offer his respectful worshiping feelings; thus he wants to see the two-handed or four-handed Kṛṣṇa form so he can reciprocate in loving service with the Supreme Personality of Godhead.

TEXT 50

sañjaya uvāca
ity arjunam vāsudevas tathoktvā
svakam rūpaṁ darśayām āsa bhūyaḥ
āśvāsayām āsa ca bhītam enam
bhūtvā punaḥ saumya-vapur mahātmā

SYNONYMS

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 punaḥ*-becoming again; *saumya-vapuḥ*-beautiful form; *mahātmā*-the great one.

TRANSLATION

Saṅjaya 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 two-armed form, thus encouraging the fearful Arjuna.

PURPORT

When Kṛṣṇa appeared as the son of Vasudeva and Devakī, He first of all appeared as four-armed Nārāyaṇa, 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 four-handed form, He also showed him this form again and then showed Himself in His two-handed form. The word *saumya-vapuḥ* is very significant. *Saumya-vapu* is a very beautiful form; it 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* it is stated that only a person whose eyes are smeared with the ointment of love can see the beautiful form of Śrī Kṛṣṇa.

TEXT 51

arjuna uvāca
dṛṣṭvedaṁ mānuṣaṁ rūpaṁ
tava saumyaṁ janārdana
idānīm asmi saṁvṛttaḥ
sa-cetāḥ prakṛtiṁ gataḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

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

TEXT 52

śrī-bhagavān uvāca
su-durdarśam idaṁ rūpaṁ
dr̥ṣṭavān asi yan mama
devā apy asya rūpasya
nityaṁ darśana-kāṅkṣiṇaḥ

SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; *sudur-darśana*- very difficult to be seen; *idaṁ*-this; *rūpam*-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.

TRANSLATION

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

PURPORT

In the forty-eighth verse of this chapter Lord Kṛṣṇa concluded revealing His universal form and informed Arjuna that this form is not possible to be seen by so many activities, sacrifices, etc. Now here the word *sudurdarśam* is used, indicating that Kṛṣṇa's two-handed form is still more confidential. One may be able to see the universal form of Kṛṣṇa by adding a little tinge of devotional service to various activities like penance, Vedic study and philosophical speculation, etc. It may be possible, but without a tinge of *bhakti*, one cannot see; that has already been explained. Still, beyond that universal form, the form of Kṛṣṇa as a two-handed man is still more difficult to see, even for demigods like Brahmā and Lord Śiva. They desire to see Him, and we have evidences in the *Śrīmad-Bhāgavatam* that when He was supposed to be in the womb of His mother, Devakī, all the demigods from heaven came to see the marvel of Kṛṣṇa. They even waited to see Him. A foolish person may deride Him, but that is an ordinary person. Kṛṣṇa is actually desired to be seen by demigods like Brahmā and Śiva in His two-armed form.

In *Bhagavad-gītā* it is also confirmed that He is not visible to the foolish persons who deride Him. Kṛṣṇa's body, as confirmed by *Brahmā-saṁhitā* and confirmed by Himself in *Bhagavad-gītā*, is completely spiritual and full of bliss and eternity. His body is never like a material body. But for some who make a study of Kṛṣṇa by reading *Bhagavad-gītā* or similar Vedic scriptures, Kṛṣṇa is a problem. For one using a material process, Kṛṣṇa is considered to be a great historical personality and very learned philosopher. But He isn't an ordinary man. But some think that 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 from His impersonal feature He assumed a personal feature attached to material 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. Thus some 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. They believe that in the ultimate issue, the Absolute Truth is not a person. But the transcendental process is described in *Bhagavad-gītā*, Chapter Two: to hear about Kṛṣṇa from authorities. That is the actual Vedic process, and those who are actually in the Vedic line hear about Kṛṣṇa from authority, and by repeated hearing about Him, Kṛṣṇa becomes dear. As we have several times discussed, Kṛṣṇa 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 one who is a surrendered soul, the Absolute Truth can actually be understood. The transcendentalist, by continuous Kṛṣṇa consciousness and by 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, and the advanced demigods are always in hope of seeing Kṛṣṇa in His two-handed form. 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

*nāhaṁ vedair na tapasā
na dānena na cejyayā
śakya evaṁ-vidho draṣṭum
dṛṣṭavān asi mām yathā*

SYNONYMS

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; *dṛṣṭavān*-seeing; *asi*-you are; *mām*-Me; *yathā*-as.

TRANSLATION

The 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.

PURPORT

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 by way of speculation or out of mere academic interest, Kṛṣṇa is not easy to understand. Nor is He to be understood by persons who officially go to the temple to offer worship. They make their visit, 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

*bhaktyā tv ananyayā śakya
aham evaṁ-vidho 'rjuna
jñātum draṣṭum ca tattvena
praveṣṭum ca parantapa*

SYNONYMS

bhaktyā-by devotional service; *tu*-but; *ananyayā*-without being mixed with fruitive activities or speculative knowledge; *śakyaḥ*-possible; *aham*-I; *evaṁ-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.

TRANSLATION

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.

PURPORT

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 the speculative process, will know that they are simply wasting their time. No one can understand Kṛṣṇa or how He came from parents in a four-handed form and at once changed Himself into a two-handed form. It is clearly stated here that no one can see Him. Those who, however, are very experienced students of Vedic literature can learn about Him from the Vedic literature in so many ways. There are so many rules and regulations, and 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 devotees of Kṛṣṇa who are engaged in His devotional service to spread the Kṛṣṇa philosophy or Kṛṣṇa consciousness throughout the world. Kṛṣṇa consciousness is a benediction to humanity. 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. And if one worships as prescribed in the temple (in the temples in India there is always some statue, usually of Viṣṇu or Kṛṣṇa), that is a chance to progress. 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 can see the Supreme Personality of Godhead by revelation. For one who does not take personal training under the guidance of a bona fide spiritual master, it is impossible to even begin 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 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 *sudurdarśam*, meaning difficult to see, 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, people can ask to see his universal form.

Kṛṣṇa changes from the universal form to the four-handed form of Nārāyaṇa and then to His own natural form of two hands. This indicates that the four-handed forms and other forms mentioned in Vedic literature are all emanations of the original two-handed Kṛṣṇa. He 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. 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 it is stated that the Supreme Absolute Truth is a person. His name is Kṛṣṇa, and He sometimes descends on this earth. Similarly, in Śrīmad-Bhāgavatam there is a description of all kinds of incarnations of the Supreme Personality of Godhead, and there it is said that Kṛṣṇa is not an incarnation of God but is the original Supreme Personality of Godhead Himself. *Kṛṣṇas tu bhagavān svayam*. 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 Kṛṣṇa, Arjuna also confirms this in the following words: *param brahma param dhāma*

pavitram paramam bhavan: "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 original form of God. The original 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 God's original form.

The universal form is not attractive for pure devotees, who are in love with the Lord in different transcendental relationships. The Supreme Godhead exchanges transcendental love 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. 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 the most dear.

TEXT 55

*mat-karma-kṛn mat-paramo
mad-bhaktaḥ saṅga-varjitaḥ
nirvairaḥ sarva-bhūteṣu
yaḥ sa mām eti pāṇḍava*

SYNONYMS

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 previous 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.

TRANSLATION

My dear Arjuna, one who is engaged in My pure devotional service, free from the contaminations of previous activities and from mental speculation, who is friendly to every living entity, certainly comes to Me.

PURPORT

Anyone who wants to approach the Supreme of all the Personalities of Godhead, on the Kṛṣṇaloka planet in the spiritual sky, and be intimately connected with the Supreme Personality, Kṛṣṇa, must take this formula, as is stated by the Supreme Himself. Therefore, this verse is considered to be the essence of *Bhagavad-gītā*. The *Bhagavad-gītā* is a book directed to the conditioned souls, who are engaged in the material world with the purpose of lording it over nature and who do not know of the real, spiritual life. The *Bhagavad-gītā* is meant to show how one can understand his spiritual existence and his eternal relationship with the Supreme Spiritual Personality and to teach one how to go back home, back to Godhead. Now here is the verse which clearly explains the process by which one can attain success in his spiritual activity: devotional service. As far as work is concerned, one should transfer his energy entirely to Kṛṣṇa conscious activities. No work should be done by any man except in relationship to Kṛṣṇa. This called Kṛṣṇa-*karma*. One may be engaged in various activities, but one should not be attached to the result of his work, but the result should be done for Him. For example, one may be engaged in business, but to transform that activity into Kṛṣṇa consciousness, one has to do business for Kṛṣṇa. If Kṛṣṇa is the proprietor of 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. One should also accept as *prasādam*, food, the remnants of offerings to Kṛṣṇa. 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, and Kṛṣṇa has recommended this in *Bhagavad-gītā*. 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* leaves and pour water on the plant. Thus, even the poorest man can engage in the service of Kṛṣṇa. 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, Brahmaloka. 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 surely make one perfect.

The term *saṅga-varjitah* 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 and mental speculation. Therefore the pure form of devotional service is described in *Bhakti-rasāmṛta-sindhu* as follows: *anyābhilāṣitā-śūnyam 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, freed from

such unwanted association and from the contamination of material desires, one favorably cultivates knowledge of Kṛṣṇa, that is called pure devotional service. *Ānukūlyasya saṅkapaḥ prātikūlyasya varjanam*. One should think of Kṛṣṇa and act for Kṛṣṇa favorably, not unfavorably. Kāṁsa 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 always 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 has 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 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 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. 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. Now, we can imagine how merciful Kṛṣṇa is to those engaged in His service, risking everything for Him. Therefore it is certain that such persons must reach the supreme planet after leaving the body.

In summary, the universal form of Kṛṣṇa, which is a temporary manifestation, and the form of time which devours everything, and even the form of Viṣṇu, four-handed, have all been exhibited by Kṛṣṇa. Thus Kṛṣṇa is the origin of all these manifestations. It is not that Kṛṣṇa is a manifestation of the original *viśva-rūpa*, or Viṣṇu. Kṛṣṇa is the origin of all forms. There are hundreds and thousands of Viṣṇus, but for a devotee, no form of Kṛṣṇa is important but the original form, two-handed Śyāmasundara. In the *Brahmā-saṁhitā* it is stated that those who are attached to the Śyāmasundara form of Kṛṣṇa in love and devotion can see Him always within the heart and cannot see anything else. One should understand, therefore, that the purport of this Eleventh Chapter is that the form of Kṛṣṇa is essential and supreme.

Thus end the Bhaktivedanta Purports to the Eleventh Chapter of the Śrīmad-Bhagavad-gītā in the matter of the Universal Form.

12. Devotional Service

TEXT 1

*arjuna uvāca
evam satata-yuktā ye
bhaktās tvām paryupāsate
ye cāpy akṣaram avyaktam
teṣām ke yoga-vittamāḥ*

SYNONYMS

arjunaḥ uvāca-Arjuna said; *evam*-thus; *satata*-always; *yuktāḥ*-engaged; *ye*-those; *bhaktāḥ*-devotees; *tvām*-unto You; *paryupāsate*-properly worship; *ye*-those; *ca*-also; *api*-again; *akṣaram*-beyond the senses; *avyaktam*-unmanifested; *teṣām*-of them; *ke*-who; *yoga-vittamāḥ*-the most perfect.

TRANSLATION

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

PURPORT

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

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

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

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

by Arjuna will clarify the distinction between the impersonal and personal conceptions of the Absolute Truth.

TEXT 2

śrī-bhagavān uvāca
mayy āveśya mano ye mām
nitya-yuktā upāsate
śraddhayā parayopetās
te me yuktatamā matāḥ

SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; *mayi*-unto Me; *āveśya*-fixing; *manaḥ*-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.

TRANSLATION

The Blessed Lord said: He whose mind is fixed on My personal form, always engaged in worshipping Me with great and transcendental faith, is considered by Me to be most perfect.

PURPORT

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 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 *samādhī*.

TEXTS 3-4

*ye tv akṣaram anirdeśyam
avyaktam paryupāsate
sarvatra-gam acintyaṁ ca
kūṭa-stham acalam dhruvam
sanniyamyendriya-grāmaṁ
sarvatra sama-buddhayaḥ
te prāpnuvanti mām eva
sarva-bhūta-hite ratāḥ*

SYNONYMS

ye-those; *tu*-but; *akṣaram*-which is beyond the perception of the senses; *anirdeśyam*-indefinite; *avyaktam*-unmanifested; *paryupāsate*-completely engages; *sarvatra-gam*-all-pervading; *acintyaṁ*-inconceivable; *ca*-also; *kūṭastham*-in the center; *acalam*-immovable; *dhruvam*-fixed; *sanniyamya*-controlling; *indriya-grāmaṁ*-all the senses; *sarvatra*-everywhere; *sama-buddhayaḥ*-equally disposed; *te*-they; *prāpnuvanti*-achieve; *mām*-unto Me; *eva*-certainly; *sarva-bhūta-hite*-all living entities' welfare; *ratāḥ*-engaged.

TRANSLATION

But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, fixed, and immovable-the impersonal conception of the Absolute Truth-by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me.

PURPORT

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, "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 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

*kleśo 'dhikataras teṣām
avyaktāsakta-cetasām
avyaktā hi gatiḥ duḥkham
dehavadbhir avāpyate*

SYNONYMS

kleśaḥ-trouble; *adhikatarah*-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.

TRANSLATION

For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.

PURPORT

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 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 to atheism. Thus this process of centering attention on 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

*ye tu sarvāṇi karmāṇi
mayi sannyasya mat-parāḥ
ananyenaiva yogena
mām dhyāyanta upāsate
teṣām aham samuddhartā
mr̥tyu-saṁsāra-sāgarāt
bhavāmi na cirāt pārtha
mayy āveśita-cetasām*

SYNONYMS

ye-one who; *tu*-but; *sarvāṇi*-everything; *karmāṇi*-activities; *mayi*-unto Me; *sannyasya*-giving up; *mat-parāḥ*-being attached to Me; *ananyena*-without division; *eva*-certainly; *yogena*-by practice of such *bhakti-yoga*; *mām*-unto Me; *dhyāyantaḥ*-meditating; *upāsate*-worship; *teṣām*-of them; *aham*-I; *samuddhartā*-deliverer; *mr̥tyu*-that; *saṁsāra*-material existence; *sāgarāt*-from the ocean; *bhavāmi*-become; *na cirāt*-not a long time; *pārtha*-O son of Pṛthā; *mayi*-unto Me; *āveśita*-fixed; *cetasām*-of those whose minds are like that.

TRANSLATION

For one who worships Me, giving up all his activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, who has fixed his mind upon Me, O son of Pṛthā, for him I am the swift deliverer from the ocean of birth and death.

PURPORT

It is explicitly stated here that the devotees are very fortunate to be delivered very soon from material existence by the Lord. In pure devotional service one comes to the realization that God is great and that the individual

soul is subordinate to Him. His duty is to render service to the Lord-if not, then he will render service to *māyā*.

As stated before, the Supreme Lord can only be appreciated by devotional service. Therefore, one should be fully devoted. One should fix his mind fully on Kṛṣṇa in order to achieve Him. One should work only for Kṛṣṇa. It does not matter in what kind of work one engages, but that work should be done only for Kṛṣṇa. That is the standard of devotional service. The devotee does not desire any achievement other than pleasing the Supreme Personality of Godhead. His life's mission is to please Kṛṣṇa, and he can sacrifice everything for Kṛṣṇa's satisfaction, just as Arjuna did in the Battle of Kurukṣetra. The process is very simple: one can devote himself in his occupation and engage at the same time in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Such transcendental chanting attracts the devotee to the Personality of Godhead.

The Supreme Lord herein promises that He will 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 paramaṁ 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 spiritual planets. 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 engage in the different processes of fruitive activity or cultivate 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 śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo 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 futilely try to deliver himself in spiritual realization. Let everyone take shelter of the supreme omnipotent Godhead Kṛṣṇa. That is the highest perfection of life.

TEXT 8

*mayy eva mana ādhatsva
mayi buddhim niveśaya
nivasīṣyasi mayy eva
ata ūrdhvaṁ na saṁśayaḥ*

SYNONYMS

mayi-unto Me; *eva*-certainly; *manaḥ*-mind; *ādhatsva*-fix; *mayi*-upon Me; *buddhim*-intelligence; *niveśaya*-apply; *nivasīṣyasi*-you lead; *mayi*-unto Me; *eva*-certainly; *ataḥ*-therefore; *ūrdhvaṁ*-up; *na*-never; *saṁśayaḥ*-doubt.

TRANSLATION

Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live in Me always, without a doubt.

PURPORT

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 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

*atha cittam samādhātum
na śaknoṣi mayi sthiram
abhyāsa-yogena tato
mām icchāptum dhanañjaya*

SYNONYMS

atha-if, therefore; *cittam*-mind; *samādhātām*-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.

TRANSLATION

My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulated principles of bhakti-yoga In this way you will develop a desire to attain to Me.

PURPORT

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 to Kṛṣṇa.

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

This love of God is now in a dormant state in everyone's heart. And, there, love of God is manifested in different ways, but it is contaminated by the material association. Now the material association has to be purified,

and that dormant, natural love for Kṛṣṇa has to be revived. That is the whole process.

To practice the regulative principles of *bhakti-yoga* one should, under the guidance of an expert spiritual master, follow certain principles: one should rise early in the morning, take bath, enter the temple and offer prayers and chant Hare Kṛṣṇa, then collect flowers to offer to the Deity, cook foodstuffs to offer to the Deity, take *prasādam*, and so on. There are various rules and regulations which one should follow. And one should constantly hear *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* from pure devotees. This practice can help anyone to rise to the level of love of God, and then he is sure of his progress into the spiritual kingdom of God. This practice of *bhakti-yoga*, under the rules and regulations, with the direction of a spiritual master, will surely bring one to the stage of love of God.

TEXT 10

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

SYNONYMS

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.

TRANSLATION

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

PURPORT

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

TEXT 11

*athaitad apy aśakto 'si
kartuṁ mad-yogam āśritaḥ
sarva-karma-phala-tyāgam
tataḥ kuru yatātmavān*

SYNONYMS

atha-even though; *etat*-this; *api*-also; *aśaktaḥ*-unable; *asi*-you are; *kartuṁ*-to perform; *mat*-unto Me; *yogam*-devotional service; *āśritaḥ*-refuge; *sarva-karma*-all activities; *phala*-result; *tyāgam*-for renunciation; *tataḥ*-therefore; *kuru*-do; *yata-ātmavan*-self-situated.

TRANSLATION

If, however, you are unable to work in this consciousness, then try to act giving up all results of your work and try to be self-situated.

PURPORT

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 that he sacrifice the accumulated result of his activities to some good cause. Such procedures are described in the Vedic rules. There are many descriptions of sacrifices and special functions of the *pumundi* or special work in which the result of one's previous action may be applied. Thus one may gradually become elevated to the state of knowledge. It is also found that when one who is not even interested in the activities of Kṛṣṇa consciousness gives charity to some hospital or some other social institution, he gives up the hard-earned results of his activities. That is also recommended here because by the practice of giving up the fruits of one's activities one is sure to purify his mind gradually, and in that purified stage of mind one becomes able to understand Kṛṣṇa consciousness. Of course Kṛṣṇa consciousness is not dependant on any other experience because Kṛṣṇa consciousness itself can purify one's mind, but if there are impediments to Kṛṣṇa consciousness, one may try to give up the result of his action. In that respect, social service, community service, national service, sacrifice for one's country, etc., may be accepted so that some day one may come to the stage of pure devotional service to the Supreme Lord. In *Bhagavad-gītā* we find it is stated: *yataḥ pravṛttir bhūtānām*: If one decides to sacrifice for the supreme cause, even if he does not know that the supreme cause is Kṛṣṇa, he will come gradually to understand that Kṛṣṇa is the supreme cause by the sacrificial method.

TEXT 12

śreyo hi jñānam abhyāsāj

*jñānād dhyānam viśiṣyate
dhyānāt karma-phala-tyāgas
tyāgāc chāntir anantaram*

SYNONYMS

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.

TRANSLATION

If you cannot take to this practice, then engage yourself in the cultivation of knowledge. Better than knowledge, however, is meditation, and better than meditation is renunciation of the fruits of action, for by such renunciation one can attain peace of mind.

PURPORT

As mentioned in the previous verses, there are two kinds of devotional service: the way of regulated principles, and the way of full attachment in love to the Supreme Personality of Godhead. For those who are actually not able to follow the principles of Kṛṣṇa consciousness, it is better to cultivate knowledge because by knowledge one can be able to understand his real position. Gradually knowledge will develop to the point of meditation. By meditation one can be able to understand the Supreme Personality of Godhead by a gradual process. There are processes which make one understand that one himself is the Supreme, and that sort of meditation is preferred if one is unable to engage in devotional service. If one is not able to meditate in such a way, then there are prescribed duties, as enjoined in the Vedic literature, for the *brāhmaṇas*, *vaiśyas*, and *śūdras*, which we shall find in a later chapter of *Bhagavad-gītā*. But in all cases, one should give up the result or fruits of labor; this means to employ the result of *karma* for some good cause. In summary, to reach the Supreme Personality of Godhead, the highest goal, there are two processes: one process is by

gradual development, and the other process is direct. Devotional service in Kṛṣṇa consciousness is the direct method, and the other method involves renouncing the fruits of one's activities. Then one can come to the stage of knowledge, then to the stage of meditation, then to the stage of understanding the Supersoul, and then to the stage of the Supreme Personality of Godhead. One may either take the step by step process or the direct path. The direct process is not possible for everyone; therefore the indirect process is also good. It is, however, to be understood that the indirect process is not recommended for Arjuna because he is already at the stage of loving devotional service to the Supreme Lord. It is for others who are not at this state; for them the gradual process of renunciation, knowledge, meditation and realization of the Supersoul and Brahman should be followed. But as far as *Bhagavad-gītā* is concerned, it is the direct method that is stressed. Everyone is advised to take to the direct method and surrender unto the Supreme Personality of Godhead, Kṛṣṇa.

TEXTS 13-14

*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*

SYNONYMS

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*-satisfied; *yogī*-engaged in devotion; *yatā-atmā*-endeavoring; *dṛḍhaniścayaḥ*-with determination; *mayi*-upon Me; *arpita*-engaged; *manaḥ*-

mind; *buddhiḥ*-intelligent; *yaḥ*-one who; *mat-bhaktāḥ*-My devotee; *saḥ me priyaḥ*-he is dear to Me.

TRANSLATION

One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego and equal both in happiness and distress, who is always satisfied and engaged in devotional service with determination and whose mind and intelligence are in agreement with Me-he is very dear to Me.

PURPORT

Coming again to the point of pure devotional service, the Lord is describing 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 anyone. Nor does a devotee become his enemy's enemy; he thinks that one is acting as his enemy due to his own past misdeeds. Thus it is better to suffer than to protest. In the *Śrīmad-Bhāgavatam* it is stated: *tat te 'nukampām su-samīkṣyamaṇo*. Whenever a devotee is in distress or has fallen into difficulty, he thinks that it is the Lord's mercy upon him. 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 punishment I am due. I am just getting a little, by the mercy of the Supreme Personality of Godhead." Therefore he is always calm, quiet and patient, despite many distressful conditions. 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 identify with the body; therefore he is freed from the conception of false ego and is equipoised both in happiness and distress. He is tolerant, and he is 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 instructions 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 Lord, so no one can disturb him. All his qualifications enable him to depend entirely 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. Furthermore, the Lord says that such a devotee is very dear to Him, for the Lord is always pleased with all his activities in full Kṛṣṇa consciousness.

TEXT 15

*yasmān nodvijate loko
lokān nodvijate ca yaḥ
harṣāmarṣa-bhayodvegair
mukto yaḥ sa ca me priyaḥ*

SYNONYMS

yasmāt-from whom; *na*-never; *udvijate*-agīṭātes; *lokaḥ*-persons; *lokāt*-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.

TRANSLATION

He for whom no one is put into difficulty and who is not disturbed by anxiety, who is steady in happiness and distress, is very dear to Me.

PURPORT

A few of a devotee's qualifications are further being described. 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 others into anxiety. At the same time, if others try to put a devotee into anxiety, he is not disturbed. It is by the grace of the Lord that 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 and envious. 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; therefore he is very dear to Kṛṣṇa.

TEXT 16

*anapekṣaḥ śucir dakṣa
udāsīno gata-vyathaḥ
sarvārambha-parityāgī
yo mad-bhaktaḥ sa me priyaḥ*

SYNONYMS

anapekṣaḥ-neutral; *śuciḥ*-pure; *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

TRANSLATION

A devotee who is not dependant on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and who does not strive for some result, is very dear to Me.

PURPORT

Money may be offered to a devotee, but he should not struggle to acquire it. If automatically, by the grace of the Supreme, money comes to him, he is not agitated. Naturally a devotee takes bath at least twice in a day and rises early in the morning for devotional service. Thus he is naturally clean both inwardly and outwardly. A devotee is always expert because he fully knows the sense of all activities of life, and he is convinced of the authoritative scriptures. A devotee never takes the part of a particular party; therefore he

is carefree. He is never pained because he is free from all designations; he knows that his body is a designation, so if there are some bodily pains, he is free. The pure devotee does not endeavor for anything which is against the principles of devotional service. For example, constructing a big building requires great energy, and a devotee does not take to such business if it does not benefit him by advancing his devotional service. He may construct a temple for the Lord, and for that he may take all kinds of anxiety, but he does not construct a big house for his personal relations.

TEXT 17

*yo na hr̥ṣyati na dveṣṭi
na śocati na kāṅkṣati
śubhāśubha-parityāgī
bhaktimān yaḥ sa me priyaḥ*

SYNONYMS

yaḥ-one who; *na*-never; *hr̥ṣyati*-takes pleasure; *na*-never; *dveṣṭi*-grieves; *na*-never; *śocati*-laments; *na*-never; *kāṅkṣati*-desires; *śubha*-auspicious; *aśubha*-inauspicious; *parityāgī*-renouncer; *bhaktimān*-devotee; *yaḥ*-one who; *saḥ*-he is; *me*-My; *priyaḥ*-dear.

TRANSLATION

One who neither grasps pleasure or grief, who neither laments nor desires, and who renounces both auspicious and inauspicious things, is very dear to Me.

PURPORT

A pure devotee is neither happy nor distressed over material gain and loss, nor is he very much anxious to get a son or disciple, nor is he distressed by not getting them. If he loses anything which is very dear to him, he does not lament. Similarly, if he does not get what he desires, he is not distressed. He is transcendental in the face of all kinds of auspicious, inauspicious and sinful activities. He is prepared to accept all kinds of risks

for the satisfaction of the Supreme Lord. Nothing is an impediment in the discharge of his devotional service. Such a devotee is very dear to Kṛṣṇa.

TEXTS 18-19

*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*

SYNONYMS

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*-repute; *maunī*-silent; *santuṣṭaḥ*-satisfied; *yena*-somehow; *kena*-or other; *cit*-if; *aniketaḥ*-having no residence; *sthira*-fixed; *matir*-determination; *bhaktimān*-engaged in devotion; *me*-My; *priyaḥ*-dear; *naraḥ*-a man.

TRANSLATION

One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contamination, always silent and satisfied with anything, who doesn't care for any residence, who is fixed in knowledge and engaged in devotional service, is very dear to Me.

PURPORT

A devotee is always free from all bad association. Sometimes one is praised and sometimes one is defamed; that is the nature of human society. But a devotee is always transcendental to artificial fame and infamy,

distress or happiness. He is very patient. 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 palatable foodstuffs, sometimes not, but he is satisfied. Nor does he care for any residential facility. He may sometimes live underneath a tree, and he may sometimes live in a very palatial building; he is attracted to neither. He is called fixed because he is fixed in his determination and knowledge. We may find some repetition 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. One who is not a devotee has no good qualification. One who wants to be recognized as a devotee should develop the 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 them.

TEXT 20

*ye tu dharmāmṛtam idaṁ
yathoktaṁ paryupāsate
śraddadhānā mat-paramā
bhaktās te 'tīva me priyāḥ*

SYNONYMS

ye-one who; *tu*-but; *dharmya*-generosity; *amṛtam*-understanding; *idaṁ*-this; *yathā*-as; *uktam*-said; *paryupāsate*-completely engages; *śraddadhānāḥ*-with faith; *mat-paramāḥ*-taking the Supreme Lord as everything; *bhaktāḥ*-devotees; *te*-such persons; *atīva*-very, very; *me*-Me; *priyāḥ*-dear.

TRANSLATION

He who follows this imperishable path of devotional service and who completely engages himself with faith, making Me the supreme goal, is

very, very dear to Me.

PURPORT

In this chapter the religion of eternal engagement, the explanation of the process of transcendental service for approaching the Supreme Lord, is given. 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 and observe 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, for the attainment of the Supreme Personality of Godhead. The impersonal conception of the Supreme Absolute Truth, as described in this chapter, 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 beneficial. In the impersonal conception of the Absolute Truth one works without fruitive result, meditates and cultivates knowledge to understand spirit and matter. This is necessary as long as one is not in the association of a pure devotee. Fortunately, if one develops directly a desire to engage in Kṛṣṇa consciousness in pure devotional service, he does not need to undergo step by step improvements in spiritual realization. Devotional service, as described in the middle six chapters of *Bhagavad-gītā*, is more congenial. One need not bother about materials to keep body and soul together because by the grace of the Lord everything is carried out automatically.

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

*arjuna uvāca
prakṛtiṁ puruṣaṁ caiva
kṣetraṁ kṣetra-jñāṁ eva ca
etat veditum icchāmi
jñānaṁ jñeyaṁ ca keśava*

*śrī-bhagavān uvāca
idaṁ śarīraṁ kaunteya
kṣetram ity abhidhīyate
etat yo vetti taṁ prāhuḥ
kṣetra-jña iti tad-vidaḥ*

SYNONYMS

arjunaḥ uvāca-Arjuna said; *prakṛtiṁ*-nature; *puruṣaṁ*-the enjoyer; *ca*-also; *eva*-certainly; *kṣetraṁ*-body; *kṣetra-jñāṁ*-knower of the body; *eva*-certainly; *ca*-also; *etat*-all this; *veditum*-to understand; *icchāmi*-I wish; *jñānaṁ*-knowledge; *jñeyaṁ*-the object of knowledge; *ca*-also; *keśava*-O Kṛṣṇa; *śrī bhagavān uvāca*-the Personality of Godhead said; *idaṁ*-this; *śarīraṁ*-body; *kaunteya*-O son of Kuntī; *kṣetram*-the field; *iti*-thus; *abhidhīyate*-is called; *etat*-this; *yaḥ*-anyone; *vetti*-knows; *taṁ*-him; *prāhuḥ*-is called; *kṣetra-jñāḥ*-knower of the body; *iti*-thus; *tad-vidaḥ*-one who knows.

TRANSLATION

Arjuna said: O my dear Kṛṣṇa, I wish to know about prakṛti [nature], Puruṣa [the enjoyer], and the field and the knower of the field, and of knowledge and the end of knowledge. The Blessed Lord then

said: This body, O son of Kuntī, is called the field, and one who knows this body is called the knower of the field.

PURPORT

Arjuna was inquisitive about *prakṛti* or nature, *puruṣa*, the enjoyer, *kṣetra*, the field, *kṣetrajñā*, its knower, and of knowledge and the object of knowledge. When he inquired about all these, Kṛṣṇa said that this body is called the field and that one who knows this body is called the knower of the field. This body is the field of activity for the conditioned soul. The conditioned soul is entrapped in material existence, and he attempts to lord over material nature. And so, according to his capacity to dominate material nature, he gets a field of activity. That field of activity is the body. And what is the body? The body is made of senses. The conditioned soul wants to enjoy sense gratification, and, according to his capacity to enjoy sense gratification, he is offered a body, or field of activity. Therefore the body is called *kṣetra*, or the field of activity for the conditioned soul. Now, the person who does not identify himself with the body is called *kṣetrajñā*, the knower of the field. It is not very difficult to understand the difference between the field and its knower, the body and the knower of the body. Any person can consider that from childhood to old age he undergoes so many changes of body and yet is still one person, remaining. Thus there is a difference between the knower of the field of activities and the actual field of activities. A living conditioned soul can thus understand that he is different from the body. It is described in the beginning-*dehe 'smin*-that the living entity is within the body and that the body is changing from childhood to boyhood and from boyhood to youth and from youth to old age, and the person who owns the body knows that the body is changing. The owner is distinctly *kṣetrajñā*. Sometimes we understand that I am happy, I am mad, I am a woman, I am a dog, I am a cat: these are the knowers. The knower is different from the field. Although we use many articles-our clothes, etc.-we know- that we are different from the things used. Similarly, we also understand by a little contemplation that we are different from the body.

In the first six chapters of *Bhagavad-gītā*, the knower of the body, the living entity, and the position by which he can understand the Supreme

Lord are described. In the middle six chapters of the *Gītā*, the Supreme Personality of Godhead and the relationship between the individual soul and the Supersoul in regard to devotional service are described. The superior position of the Supreme Personality of Godhead and the subordinate position of the individual soul are definitely defined in these chapters. The living entities are subordinate under all circumstances, but in their forgetfulness they are suffering. When enlightened by pious activities, they approach the Supreme Lord in different capacities-as the distressed, those in want of money, the inquisitive, and those in search of knowledge. That is also described. Now, starting with the Thirteenth Chapter, how the living entity comes into contact with material nature, how he is delivered by the Supreme Lord through the different methods of fruitive activities, cultivation of knowledge, and the discharge of devotional service are explained. Although the living entity is completely different from the material body, he somehow becomes related. This also is explained.

TEXT 3

*kṣetra-jñāṁ cāpi mām viddhi
sarva-kṣetreṣu bhārata
kṣetra-kṣetrajñayor jñānam
yat tat jñānam mataṁ mama*

SYNONYMS

kṣetrajñāṁ-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.

TRANSLATION

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

PURPORT

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

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

The Lord says: "I am the knower of the field of activities in every individual body." The individual may be the knower of his own body, but he is not in knowledge of other bodies. The Supreme Personality of Godhead, who is present as the Supersoul in all bodies, knows everything about all bodies. 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, one may be the proprietor of the 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 consists of 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 also says: "I am also the knower." This means that He is the superknower; 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 who knows both the body and the owner of the body.

Therefore He is called 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 is known in terms of Vedic literature as *jñānam*. That is the opinion of Kṛṣṇa. To understand both the soul and the Supersoul as one yet distinct is knowledge. One who does not understand the field of activity and the knower of activity is not in perfect knowledge. One has to understand the position of *prakṛti*, nature, and *puruṣa*, the enjoyer of the 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. It is stated in the Vedic language: "*bhoktā bhogyaṁ preritāraṁ ca matvā sarvaṁ proktaṁ tri-vidhaṁ brahmaṁ etat*." There are three Brahman conceptions: *prakṛti* is Brahman as the field of activities, and the *jīva* (individual soul) is also Brahman and is trying to control 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 knowers, one is fallible and the other is infallible. One is superior and the other is subordinate. One who understands the two knowers of the field to be one and the same contradicts the Supreme Personality of Godhead who states here very clearly that "I am also the knower of the field of activity." One who misunderstands a rope to be a serpent is not in knowledge. There are different kinds of bodies, and there are different owners of the bodies. Because each individual soul has his individual capacity of lording it over material nature, there are different bodies. But the Supreme also is present in them as the controller. The word *ca* is significant, for it indicates the total number of bodies. That is the opinion of Śrīla Baladeva Vidyābhūṣaṇa: Kṛṣṇa is the Supersoul present in each and every body apart from the individual soul. And Kṛṣṇa explicitly says here that the Supersoul is the controller of both the field of activities and the finite enjoyer.

TEXT 4

*tat kṣetram yac ca yādrk ca
yad-vikāri yataś ca yat
sa ca yo yat-prabhāvaś ca
tat samāsenā me śṛṇu*

SYNONYMS

tat-that; *kṣetram*-field of activities; *yat*-as; *ca*-also; *yādrk*-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.

TRANSLATION

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.

PURPORT

The Lord is describing the field of activities and the knower of the field of activities in their constitutional positions. 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. One should also know the distinction between the individual living soul and the Supersoul, the different influences, their potentials, etc. One just has to understand this *Bhagavad-gītā* directly from the description given by the Supreme Personality of Godhead, and all this will be clarified. But one should be careful not to consider the Supreme Personality of Godhead in every body and individual soul to be the *jīva*. This is something like equalizing the potent and the impotent.

TEXT 5

*ṛṣibhir bahudhā gītām
chandobhir vividhaiḥ prthak
brahma-sūtra-padaiś caiva
hetumadbhir viniścitaiḥ*

SYNONYMS

ṛṣibhiḥ-by the wise sages; *bahudhā*-in many ways; *gītām*-described; *chandobhiḥ*-Vedic hymns; *vividhaiḥ*-in various; *prthak*-variously; *brahma-sūtra*-the Vedānta; *padaiḥ*-aphorism; *ca*-also; *eva*-certainly; *hetumadbhiḥ*-with cause and effect; *viniścitaiḥ*-ascertain.

TRANSLATION

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.

PURPORT

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 explaining this most controversial point regarding the duality and non-duality of the soul and the Supersoul by referring to Scriptures, the *Vedānta*, which are accepted as authority. First, He says, this is according to different sages. 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. The higher and lower natures exist due to ignorance and are being manifested in an infinite

number of living entities. But the Supersoul, which is infallible, is uncontaminated by 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 is a manifestation of the Supreme Lord's energy known as *annamaya* by which one depends simply 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 living symptom develops to the point of thinking, feeling, and willing. Then there is Brahman realization and the realization called *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*, realization of the all-blissful nature. Thus there are five stages of Brahman realization, which is called *brahma puccham*. Out of these the first three-*annamaya*, *prāṇamaya*, and *jñānamaya*-involve 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 called *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 supreme knower of the field, the living entity, as subordinate knower, and the nature of the field of activities.

TEXTS 6-7

*mahā-bhūtāny ahaṅkāro
buddhir avyaktam eva ca
indriyāṇi daśaikam ca
pañca cendriya-gocarāḥ*

icchā dveṣaḥ sukhaṁ duḥkhaṁ

*saṅghātaś cetanā dhṛtiḥ
etat kṣetram samāśena
sa-vikāram udāhṛtam*

SYNONYMS

mahā-bhūtāni-great elements; *ahankāraḥ*-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; *samāśena*-in summary; *sa-vikāram*-interaction; *udāhṛtam*-exemplified.

TRANSLATION

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.

PURPORT

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 ether. 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 touch. Then five working senses: voice, 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 the five objects of the senses: smell, taste, warmth, touch and sound. 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 the field of activity. Then there is desire, hatred, pleasure and pain, which are interactions, representations of the five

great elements in the gross body. The living symptoms, represented by consciousness and conviction, 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 philosophy 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 *kṣetrajaṇa*, the knower of the field, its proprietor, is different.

TEXTS 8-12

*amānitvam adambhitvam
ahimsā kṣāntir ārjavam
ācāryopāśanam 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-saṁsadi*

*adhyātma-jñāna-nityatvam
tattva-jñānārtha-darśanam
etaḥ jñānam iti proktam
ajñānam yad ato 'nyathā*

SYNONYMS

amānitvam-humility; *adambhitvam*-pridelessness; *ahiṁsā*-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; *grha-ādiṣu*-home, etc.; *nityam*; *ca*-also; *sama-cittatvam*-equilibrium; *iṣṭa*-desirable; *aniṣṭaḥ*-undesirable; *upapattiṣu*-having obtained; *mayi*-unto Me; *ca*-also; *ananya-yogena*-by devotional service; *bhaktiḥ*-devotion; *avyabhicāriṇī*-constant, unalloyed; *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; *yad*-that which; *ataḥ*-from this; *anyathā*-others.

TRANSLATION

Humility, pridelessness, nonviolence, tolerance, simplicity, approaching a bona fide spiritual master, cleanliness, steadiness and self-control; renunciation of the objects of sense gratification, absence of false ego, the perception of the evil of birth, death, old age and disease; nonattachment to children, wife, home and the rest, and evenmindedness amid pleasant and unpleasant events; constant and

unalloyed devotion to Me, resorting to solitary places, detachment from the general mass of people; accepting the importance of self-realization, and philosophical search for the Absolute Truth-all these I thus declare to be knowledge, and what is contrary to these is ignorance.

PURPORT

This process of knowledge is sometimes misunderstood by less intelligent men as being the interaction of the field of activity. But actually this is the real process of knowledge. If one accepts this process, then the possibility of approaching the Absolute Truth exists. This is not the interaction of the tenfold elements, as described before, This is actually the means to get out of it. Of all the descriptions of the process of knowledge, the most important point is described in the first line of the tenth verse: The process of knowledge terminates in unalloyed devotional service to the Lord. So, if one does not approach, or is not able to approach, the transcendental service of the Lord, then the other nineteen items are of no particular value. But, if one takes to devotional service in full Kṛṣṇa consciousness, the other nineteen items automatically develop within him. The principle of accepting a spiritual master, as mentioned in the seventh verse, is essential. Even for one who takes to devotional service, it is most important. Transcendental life begins when one accepts a bona fide spiritual master. The Supreme Personality of Godhead, Śrī Kṛṣṇa, clearly states here that this process of knowledge is the actual path. Anything speculated beyond this is nonsense.

As for the knowledge outlined here, the items may be analyzed as follows: Humility means that one should not be anxious to have the satisfaction of being honored by others. The material conception of life makes us very eager to receive honor from others, but from the point of view of a man in perfect knowledge-who knows that he is not this body-anything, honor or dishonor, pertaining to this body is useless. One should not be hankering after this material deception. People are very anxious to be famous for their religion, and consequently sometimes it is found that without understanding the principles of religion, one enters into some group, which is not actually following religious principles, and then wants to advertise himself as a religious mentor. As for actual advancement in

spiritual science, one should have a test to see how far he is progressing. He can judge by these items.

Nonviolence is generally taken to mean not killing or destroying the body, but actually nonviolence means not to put others into distress. People in general are trapped by ignorance in the material concept of life, and they perpetually suffer material pains. So, unless one elevates people to spiritual knowledge, one is practicing violence. One should try his best to distribute real knowledge to the people, so that they may become enlightened and leave this material entanglement. That is nonviolence.

Tolerance means that one should be practiced to bear insult and dishonor from others. If one is engaged in the advancement of spiritual knowledge, there will be so many insults and much dishonor from others. This is expected because material nature is so constituted. Even a boy like Prahlāda, who, only five years old, was engaged in the cultivation of spiritual knowledge, was endangered when his father became antagonistic to his devotion. The father tried to kill him in so many ways, but Prahlada tolerated him. So, for making advancement in spiritual knowledge, there may be many impediments, but we should be tolerant and continue our progress with determination.

Simplicity means that without diplomacy one should be so straightforward that he can disclose the real truth even to an enemy. As for acceptance of the spiritual master, that is essential, because without the instruction of a bona fide spiritual master, one cannot progress in the spiritual science. One should approach the spiritual master with all humility and offer him all services so that he will be pleased to bestow his blessings upon the disciple. Because a bona fide spiritual master is a representative of Kṛṣṇa, if he bestows any blessings upon his disciple, that will make the disciple immediately advanced without the disciple's following the regulated principles. Or, the regulated principles will be easier for one who has served the spiritual master without reservation.

Cleanliness is essential for making advancement in spiritual life. There are two kinds of cleanliness: external and internal. External cleanliness means taking a bath, but for internal cleanliness, one has to think of Kṛṣṇa always and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare

Rāma. Hare Rāma, Rāma Rāma Hare Hare. This process cleans the accumulated dust of past *karma* from the mind.

Steadiness means that one should be very determined to make progress in spiritual life. Without such determination, one cannot make tangible progress. And self-control means that one should not accept anything which is detrimental to the path of spiritual progress. One should become accustomed to this and reject anything which is against the path of spiritual progress. This is 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 expounding the science of devotional service. Devotional service is the main and sole objective. Unintelligent commentators on the *Gītā* 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 means 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 graphically described. It should be thoroughly understood that birth is 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, but there is no avoiding these. 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 home, 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 pleasant is 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. One should train the members of his family in this way. The family members can sit down morning and evening 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 this way to develop Kṛṣṇa consciousness, 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. One must sacrifice everything to realize or serve 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.

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, so one should be detached from the materialistic way of life and be automatically 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; devotional service to Kṛṣṇa without deviation 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 grain. 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 nonsensical. According to *Bhagavad-gītā*, one should make research by philosophical discretion into the nature of the soul. One should make research 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 practical. As soon as there is a question of devotion, one must consider the relationship between the Supersoul and the individual soul. The individual soul and the Supersoul cannot be one, at least not in the *bhakti* conception, 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 practicing humility up to the point of realization of the Supreme Truth, the Absolute Personality of Godhead, this 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, he will be frustrated. It is clearly stated that without humility understanding is harmful. To think oneself God is most puffed up. Although the living entity is always being kicked by the stringent laws of material nature, still he thinks, "I am God" because of ignorance. One should be humble and know that he is subordinate to the Supreme Lord. Due to rebellion against the Supreme Lord, one becomes subordinate to material nature. One must know and be convinced of this truth.

TEXT 13

*jñeyam yat tat pravakṣyāmi
yaj jñātvāmṛtam aśnute
anādi mat-param brahma
na sat tan nāsad ucyate*

SYNONYMS

jñeyam-knowable; *yat*-that; *tat*-which; *pravakṣyāmi*-I shall now explain; *yat*-which; *jñātvā*-knowing; *amṛtam*-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.

TRANSLATION

I shall now explain the knowable, knowing which you will taste the eternal. This is beginningless, and it is subordinate to Me. It is called Brahman, the spirit, and it lies beyond the cause and effect of this material world.

PURPORT

The Lord has explained 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 explaining 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. The Vedic literature confirms this: *na jāyate mṛjyate vā vipaścit*. The knower of the body is never born and never dies, and he is full of knowledge. The Supreme Lord is also stated in the Vedic literature as *pradhāna-kṣetrajña-patir 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 said: *dāsa-bhūto harer eva nānyasvaivā kadācana*. The living entities are eternally in the service of the Supreme Lord. This is also confirmed by Lord Caitanya in His teaching; therefore the description of Brahman mentioned in this verse is in relation to the individual soul, and when the word Brahman is applied to the living entity, it is to be understood that he is *viññānaṁ brahma* as opposed to *ananta-brahma*. *Ananta-brahma* is the Supreme Brahman Personality of Godhead.

TEXT 14

*sarvataḥ pāṇi-pādaṁ tat
sarvato 'kṣi-śiro-mukham
sarvataḥ śrutimal loke
sarvam āvṛtya tiṣṭhati*

SYNONYMS

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.

TRANSLATION

Everywhere are His hands and legs, His eyes and faces, and He hears everything. In this way the Supersoul exists.

PURPORT

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 although under ignorance he is not conscious that his hands and legs are diffused all over, but when he attains to proper knowledge he will come to that stage, his thinking is contradictory. This means that the individual soul, having become conditioned by material nature, is not 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. If the Lord is a far distance away, how can He accept things? This is the omnipotence of the Lord: even though He is situated in His own abode, far, far away from earth, He can extend His hand to accept what anyone offers. That is His potency. In the *Brahmā-saṁhitā* it is stated, *goloka eva nivasati*: although He is always engaged in pastimes in His transcendental planet, He is all-pervading. The individual soul cannot claim that he is all-pervading. Therefore this verse describes the Supreme Soul, the Personality of Godhead, not the individual soul.

TEXT 15

sarvendriya-guṇābhāsam
sarvendriya-vivarjitam
asaktam sarva-bhṛc caiva
nirguṇam guṇa-bhokṭṛ ca

SYNONYMS

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-bhokṭṛ*-simultaneously master of the *guṇas*; *ca*-also.

TRANSLATION

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 modes of material nature.

PURPORT

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

*bahir antaś ca bhūtānām
acaram caram eva ca
sūkṣmatvāt tad avijñeyam
dūra-stham cāntike ca tat*

SYNONYMS

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.

TRANSLATION

The Supreme Truth exists both internally and externally, in the moving and nonmoving. He is beyond the power of the material senses to see or to know. Although far, far away, He is also near to all.

PURPORT

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*. 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 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. And it is confirmed in *Bhagavad-gītā* (11.54) that He can be seen and understood only by devotional service. *Bhaktyā tvananyayā śakyaḥ*.

TEXT 17

*avibhaktam ca bhūteṣu
vibhaktam iva ca sthitam
bhūta-bharṭṛ ca taj jñeyam
grasiṣṇu prabhaviṣṇu ca*

SYNONYMS

avibhaktam-without division; *ca*-also; *bhūteṣu*-in every living being; *vibhaktam*-divided; *iva*-as if; *ca*-also; *sthitam*-situated; *bhūta-bhartr*-maintainer of all living entities; *ca*-also; *tat*-that; *jñeyam*-to be understood; *grasiṣṇu*-devours; *prabhaviṣṇu*-develops; *ca*-also.

TRANSLATION

Although the Supersoul appears to be divided, 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.

PURPORT

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 one goes for five thousand miles in all directions and asks, "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. Also it is said in Vedic literature that one Viṣṇu is 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. He also mentions that in the form of time He devours also. He is the annihilator, the killer of all. When there is creation, He develops all from their original state, and at the time of annihilation He devours them. 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, 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 vijijñāśasva. (Taittirīya Upaniṣad, 3.1)*

TEXT 18

jyotiṣām api taj jyotis

*tamasah param ucyate
jñānam jñeyam jñāna-gamyam
hr̥di sarvasya viṣṭhitam*

SYNONYMS

jyotiṣām-in all luminous objects; *api*-also; *tat*-that; *jyotiḥ*-source of light; *tamasah*-of the darkness; *param*-beyond; *ucyate*-is said; *jñānam*-knowledge; *jñeyam*-to be known; *jñāna-gamyam*-to be approached by knowledge; *hr̥di*-in the heart; *sarvasya*-of everyone; *viṣṭhitam*-situated.

TRANSLATION

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.

PURPORT

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 Lord's spiritual effulgence, is covered by the *mahat-tattva*, the material elements; therefore in this material world we require the assistance of sun, moon, electricity, etc., for light. But in the spiritual world there is no need of such things. It is clearly stated in the Vedic literature that because of His luminous effulgence, everything is illuminated. 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 tamasah parastāt*. 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, knowledge is given by the Supreme Lord who is situated in everyone's heart.

One Vedic *mantra* says: *tam ha devam ātma-buddhi-prakāśam mumukṣur vai śaraṇam aham prapadye*. 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 also confirmed in Vedic literature: *tam eva viditvātimṛtyum eti*. "Only by knowing You can one surpass the boundary of birth and death." He is situated in everyone's heart as the supreme controller. The Supreme has legs and hands distributed everywhere, and this cannot be said of the individual soul. Therefore that there are 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 hands and legs are distributed everywhere. This is confirmed in the *Śvetāśvatara Upaniṣad*: *sarvasya prabhum īśānam sarvasya śaraṇam bṛhat*. That Supreme Personality of Godhead, Supersoul, is the *prabhu* or master of all living entities; therefore He is the ultimate center of all living entities. So there is no denying the fact that the Supreme Supersoul and the individual soul are always different.

TEXT 19

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

SYNONYMS

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

TRANSLATION

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

PURPORT

The Lord has described in summary the body, knowledge and the knowable. This knowledge is of three things: the knower, the knowable and the process of knowing. Combined, these are called *vijñānam*, or the science of knowledge. Perfect knowledge can be understood by the unalloyed devotees of the Lord directly. Others are unable to understand. The monists say that at the ultimate stage these three items become one, but the devotees do not accept this. Knowledge and development of knowledge mean understanding oneself in Kṛṣṇa consciousness. We are being led by material consciousness, but as soon as we transfer all consciousness to Kṛṣṇa's activities and realize that Kṛṣṇa is everything, then we attain real knowledge. In other words, knowledge is nothing but the preliminary stage of understanding devotional service perfectly.

TEXT 20

*prakṛtiṁ puruṣaṁ caiva
viddhy anādī ubhāv api
vikārāṁś ca guṇāṁś caiva
viddhi prakṛti-sambhavān*

SYNONYMS

prakṛtiṁ-material nature; *puruṣaṁ*-living entities; *ca*-also; *eva*-certainly; *viddhi*-must know; *anādī*-without beginning; *ubhāv*-both; *api*-also; *vikārān*-transformation; *ca*-also; *guṇān*-three modes of nature; *ca*-also; *eva*-certainly; *viddhi*-know; *prakṛti*-material nature; *sambhavān*-produced of.

TRANSLATION

Material nature and the living entities should be understood to be beginningless. Their transformations and the modes of matter are

products of material nature.

PURPORT

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 cosmos was manifested. 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 they are conditioned, they are adverse to serving the Supreme Lord. Thus they are not allowed to enter into the spiritual sky. After the winding up of material nature, these 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 rebellious nature, he is conditioned within material nature. It really does not matter how these living entities or superior entities of the Supreme Lord have come in contact with material nature. The Supreme Personality of Godhead knows, however, how and why this actually took place. 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 modes are also productions of material nature. All transformations and variety in

respect to living entities are due to the body. As far as spirit is concerned, living entities are all the same.

TEXT 21

*kārya-kāraṇa-kartṛtve
hetuḥ prakṛtir ucyate
puruṣaḥ sukha-duḥkhānām
bhokṛtve hetur ucyate*

SYNONYMS

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; *bhokṛtve*-in enjoyment; *hetuḥ*-instrument; *ucyate*-is said to be.

TRANSLATION

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.

PURPORT

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 arise from the different sensual pleasures of the living entity, who thus desires to live in this body or that. When 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 desire to lord 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 pleasures to the body. It might be more clear to state that this body is the

effect of the senses. The senses are 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 or damned with 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 his attaining such residential quarters and his 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* 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

*puruṣaḥ prakṛti-stho hi
bhuṅkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo 'sya
sad-asat-yoni-janmasu*

SYNONYMS

puruṣaḥ-the living entity; *prakṛti-sthaḥ*-being situated in the material energy; *hi*-certainly; *bhuṅkte*-enjoys; *prakṛti-jān*-produced by the material nature; *guṇān*-modes of nature; *kāraṇaṁ*-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.

TRANSLATION

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.

PURPORT

This verse is very important for an understanding of how the living entities transmigrate from one body to another. It is explained in the Second Chapter that the living entity is transmigrating from one body to another just as one changes dress. 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, yet he is under the influence of material nature.

How he is put into such different bodies is explained here. It is due to association with the different modes of nature. One has to rise, therefore, above the three material modes and become 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. But he has to change that conception. 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 dominate material nature, and gradually and proportionately, as he reduces his long desire to dominate, he comes 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.

TEXT 23

*upadraṣṭānumantā ca
bhartā bhoktā maheśvaraḥ
paramātmēti cāpy ukto
dehe 'smin puruṣaḥ paraḥ*

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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. To clarify this, 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 finite enjoyer nor as one taking part in bodily activities, but as the witness, overseer, permitter and 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 within to sanction the individual soul's desiring material enjoyment. Without the sanction of the Supreme Soul, the individual soul cannot do anything. The individual is *bhakta* or the sustained, and He is *bhukta* or the

maintainer. There are innumerable living entities, and He is staying in them as a friend.

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 act independantly in an attempt to dominate the supreme nature, and because he has this tendency, he is called the marginal energy of the Supreme Lord. The living entity can be situated either in the material energy or the spiritual energy. As long as he is conditioned by the material energy, the Supreme Lord, as his friend, the Supersoul, stays with him 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 He tries to convince him that his activities in the material field are not conducive to real happiness. "Just give it up and turn your faith toward Me. Then 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 blissful eternal life of knowledge

TEXT 24

*ya evaṁ vetti puruṣaṁ
prakṛtiṁ ca guṇaiḥ saha
sarvathā vartamāno 'pi
na sa bhūyo 'bhijāyate*

SYNONYMS

yaḥ-anyone; *evam*-thus; *vetti*-understands; *puruṣam*-the living entities; *prakṛtiṁ*-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.

TRANSLATION

One 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.

PURPORT

Clear understanding of material nature, the Supersoul, the individual soul and their interrelation makes one eligible to become liberated and turn to the spiritual atmosphere without being forced to return to this material nature. 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 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

*dhyānenātmani paśyanti
kecid ātmānam ātmanā
anye sāṅkhyena yogena
karma-yogena cāpare*

SYNONYMS

dhyānena-by meditation; *ātmani*-self; *paśyanti*-see; *kecit*-one; *ātmānam*-Supersoul; *ātmanā*-by the mind; *anye*-others; *sāṅkhyena*-by philosophical discussion; *yogena*-by the yoga system; *karma-yogena*-by activities without fruitive desire; *ca*-also; *apare*-others.

TRANSLATION

That Supersoul is perceived by some through meditation, by some through the cultivation of knowledge, and by others through working without fruitive desire.

PURPORT

The Lord informs Arjuna that the conditioned soul can be divided into two classes as far as man's search for self-realization is concerned. Those who are atheists, agnostics and skeptics are beyond the sense of spiritual understanding. But there are others who are faithful in their understanding of spiritual life, and they are called workers who have renounced fruitive results. Those who always try to establish the doctrine of monism are also counted among the atheists and agnostics. In other words, only the devotees of the Supreme Personality of Godhead are really capable of 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. Of course there are those who try to understand the Supreme Absolute Truth by cultivation of knowledge, and they can be counted in the second class. The 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 in their attitude. 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 discover the Supersoul within themselves, they become transcendently situated. Similarly, there are others who also try to understand the Supreme Soul by cultivation of knowledge, and there are others who cultivate the *hatha-yoga* system and who try to satisfy the Supreme Personality of Godhead by childish activities.

TEXT 26

*anye tv evam ajānantaḥ
śrutvānyebhya upāsate
te 'pi cātitaranty eva
mṛtyum śruti-parāyaṇāḥ*

SYNONYMS

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.

TRANSLATION

Again there are those who, although not conversant in spiritual knowledge, begin to worship the Supreme Person upon hearing about Him from others. Because of their tendency to hear from authorities, they also transcend the path of birth and death.

PURPORT

This verse is particularly applicable to modern society because in modern society there is practically no education in spiritual matters. Some of the people may appear to be atheistic or agnostic or philosophical, but actually there is no knowledge of philosophy. As for the common man, if he is a good soul, then there is a chance for advancement by hearing. This hearing process is very important. Lord Caitanya, who preached Kṛṣṇa consciousness in the modern world, gave great stress to hearing because if the common man simply hears from authoritative sources, he can progress, especially, according to Lord Caitanya, if he hears the transcendental vibration Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. It is stated, therefore, that all men should take advantage of hearing from realized souls and gradually become able to understand everything. The worship of the Supreme Lord will then undoubtedly take place. Lord Caitanya has said that in this age no one needs

to change his position, but one should give up the endeavor to understand the Absolute Truth by speculative reasoning. One should learn to become the servant of those who are in knowledge of the Supreme Lord. If one is fortunate enough to take shelter of a pure devotee, hear from him about self-realization and follow in his footsteps, he will be gradually elevated to the position of a pure devotee. In this verse particularly the process of hearing is strongly recommended, and this is very appropriate. Although the common man is often not as capable as so-called philosophers, faithful hearing from an authoritative person will help one transcend this material existence and go back to Godhead, back to home.

TEXT 27

*yāvat sañjāyate kiñcit
sattvaṁ sthāvara-jaṅgamam
kṣetra-kṣetrājña-saṁyogāt
tad viddhi bharatarṣabha*

SYNONYMS

yāvat-whatever; *sañjāyate*-takes place; *kiñcit*-anything; *sattvam*-existence; *sthāvara*-not moving; *jaṅgamam*-moving; *kṣetra*-the body; *kṣetrājña*-knower of the body; *saṁyogāt*-union between; *tad viddhi*-you must know it; *bharatarṣabha*-O chief of the Bhāratas.

TRANSLATION

O chief of the Bhāratas, whatever you see in existence, both moving and unmoving, is only the combination of the field of activities and the knower of the field.

PURPORT

Both material nature and the living entity, which were existing before the creation of the cosmos, are explained in this verse. Whatever is created 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, and 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 inferior natures. The material nature is created by Him, and the superior nature is placed in this material nature, and thus all these activities and manifestations take place.

TEXT 28

*samaṁ sarveṣu bhūteṣu
tiṣṭhantam paramēśvaram
vinaśyatsv avinaśyantam
yaḥ paśyati sa paśyati*

SYNONYMS

samam-equally; *sarveṣu*-in all; *bhūteṣu*-living entities; *tiṣṭhantam*-residing; *paramēśvaram*-the Supersoul; *vinaśyatsu*-in the destructible; *avinaśyantam*-not destroyed; *yaḥ*-anyone; *paśyati*-see; *saḥ*-he; *paśyati*-actually sees.

TRANSLATION

One who sees the Supersoul accompanying the individual soul in all bodies and who understands that neither the soul nor the Supersoul is ever destroyed, actually sees.

PURPORT

Anyone who can see three things-the body, the proprietor of the body, or individual soul, and the friend of the individual soul, combined together by good association-is actually in knowledge. Those who are not associated with the soul's friend 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

*samam paśyan hi sarvatra
samavasthitam īśvaram
na hinasty ātmanātmānam
tato yāti parām gatim*

SYNONYMS

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.

TRANSLATION

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

PURPORT

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

TEXT 30

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

SYNONYMS

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.

TRANSLATION

One who can see that all activities are performed by the body, which is created of material nature, and sees that the self does nothing, actually sees.

PURPORT

This body is made by material nature under the direction of the Supersoul, and whatever activities are going on in respect to one's body are not his doing. Whatever one is supposed to do, either for happiness or for distress, one is forced to do because of the bodily constitution. The self, however, is outside all these bodily activities. This body is given according to one's past desires. To fulfill desires, one is given the body, with which he acts accordingly. Practically speaking, the body is a machine, designed by the Supreme Lord, to fulfill desires. Because of desires, one is put into difficult 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

yadā bhūta-prthag-bhāvam

*eka-stham anupaśyati
tata eva ca vistāram
brahma sampadyate tadā*

SYNONYMS

yadā-when; *bhūta*-living entities; *prthak-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.

TRANSLATION

When a sensible man ceases to see different identities, which are due to different material bodies, he attains to the Brahman conception. Thus he sees that beings are expanded everywhere.

PURPORT

When one can see that the various bodies of living entities arise due to the different desires of the individual soul and do not actually belong 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 soul, due to contact with material nature, gets different types of bodies. When one can see this, he attains spiritual vision; thus being freed from differentiations like man, animal, big, low, etc., one becomes beautified in his consciousness and able to develop Kṛṣṇa consciousness in his spiritual identity. How he then sees things will be explained in the next verse.

TEXT 32

*anāditvān nirguṇatvāt
paramātmāyam avyayaḥ
śarīra-stho 'pi kaunteya*

na karoti na lipyate

SYNONYMS

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.

TRANSLATION

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

PURPORT

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

TEXT 33

*yathā sarva-gatam saukṣmyād
ākāśam nopalipyate
sarvatrāvasthito dehe
tathātmā nopalipyate*

SYNONYMS

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.

TRANSLATION

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

PURPORT

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

TEXT 34

*yathā prakāśayaty ekaḥ
kṛtsnam lokam imam raviḥ
kṣetram kṣetrī tathā kṛtsnam
prakāśayati bhārata*

SYNONYMS

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.

TRANSLATION

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

PURPORT

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

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. The 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

*kṣetra-kṣetrajñayor evam
antaram jñāna-cakṣuṣā
bhūta-prakṛti-mokṣam ca
ye vidur yānti te param*

SYNONYMS

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.

TRANSLATION

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.

PURPORT

The purport of this Thirteenth Chapter is that one should know the distinction between the body, the owner of the body, and the Supersoul. A faithful person should at first have some good association to hear of God and thus gradually become enlightened. If one accepts a spiritual master, he can learn to distinguish between matter and spirit, and that becomes the steppingstone for further spiritual realization. A spiritual master teaches his students to get free from the material concept of life by various instructions. For instance, in *Bhagavad-gītā* we find Kṛṣṇa instructing Arjuna to free him from materialistic considerations.

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 can see 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 have a complete understanding of 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

śrī-bhagavān uvāca
param bhūyaḥ pravakṣyāmi
jñānānām jñānam uttamam
yaj jñātvā munayaḥ sarve
parām siddhim ito gatāḥ

SYNONYMS

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.

TRANSLATION

The Blessed Lord 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.

PURPORT

From the Seventh Chapter to the end of the Twelfth Chapter, Śrī Kṛṣṇa in detail reveals the Absolute Truth, the Supreme Personality of Godhead. Now, the Lord Himself is further enlightening 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 humbly developing knowledge one may possibly be 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. The knowledge explained in this chapter is proclaimed by the Supreme Lord to be superior to 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 explains 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 Fourteenth Chapter will attain perfection.

TEXT 2

*idaṁ jñānam upāśritya
mama sādharmaṇyā āgatāḥ
sarge 'pi nopajāyante
pralaye na vyathanti ca*

SYNONYMS

idaṁ-this; *jñānam*-knowledge; *upāśritya*-taking shelter of; *mama*-My; *sādharmaṇyā*-nature; *āgatāḥ*-attain; *sarge api*-even in the creation; *na*-never; *opajāyante*-comes in; *pralaye*-in the annihilation; *na*-nor; *vyathanti*-disturbed; *ca*-also.

TRANSLATION

By becoming fixed in this knowledge, one can attain to the transcendental nature, which is like My own nature. Thus established, one is not born at the time of creation nor disturbed at the time of dissolution.

PURPORT

After acquiring perfect transcendental knowledge, one acquires qualitative equality with the Supreme Personality of Godhead, becoming

free from the repetition of birth and death. One does not, however, lose his identity as an individual soul. It is understood from Vedic literature that the liberated souls who have reached the transcendental planets of the spiritual sky always look to the lotus feet of the Supreme Lord, being engaged in His transcendental loving service. So, even after liberation, the devotees do not lose their individual identities.

Generally, in the material world, whatever knowledge we get is contaminated by the three modes of material nature. But knowledge which is not contaminated by the three modes of nature is called transcendental knowledge. As soon as one is situated in that transcendental knowledge, he is on the same platform as that of the Supreme Person. Those who have no knowledge of the spiritual sky hold that after being freed from the material activities of the material form, this spiritual identity becomes formless, without any variegatedness. However, just as there is material variegatedness in this world, so, in the spiritual world, there is also variegatedness. Those in ignorance of this think that spiritual existence is opposed to material variety. But actually, in the spiritual sky, one attains spiritual form. There are spiritual activities, and the spiritual situation is called devotional life. That atmosphere is said to be uncontaminated, and there one is equal in quality with the Supreme Lord. To obtain such knowledge, one must develop all the spiritual qualities. One who thus develops the spiritual qualities is not affected either by the creation or the destruction of the material world.

TEXT 3

*mama yonir mahad brahma
tasmin garbham dadhāmy aham
sambhavaḥ sarva-bhūtānām
tato bhavati bhārata*

SYNONYMS

mama-My; *yonir*-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.

TRANSLATION

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.

PURPORT

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: *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 *Mahā-brahman*, or the great Brahman, the material nature. As is explained in the Seventh Chapter, beyond this there is another, superior nature-the living entity. In material nature the superior nature is mixed by the will of the Supreme Personality of Godhead, and thereafter all living entities are 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 mother. 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

*sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsām brahma mahad yonir
aḥam bīja-pradaḥ pitā*

SYNONYMS

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 yonir*-the source of birth in the material substance; *aḥam*-Myself; *bīja-pradaḥ*-seed-giving; *pitā*-father.

TRANSLATION

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.

PURPORT

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

*sattvaṁ rajas tama iti
guṇāḥ prakṛti-sambhavāḥ
nibadhnanti mahā-bāho
dehe dehinam avyayam*

SYNONYMS

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.

TRANSLATION

Material nature consists of the three modes-goodness, passion and ignorance. When the living entity comes in contact with nature, he becomes conditioned by these modes.

PURPORT

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

*tatra sattvaṁ nirmalatvāt
prakāśakam anāmayam
sukha-saṅgena badhnāti
jñāna-saṅgena cānagha*

SYNONYMS

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.

TRANSLATION

O sinless one, the mode of goodness, being purer than the others, is illuminating, and it frees one from all sinful reactions. Those situated in that mode develop knowledge, but they become conditioned by the concept of happiness.

PURPORT

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 considered. 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 greater 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 them bound by the mode of goodness of material nature. As such, they are attracted toward working in the mode of goodness,

and, as long as they have an attraction for working in that way, they have 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, become entangled in the same disadvantages of birth and death. But, due to the illusion of the material energy, one thinks that that sort of life is pleasant.

TEXT 7

*rajo rāgātmakam viddhi
tṛṣṇā-saṅga-samudbhavam
tan nibadhnāti kaunteya
karma-saṅgena dehinam*

SYNONYMS

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.

TRANSLATION

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.

PURPORT

The mode of passion is characterized by 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 the mode of passion. As long 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. If there is no liberation for those in the mode of goodness, what of those who are entangled in the mode of passion?

TEXT 8

*tamas tv ajñāna-jam viddhi
mohanam sarva-dehinām
pramādālasya-nidrābhis
tan nibadhnāti bhārata*

SYNONYMS

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.

TRANSLATION

O son of Bharata, the mode of ignorance causes the delusion of all living entities. The result of this mode is madness, indolence and sleep, which bind the conditioned soul.

PURPORT

In this verse the specific application of the word *tu* is very significant. This means that the mode of ignorance is a very peculiar qualification of the embodied soul. This mode of ignorance is just the opposite of the mode of goodness. In the mode of goodness, by development of knowledge, one can understand what is what, but the mode of ignorance is just the opposite. Everyone under the spell of the mode of ignorance becomes mad, and a

madman cannot understand what is what. Instead of making advancement, one becomes degraded. The definition of the mode of ignorance is stated in the Vedic literature: under the spell of ignorance, one cannot understand the thing as it is. For example, everyone can see that his grandfather has died, and therefore he will also die; man is mortal. The children that he conceives will also die. So death is sure. Still, people are madly accumulating money and working very hard all day and night, not caring for the eternal spirit. This is madness. In their madness, they are very reluctant to make advancement in spiritual understanding. Such people are very lazy. When they are invited to associate for spiritual understanding, they are not much interested. They are not even active like the man who is controlled by the mode of passion. Thus another symptom of one embedded in the mode of ignorance is that he sleeps more than is required. Six hours of sleep is sufficient, but a man in the mode of ignorance sleeps at least ten or twelve hours a day. Such a man appears to be always dejected, and is addicted to intoxicants and sleeping. These are the symptoms of a person conditioned by the mode of ignorance.

TEXT 9

*sattvaṁ sukhe sañjayati
rajaḥ karmaṇi bhārata
jñānam āvṛtya tu tamaḥ
pramāde sañjayaty uta*

SYNONYMS

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.

TRANSLATION

The mode of goodness conditions one to happiness, passion conditions him to the fruits of action, and ignorance to madness.

PURPORT

A person in the mode of goodness is satisfied by his work or intellectual pursuit, just as a philosopher, scientist, or educator may be engaged in a particular field of knowledge and may be satisfied in that way. A man in the modes of passion and goodness may be 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 covers knowledge. In the mode of ignorance, whatever one does is neither good for him nor for anyone.

TEXT 10

*rajas tamaś cābhibhūya
sattvaṁ bhavati bhārata
rajaḥ sattvaṁ tamaś caiva
tamaḥ sattvaṁ rajas tathā*

SYNONYMS

rajaḥ-mode of passion; *tamaḥ*-mode of ignorance; *ca*-also; *abhibhūya*-also surpassing; *sattvaṁ*-mode of goodness; *bhavati*-becomes prominent; *bhārata*-O son of Bharata; *rajaḥ*-mode of passion; *sattvaṁ*-mode of goodness; *tamaḥ*-mode of ignorance; *ca*-also; *eva*-like that; *tamaḥ*-mode of ignorance; *sattvaṁ*-mode of goodness; *rajaḥ*-mode of passion; *tathā*-as in this.

TRANSLATION

Sometimes the mode of passion becomes prominent, defeating the mode of goodness, O son of Bharata. And sometimes the mode of goodness defeats passion, and at other times the mode of ignorance defeats goodness and passion. In this way there is always competition for supremacy.

PURPORT

When the mode of passion is prominent, the modes of goodness and ignorance are defeated. When the mode of goodness is prominent, passion and ignorance are defeated. And, when the mode of ignorance is prominent, passion and goodness are defeated. This competition is always going on. Therefore, one who is actually intent on advancing in Kṛṣṇa consciousness has to transcend these three modes. The prominence of some certain mode of nature is manifested in one's dealings, in his activities, in eating, etc. All this will be explained in later chapters. But if one wants, he can develop, by practice, the mode of goodness and thus defeat the modes of ignorance and passion. One can similarly develop the mode of passion and defeat goodness and ignorance. Or, one can develop the mode of ignorance and defeat goodness and passion. Although there are these three modes of material nature, if one is determined, he can be blessed by the mode of goodness, and, by transcending the mode of goodness, he can be situated in pure goodness, which is called the *vāsudeva* state, a state in which one can understand the science of God. By the manifestation of particular activities, it can be understood in what mode of nature one is situated.

TEXT 11

*sarva-dvāreṣu dehe 'smin
prakāśa upajāyate
jñānam yadā tadā vidyād
vivṛddham sattvam ity uta*

SYNONYMS

sarva-dvāreṣu-all the gates; *dehe asmin*-in this body; *prakāśaḥ*-quality of illumination; *upajāyate*-develops; *jñānam*-knowledge; *yadā*-when; *tadā*-at that time; *vidyād*-must know; *vivṛddham*-increased; *sattvam*-mode of goodness; *iti*-thus; *uta*-said.

TRANSLATION

The manifestations of the mode of goodness can be experienced when all the gates of the body are illuminated by knowledge.

PURPORT

There are nine gates in the body: two eyes, two ears, two nostrils, the mouth, the genital and the anus. In every gate, when the symptom of goodness is illuminated, it should be understood that one has developed the mode of goodness. In the mode of goodness, one can see things in the right position, one can hear things in the right position, and one can taste things in the right position. One becomes cleansed inside and outside. In every gate there is development of the symptoms of happiness, and that is the position of goodness.

TEXT 12

*lobhaḥ pravṛttir ārambhaḥ
karmaṇām aśamaḥ sprhā
rajasy etāni jāyante
vivṛddhe bharatarṣabha*

SYNONYMS

lobhaḥ-greed; *pravṛttiḥ*-hankering; *ārambhaḥ*-endeavor; *karmaṇām*-of activities; *aśamaḥ*-uncontrollable; *sprhā*-desire; *rajasi*-in the mode of passion; *etāni*-all this; *jāyante*-develop; *vivṛddhe*-when there is excess; *bharatarṣabha*-O chief of the descendants of Bharata.

TRANSLATION

O chief of the Bhāratas, when there is an increase in the mode of passion, the symptoms of great attachment, uncontrollable desire, hankering, and intense endeavor develop.

PURPORT

One in the mode of passion is never satisfied with the position he has already acquired; he hankers to increase his position. If he wants to construct a residential house, he tries his best to have a palatial house, as if he would be able to reside in that house eternally. And he develops a great hankering for sense gratification. There is no end to sense gratification. He

always wants to remain with his family and in his house and to continue the process of sense gratification. There is no cessation of this. All these symptoms should be understood as characteristic of the mode of passion.

TEXT 13

*aprakāśo 'pravṛttiś ca
pramādo moha eva ca
tamasy etāni jāyante
vivṛddhe kuru-nandana*

SYNONYMS

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.

TRANSLATION

O son of Kuru, when there is an increase in the mode of ignorance madness, illusion, inertia and darkness are manifested.

PURPORT

When there is no illumination, knowledge is absent. One in the mode of ignorance does not work by a regulative principle; he wants to act whimsically for no 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 are the symptoms of one in the mode of ignorance.

TEXT 14

*yadā sattve pravṛddhe tu
pralayaṁ yāti deha-bhṛt
tadottama-vidāṁ lokān*

amalān pratipadyate

SYNONYMS

yadā-when; *sattve*-mode of goodness; *pravṛddhe*-in development; *tu*-but; *pralayam*-dissolution; *yāti*-goes; *deha-bhṛt*-embodied; *tadā*-at that time; *uttama-vidām*-of the great sages; *lokān*-the planets; *amalān*-pure; *pratipadyate*-attains.

TRANSLATION

When one dies in the mode of goodness, he attains to the pure higher planets.

PURPORT

One in goodness attains higher planetary systems, like Brahmaloḥa or Janaloka, and there enjoys 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. There are different kinds of planets for different kinds of living entities. Those who die in the mode of goodness are elevated to the planets where great sages and great devotees live.

TEXT 15

*rajasi pralayam gatvā
karma-saṅgiṣu jāyate
tathā pralīnas tamasi
mūḍha-yoniṣu jāyate*

SYNONYMS

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.

TRANSLATION

When one dies in the mode of passion, he takes birth among those engaged in fruitive activities; and when he dies in the mode of ignorance, he takes birth in the animal kingdom.

PURPORT

Some people have the impression that when the soul reaches the platform of human life, it 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.

TEXT 16

*karmaṇaḥ sukṛtasyāhuḥ
sāttvikam nirmalam phalam
rajasas tu phalam duḥkham
ajñānam tamasaḥ phalam*

SYNONYMS

karmaṇaḥ-of work; *sukṛtasya*-in the mode of goodness; *āhuḥ*-said; *sāttvikam*-mode of goodness; *nirmalam*-purified; *phalam*-result; *rajasas*-of the mode of passion; *tu*-but; *phalam*-result; *duḥkham*-misery; *ajñānam*-nonsense; *tamasaḥ*-of the mode of ignorance; *phalam*-result.

TRANSLATION

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

PURPORT

By pious activities in the mode of goodness one is purified; therefore the sages, who are free from all illusion, are situated in happiness. Similarly, activities in the mode of passion are simply miserable. Any activity for material happiness is bound to be defeated. If, for example, one wants to have a skyscraper, so much human misery has to be undergone before a big skyscraper can be built. The financier has to take much trouble to earn a mass of wealth, and those who are slaving to construct the building have to render 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. Every living creature is the son of the Supreme Lord, and He 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. If one indulges in meat-eating 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. Cow slaughter is an act of the grossest type of ignorance. In the Vedic literature 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 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 the most valuable food; 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 civilization which guides the citizens to become animals in their next lives is certainly not a human civilization. The present human civilization is, of course, grossly misled by the modes of passion and ignorance. It is a very dangerous age, and all nations should take care to provide the easiest process, Kṛṣṇa consciousness, to save humanity from the greatest danger.

TEXT 17

*sattvāt sañjāyate jñānam
rajaso lobha eva ca
pramāda-mohau tamaso
bhavato 'jñānam eva ca*

SYNONYMS

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.

TRANSLATION

From the mode of goodness, real knowledge develops; from the mode of passion, grief develops; and from the mode of ignorance, foolishness, madness and illusion develop.

PURPORT

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

TEXT 18

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

SYNONYMS

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.

TRANSLATION

Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds.

PURPORT

In this verse the results of actions 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 Brahmaloḥka, 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 Brahmaloḥka, 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. But because there are mixtures, one can also go down. People on this earth, in the modes of passion or ignorance, cannot forcibly approach the higher planets by machine. In the mode of passion, there is also 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

these abominable conditions. The word *tāmasāḥ* is very significant here. *Tāmasāḥ* indicates those who stay continually in the mode of ignorance without rising to a higher mode. Their future is very dark.

There is opportunity for men in the modes of ignorance and passion to be elevated to the mode of goodness, and that system is called Kṛṣṇa consciousness. But one who does not take advantage of this opportunity certainly will continue in the lower modes.

TEXT 19

*nānyam guṇebhyaḥ kartāram
yadā draṣṭānupaśyati
guṇebhyaś ca param vetti
mad-bhāvam so 'dhigacchati*

SYNONYMS

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.

TRANSLATION

When you see that there is nothing beyond these modes of nature in all activities and that the Supreme Lord is transcendental to all these modes, then you can know My spiritual nature.

PURPORT

One can transcend all the activities of the modes of material nature simply by understanding them properly by learning from the proper souls. The real spiritual master is Kṛṣṇa, and He is imparting this spiritual knowledge to Arjuna. Similarly, it is from those who are fully in Kṛṣṇa consciousness that one has to learn this science of activities in terms of the modes of nature. Otherwise, one's life will be misdirected. By the instruction of a bona fide spiritual master, a living entity can know of his

spiritual position, his material body, his senses, how he is entrapped, and how he is under the spell of the material modes of nature. He is helpless, being in the grip of these modes, but 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. 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 gradually ceases.

TEXT 20

*guṇān etān atītya trīn
dehī deha-samudbhavān
janma-mṛtyu-jarā-duḥkhair
vimukto 'mṛtam aśnute*

SYNONYMS

guṇān-qualities; *etān*-all these; *atītya*-transcending; *trīn*-three; *dehī*-body; *deha*-body; *samudbhavān*-produced of; *janma*-birth; *mṛtyu*-death; *jarā*-old age; *duḥkhair*-distresses; *vimukto*-being freed from; *amṛtam*-nectar; *aśnute*-enjoys.

TRANSLATION

When the embodied being is able to transcend these three modes, he can become free from birth, death, old age and their distresses and can enjoy nectar even in this life.

PURPORT

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 can enjoy the 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 can enjoy spiritual happiness. In other words, devotional service in Kṛṣṇa consciousness is the sign of liberation from this material entanglement, and this will be explained in the Eighteenth Chapter. When one is freed from the influence of the modes of material nature, he enters into devotional service.

TEXT 21

arjuna uvāca
kair liṅgais trīn guṇān etān
atīto bhavati prabho
kim ācāraḥ katham caitāms
trīn guṇān ativartate

SYNONYMS

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.

TRANSLATION

Arjuna inquired: O my dear Lord, by what symptoms is one known who is transcendental to those modes? What is his behavior? And how does he transcend the modes of nature?

PURPORT

In this verse, Arjuna's questions are very appropriate. He wants to know the symptoms of a person who has already transcended the material modes.

He first inquires of the symptoms of such a transcendental person. How can one understand that he has already transcended the influence of the modes of material nature? The second question asks how he lives and what his activities are. Are they regulated or nonregulated? Then Arjuna inquires of the means by which he can attain the 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 answers them.

TEXTS 22-25

*śrī-bhagavān uvāca
prakāśam ca pravṛttiṁ ca
moham eva ca pāṇḍava
na dveṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati*

*udāsīna-vad āsīno
guṇair yo na vicālyate
guṇā vartanta ity evam
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*

SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; *prakāśam ca*-and illumination; *pravṛttiṁ 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; *inḡate*-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.

TRANSLATION

The Blessed Lord said: He who does not hate illumination, attachment and delusion when they are present, nor longs for them when they disappear; who is seated like one unconcerned, being situated beyond these material reactions of the modes of nature, who remains firm, knowing that the modes alone are active; who regards alike pleasure and pain, and looks on a clod, a stone and a piece of gold with an equal eye; who is wise and holds praise and blame to be the same; who is unchanged in honor and dishonor, who treats friend and foe alike, who has abandoned all fruitive undertakings-such a man is said to have transcended the modes of nature.

PURPORT

Arjuna submitted the three different questions, and the Lord answers them one after another. In these verses, Kṛṣṇa first indicates that a person transcendently situated neither envies anyone nor hankers for anything. When a living entity stays in this material world embodied by the material body, it is to be understood that he is under the control of one of the three modes of material nature. When he is actually out of the body, then he is out of the clutches of the material modes of nature. But 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 conscious of the material body, he acts only for sense gratification, but when one transfers the consciousness to Kṛṣṇa, sense gratification automatically stops. One does not need this material body, and he does not need to accept the dictations of the material body. The qualities of the material modes in the body will act, but as spirit soul the self 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. Thus transcendently situated, the devotee becomes automatically free. He need not try to become free from the influence of the modes of material nature.

The next question concerns 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 performs his duty in Kṛṣṇa consciousness and does not mind whether a man honors or dishonors him. He accepts things that are favorable for his duty in Kṛṣṇa consciousness, otherwise he has no necessity of anything material, either a stone or gold. He takes everyone as his dear friend who helps him in his execution of 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 he has nothing to do with material existence. Social and political issues do not affect him because he knows the situation of temporary upheavals and disturbances. He does not attempt anything for his own sake. He can attempt anything for Kṛṣṇa, but for his personal self he does not attain anything. By such behavior one becomes actually transcendently situated.

TEXT 26

*mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate*

SYNONYMS

mām-unto Me; *ca*-also; *yah*-person; *avyabhicāreṇa*-without fail; *bhakti-yogena*-by devotional service; *sevate*-renders service; *sah*-he; *guṇān*-all the modes of material nature; *samatītya*-transcending; *etān*-all this; *brahma-bhūyāya*-to be elevated on the Brahman platform; *kalpate*-is considered.

TRANSLATION

One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.

PURPORT

This verse is a reply to Arjuna's third question: What is the means of attaining to the transcendental position? As explained before, the material world is acting under the spell of the modes of material nature. One should not be disturbed by the activities of the modes of nature; instead of putting his consciousness into such activities, he may transfer his consciousness to Kṛṣṇa activities. Kṛṣṇa activities are known as *bhakti-yoga*-always acting for Kṛṣṇa. This includes not only Kṛṣṇa, but His different plenary expansions such as Rāma and Nārāyaṇa. He has innumerable expansions. One who is engaged in the service of any of the forms of Kṛṣṇa, or of His plenary expansions, is considered to be transcendently situated. One should also note that all the forms of Kṛṣṇa are fully transcendental, blissful, full of knowledge and eternal. Such personalities of Godhead are omnipotent and omniscient, and they 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 influence of the modes of material nature. To be in Kṛṣṇa consciousness or in devotional service means to acquire the equality of Kṛṣṇa. The Lord says that His nature is eternal, blissful and full of knowledge, and the living entities are part and parcel of the Supreme, as gold particles are part of a gold mine. Thus the living entity's spiritual position is as good as gold, 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*. If one is not situated in the same 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: *brahmaiva san brahmāpyeti*. One can attain the Supreme Brahman by becoming Brahman. This means that one must qualitatively become one with Brahman. By attainment of Brahman, one does not lose his eternal Brahman identity as individual soul.

TEXT 27

*brahmaṇo hi pratiṣṭhāham
amṛtasyāvyayasya ca
śāśvatasya ca dharmasya
sukhasyaikāntikasya ca*

SYNONYMS

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.

TRANSLATION

And I am the basis of the impersonal Brahman, which is the constitutional position of ultimate happiness, and which is immortal, imperishable and eternal.

PURPORT

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 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." The Supreme Lord is full in six opulences, and when a devotee approaches Him, there is an exchange of these six opulences. The servant of the king enjoys on an almost equal level with the king. And so, eternal happiness, imperishable happiness, eternal life accompany devotional service. Therefore, realization of Brahman, or eternity, or imperishability is included in devotional service. This is already possessed by 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 due to this he falls down. In 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, his desire to dominate 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 control 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 practiced in the association of devotees. Gradually, by such association, by the influence of the spiritual master, one's material desire to dominate is removed, and one becomes firmly situated in the Lord's transcendental loving service. This method 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 Deity, 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, 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 material activities. One who can thus situate himself in the *brahmajyoti* is equal to the Supreme Personality of Godhead in quality.

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

śrī-bhagavān uvāca
ūrdhva-mūlam adhaḥ-śākham
aśvattham prāhur avyayam
chandāṁsi yasya parṇāni
yas taṁ veda sa veda-vit

SYNONYMS

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; *chandāṁsi*-Vedic hymns; *yasya*-of which; *parṇāni*-the leaves; *yaḥ*-anyone; *taṁ*-that; *veda*-knows; *saḥ*-he; *veda-vit*-the knower of the Vedas.

TRANSLATION

The Blessed Lord said: There is a 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.

PURPORT

After the discussion of the importance of *bhakti-yoga*, one may question, "What about the *Vedas*?" It is explained in this chapter that the purpose of Vedic study is to understand Kṛṣṇa. Therefore one who is in Kṛṣṇa consciousness, who is 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 because they begin from where Brahmā is located, the topmost planet of this universe. If one can understand this indestructible tree of illusion, then one can get out of it.

This process of extrication should be understood. 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 grows 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, representing the various planetary systems. The fruits represent the results of the living entities' activities, namely, religion, economic development, sense gratification and liberation.

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 beside 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 of the spiritual world. This reflection of the spiritual world is situated on desire, just as the tree's reflection is situated on water. Desire is the cause of things' being situated in this reflected 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 it.

This tree, being the reflection of the real tree, is an exact replica. Everything is there in the spiritual world. The impersonalists take Brahmā 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-mahābhūta*), then the ten senses (*daśendriya*), mind, etc.

In this way they divide up the whole material world. If Brahmā is the center of all manifestations, then this material world is a manifestation of the center by 180 degrees, and the other 180 degrees constitute the spiritual world. The material world is the perverted reflection, so the spiritual world must have the same variegatedness, but in reality. 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*. 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 has to be cut off. 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 disclosed by the Personality of Godhead Himself, is to cut down this reflected tree and attain the real tree of the spiritual world.

TEXT 2

*adhaś cordhvaṁ prasṛtās tasya śākhā
guṇa-pravṛddhā viṣaya-pravālāḥ
adhaś ca mūlāny anusantatāni
karmānubandhīni manuṣya-loke*

SYNONYMS

adhaḥ-downward; *ca*-and; *ūrdhva*-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.

TRANSLATION

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.**

PURPORT

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. These are situated on the lower parts of the branches, whereas on the upper parts are higher forms of living entities: the demigods, Gandharvas (fairies), 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 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 Brahmaloṅka, 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

*na rūpam asyeha tathopalabhyate
nānto na cādir na ca sampratiṣṭhā
aśvattham enaṁ su-virūḍha-mūlam*

*asaṅga-śastreṇa dr̥ḍhena chittvā
tataḥ padaṁ tat parimārgitavyaṁ
yasmin gatā na nivartanti bhūyaḥ
tam eva cādyam puruṣam prapadye
yataḥ pravṛttiḥ prasṛtā purāṇī*

SYNONYMS

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; *dr̥ḍhena*-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.

TRANSLATION

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

PURPORT

It is now clearly stated that the real form of this banyan tree cannot be understood in this material world. Since the root is upwards, the extension of the real tree is at the other end. No one can see how far the tree extends, nor can one see the beginning of this tree. Yet one has to find out the cause. "I am the son of my father, my father is the son of such and such a person, etc." By searching in this way, one comes to Brahmā, who is generated by

the Garbhodakaśāyī Viṣṇu. Finally, in this way, when one reaches to the Supreme Personality of Godhead, that is the end of research work. One has to search out that origin of this tree, the Supreme Personality of Godhead, through the association of persons who are in the knowledge of that Supreme Personality of Godhead. Then by understanding one becomes gradually detached from this false reflection of reality, and by knowledge one can cut off the connection and actually become situated in the real tree.

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

Therefore to get out of the entanglement of this strong banyan tree of material life, one must surrender to Kṛṣṇa. As soon as one surrenders unto Kṛṣṇa, he becomes detached automatically from this material extension.

TEXT 5

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

SYNONYMS

nir-without; *māna*-respect; *mohāḥ*-illusion; *jita*-having conquered; *saṅga*-association; *doṣāḥ*-faulty; *adhyātma*-spiritual; *nityāḥ*-eternity; *vinivṛtta*-

associated; *kāmāḥ*-lusts; *dvandvaiḥ*-with duality; *vimuktāḥ*-liberated; *sukha-duḥkha*-happiness and distress; *saṁjñaiḥ*-named; *gacchanti*-attains; *amūḍhāḥ*-unbewildered; *padam*-situation; *avyayam*-eternal; *tat*-that.

TRANSLATION

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

PURPORT

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

full in knowledge; then it is possible for him to surrender to the Supreme Personality of Godhead.

TEXT 6

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

SYNONYMS

na-not; *tat*-that; *bhāsayate*-illuminates; *sūryaḥ*-sun; *na*-nor; *śaśāṅkaḥ*-the moon; *na*-nor; *pāvakaḥ*-fire, electricity; *yad*-where; *gatvā*-going; *na*-never; *nivartante*-comes back; *tad dhāma*-that abode; *paramam*-supreme; *mama*-My.

TRANSLATION

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

PURPORT

The spiritual world, the abode of the Supreme Personality of Godhead, Kṛṣṇa-which is known as Kṛṣṇaloka, Goloka Vṛndāvana-is described here. In the spiritual sky there is no need of sunshine, moonshine, fire or electricity, because all the planets are self-luminous. We have only one planet in this universe, the sun, which is self-luminous, but all the planets in the spiritual sky are self-luminous. The shining effulgence of all those planets (called Vaikuṇṭhas) constitutes the shining sky known as the *brahmajyoti*. Actually, the effulgence is emanating from the planet of Kṛṣṇa, Goloka Vṛndāvana. Part of that shining effulgence is covered by the *mahat-tattva*, the material world. Other than this, the major portion of that shining sky is full of spiritual planets, which are called Vaikuṇṭhas, chief of which is Goloka Vṛndāvana.

As long as a living entity is in this dark material world, he is in conditional life, but as soon as he reaches the spiritual sky, by cutting through the false, perverted tree of this material world, he becomes liberated. Then there is no chance of his coming back here. In his conditional life, the living entity considers himself to be the lord of this material world, but in his liberated state he enters into the spiritual kingdom and becomes the associate of the Supreme Lord. There he enjoys eternal bliss, eternal life, and full knowledge.

One should be captivated by this information. He should desire to transfer himself to that eternal world and extricate himself from this false reflection of reality. For one who is too much attached to this material world, it is very difficult to cut that attachment, but if he takes to Kṛṣṇa consciousness, there is a chance of gradually becoming detached. One has to associate himself with devotees, those who are in Kṛṣṇa consciousness. One should search out a society dedicated to Kṛṣṇa consciousness and learn how to discharge devotional service. In this way he can cut off his attachment to the material world. One cannot become detached from the attraction of the material world simply by dressing himself in saffron cloth. He must become attached to the devotional service of the Lord. Therefore one should take it very seriously that 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. Only devotional service is described as purely 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 *paramam*, full of six opulences. 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

mamaivāṁśo jīva-loke

*jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati*

SYNONYMS

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.

TRANSLATION

The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.

PURPORT

In this verse the identity of the living being is clearly given. The living entity is the fragmental part and parcel of the Supreme Lord-eternally. It is not that he assumes individuality in his conditional life and in his liberated state becomes one with the Supreme Lord. He is eternally fragmented. It is clearly said, *sanātanaḥ*. According to the Vedic version, the Supreme Lord manifests and expands Himself in innumerable expansions, of which the primary expansions are called *Viṣṇu-tattva*, and the secondary expansions are called the living entities. In other words, the *Viṣṇu-tattva* is the personal expansion, and the living entities are separated expansions. By His personal expansion, He is manifested in various forms like Lord Rāma, Nṛsiṁhadeva, Viṣṇumūrti and all the predominating Deities in the Vaikuṇṭha planets. The separated expansions, the living entities, are eternally servitors. The personal expansions of the Supreme Personality of Godhead, the individual identities of the Godhead, are always present. Similarly, the separated expansions of living entities have their identities. As fragmental parts and parcels of the Supreme Lord, the living entities have also fragmental qualities, of which independence is one. Every living entity has an individual soul, his personal individuality and a minute form

of independence. By misuse of that independence, one becomes a conditioned soul, and by proper use of independence he is always liberated. In either case, he is qualitatively eternal, as the Supreme Lord is. In his liberated state he is freed from this material condition, and he is under the engagement of transcendental service unto the Lord; in his conditioned life he is dominated by the material modes of nature, and he forgets the transcendental loving service of the Lord. As a result, he has to struggle very hard to maintain his existence in the material world.

The living entities, not only the human beings and the cats and dogs, but even the greater controllers of the material world-Brahmā, Lord Śiva, and even Viṣṇu-are all parts and parcels of the Supreme Lord. They are all eternal, not temporary manifestations. The word *karṣati* (struggling or grappling hard) is very significant. The conditioned soul is bound up, as though shackled by iron chains. He is bound up by the false ego, and the mind is the chief agent which is driving him in this material existence. When the mind is in the mode of goodness, his activities are good; when the mind is in the mode of passion, his activities are troublesome; and when the mind is in the mode of ignorance, he travels in the lower species of life. It is clear, however, in this verse, that the conditioned soul is covered by the material body, with the mind and the senses, and when he is liberated this material covering perishes, but his spiritual body manifests in its individual capacity. The following information is there in the *Mādhyaṇḍī-nāyana-śruti*: *sa vā eṣa brahma-niṣṭha idaṁ sarīraṁ marttyam atisrjya brahmābhisampadya brahmaṇā paśyati brahmaṇā śṛnoti brahmaṇaivedaṁ sarvaṁ anubhavati*. It is stated here that when a living entity gives up this material embodiment and enters into the spiritual world, he revives his spiritual body, and in his spiritual body he can see the Supreme Personality of Godhead face to face. He can hear and speak to 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 bodily construction is concerned, there is no difference between the part and parcel living entities and the expansions of *Viṣṇumūrti*. In other words, at liberation 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. 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

*śarīram yad avāpnoti
yat cāpy utkrāmatīśvaraḥ
grhītvaitāni samyāti
vāyur gandhān ivāśayāt*

SYNONYMS

śarīram-body; *yat*-as much as; *avāpnoti*-gets; *yat*-that which; *ca*-also; *api*-virtually; *utkrāmati*-gives up; *īśvaraḥ*-the lord of the body; *grhītvā*-taking; *etāni*-all these; *samyāti*-goes away; *vāyur*-air; *gandhān*-smell; *iva*-like; *āśayāt*-from the flower.

TRANSLATION

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

PURPORT

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

TEXT 9

*śrotram cakṣuḥ sparśanam ca
rasanam ghrāṇam eva ca
adhiṣṭhāya manaś cāyam
viṣayān upasevate*

SYNONYMS

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.

TRANSLATION

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

PURPORT

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

TEXT 10

*utkrāmantaṁ sthitaṁ vāpi
bhuñjānaṁ vā guṇānvitam
vimūḍhā nānupaśyanti
paśyanti jñāna-cakṣuṣaḥ*

SYNONYMS

utkrāmantaṁ-quitting the body; *sthitaṁ*-situated in the body; *vāpi*-either; *bhuñjānaṁ*-enjoying; *vā*-or; *guṇa-anvitam*-under the spell of the modes of material nature; *vimūḍhā*-foolish persons; *nā*-never; *anupaśyanti*-can see; *paśyanti*-one can see; *jñāna-cakṣuṣaḥ*-one who has the eyes of knowledge.

TRANSLATION

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 all this.

PURPORT

The word *jñāna-cakṣuṣaḥ* is very significant. Without 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 even why he is living in a particular type of body. This requires a great amount of knowledge understood from *Bhagavad-gītā* and similar literatures heard from a bona fide spiritual master. 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. As a result, he is suffering different kinds of happiness and distress, under the illusion of sense enjoyment. Persons who are everlastingly fooled by lust and desire lose all power of understanding their change of body and their stay in a particular body. They cannot comprehend it. Those who have developed spiritual knowledge, however, can see that the spirit is different from the body and is changing its body and enjoying in different ways. A person in such knowledge can understand how the conditioned living entity is suffering in this material existence. Therefore those who are highly developed in Kṛṣṇa consciousness try their best to give this knowledge to the people in general, for their conditional life is very much troublesome. They should come out of it and be Kṛṣṇa conscious and liberate themselves to transfer to the spiritual world.

TEXT 11

*yatanto yoginaś cainam
paśyanty ātmany avasthitam
yatanto 'py akṛtātmāno
nainam paśyanty acetasaḥ*

SYNONYMS

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.

TRANSLATION

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

PURPORT

There are many transcendentalists in the path of spiritual self-realization, but one who is not situated in self-realization cannot see how things are changing in the body of the living entity. The word *yoginaḥ* is 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 are simply addicted to some sort of gymnastic exercise and are satisfied if the body is well-built and healthy. They have no other information. They are called *yatanto 'py akṛtātmānaḥ*. Even though they are endeavoring in a so-called *yoga* system, they are not self-realized. Such people cannot understand the process of the transmigration of the soul. Only those who are actually in the *yoga* system and have realized the self, the world, and the Supreme Lord, in other words, the *bhakti-yogīs*, those engaged in pure devotional service in Kṛṣṇa consciousness, can understand how things are taking place.

TEXT 12

*yad āditya-gataṁ tejo
jagad bhāsayate 'khilam
yac candramasi yac cāgnau
tat tejo viddhi māmakam*

SYNONYMS

yat-that which; *āditya-gataṁ*-in the sunshine; *tejaḥ*-splendor; *jagat*-the whole world; *bhāsayate*-illuminates; *akhilam*-entirely; *yat*-that which; *candramasi*-in the moon; *yat*-that which; *ca*-also; *agnau*-in the fire; *tat*-that; *tejaḥ*-splendor; *viddhi*-understand; *māmakam*-from Me.

TRANSLATION

The splendor of the sun, which dissipates the darkness of this whole world, comes from Me. And the splendor of the moon and the splendor of fire are also from Me.

PURPORT

The unintelligent cannot understand how things are taking place. The beginning of knowledge can be established by understanding what the Lord explains here. Everyone sees the sun, moon, fire and electricity. One should 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, lies 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 solar system. There are different universes and solar systems, and there are different suns, moons and planets also. 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 and moonlight are so pleasing to the living entities. Without their help no living entity can live. So if one can understand that the light and splendor of the sun, moon and fire are emanating from the Supreme Personality of Godhead, Kṛṣṇa, then one's Kṛṣṇa consciousness will begin. By the moonshine, all the vegetables are nourished. The moonshine is so pleasing that 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 thoughts to provoke Kṛṣṇa consciousness in the conditioned soul.

TEXT 13

*gām āviśya ca bhūtāni
dhārayāmy aham ojasā
puṣṇāmi cauṣadhīḥ sarvāḥ
somo bhūtvā rasātmakaḥ*

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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 appropriately manifested. 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. Similarly, all these planets are floating in space, 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 holds 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 actually 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 place. It is said that because of the Supreme Personality of Godhead, the sun is shining and the planets are steadily moving. Were it not for Him, all the planets would scatter, like dust in air, and perish. 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 taste succulent. Human society is working, living comfortably and enjoying food due to the supply from the Supreme Lord. Otherwise, mankind 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

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

SYNONYMS

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

TRANSLATION

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

PURPORT

According to *Āyur-vedic śāstra*, we understand that there is a fire in the stomach which digests all food sent there. When the fire is not blazing, there is no hunger, and when the fire is in order, we become hungry.

Sometimes when the fire is not going nicely, treatment is required. In any case, this fire is representative of the Supreme Personality of Godhead. Vedic *mantras* also confirm that the Supreme Lord or Brahman is situated in the form of fire within the stomach and is digesting all kinds of foodstuff. Therefore since He is helping the digestion of all kinds of foodstuff, the living entity is not independent in the eating process. Unless the Supreme Lord helps him in digesting, there is no possibility of eating. He thus produces and digests foodstuff, and, by His grace, we are enjoying life. In the *Vedānta-sūtra* this is also confirmed: *śabdādibhyo 'ntaḥ pratiṣṭhānāc ca*. The Lord is situated within sound and within the body, within the air and even within the stomach as the digestive force. There are four kinds of foodstuff: some are swallowed, some are chewed, some are licked up, and some are sucked, and He is the digestive force for all of them.

TEXT 15

*sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtiṛ jñānam apohanam ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham*

SYNONYMS

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.

TRANSLATION

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*.

PURPORT

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. Required knowledge is supplied to him, and remembrance is given to him, 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, and the localized Paramātmā, but as the form of the incarnation of the *Vedas* as well. The *Vedas* give the right direction to the people so that they can properly mold their lives and come back to Godhead, back to home. The *Vedas* offer knowledge of the Supreme Personality of Godhead, Kṛṣṇa, and Kṛṣṇa in His incarnation as Vyāsadeva is the compiler of the *Vedānta-sūtra*. The commentation on the *Vedānta-sūtra* by Vyāsadeva in the *Śrīmad-Bhāgavatam* gives the real understanding of *Vedānta-sūtra*. The Supreme Lord is so full that for the deliverance of the conditioned soul He is the supplier and digester of foodstuff, the witness of his activity, the giver of knowledge in the form of *Vedas* and as the Supreme Personality of Godhead, Śrī Kṛṣṇa, the teacher of the *Bhagavad-gītā*. He is worshipable by the conditioned soul. Thus God is all-good; God is all-merciful.

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, but he receives the opportunity to understand *Vedas* from Him. If one is serious to understand the Vedic knowledge, then Kṛṣṇa gives the required intelligence. Why does He present the Vedic knowledge for understanding? Because a living entity individually needs to understand Kṛṣṇa. Vedic literature confirms this: *yo 'sau sarvair vedair gīyate*. In all Vedic literature, beginning from the four *Vedas*, *Vedānta-sūtra* and the *Upaniṣads* and *Purāṇas*, the glories of the Supreme Lord are celebrated. By performing Vedic rituals, discussing the Vedic philosophy and worshiping the Lord in devotional service, He is

attained. Therefore the purpose of the *Vedas* is to understand Kṛṣṇa. The *Vedas* give us direction to understand Kṛṣṇa and the process of understanding. The ultimate goal is the Supreme Personality of Godhead. *Vedānta-sūtra* confirms this in the following words: *tat tu samanvayāt*. One can attain perfection by understanding Vedic literature, and one can understand his relationship with the Supreme Personality of Godhead by performing the different processes. Thus one can approach Him and at the end attain the supreme goal, who is no other than the Supreme Personality of Godhead. In this verse, however, the purpose of the *Vedas*, the understanding of the *Vedas* and the goal of *Vedas* are clearly defined.

TEXT 16

*dvāv imau puruṣau loke
kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni
kūṭa-stho 'kṣara ucyate*

SYNONYMS

dvau-two; *imau*-in this (world); *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.

TRANSLATION

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.

PURPORT

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 since the Supreme Personality of Godhead has stated in the *Vedānta-sūtra* that He is the source of all emanations, that conception is explained.

According to the statement of the Supreme Personality of Godhead, Lord Kṛṣṇa, there are two classes of men. The *Vedas* give evidence of this, so 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 entities are conditioned. One's 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. In the material world the living entity undergoes six changes-birth, growth, duration, reproduction, then dwindling and 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. There all exists in oneness. It is more clearly explained as *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 in oneness.

TEXT 17

*uttamaḥ puruṣas tv anyah
paramātmety udāhṛtaḥ
yo loka-trayam āviśya
bibharty avyaya īśvaraḥ*

SYNONYMS

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.

TRANSLATION

Besides these two, there is the greatest living personality, the Lord Himself, who has entered into these worlds and is maintaining them.

PURPORT

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

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

*tāvad eṣa samprasādo 'smāc
charīrāt samutthāya param
jyoti-rūpaṁ sampadya svena
rūpeṇābhiniṣpadyate sa uttamaḥ puruṣaḥ*

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

TEXT 18

*yasmāt kṣaram atīto 'ham
akṣarād api cottamaḥ
ato 'smi loke vede ca
prathitaḥ puruṣottamaḥ*

SYNONYMS

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.

TRANSLATION

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.

PURPORT

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.

TEXT 19

*yo mām evam asammūḍho
jānāti puruṣottamam
sa sarva-vid bhajati mām
sarva-bhāvena bhārata*

SYNONYMS

yah-anyone; *mām*-unto Me; *evam*-certainly; *asammūḍhaḥ*-without a doubt; *jānāti*-knows; *puruṣottamam*-the Supreme Personality of Godhead; *saḥ*-he; *sarva-vid*-knower of everything; *bhajati*-renders devotional service; *mām*-unto Me; *sarva-bhāvena*-in all respects; *bhārata*-O son of Bharata.

TRANSLATION

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

PURPORT

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 imperfect knower goes on simply speculating about the Absolute Truth, but 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 consider the Supreme Absolute Truth and the living entities to be 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 speculate academically. 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 this, 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. If a person is engaged in full Kṛṣṇa consciousness in devotional service of the Lord, it is to be understood that he has understood all the Vedic knowledge. In the Vaiṣṇava *paramparā* it is said that if one is engaged in the devotional service of Kṛṣṇa, then there is no need for a spiritual process to understand the Supreme Absolute Truth. He has already come to the post because he is engaged in the devotional service of the Lord. He has ended all preliminary processes of understanding; similarly, if anyone, after speculating for hundreds of thousands of lives, does not come to the point that Kṛṣṇa is the Supreme Personality of Godhead and that one has to surrender there, all his speculation for so many years and lives is a useless waste of time.

TEXT 20

*iti guhyatamaṁ śāstram
idam uktam mayānagha
etat buddhvā buddhimān syāt
kṛta-kṛtyaś ca bhārata*

SYNONYMS

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.

TRANSLATION

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

PURPORT

The Lord clearly explains here that this is the substance of all revealed scriptures. And one should understand this as it is given by the Supreme Personality of Godhead. Thus one will become intelligent and perfect in transcendental knowledge. In other words, by understanding this philosophy of the Supreme Personality of Godhead and engaging in His transcendental service, everyone can become freed from all contaminations of the modes of material nature. Devotional service is a process of spiritual understanding. Wherever devotional service exists, the material contamination cannot coexist. Devotional service to the Lord and the Lord Himself are one and the same because they are spiritual—the internal energy of the Supreme Lord. The Lord is said to be the sun, and ignorance is called darkness. Where the sun is present, there is no question of darkness. Therefore, whenever devotional service is present under the proper guidance of a bona fide spiritual master, there is no question of ignorance.

Everyone must take to this consciousness of Kṛṣṇa and engage in devotional service to become intelligent and purified. Unless one comes to this position of understanding Kṛṣṇa and engages in devotional service, however intelligent he may be in the estimation of some common man, he is not perfectly intelligent.

The word *anagha*, by which Arjuna is addressed, is significant. *Anagha*, O sinless one, means that unless one is free from all sinful reactions, it is very difficult to understand Kṛṣṇa. One has to become free from all contamination, all sinful activities; then he can understand. But devotional service is so pure and potent that once one is engaged in devotional service he automatically comes to the stage of sinlessness.

While performing devotional service in the association of pure devotees in full Kṛṣṇa consciousness, there are certain things which require to be vanquished altogether. The most important thing one has to surmount is weakness of the heart. The first falldown is caused by the desire to lord it

over material nature. Thus one gives up the transcendental loving service of the Supreme Lord. The second weakness of the heart is that as one increases the propensity of lording it over material nature, he becomes attached to matter and the possession of matter. The problems of material existence are due to these weaknesses of the heart.

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 Demoniatic Natures

TEXTS 1-3

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

SYNONYMS

śrī bhagavān uvāca-the Supreme Personality of Godhead said; *abhayaṁ*-fearlessness; *sattva-saṁśuddhiḥ*-purification of one's existence; *jñāna*-knowledge; *yoga*-of linking up; *vyavasthitiḥ*-the situation; *dānaṁ*-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*-tranquility; *apaiśunam*-aversion to faultfinding; *dayā*-mercy; *bhūteṣu*-towards all living entities; *aloluptvaṁ*-freedom from greed; *mārdavaṁ*-gentleness; *hrīḥ*-modesty; *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.

TRANSLATION

The Blessed Lord said: Fearlessness, purification of one's existence, cultivation of spiritual knowledge, charity, self-control, performance of sacrifice, study of the Vedas, austerity and simplicity; nonviolence, truthfulness, freedom from anger; renunciation, tranquility, aversion to faultfinding, compassion and freedom from covetousness; gentleness, modesty and steady determination; vigor, forgiveness, fortitude, cleanliness, freedom from envy and the passion for honor-these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.

PURPORT

In the beginning of the Fifteenth Chapter, the banyan tree of this material world was explained. The extra roots coming out of it were compared to the activities of the living entities, some auspicious, some inauspicious. In the Ninth Chapter, also, the *devas*, or godly, and the *asuras*, the ungodly, or demons, were explained. Now, according to Vedic rites, activities in the mode of goodness are considered auspicious for progress on the path of liberation, and such activities are known as *deva prakṛti*, transcendental by nature. Those who are situated in the transcendental nature make progress on the path of liberation. For those who are acting in the modes of passion and ignorance, on the other hand, there is no possibility of liberation. Either they will have to remain in this material world as human beings, or they will descend among the species of animals or even lower life forms. In this Sixteenth Chapter the Lord explains both the transcendental nature and its attendant qualities, as well as the demoniac nature and its qualities. He also explains the advantages and disadvantages of these qualities.

The word *abhijātasya* in reference to one born of transcendental qualities or godly tendencies is very significant. To beget a child in a godly atmosphere is known in the Vedic scriptures as *Garbhādhāna-saṁskāra*. If the parents want a child in the godly qualities they should follow the ten

principles of the human being. In *Bhagavad-gītā* we have studied also before that sex life for begetting a good child is Kṛṣṇa Himself. Sex life is not condemned provided the process is used in Kṛṣṇa consciousness. Those who are in Kṛṣṇa consciousness at least should not beget children like cats and dogs but should beget them so they may become Kṛṣṇa conscious after birth. That should be the advantage of children born of a father or mother absorbed in Kṛṣṇa consciousness.

The social institution known as *varṇāśrama-dharma*-the institution dividing society into four divisions or castes-is not meant to divide human society according to birth. Such divisions are in terms of educational qualifications. They are to keep the society in a state of peace and prosperity. The qualities mentioned herein are explained as transcendental qualities meant for making a person progress in spiritual understanding so he can get liberated from the material world. In the *varṇāśrama* institution the *sannyāsī*, or the person in the renounced order of life, is considered to be the head or the spiritual master of all the social statuses and orders. A *brāhmaṇa* is considered to be the spiritual master of the three other sections of a society, namely, the *kṣatriyas*, the *vaiśyas* and the *śūdras*, but a *sannyāsī*, who is on the top of the institution, is considered to be the spiritual master of the *brāhmaṇas* also. For a *sannyāsī*, the first qualification should be fearlessness. Because a *sannyāsī* has to be alone without any support or guarantee of support, he has simply to depend on the mercy of the Supreme Personality of Godhead. If he thinks, "After leaving my connections, who will protect me?" he should not accept the renounced order of life. One must be fully convinced that Kṛṣṇa or the Supreme Personality of Godhead in His localized aspect as Paramātmā is always within, that He is seeing everything and He always knows what one intends to do. One must thus have firm conviction that Kṛṣṇa as Paramātmā will take care of a soul surrendered to Him. "I shall never be alone," one should think. "Even if I live in the darkest regions of a forest I shall be accompanied by Kṛṣṇa, and He will give me all protection." That conviction is called *abhayaṃ*, without fear. This state of mind is necessary for a person in the renounced order of life. Then he has to purify his existence. There are so many rules and regulations to be followed in the renounced order of life. Most important of all, a *sannyāsī* is strictly forbidden to have any intimate

relationship with a woman. He is even forbidden to talk with a woman in a secluded place. Lord Caitanya was an ideal *sannyāsī*, and when He was at Purī His feminine devotees could not even come near to offer their respects. They were advised to bow down from a distant place. This is not a sign of hatred for women as a class, but it is a stricture imposed on the *sannyāsī* not to have close connections with women. One has to follow the rules and regulations of a particular status of life in order to purify his existence. For a *sannyāsī*, intimate relations with women and possessions of wealth for sense gratification are strictly forbidden. The ideal *sannyāsī* was Lord Caitanya Himself, and we can learn from His life that He was very strict in regards to women. Although He is considered to be the most liberal incarnation of Godhead, accepting the most fallen conditioned souls, He strictly followed the rules and regulations of the *sannyāsa* order of the life in connection with association with woman. One of His personal associates, namely Choṭa Haridāsa, was personally associated with Lord Caitanya, along with His other confidential personal associates, but somehow or other this Choṭa Haridāsa looked lustily on a young woman, and Lord Caitanya was so strict that He at once rejected him from the society of His personal associates. Lord Caitanya said, "For a *sannyāsī* or anyone who is aspiring to get out of the clutches of material nature and trying to elevate himself to the spiritual nature and go back to home, back to Godhead, for him, looking toward material possessions and women 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 illicit desires." So these are the processes for purification.

The next item is *jñāna-yoga-vyavasthiḥ*: being 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, and out of sheer humility the *sannyāsī* goes from door to door, not exactly for the purpose of begging, but to see the householders and awaken them to Kṛṣṇa consciousness. This is the duty of a *sannyāsī*. If he is actually advanced and so ordered by his spiritual master, he should preach Kṛṣṇa with logic and

understanding, and if he is not so advanced he should 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 hearing from a bona fide spiritual master to cultivate knowledge. A *sannyāsī* or one in the renounced order of life must be situated in fearlessness, *sattva-samśuddhiḥ* (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. Thus a householder should 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 modes of goodness, passion and 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 it is simply a waste of money. Charity should be given only to propagate Kṛṣṇa consciousness all over the world. That is charity in the mode of goodness.

Then as far as *damah* (self-control) is concerned, it is not only meant for other orders of religious society, but it is especially meant for the householder. Although he has a wife, a householder should not use his senses for sex life unnecessarily. There are restrictions for the householders even in sex life, which should only be engaged in for the propagation of children. If he does not require children, he should not enjoy sex life with his wife. Modern society enjoys sex life with contraceptive methods or more abominable methods to avoid the responsibility of children. This is not in the transcendental quality but is demoniac. If anyone, even if he is a householder, wants to make progress in spiritual life, he must control his sex life and should not beget a child without the purpose of serving Kṛṣṇa. If he is able to beget children who will be in Kṛṣṇa consciousness, one can produce hundreds of children, but without this capacity one should not indulge only for sense pleasure.

Sacrifice is another item to be performed by the householders because sacrifices require a large amount of money. Other orders of life, namely the *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 expensive, and it is not possible for any householder to perform them. The best sacrifice recommended in this age is called *saṅkīrtana-yajña*, the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the best and most inexpensive sacrifice; everyone can adopt it and derive benefit. So these three items, namely charity, sense control and performance of sacrifice, are meant for the householder.

Then *svādhyāyaḥ*, Vedic study, and *tapas*, austerity, and *ārjavam*, gentleness or simplicity, are 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. If one lives for a hundred years, he should spend twenty-five years in student life, twenty-five in householder life, twenty-five in retired life and twenty-five in the renounced order of life. These are the regulations of the Vedic religious discipline. A man retired from household life must practice austerities of the body, mind and tongue. That is *tapasyā*. The entire *varṇāśrama-dharma* society is meant for *tapasyā*. Without *tapasyā* or austerity no human being can get liberation. The theory that there is no need of austerity in life, that one can go on speculating and everything will be nice, is neither recommended in the Vedic literature nor in *Bhagavad-gītā*. Such theories are manufactured by showbottle spiritualists who are trying to gather more followers. If there are restrictions, rules and regulations, people will not become attracted. Therefore those who want followers in the name of religion, just to have a show only, don't restrict the lives of their students nor their own lives. But that method is not approved by the *Vedas*.

As far as simplicity is concerned, not only should a particular order of life follow this principle, but every member, be he in the *brahmacarya*-

āśrama, or *grhastha-āśrama* or *vānaprastha-āśrama*. One must live very simply.

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

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

Akrodhaḥ means to check anger. Even if there is provocation one should be tolerant, for once one becomes angry his whole body becomes polluted. Anger is the product of the modes of passion and lust, so one who is transcendently situated should check himself from anger. *Apaiśunam* means that one should not find fault with others or correct them unnecessarily. Of course to call a thief a thief is not faultfinding, 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 modest and must not perform some act which is abominable. *Acāpalam*, determination, means that one should not be agitated or frustrated in some attempt. There may be failure 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 to be able to give protection to the weak. They should not pose themselves as nonviolent. If violence is required, they must exhibit it.

Śaucam means cleanliness, not only in mind and body but in one's dealings also. It is especially meant for the mercantile people, who should not deal in the black market. *Nātimānitā*, not expecting honor, applies to the *śūdras*, 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 are transcendental qualities. They should be cultivated according to the different statuses of the social order. 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

*dambho darpo 'bhimānaś ca
krodhaḥ pārūṣyam eva ca
ajñānam cābhijātasya
pārtha sampadam āsurīm*

SYNONYMS

dambhaḥ-pride; *darpaḥ*-arrogance; *abhimānaḥ*-conceit; *ca*-and; *krodhaḥ*-anger; *pārūṣyam*-harshness; *eva*-certainly; *ca*-and; *ajñānam*-ignorance; *ca*-

and; *abhijātasya*-one who is born; *pārtha*-O son of Pṛthā; *sampadam*-nature; *āsurīm*-demoniac.

TRANSLATION

Arrogance, pride, anger, conceit, harshness and ignorance-these qualities belong to those of demonic nature, O son of Pṛthā.

PURPORT

In this verse, the royal road to hell is described. The demoniac want to make a show of religion and advancement in spiritual science, although they do not follow the principles. They are always arrogant or proud in 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

*daivī sampad vimokṣāya
nibandhāyāsurī matā
mā śucaḥ sampadam daivīm
abhijāto 'si pāṇḍava*

SYNONYMS

daivī-transcendental; *sampad*-nature; *vimokṣāya*-meant for liberation; *nibandhāya*-for bondage; *āsurī*-demoniac qualities; *matā*-it is considered; *mā*-do not; *śucaḥ*-worry; *sampadam*-nature; *daivīm*-transcendental; *abhijātaḥ*-born; *asi*-you are; *pāṇḍava*-O son of Pāṇḍu.

TRANSLATION

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

PURPORT

Lord Kṛṣṇa encouraged Arjuna by telling him that he was not born with 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 regulated principles of the different orders of life is transcendently situated.

TEXT 6

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

SYNONYMS

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.

TRANSLATION

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

PURPORT

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

TEXT 7

*pravṛttim ca nivṛttim ca
janā na vidur āsurāḥ
na śaucam nāpi cācāro
na satyam teṣu vidyate*

SYNONYMS

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; *api*-also; *ca*-and; *ācāraḥ*-behavior; *na*-never; *satyam*-truth; *teṣu*-in them; *vidyate*-there is.

TRANSLATION

Those who are demoniac do not know what is to be done and what is not to be done. Neither cleanliness nor proper behavior nor truth is found in them.

PURPORT

In every civilized human society there is some set of scriptural rules and regulations which are followed from the beginning, especially among the Āryans, those who adopt the Vedic civilization and who are known as the most advanced civilized peoples. Those who do not follow the scriptural injunctions are supposed to be demons. Therefore it is stated here that the demons do not know the scriptural rules, nor do they have any inclination to follow them. Most of them do not know them, and even if some of them know, they have not the tendency to follow them. They have no faith, nor are they willing to act in terms of the Vedic injunctions. The demons are not clean, either externally or internally.

One should always be careful to keep his body clean by bathing, brushing teeth, changing clothes, etc. As far as internal cleanliness is concerned, one should always remember the holy names of God and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The demons neither like nor follow all these rules for external and internal cleanliness.

As for behavior, there are many rules and regulations guiding human behavior, such as the *Manu-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 kept as 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 marriage is practically now an imagination in human society. Nor is the moral condition of woman very good now. 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 the sages, the social condition of the demoniac people is very miserable.

TEXT 8

*asatyam apratiṣṭhaṁ te
jagad āhur anīśvaram
aparaspara-sambhūtaṁ
kim anyat kāma-haitukam*

SYNONYMS

asatyam-unreal; *apraṭiṣṭham*-without foundation; *te*-they; *jagat*-the cosmic manifestation; *āhuḥ*-is said; *anīśvaram*-with no controller; *aparaspara*-by mutual lust; *sambhūtaṁ*-caused; *kim anyat*-there is no other cause; *kāma-haitukam*-it is due to lust only.

TRANSLATION

They say that this world is unreal, that there is no foundation and that there is no God in control. It is produced of sex desire, and has no cause other than lust.

PURPORT

The demoniac conclude that the world is phantasmagoria. There is no cause, no effect, no controller, no purpose: everything is unreal. They say that this cosmic manifestation arises due to chance material actions and reactions. 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 is a 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 of diversity is a display of ignorance. Just as in a dream we may create so many things,

which actually have no existence, so 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 simply the result of sexual intercourse between man and woman, this world is born without any soul. For them it is only a combination of matter that has produced the living entities, and 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 combinations 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. According to them, one interpretation of the scriptures is as good as another, for they do not believe in a standard understanding of the scriptural injunctions.

TEXT 9

*etāṁ drṣṭim avaṣṭabhya
naṣṭātmāno 'lpa-buddhayaḥ
prabhavanty ugra-karmāṇaḥ
kṣayāya jagato 'hitāḥ*

SYNONYMS

etām-thus; *drṣṭim*-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.

TRANSLATION

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

PURPORT

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

*kāmam āśritya duṣpūram
dambha-māna-madānvitāḥ
mohād gṛhītvāsad-grāhān
pravartante 'śuci-vratāḥ*

SYNONYMS

kāmam-lust; *āśritya*-taking shelter of; *duṣpūram*-insatiable; *dambha*-pride; *māna*-false prestige; *mada-anvitāḥ*-absorbed in conceit; *mohāt*-by illusion;

grhītvā-taking; *asat*-nonpermanent; *grāhān*-things; *pravartante*-flourish;
aśuci-unclean; *vratāḥ*-avowed.

TRANSLATION

The demoniac, taking shelter of insatiable lust, pride and false prestige, and being thus illusioned, are always sworn to unclean work, attracted by the impermanent.

PURPORT

The demoniac mentality is described here. The demons' lust is never satiated. They will go on increasing and increasing their insatiable desires for material enjoyment. Although they are always full of anxieties on account of accepting nonpermanent things, they still continue to engage in such activities out of illusion. They have no knowledge and cannot tell that they are heading the wrong way. Accepting nonpermanent things, such demoniac people create their own God, create their own hymns and chant accordingly. The result is that they become more and more attracted to two things-sex enjoyment and accumulation of material wealth. The word *aśuci-vratāḥ*, unclean vow, 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 religion which are not approved by the Vedic injunctions. Although such demoniac people are most abominable in the world, still, by artificial means, the world creates a false honor for them. Although they are gliding toward hell, they consider themselves very much advanced.

TEXTS 11-12

*cintām aparimeyām ca
pralayāntām upāśritāḥ
kāmapabhoga-paramā
etāvad iti niścītāḥ*

āśā-pāśa-śatair baddhāḥ

kāma-krodha-parāyaṇāḥ
īhante kāma-bhogārtham
anyāyenārtha-saṅcayān

SYNONYMS

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; *niścītāḥ*-ascertain; *āśā-pāśa*-entanglement in the network of hope; *śataiḥ*-by hundreds; *baddhāḥ*-being bound; *kāma*-lust; *krodha*-anger; *parāyaṇāḥ*-always situated in that mentality; *īhante*-desire; *kāma*-lust; *bhoga*-sense enjoyment; *artham*-for that purpose; *anyāyena*-illegally; *artha*-wealth; *saṅcayān*-accumulate.

TRANSLATION

They believe that to gratify the senses unto the end of life is the prime necessity of human civilization. Thus there is no end to their anxiety. Being bound by hundreds and thousands of desires, by lust and anger, they secure money by illegal means for sense gratification.

PURPORT

The demoniac accept 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 types 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 a physician cannot 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 a second beyond what one is destined to enjoy.

The demoniac person, who has no faith in God or the Supersoul within himself, 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 Vedic scripture, nor has he any faith; therefore he feels free to do anything for sense enjoyment, regardless of the consequences.

TEXTS 13-15

*idam adya mayā labdham
imam prāpsyē manoratham
idam astīdam api me
bhaviṣyati punar dhanam*

*asau mayā hataḥ śatruḥ
haniṣyē cāparān api
īśvaro 'ham aham bhogī
siddho 'ham balavān sukhī*

*ādhyo 'bhijanavān asmi
ko 'nyo 'sti sadṛśo mayā
yakṣyē dāsyāmi modiṣya
ity ajñāna-vimohitāḥ*

SYNONYMS

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; *siddhaḥ*-perfect; *aham*-I am; *balavān*-powerful; *sukhī*-happy; *ādhyāḥ*-wealthy; *abhijanavān*-surrounded by aristocratic relatives; *asmi*-I am; *kaḥ*-who else;

anyah-other; *asti*-there is; *sadrśaḥ*-like; *mayā*-me; *yakṣye*-I shall sacrifice; *dāsyāmi*-I shall give in charity; *modiṣye*-I shall rejoice; *iti*-thus; *ajñāna*-ignorance; *vimohitāḥ*-deluded by.

TRANSLATION

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

aneka-citta-vibhrāntā
moha-jāla-samāvṛtāḥ
prasaktāḥ kāma-bhogeṣu
patanti narake 'śucau

SYNONYMS

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; *śucau*-unclean.

TRANSLATION

Thus perplexed by various anxieties and bound by a network of illusions, one becomes too strongly attached to sense enjoyment and falls down into hell.

PURPORT

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 hesitate to act in any sinful way and so deals in the black market for 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 his 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 a demoniac preacher tells his 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 the demoniac's 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 striving to reach the higher planetary systems by mechanical arrangement. These are examples of bewilderment. 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

*ātma-sambhāvitāḥ stabdhā
dhana-māna-madānvitāḥ
yajante nāma-yajñais te
dambhenāvidhi-pūrvakam*

SYNONYMS

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.

TRANSLATION

Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes perform sacrifices in name only without following any rules or regulations.

PURPORT

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, 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 men advertise them as God and worship them, and 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*, meaning disregard for the rules and regulations, is especially stressed here. These things are always due to ignorance and illusion.

TEXT 18

*ahaṅkāraṁ balaṁ darpaṁ
kāmaṁ krodhaṁ ca saṁśritāḥ
mām ātma-para-deheṣu
pradviṣanto 'bhyasūyakāḥ*

SYNONYMS

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.

TRANSLATION

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 real religion.

PURPORT

A demoniac person, being always against 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. This is caused by his so-called prestige and his accumulation of wealth and strength. He does not know that the present life is a preparation for the next life. Not 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 false arguments 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 he has an enemy who might check the advancement of his sensual activities, he makes plans to cut him down by his own power.

TEXT 19

*tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu*

SYNONYMS

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.

TRANSLATION

Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.

PURPORT

In this verse it is clearly indicated that the placing of a particular individual soul in a particular body is the prerogative of the supreme will. The demoniac person may not agree to accept the supremacy of the Lord, and it is a fact that he may act according to his own whims, but his next birth will depend upon the decision of the Supreme Personality of Godhead and not on himself. In the *Śrīmad-Bhāgavatam*, Third Canto, it is stated that an individual soul, after his death, is put into the womb of a mother where he gets a particular type of body under the supervision of superior power. Therefore in the material existence we find so many species of life-animals, insects, men, and so on. All are arranged by the superior power. They are not accidental. As for the demoniac, it is clearly said here that they are perpetually put into the wombs of demons, and thus they continue to be envious, the lowest of mankind. Such demoniac species of life are held to be always full of lust, always violent and hateful and always unclean. They are just like so many beasts in a jungle.

TEXT 20

*āsurīm yonim āpannā
mūḍhā janmani janmani
mām aprāpyaiva kaunteya
tato yānti adhamām gatim*

SYNONYMS

āsurīm-demoniac; *yonim*-species; *āpannāḥ*-gaining; *mūḍhāḥ*-the foolish; *janmani janmani*-in birth after birth; *mām*-unto Me; *aprāpya*-without achieving; *eva*-certainly; *kaunteya*-O son of Kuntī; *tataḥ*-thereafter; *yānti*-goes; *adhamām*-condemned; *gatim*-destination.

TRANSLATION

Attaining repeated birth amongst the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence.

PURPORT

It is known that God is all-merciful, but here we find that God is never merciful to the demoniac. It is clearly stated that the demoniac people, life after life, are put into the wombs of similar demons, and, not achieving the mercy of the Supreme Lord, they go down and down, so that at last they achieve bodies like those of cats, dogs and hogs. It is clearly stated that such demons have practically no chance of receiving the mercy of God at any stage of later life. In the *Vedas* also it is stated that such persons gradually sink to become dogs and hogs. It may be then argued in this connection that God should not be advertised as all-merciful if He is not merciful to such demons. In answer to this question, in the *Vedānta-sūtra* we find that the Supreme Lord has no hatred for anyone. The placing of the *asuras*, the demons, in the lowest status of life is simply another feature of His mercy. Sometimes the *asuras* are killed by the Supreme Lord, but this killing is also good for them, for in Vedic literature we find that anyone who is killed by the Supreme Lord becomes liberated. There are instances in history of many *asuras*-Rāvaṇa, Kaṁsa, Hiranyakaśipu-to whom the Lord appeared in various incarnations just to kill. Therefore God's mercy is shown to the *asuras* if they are fortunate enough to be killed by Him.

TEXT 21

*tri-vidhaṁ narakasyedaṁ
dvāraṁ nāśanam ātmanaḥ
kāmaḥ krodhas tathā lobhas
tasmād etat trayam tyajet*

SYNONYMS

tri-vidham-three kinds of; *narakasya*-hellish; *idam*-this; *dvāram*-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.

TRANSLATION

**There are three gates leading to this hell-lust, anger, and greed.
Every sane man should give these up, for they lead to the degradation**

of the soul.

PURPORT

The beginning of demoniac life is described herein. One tries to satisfy his lust, and when he cannot, anger and greed arise. A sane man who does not want to glide down to the species of demoniac life must try to give up these three enemies which can kill the self to such an extent that there will be no possibility of liberation from this material entanglement.

TEXT 22

*etair vimuktaḥ kaunteya
tamo-dvārais tribhir naraḥ
ācaraty ātmanaḥ śreyas
tato yāti parām gatim*

SYNONYMS

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; *śreyasḥ*-benediction; *tataḥ*-thereafter; *yāti*-goes; *parām*-supreme; *gatim*-destination.

TRANSLATION

The man who has escaped these three gates of hell, O son of Kuntī, performs acts conducive to self-realization and thus gradually attains the supreme destination.

PURPORT

One should be very careful of these three enemies to human life: lust, anger, and greed. The more a person is freed from lust, anger and greed, the more his existence becomes pure. Then he can follow the rules and regulations enjoined in the Vedic literature. By following the regulative principles of human life, one gradually raises himself to the platform of spiritual realization. If one is so fortunate, by such practice, to rise to the

platform of Kṛṣṇa consciousness, then success is guaranteed for him. In the Vedic literature, the ways of action and reaction are prescribed to enable one to come to the stage of purification. The whole method is based on giving up lust, greed and anger. By cultivating knowledge of this process, one can be elevated to the highest position of self-realization; this self-realization is perfected in devotional service. In that devotional service, the liberation of the conditioned soul is guaranteed. Therefore, according to the Vedic system, there are instituted the four orders of life and the four statuses of life, called the caste system and the spiritual order 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

*yaḥ śāstra-vidhim utsṛjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim*

SYNONYMS

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; *parāṁ*-the supreme; *gatim*-perfectional stage.

TRANSLATION

But he who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.

PURPORT

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

*tasmāc chāstram pramāṇam te
kāryākārya-vyavasthitau
jñātvā śāstra-vidhānoktam
karma kartum ihārhasi*

SYNONYMS

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.

TRANSLATION

One should 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.

PURPORT

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 who are 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*. 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, one cannot elevate himself to the perfectional stage. One who actually, therefore, understands the purport of the *śāstras* is considered fortunate.

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 demoniac life. Those in the modes of passion and ignorance deride the scriptures, deride the holy man, and deride the proper understanding of the spiritual master, and they do not care for the regulations of the scriptures. In spite of hearing the glories of devotional service, they are not attracted. Thus they manufacture their own way of elevation. These are some of the defects of human society, which lead to the demoniac status of life. If, however, one is able to be guided by a proper and bona fide spiritual master, who can lead one to the path of elevation, to the higher stage, then one's life becomes successful.

Thus end the Bhaktivedanta Purports to the Sixteenth Chapter of the Śrīmad-Bhagavad-gītā in the matter of the Divine and Demoniac Natures.

17. The Divisions of Faith

TEXT 1

*arjuna uvāca
ye śāstra-vidhim utsṛjya
yajante śraddhayānvitāḥ
teṣāṃ niṣṭhā tu kā kṛṣṇa
sattvam āho rajas tamaḥ*

SYNONYMS

arjunaḥ uvāca-Arjuna said; *ye*-those; *śāstra-vidhim*-the regulations of scripture; *utsṛjya*-giving up; *yajante*-worships; *śraddhayā*-full 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.

TRANSLATION

Arjuna said, O Kṛṣṇa, what is the situation of one who does not follow the principles of scripture but worships according to his own imagination? Is he in goodness, in passion or in ignorance?

PURPORT

In the Fourth Chapter, thirty-ninth verse, it is said that a person faithful to a particular type of worship gradually becomes elevated to the stage of knowledge and attains the highest perfectional stage of peace and prosperity. In the Sixteenth Chapter, it is concluded that one who does not follow the principles laid down in the scriptures is called an *asura*, demon, and one who follows the scriptural injunctions faithfully is called a *deva*, or demigod. Now, if one, with faith, follows some rules which are not

mentioned in the scriptural injunctions, what is his position? This doubt of Arjuna is to be cleared by Kṛṣṇa. Are those who create some sort of God by selecting a human being and placing their faith in him worshiping in goodness, passion or ignorance? Do such persons attain the perfectional stage of life? Is it possible for them to be situated in real knowledge and elevate themselves to the highest perfectional stage? Do those who do not follow the rules and regulations of the scriptures but who have faith in something and worship gods and demigods and men attain success in their effort? Arjuna is putting these questions to Kṛṣṇa.

TEXT 2

*śrī-bhagavān uvāca
tri-vidhā bhavati śraddhā
dehinām sā svabhāva-jā
sāttvikī rājasī caiva
tāmasī ceti tām śṛṇu*

SYNONYMS

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.

TRANSLATION

The Supreme Lord said, according to the modes of nature acquired by the embodied soul, one's faith can be of three kinds-goodness, passion or ignorance. Now hear about these.

PURPORT

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 modes 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. The 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 one associates with a bona fide spiritual master and abides by his rules 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, in the association of a bona fide spiritual master. Thus one can change his position to a higher mode of nature.

TEXT 3

*sattvānurūpā sarvasya
śraddhā bhavati bhārata
śraddhā-mayo 'yaṁ puruṣo
yo yac-chraddhaḥ sa eva saḥ*

SYNONYMS

sattva-anurūpā-according to the existence; *sarvasya*-of everyone; *śraddhā*-faith; *bhavati*-becomes; *bhārata*-O son of Bhārata; *śraddhā*-faith; *mayāḥ*-full; *ayaṁ*-this; *puruṣaḥ*-living entity; *yaḥ*-anyone; *yat*-that; *śraddhaḥ*-faith; *saḥ*-that; *eva*-certainly; *saḥ*-he.

TRANSLATION

According to one's existence under the various modes of nature, one evolves a particular kind of faith. The living being is said to be of a particular faith according to the modes he has acquired.

PURPORT

Everyone has a particular type of faith, regardless of what he is. But his faith is considered good, passionate or ignorant according to the nature he

has acquired. Thus, according to his particular type of faith, one associates with certain persons. Now the real fact is that every living being, as is stated in the Fifteenth Chapter, is originally the fragmental part and parcel of the Supreme Lord. Therefore one is originally transcendental to all the modes of material nature. But when one forgets his relationship with the Supreme Personality of Godhead and comes into contact with the material nature in conditional life, he generates his own position by association with the different varieties of material nature. The resultant artificial faith and existence are only material. Although one may be conducted by some impression, or some conception of life, still, originally, he is *nirguṇa*, or transcendental. Therefore one has to become cleansed of the material contamination that he has acquired in order to regain his relationship with the Supreme Lord. That is the only path back without fear: Kṛṣṇa consciousness. If one is situated in Kṛṣṇa consciousness, then that path is guaranteed for his elevation to the perfectional stage. If one does not take to this path of self-realization, then he is surely to be conducted by the influence of the modes of nature.

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 something that is productive of the works of material goodness. But in material conditional life, no works of material nature are completely purified. They are mixed. They are not in pure goodness. Pure 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 is subject to contamination 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 is established. It should be understood, that if one's heart is in the mode of goodness, his faith is also in the mode of goodness. If his heart is in the mode of passion, his faith is also in the mode of passion. And if his heart is in the mode of darkness, illusion, his faith is also thus contaminated. Thus we find different types of faith in this world, and there are different types of religions due to different types of faith. The real principle of religious faith

is situated in the mode of pure goodness, but because the heart is tainted, we find different types of religious principles. Thus according to different types of faith, there are different kinds of worship.

TEXT 4

*yajante sāttvikā devān
yakṣa-rakṣāṁsi rājasāḥ
pretān bhūta-gaṇāṁś cānye
yajante tāmasā janāḥ*

SYNONYMS

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.

TRANSLATION

Men in the mode of goodness worship the demigods; those in the mode of passion worship the demons; and those in the mode of ignorance worship ghosts and spirits.

PURPORT

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 goodness generally worship the demigods. The demigods include Brahmā, 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 recall 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. 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 people worship at the tomb of some dead man. Sexual service is also considered to be in the mode of darkness. Similarly, in remote villages in India there are worshipers of ghosts. We have seen that in India the lower class people sometimes go to the forest, and if they have knowledge that a ghost lives in a tree, they worship that tree and offer sacrifices. These different kinds of worship are not actually God worship. God worship is for persons who are transcendently situated in pure goodness. In the *Śrīmad-Bhāgavatam* it is said, *sattvaṁ viśuddham vāsudeva-śabditam*. "When a man is situated in pure goodness, he worships Vāsudeva." The purport is that those who are completely purified of the material modes of nature and who are transcendently situated can worship the Supreme Personality of Godhead.

The impersonalists are supposed to be situated in the mode of goodness, and they worship five kinds of demigods. They worship the impersonal Viṣṇu, or Viṣṇu form in the material world, which is known as philosophized Viṣṇu. Viṣṇu is the expansion of the Supreme Personality of Godhead, but the impersonalists, because they do not ultimately believe in the Supreme Personality of Godhead, imagine that the Viṣṇu form is just another aspect of the impersonal Brahman; similarly, they imagine that Lord Brahmā is the impersonal form in the material mode of passion. Thus they sometimes describe five kinds of gods that are worshipable, but because they think that the actual truth is impersonal Brahman, they dispose of all worshipable objects at the ultimate end. In conclusion, the different qualities of the material modes of nature can be purified through association with persons who are of transcendental nature.

TEXTS 5-6

*aśāstra-vihitam ghoram
tapyante ye tapo janāḥ
dambhāhaṅkāra-saṁyuktāḥ
kāma-rāga-balānvitāḥ*

*karṣayantaḥ śarīra-stham
bhūta-grāmam acetasaḥ
mām caivāntaḥ śarīra-stham
tān viddhy āsura-niścayān*

SYNONYMS

aśāstra-not mentioned in the scriptures; *vihitam*-directed; *ghoram*-harmful to others; *tapyante*-undergo penances; *ye*-those; *tapāḥ*-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 a misled mentality; *mām*-to Me; *ca*-also; *eva*-certainly; *antaḥ*-within; *śarīra-stham*-situated in the body; *tān*-them; *viddhi*-understand; *āsura*-demons; *niścayān*-certainly.

TRANSLATION

Those who undergo severe austerities and penances not recommended in the scriptures, performing them out of pride, egotism, lust and attachment, who are impelled by passion and who torture their bodily organs as well as the Supersoul dwelling within are to be known as demons.

PURPORT

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, such as to promote a purely political end, is not mentioned in the scriptural directions. The scriptures recommend fasting for spiritual advancement, not for some political end or social purpose. Persons who take to such austerities are, according to *Bhagavad-gītā*, certainly demoniac. Their acts are against the scriptural injunction and are not

beneficial for the people in general. Actually, they act out of pride, false ego, lust and attachment for material enjoyment. By such activities, not only are 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 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 one dies by such fasting. 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 insults to the Supreme Personality of Godhead because they are enacted in disobedience to the Vedic scriptural injunctions. 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 live by 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

*āhāras tv api sarvasya
tri-vidho bhavati priyaḥ
yajñas tapas tathā dānaṁ
teṣāṁ bhedaṁ imaṁ śṛṇu*

SYNONYMS

āhāraḥ—eating; *tu*—certainly; *api*—also; *sarvasya*—of everyone; *trividhaḥ*—three kinds; *bhavati*—there are; *priyaḥ*—dear; *yajñaḥ*—sacrifice; *tapah*—austerity;

tathā-also; *dānam*-charity; *teṣām*-of them; *bhedam*-differences; *imam*-thus; *śṛṇu*-hear.

TRANSLATION

Even food of which all partake is of 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 of these.

PURPORT

In terms of different situations and the modes of material nature, there are differences in the manner of eating, performing sacrifices, austerities and charities. They are not all conducted on the same level. Those who can understand analytically what kind of performances are in what modes of material nature are actually wise; those who consider all kinds of sacrifice or foods or charity to be the same cannot discriminate, and they are foolish. There are missionary workers who advocate that one can do whatever he likes and attain perfection. But these foolish guides are not acting according to the direction of the scripture. They are manufacturing ways and misleading the people in general.

TEXT 8-10

*āyuh-sattva-balārogya-
sukha-prīti-vivardhanāḥ
rasyāḥ snigdhāḥ sthirā hṛdyā
āhārāḥ sāttvika-priyāḥ
kaṭv-amlā-lavaṇāty-uṣṇa-
tīkṣṇa-rūkṣa-vidāhinaḥ
āhārā rājasasyeṣṭā
duḥkha-śokāmaya-pradāḥ
yāta-yāmaṁ gata-rasaṁ
pūti paryuṣitaṁ ca yat
ucchiṣṭaṁ api cāmedhyaṁ*

bhojanam tāmāsa-priyam

SYNONYMS

āyuh-duration of life; *sattva*-existence; *bala*-strength; *ārogya*-health; *sukha*-happiness; *prīti*-and satisfaction; *vivardhanāḥ*-increasing; *rasyāḥ*-juicy; *snigdhaḥ*-fatty; *sthirāḥ*-enduring; *hr̥dyāḥ*-pleasing to the heart; *āhārāḥ*-food; *sāttvika*-to one in goodness; *priyāḥ*-palatable.

TRANSLATION

Foods in the mode of goodness increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction. Such nourishing foods are sweet, juicy, fattening and palatable. Foods that are too bitter, too sour, salty, pungent, dry and hot, are liked by people in the modes of passion. Such foods cause pain, distress, and disease. Food cooked more than three hours before being eaten, which is tasteless, stale, putrid, decomposed and unclean, is food liked by people in the mode of ignorance.

PURPORT

The purpose of food is to increase the duration of life, purify the mind and aid bodily strength. This is its only purpose. In the past, great authorities selected those foods that best aid health and increase life's duration, such as milk products, sugar, rice, wheat, fruits and vegetables. These foods are very dear to those in the mode of goodness. Some other foods, such as baked corn and molasses, while not very palatable in themselves, can be made pleasant when mixed with milk or other foods. They are then in the mode of goodness. All these foods are pure by nature. They are quite distinct from untouchable things like meat and liquor. Fatty foods, as mentioned in the eighth verse, have no connection with animal fat obtained by slaughter. Animal fat is available in the form of milk, which is the most wonderful of all foods. Milk, butter, cheese and similar products give animal fat in a form which rules out any need for the killing of innocent creatures. It is only through brute mentality that this killing goes on. The civilized method of obtaining needed fat is by milk. Slaughter is the

way of subhumans. Protein is amply available through split peas, *dhall*, whole wheat, etc.

Foods in the mode of passion, which are bitter, too salty, or too hot or overly mixed with red pepper, cause misery by producing mucous in the stomach, leading to disease. Foods in the mode of ignorance or darkness are essentially those that are not fresh. Any food cooked more than three hours before it is eaten (except *prasādam*, food offered to the Lord) is considered to be in the mode of darkness. Because they are decomposing, such foods give a bad odor, which often attracts people in this mode but repulses those in the mode of goodness.

Remnants of food may be eaten only when they are part of a meal that was first offered to the Supreme Lord or first eaten by saintly persons, especially the spiritual master. Otherwise the remnants of food are considered to be in the mode of darkness, and they increase infection or disease. Such foodstuffs, although very palatable to persons in the mode of darkness, are neither liked nor even touched by those in the mode of goodness. The best food is the remnant of what is offered to the Supreme Personality of Godhead. In *Bhagavad-gītā* the Supreme Lord says that He accepts preparations of vegetables, flour and milk when offered with devotion. *Patraṁ puṣpaṁ phalaṁ toyam*. Of course, devotion and love are the chief things which the Supreme Personality of Godhead accepts. But it is also mentioned that the *prasādam* should be prepared in a particular way. Any food prepared by the injunction of the scripture offered to the Supreme Personality of Godhead can be taken even if prepared long, long ago, because such food is transcendental. Therefore to make food antiseptic, eatable and palatable for all persons, one should offer food to the Supreme Personality of Godhead.

TEXT 11

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

SYNONYMS

aphala-kāṅkṣibhiḥ-devoid of desire for result; *yajñāḥ*-sacrifice; *vidhi*-accordingly; *dṛṣṭaḥ*-direction; *yaḥ*-anyone; *ijyate*-performs; *yaṣṭavyam*-must be performed; *eva*-certainly; *iti*-thus; *manaḥ*-mind; *samādhāya*-fixed in; *saḥ*-he; *sāttvikaḥ*-is in the mode of goodness.

TRANSLATION

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

PURPORT

The general tendency is to offer sacrifice with some purpose in mind, but here it is stated that sacrifice should be performed without any such desire. It 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. Everyone thinks that there is no use in going to the temple just to worship God. But worship for economic benefit is not recommended in the scriptural injunction. One should go simply to offer respect to the Deity. 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 offer respect to the Supreme Personality of Godhead.

TEXT 12

*abhisandhāya tu phalaṁ
dambhārtham api caiva yat
ijyate bharata-śreṣṭha
taṁ yajñam viddhi rājasam*

SYNONYMS

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.

TRANSLATION

But that sacrifice performed for some material end or benefit or performed ostentatiously, out of pride, is of the nature of passion, O chief of the Bhāratas.

PURPORT

Sometimes sacrifices and rituals are performed for elevation to the heavenly kingdom or for some material benefits in this world. Such sacrifices or ritualistic performances are considered to be in the mode of passion.

TEXT 13

vidhi-hīnam asṛṣṭānnaṁ
mantra-hīnam adakṣiṇam
śraddhā-virahitaṁ yajñam
tāmasaṁ paricakṣate

SYNONYMS

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; *yajñam*-sacrifice; *tāmasam*-in the mode of ignorance; *paricakṣate*-is to be considered.

TRANSLATION

And that sacrifice performed in defiance of scriptural injunctions, in which no spiritual food is distributed, no hymns are chanted and no

remunerations are made to the priests, and which is faithless-that sacrifice is of the nature of ignorance.

PURPORT

Faith in the mode of darkness or ignorance is actually faithlessness. Sometimes people worship some demigod just to make money and then spend the money for recreation, ignoring the scriptural injunctions. Such ceremonial shows of religiosity are not accepted as genuine. They are all in the mode of darkness; they produce a demoniac mentality and do not benefit human society.

TEXT 14

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

SYNONYMS

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

TRANSLATION

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

PURPORT

The Supreme Godhead here explains the different kinds of austerity and penance. First He explains the austerities and penances practiced by the body. One should offer, or learn to offer, respect to God or to the demigods,

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

TEXT 15

*anudvega-karam vākyam
satyaṁ priya-hitam ca yat
svādhyāyābhyasanam caiva
vāñ-mayaṁ tapa ucyate*

SYNONYMS

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.

TRANSLATION

Austerity of speech consists in speaking truthfully and beneficially and in avoiding speech that offends. One should also recite the Vedas regularly.

PURPORT

One should not speak in such a way as to agitate the minds of others. Of course, when a teacher speaks, he can speak the truth for the instruction of his students, but such a teacher should not speak to others who are not his students if he will agitate their minds. This is penance as far as talking is concerned. Besides that, one should not talk nonsense. When speaking in

spiritual circles, one's statements must be 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 of speech.

TEXT 16

*manaḥ-prasādaḥ saumyatvaṁ
maunam ātma-vinigrahaḥ
bhāva-saṁśuddhir ity etat
tapo mānasam ucyate*

SYNONYMS

manaḥ-prasādaḥ-satisfaction of the mind; *saumyatvaṁ*-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.

TRANSLATION

And serenity, simplicity, gravity, self-control and purity of thought are the austerities of the mind.

PURPORT

To make the mind austere is to detach it from sense gratification. It should be so trained that it can be always thinking of doing good for others. The best training for the mind is gravity in thought. One should not deviate from Kṛṣṇa consciousness and must always avoid sense gratification. To purify one's nature is to become Kṛṣṇa conscious. Satisfaction of the mind can be obtained only by taking the mind away from thoughts of sense enjoyment. The more we think of sense enjoyment, the more the mind becomes dissatisfied. In the present age we unnecessarily engage the mind in so many different ways for sense gratification, and so there is no

possibility of the mind's becoming satisfied. The best course is to divert the mind to the Vedic literature, which is full of satisfying stories, as in the *Purāṇas* and the *Mahābhārata*. One can take advantage of this knowledge and thus become purified. The mind should be devoid of duplicity, and one should think of the welfare of all. Silence means that one is always thinking of self-realization. The person in Kṛṣṇa consciousness observes perfect silence in this sense. Control of the mind means detaching the mind from sense enjoyment. One should be straightforward in his dealing and thereby purify his existence. All these qualities together constitute austerity in mental activities.

TEXT 17

*śraddhayā parayā taptam
tapas tat tri-vidham naraiḥ
aphalākāṅkṣibhir yuktaiḥ
sāttvikam paricakṣate*

SYNONYMS

śraddhayā-with faith; *parayā*-transcendental; *taptam*-executed; *tapah*-austerity; *tat*-that; *tri-vidham*-three kinds; *naraiḥ*-by men; *aphala-ākāṅkṣibhiḥ*-without desires for fruits; *yuktaiḥ*-engaged; *sāttvikam*-in the mode of goodness; *pari-cakṣate*-is called.

TRANSLATION

This threefold austerity, practiced by men whose aim is not to benefit themselves materially but to please the Supreme, is of the nature of goodness.

TEXT 18

*satkāra-māna-pūjārtham
tapo dambhena caiva yat
kriyate tad iha proktam
rājasam calam adhruvam*

SYNONYMS

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.

TRANSLATION

Those ostentatious penances and austerities which are performed in order to gain respect, honor and reverence are said to be in the mode of passion. They are neither stable nor permanent.

PURPORT

Sometimes penance and austerity are executed to attract people and receive honor, respect and worship from others. Persons in the mode of passion arrange to be worshiped by subordinates and let them wash their feet and offer riches. Such arrangements artificially made by the performance of penances are considered to be in the mode of passion. The results are temporary; they can be continued for some time, but they are not permanent.

TEXT 19

*mūḍha-grāheṇātmano yat
pīḍayā kriyate tapah
parasyotsādanārtham vā
tat tāmasam udāhṛtam*

SYNONYMS

mūḍha-foolish; *grāheṇa*-with endeavor; *ātmanaḥ*-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.

TRANSLATION

And those penances and austerities which are performed foolishly by means of obstinant self-torture, or to destroy or injure others, are said to be in the mode of ignorance.

PURPORT

There are instances of foolish penance undertaken by demons like Hiraṇyakaśipu, who performed austere 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 in the mode of ignorance.

TEXT 20

*dātavyam iti yad dānam
dīyate 'nupakāriṇe
deśe kāle ca pātre ca
tad dānam sāttvikam smṛtam*

SYNONYMS

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; *sāttvikam*-in the mode of goodness; *smṛtam*-consider.

TRANSLATION

That gift which is given out of duty, at the proper time and place, to a worthy person, and without expectation of return, is considered to be charity in the mode of goodness.

PURPORT

In the Vedic literature, charity given to a person engaged in spiritual activities is recommended. There is no recommendation for giving charity indiscriminately. Spiritual perfection is always a consideration. Therefore charity is recommended to be given at a place of pilgrimage and at 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, then there is no spiritual advancement. In other words, indiscriminate charity is not recommended in the Vedic literature.

TEXT 21

*yat tu pratyupakārārtham
phalam uddīśya vā punaḥ
dīyate ca parikliṣṭam
tad dānam rājasam smṛtam*

SYNONYMS

yat-that which; *tu*-but; *prati-upakāra-artham*-for the sake of getting some return; *phalam*-result; *uddīśya*-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.

TRANSLATION

But charity performed with the expectation of some return, or with a desire for fruitive results, or in a grudging mood, is said to be charity in the mode of passion.

PURPORT

Charity is sometimes performed for elevation to the heavenly kingdom and sometimes with great trouble and with repentance afterwards. "Why have I spent so much in this way?" Charity is also sometimes made under some obligation, at the request of a superior. These kinds of charity are said to be made in the mode of passion.

There are many charitable foundations which offer their gifts to institutions where sense gratification goes on. Such charities are not

recommended in the Vedic scripture. Only charity in the mode of goodness is recommended.

TEXT 22

*adeśa-kāle yad dānam
apātrebhyaś ca dīyate
asat-kṛtam avajñātam
tat tāmasam udāhṛtam*

SYNONYMS

adesa-unpurified place; *kāle*-unpurified time; *yad*-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.

TRANSLATION

And charity performed at an improper place and time and given to unworthy persons without respect and with contempt is charity in the mode of ignorance.

PURPORT

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

*om tat sad iti nirdeśo
brahmaṇas tri-vidhaḥ smṛtaḥ
brāhmaṇās tena vedās ca
yajñās ca vihitāḥ purā*

SYNONYMS

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.

TRANSLATION

From the beginning of creation, the three syllables-om tat sat-have been used to indicate the Supreme Absolute Truth [Brahman]. They were uttered by brāhmaṇas while chanting Vedic hymns and during sacrifices, for the satisfaction of the Supreme.

PURPORT

It has been explained that penance, sacrifice, charity and foods are divided into three categories: the modes of goodness, passion and ignorance. But whether first class, second class or third class, they are all conditioned, contaminated by the material modes of nature. When they are aimed at the Supreme-*om tat sat*, the Supreme Personality of Godhead, the eternal-they become means for spiritual elevation. In the scriptural injunctions such an objective is indicated. These three words, *om tat sat*, particularly indicate the Absolute Truth, the Supreme Personality of Godhead. In the Vedic hymns, the word *om* is always found.

One who acts without following the regulations of the scriptures will not attain the Absolute Truth. He will get some temporary result, but not the ultimate end of life. The conclusion is that the performance of charities, sacrifice and penance must be done in the mode of goodness. Performed in the modes of passion or ignorance, they are certainly inferior in quality. The three words *om tat sat* are uttered in conjunction with the holy name of the Supreme Lord, e.g., *om tad viṣṇoḥ*. Whenever a Vedic hymn or the holy name of the Supreme Lord is uttered, *om* is added. This is the indication of Vedic literature. These three words are taken from Vedic hymns. *Om ity etad brahmaṇo nediṣṭaṁ nāma* indicates the first goal. Then *tattvamasi* indicates the second goal. And *sad eva saumya* indicates the third goal.

Combined they become *om tat sat*. Formerly when Brahmā, the first created living entity, performed sacrifices, he spoke these three names of the Supreme Personality of Godhead. The same principle holds by disciplic succession. So this hymn has great significance. *Bhagavad-gītā* recommends, therefore, that any work done should be done for *om tat sat*, or for the Supreme Personality of Godhead. When one performs penance, charity, and sacrifice with these three words, he is acting in Kṛṣṇa consciousness. Kṛṣṇa consciousness is a scientific execution of transcendental activities which enables one to return home, back to Godhead. There is no loss of energy in acting in such a transcendental way.

TEXT 24

*tasmād om ity udāhṛtya
yajña-dāna-tapaḥ-kriyāḥ
pravartante vidhānoktāḥ
satatam brahma-vādinām*

SYNONYMS

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.

TRANSLATION

Thus the transcendentalists undertake sacrifices, charities, and penances, beginning always with om, to attain the Supreme.

PURPORT

Om tad viṣṇoḥ paramaṁ padam. The lotus feet of Viṣṇu are the supreme devotional platform. The performance of everything on behalf of the Supreme Personality of Godhead assures the perfection of all activity.

TEXT 25

*tad ity anabhisandhāya
phalam yajña-tapaḥ-kriyāḥ
dāna-kriyāś ca vividhāḥ
kriyante mokṣa-kāṅkṣibhiḥ*

SYNONYMS

tat-that; *iti*-they; *anabhisandhāya*-without fruitive result; *phalam*-result of sacrifice; *yajña*-sacrifice; *tapah*-penance; *kriyāḥ*-activities; *dāna*-charity; *kriyāḥ*-activities; *ca*-also; *vividhāḥ*-varieties; *kriyante*-done; *mokṣa-kāṅkṣibhiḥ*-those who actually desire liberation.

TRANSLATION

One should perform sacrifice, penance and charity with the word *tat*. The purpose of such transcendental activities is to get free from the material entanglement.

PURPORT

To be elevated to the spiritual position, one should not act for any material gain. Acts should be performed for the ultimate gain of being transferred to the spiritual kingdom, back to home, back to Godhead.

TEXTS 26-27

*sad-bhāve sādhu-bhāve ca
sad ity etat prayujyate
praśaste karmaṇi tathā
sac-chabdaḥ pārtha yujyate

yajñe tapasi dāne ca
sthitih sad iti cocyate
karma caiva tad-arthīyaṁ
sad ity evābhidhīyate*

SYNONYMS

sat-bhāve-in the sense of the nature of the Supreme; *sādhū-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; *sthiṭiḥ*-situated; *sat*-the Supreme; *iti*-thus; *ca*-and; *ucyate*-pronounced; *karma*-work; *ca*-also; *eva*-certainly; *tat*-that; *arthīyam*-are meant; *sat*-Supreme; *iti*-thus; *eva*-certainly; *abhidhīyate*-is practiced.

TRANSLATION

The Absolute Truth is the objective of devotional sacrifice, and it is indicated by the word sat. These works of sacrifice, of penance and of charity, true to the absolute nature, are performed to please the Supreme Person, O son of Pṛthā.

PURPORT

The words *praśaste karmaṇi*, or prescribed duties, indicate that there are many activities prescribed in the Vedic literature which are purificatory processes beginning from parental care up to the end of one's life. Such purificatory processes are adopted for the ultimate liberation of the living entity. In all such activities it is recommended that one should vibrate *om tat sat*. The words *sad-bhāve* and *sādhū-bhāve* indicate the transcendental situation. One who is acting in Kṛṣṇa consciousness is called *sattva*, and one who is fully conscious of activities in Kṛṣṇa consciousness is called *svarūpa*. In the *Śrīmad-Bhāgavatam* it is said that the transcendental subject matter becomes clear in the association of the devotees. Without good association, one cannot achieve transcendental knowledge. When initiating a person or offering the sacred thread, one vibrates the words *om tat sat*. Similarly, in all kinds of yogic performances, the supreme object, *om tat sat* is invoked. These words *om tat sat* are used to perfect all activities. This supreme *om tat sat* makes everything complete.

TEXT 28

aśraddhayā hutam dattam

*tapas taptam kṛtam ca yat
asad ity ucyate pārtha
na ca tat pretya no iha*

SYNONYMS

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.

TRANSLATION

But sacrifices, austerities and charities performed without faith in the Supreme are nonpermanent, O son of Pṛthā, regardless of whatever rites are performed. They are called asat and are useless both in this life and the next.

PURPORT

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, faith in the Supreme is advised. In the pursuit of all Vedic instructions, the ultimate goal is the understanding of 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 receive training under his direction. Then one can achieve faith in the Supreme. When that faith matures, in course of time, it is called love of God. This love is the ultimate goal of the living entities. One should, therefore, take to Kṛṣṇa consciousness directly. That is the message of this Seventeenth Chapter.

Thus end the Bhaktivedānta 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

*arjuna uvāca
sannyāsasya mahā-bāho
tattvam icchāmi veditum
tyāgasya ca hr̥ṣīkeśa
pr̥thak keśi-nisūdana*

SYNONYMS

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; *hr̥ṣīkeśa*-O master of the senses; *pr̥thak*-differently; *keśi-nisūdana*-O killer of the Keśi demon.

TRANSLATION

Arjuna said, O mighty-armed one, I wish to understand the purpose of renunciation [tyāga] and of the renounced order of life [sannyāsa], O killer of the Keśi demon, Hṛṣīkeśa.

PURPORT

Actually the *Bhagavad-gītā* is finished in seventeen chapters. The Eighteenth Chapter is a supplementary summarization of the topics discussed before. In every chapter of *Bhagavad-gītā*, Lord Kṛṣṇa stresses that devotional service unto the Supreme Personality of Godhead is the ultimate goal of life. This same point is summarized in the Eighteenth Chapter as the most confidential path of knowledge. In the first six chapters, stress was given to devotional service: *yoginām api sarveṣām...* "Of all *yogīs* or transcendentalists, one who always thinks of Me within himself is

best." In the next six chapters, pure devotional service and its nature and activity were discussed. In the third six chapters, knowledge, renunciation, the activities of material nature and transcendental nature, and devotional service were described. It was concluded that all acts should be performed in conjunction 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 established by the example of past *ācāryas* and the *Brahma-sūtra*, the *Vedānta-sūtra*, which cites that devotional service is the ultimate purpose of life and nothing else. Certain impersonalists consider themselves monopolizers of 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 purpose of life is indicated to be renunciation and attainment of the transcendental position above the three material modes of nature. Arjuna wants to clarify the two distinct subject matters of *Bhagavad-gītā*, namely renunciation (*tyāga*) and the renounced order of life (*sannyāsa*). Thus he is asking the meaning of these two words.

Two words used in this verse to address the Supreme Lord-Hṛṣīkeśa and Keśinisūdana-are significant. Hṛṣīkeśa is Kṛṣṇa, the master of all senses, who can always help us attain mental serenity. Arjuna requests Him to summarize everything in such a way that he can remain equipoised. Yet he has some doubts, and doubts are always compared to demons. He therefore addresses Kṛṣṇa as Keśinisūdana. Keśī was a most formidable demon who was killed by the Lord; now Arjuna is expecting Kṛṣṇa to kill the demon of doubt.

TEXT 2

śrī-bhagavān uvāca
kāmyānām karmaṇām nyāsaṁ

*sannyāsam kavayo viduḥ
sarva-karma-phala-tyāgam
prāhus tyāgam vicakṣaṇāḥ*

SYNONYMS

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.

TRANSLATION

The Supreme Lord said, To give up the results of all activities is called renunciation [tyāga] by the wise. And that state is called the renounced order of life [sannyāsa] by great learned men.

PURPORT

The performance of activities for results has to be given up. This is the instruction of *Bhagavad-gītā*. But activities leading to advanced spiritual knowledge are not to be given up. This will be made clear in the next verse. There are many prescriptions of methods for performing sacrifice for some particular purpose in the Vedic literatures. There are certain sacrifices to perform to attain a good son or to attain elevation to the higher planets, but sacrifices prompted by desires should be stopped. However, sacrifice for the purification of one's heart or for advancement in the spiritual science should not be given up.

TEXT 3

*tyājyaṁ doṣa-vad ity eke
karma prāhur manīṣiṇaḥ
yajña-dāna-tapaḥ-karma
na tyājyaṁ iti cāpare*

SYNONYMS

tyājyam-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; *tapah*-penance; *karma*-work; *na*-never; *tyājyam*-is to be given up; *iti*-thus; *ca*-certainly; *apare*-others.

TRANSLATION

Some learned men declare that all kinds of fruitive activities should be given up, but there are yet other sages who maintain that acts of sacrifice, charity and penance should never be abandoned.

PURPORT

There are many activities in the Vedic literatures which are subjects of contention. For instance, it is said that an animal can be killed in a sacrifice, yet some maintain animal killing is completely abominable. Although animal killing in a sacrifice is recommended in the Vedic literature, the animal is not considered to be killed. The sacrifice is to give a new life to the animal. Sometimes the animal is given a new animal life after being killed in the sacrifice, and sometimes the animal is promoted immediately to the human form of life. But there are different opinions among the sages. Some say that animal killing should always be avoided, and others say that for a specific sacrifice it is good. All these different opinions on sacrificial activity are now being clarified by the Lord Himself.

TEXT 4

*niścayaṁ śṛṇu me tatra
tyāge bharata-sattama
tyāgo hi puruṣa-vyāghra
tri-vidhaḥ samprakīrtitaḥ*

SYNONYMS

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 kinds; *samprakīrtitaḥ*-is declared.

TRANSLATION

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

PURPORT

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

TEXT 5

yajña-dāna-tapaḥ-karma
na tyājyaṁ kāryam eva tat
yajño dānaṁ tapaś caiva
pāvanāni manīṣiṇām

SYNONYMS

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.

TRANSLATION

Acts of sacrifice, charity and penance are not to be given up but should be performed. Indeed, sacrifice, charity and penance purify even the great souls.

PURPORT

The *yogīs* should perform acts for the advancement of human society. There are many purificatory processes for advancing a human being to spiritual life. The marriage ceremony, for example, is 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*, the marriage ceremony, is meant to regulate the human mind to become peaceful for spiritual advancement. For most men, this *vivāha-yajña* should be encouraged even by persons in the renounced order of life. *Sannyasīs* should never associate with women, but that does not mean that one who is in the lower stages of life, a young man, should not accept 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 for the purification of the heart. If charity is given to suitable persons, as described previously, it leads one to advanced spiritual life.

TEXT 6

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

SYNONYMS

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; *niścitaṁ*-definite; *matam*-opinion; *uttamam*-the best.

TRANSLATION

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

PURPORT

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

TEXT 7

*niyatasya tu sannyāsaḥ
karmaṇo nopapadyate
mohāt tasya parityāgas
tāmasaḥ parikīrtitaḥ*

SYNONYMS

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.

TRANSLATION

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.

PURPORT

Work for material satisfaction must be given up, but activities which promote one to spiritual activity, like cooking for the Supreme Lord and offering the food to the Lord and then accepting the food, are recommended. It is said that a person in the renounced order of life should not cook for himself. Cooking for oneself is prohibited, but cooking for the Supreme Lord is not prohibited. Similarly, a *sannyāsī* may perform a marriage ceremony to help his disciple in the advancement of Kṛṣṇa consciousness. If one renounces such activities, it is to be understood that he is acting in the mode of darkness.

TEXT 8

*duḥkham ity eva yat karma
kāya-kleśa-bhayāt tyajet
sa kṛtvā rājasam tyāgam
naiva tyāga-phalam labhet*

SYNONYMS

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.

TRANSLATION

Anyone who gives up prescribed duties as troublesome, or out of fear, is said to be in the mode of passion. Such action never leads to the elevation of renunciation.

PURPORT

One who is in Kṛṣṇa consciousness should not give up earning money out of fear that he is performing fruitive activities. If by working one can engage his money in Kṛṣṇa consciousness, or if by rising early in the morning one can advance his transcendental Kṛṣṇa consciousness, one

should not desist out of fear or because such activities are 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

*kāryam ity eva yat karma
niyatam kriyate 'rjuna
saṅgam tyaktvā phalam caiva
sa tyāgaḥ sāttviko mataḥ*

SYNONYMS

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.

TRANSLATION

But he who performs his prescribed duty only because it ought to be done, and renounces all attachment to the fruit-his renunciation is of the nature of goodness, O Arjuna.

PURPORT

Prescribed duties must be performed with this mentality. One should act without attachment for the result; he should be disassociated from the modes of work. A man working in Kṛṣṇa consciousness in a factory does not associate himself with the work of the factory, nor with the workers of the factory. He simply works for Kṛṣṇa. And when he gives up the result for Kṛṣṇa, he is acting transcendently.

TEXT 10

*na dveṣṭy akuśalam karma
kuśale nānuṣajjate
tyāgī sattva-samāviṣṭo
medhāvī chinna-samśayaḥ*

SYNONYMS

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; *samśayaḥ*-all doubts.

TRANSLATION

Those who are situated in the mode of goodness, who neither hate inauspicious work nor are attached to auspicious work, have no doubts about work.

PURPORT

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 members of the International Society for Krishna Consciousness who work very hard in their office or in the factory or some other place, and 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 outlined here how to renounce the fruits of work and for what purpose fruits should be renounced.

TEXT 11

*na hi deha-bhṛtā śakyam
tyaktuṁ karmāṇy aśeṣataḥ
yas tu karma-phala-tyāgī
sa tyāgīty abhidhīyate*

SYNONYMS

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.

TRANSLATION

It is indeed impossible for an embodied being to give up all activities. Therefore it is said that he who renounces the fruits of action is one who has truly renounced.

PURPORT

A person in Kṛṣṇa consciousness acting in 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 12

*aniṣṭam iṣṭam miśram ca
tri-vidhaṁ karmaṇaḥ phalam
bhavaty atyāginām pretya
na tu sannyāsinām kvacit*

SYNONYMS

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.

TRANSLATION

For one who is not renounced, the threefold fruits of action-desirable, undesirable and mixed-accrue after death. But those who are in the renounced order of life have no such results to suffer or enjoy.

PURPORT

A person in Kṛṣṇa consciousness or in the mode of goodness does not hate anyone or anything which troubles his body. He does work in the proper place and at the proper time without fearing the troublesome effects of his duty. Such a person situated in transcendence should be understood to be most intelligent and beyond all doubts in his activities.

TEXTS 13-14

*pañcaitāni mahā-bāho
kāraṇāni nibodha me
sāṅkhye kṛtānte proktāni
siddhaye sarva-karmaṇām
adhiṣṭhānam tathā kartā
karmaṇam ca prthag-vidham
vividhāś ca prthak ceṣṭā
daivam caivātra pañcamam*

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; *adhiṣṭhānam*-place; *tathā*-also; *kartā*-worker; *karmaṇam* *ca*-and instruments; *prthag-vidham*-different kinds; *vividhāś ca*-varieties; *prthak*-separately; *ceṣṭā*-endeavor; *daivam*-the Supreme; *ca*-also; *eva*-certainly; *atra*-here; *pañcamam*-five.

TRANSLATION

O mighty-armed Arjuna, learn from Me of the five factors which bring about the accomplishment of all action. These are declared in sāṅkhya philosophy to be the place of action, the performer, the senses, the endeavor, and ultimately the Supersoul.

PURPORT

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

suffer or enjoy the reactions of work? 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 activity, and one should know 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. Therefore such authority should be consulted.

The ultimate will is invested in the Supersoul, as it is stated in the *Gītā*, "*sarvasya cāhaṁ hṛdi*." He is engaging everyone in certain activities. Acts done under His direction from within yield no reaction, either in this life or in the life after death.

The instruments of 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 will of the Supersoul, who is seated within the heart as a friend. The Supreme Lord is the super 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. Those in complete Kṛṣṇa consciousness are not ultimately responsible for their actions. Everything is dependant on the supreme will, the Supersoul, the Supreme Personality of Godhead.

TEXT 15

*śarīra-vāṅ-manobhir yat
karma prārabhate naraḥ
nyāyyaṁ vā viparītaṁ vā
pañcaite tasya hetavaḥ*

SYNONYMS

śarīra-body; *vāṅ*-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.

TRANSLATION

Whatever right or wrong action a man performs by body, mind or speech is caused by these five factors.

PURPORT

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 factors for its complete performance.

TEXT 16

*tatraivam sati kartāram
ātmānam kevalam tu yaḥ
paśyaty akṛta-buddhitvān
na sa paśyati durmatih*

SYNONYMS

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.

TRANSLATION

Therefore one who thinks himself the only doer, not considering the five factors, is certainly not very intelligent and cannot see things as they are.

PURPORT

A foolish person cannot understand that the Supersoul is sitting as a friend within and conducting his actions. Although the material causes are the place, the worker, the endeavor and the senses, 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 instrument.

TEXT 17

*yasya nāhaṅkṛto bhāvo
buddhir yasya na lipyate
hatvāpi sa imāṁ lokān
na hanti na nibadhyate*

SYNONYMS

yasya-of one who; *na*-never; *ahaṅkṛtaḥ*-false ego; *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.

TRANSLATION

One who is not motivated by false ego, whose intelligence is not entangled, though he kills men in this world, is not the slayer. Nor is he bound by his actions.

PURPORT

In this verse the Lord informs Arjuna that the desire not to fight arises from false ego. Arjuna thought himself to be the doer of action, but he did not consider the Supreme sanction within and without. If one does not know that a super sanction is there, why should he act? But one 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. 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 with the reaction of such killing. When a soldier kills under the command of a superior officer, he is not subject to be judged. But if a

soldier kills on his own personal account, then he is certainly judged by a court of law.

TEXT 18

*jñānam jñeyam parijñātā
tri-vidhā karma-codanā
karaṇam karma karteti
tri-vidhaḥ karma-saṅgrahaḥ*

SYNONYMS

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.

TRANSLATION

Knowledge, the object of knowledge and the knower are the three factors which motivate action; the senses, the work and the doer comprise the threefold basis of action.

PURPORT

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 has these elements. Before one acts, there is some impetus, which is called inspiration. Any solution arrived at before work is actualized is a subtle form of work. Then work takes the form of action. First one has to undergo the psychological processes of thinking, feeling and willing, and that is called impetus. Actually the faith to perform acts is called knowledge. The inspiration to work is the same if it comes from the scripture or from the instruction of the spiritual master. When the inspiration is there and the worker is there, then actual activity takes place by the help of the senses. 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

*jñānam karma ca kartā ca
tridhaiva guṇa-bhedataḥ
procyate guṇa-saṅkhyāne
yathāvac chrṇu tāny api*

SYNONYMS

jñānam-knowledge; *karma*-work; *ca*-also; *kartā*-worker; *ca*-also; *tridhā*-three kinds; *eva*-certainly; *guṇa-bhedataḥ*-in terms of different modes of material nature; *procyate*-is said; *guṇa-saṅkhyāne*-in terms of different modes; *yathāvat*-as they act; *śrṇu*-hear; *tāni*-all of them; *api*-also.

TRANSLATION

In accordance with the three modes of material nature, there are three kinds of knowledge, action, and performers of action. Listen as I describe them.

PURPORT

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 three material modes.

TEXT 20

*sarva-bhūteṣu yenaikaṁ
bhāvam avyayam īkṣate
avibhaktaṁ vibhakteṣu
taj jñānaṁ viddhi sāttvikam*

SYNONYMS

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

TRANSLATION

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

PURPORT

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

TEXT 21

*pr̥thaktvena tu yaj jñānam
nānā-bhāvān pr̥thag-vidhān
vetti sarveṣu bhūteṣu
taj jñānam viddhi rājasam*

SYNONYMS

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.

TRANSLATION

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

PURPORT

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

TEXT 22

*yat tu kṛtsna-vad ekasmin
kārye saktam ahaitukam
atattvārtha-vad alpaṁ ca*

tat tāmasam udāhṛtam

SYNONYMS

yat-that which; *tu*-but; *kṛtsnavat*-all in all; *ekasmin*-in one; *kārye*-work; *saktam*-attached; *ahaitukam*-without cause; *atattva*-arthavat-without reality; *alpam ca*-and very meager; *tat*-that; *tāmasam*-in the mode of darkness; *udāhṛtam*-is spoken.

TRANSLATION

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.

PURPORT

The "knowledge" of the common man is always in the mode of darkness or ignorance because every living entity in conditional life is born into the mode of ignorance. One who does not develop knowledge through the authorities or scriptural injunctions has knowledge that is limited to the body. He is not concerned about acting in terms of the directions of scripture. For him God is money, and knowledge means the satisfaction of bodily demands. Such knowledge has no connection with the Absolute Truth. It is more or less like the knowledge of the ordinary animals: the knowledge of 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 mundane logic and mental speculation is the product of the mode of passion, and knowledge concerned with only keeping the body comfortable is said to be in the mode of ignorance.

TEXT 23

niyataṁ saṅga-rahitam
arāga-dveṣataḥ kṛtam

*aphala-prepsunā karma
yat tat sāttvikam ucyate*

SYNONYMS

niyatam-regulative; *saṅga-rahitam*-without attachment; *arāga-dveṣataḥ*-without love or hatred; *kṛtam*-done; *aphala-prepsunā*-without fruitive result; *karma*-acts; *yat*-that which; *tat*-that; *sāttvikam*-in the mode of goodness; *ucyate*-is called.

TRANSLATION

As for actions, that action in accordance with duty, which is performed without attachment, without love or hate, by one who has renounced fruitive results, is called action in the mode of goodness.

PURPORT

Regulated occupational duties, as prescribed in the scriptures in terms of the different orders and divisions of society, performed without attachment or proprietary rights and therefore without any love or hatred and performed in Kṛṣṇa consciousness for the satisfaction of the Supreme, without self-satisfaction or self-gratification, are called actions in the mode of goodness.

TEXT 24

*yat tu kāmepsunā karma
sāhaṅkāreṇa vā punaḥ
kriyate bahulāyāsaṁ
tad rājasam udāhṛtam*

SYNONYMS

yat-that which; *tu*-but; *kāma-īpsunā*-with fruitive result; *karma*-work; *sāhaṅkāreṇa*-with ego; *vā*-or; *punaḥ*-again; *kriyate*-performed; *bahulāyāsaṁ*-with great labor; *tat*-that; *rājasam*-in the mode of passion; *udāhṛtam*-is said to be.

TRANSLATION

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

TEXT 25

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

SYNONYMS

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

TRANSLATION

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

PURPORT

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

TEXT 26

*mukta-saṅgo 'nahaṁ-vādī
dhr̥ti-utsāha-samanvitaḥ
siddhy-asiddhyor nirvikāraḥ
kartā sāttvika ucyate*

SYNONYMS

mukta-saṅgaḥ-liberated from all material association; *anahaṁ-vādī*-without false ego; *dhr̥ti-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.

TRANSLATION

The worker who is free from all material attachments and false ego, who is enthusiastic and resolute and who is indifferent to success or failure, is a worker in the mode of goodness.

PURPORT

A person in Kṛṣṇa consciousness is always transcendental to the material modes of nature. He has no expectations for the result of the work entrusted to him because he is above false ego and pride. Still, he is always enthusiastic till the completion of such work. He does not worry about the distress undertaken; he is always enthusiastic. 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

*rāgī karma-phala-prepsur
lubdho himsātmako 'suciḥ
harṣa-śokānvitaḥ kartā
rājasah parikīrtitaḥ*

SYNONYMS

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; *rājasah*-in the mode of passion; *parikīrtitaḥ*-is declared.

TRANSLATION

But that worker who is attached to the fruits of his labor and who passionately wants to enjoy them, who is greedy, envious and impure and moved by happiness and distress, is a worker in the mode of passion.

PURPORT

A person is too much attached to certain kind of work or to the result because he has too much attachment for materialism or hearth and home, wife and children. Such a person has no desire for higher elevation of life. He is simply concerned with making this world as materially comfortable 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 for 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 is a man in the mode of passion.

TEXT 28

*ayuktaḥ prākṛtaḥ stabdhaḥ
śaṭho naiṣkṛtiko 'lasaḥ
viśādī dīrgha-sūtrī ca
kartā tāmasa ucyate*

SYNONYMS

ayuktaḥ-without reference to the scriptural injunctions; *prākṛtaḥ*-materialistic; *stabdhaḥ*-obstinate; *śaṭhaḥ*-deceitful; *naiṣkṛtikaḥ*-expert in insulting others; *alasaḥ*-lazy; *viśādī*-morose; *dīrgha-sūtrī*-procrastinating;

ca-also; *kartā*-worker; *tāmasaḥ*-in the mode of ignorance; *ucyate*-is said to be.

TRANSLATION

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.

PURPORT

In the scriptural injunctions we find what sort of work should be performed and what sort of work should not be performed. Those who do not care for those injunctions engage in work not to be done, and such persons are generally 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 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

*buddher bhedaṁ dhr̥teś caiva
guṇataḥ tri-vidhaṁ śṛṇu
procyamānam aśeṣeṇa
pr̥thaktvena dhanañjaya*

SYNONYMS

buddheḥ-of intelligence; *bhedam*-differences; *dhr̥teḥ*-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; *pr̥thaktvena*-differently; *dhanañjaya*-O winner of wealth.

TRANSLATION

Now, O winner of wealth, please listen as I tell you in detail of the three kinds of understanding and determination according to the three modes of nature.

PURPORT

Now after explaining knowledge, the object of knowledge and the knower, in three different divisions according to modes of material nature, the Lord is explaining the intelligence and determination of the worker in the same way.

TEXT 30

*pravṛttim ca nivṛttim ca
kāryākārye bhayābhaye
bandham mokṣam ca yā vetti
buddhiḥ sā pārtha sāttvikī*

SYNONYMS

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.

TRANSLATION

O son of Pṛthā, that understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is binding and what is liberating, that understanding is established in the mode of goodness.

PURPORT

Actions which are performed in terms of the directions of the scriptures are called *pravṛtti*, or actions that deserve to be performed, and actions

which are not so directed are not to be performed. One who does not know the scriptural directions becomes entangled in the actions and reactions of work. Understanding which discriminates by intelligence is situated in the mode of goodness.

TEXT 31

*yayā dharmam adharmam ca
kāryam cākāryam eva ca
ayathāvat prajānāti
buddhiḥ sā pārtha rājasī*

SYNONYMS

yayā-by which; *dharmam*-principles of religion; *adharmam ca*-and irreligion; *kāryam*-work; *ca*-also; *akāryam*-what ought not to be done; *eva*-certainly; *ca*-also; *ayathāvat*-not perfectly; *prajānāti*-knows; *buddhiḥ*-intelligence; *sā*-that; *pārtha*-O son of Pṛthā; *rājasī*-in the mode of passion.

TRANSLATION

And that understanding which cannot distinguish between the religious way of life and the irreligious, between action that should be done and action that should not be done, that imperfect understanding, O son of Pṛthā, is in the mode of passion.

PURPORT

Intelligence in the mode of passion is always working perversely. It accepts religions which are not actually religions and rejects actual religion. All views and activities are misguided. Men of passionate intelligence understand a great soul to be a common man and accept a common man as a great soul. They think truth to be untruth and accept untruth as truth. In all activities they simply take the wrong path; therefore their intelligence is in the mode of passion.

TEXT 32

*adharmam dharmam iti yā
manyate tamasāvṛtā
sarvārthān viparītāmś ca
buddhiḥ sā pārtha tāmasī*

SYNONYMS

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.

TRANSLATION

That understanding which considers irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction, O Pārtha, is in the mode of ignorance.

TEXT 33

*dhṛtyā yayā dhārayate
manaḥ-prāṇendriya-kriyāḥ
yogenāvyabhicāriṇyā
dhṛtiḥ sā pārtha sāttvikī*

SYNONYMS

dhṛtyā-determination; *yayā*-by which; *dhārayate*-is sustained; *manaḥ*-mind; *prāṇa*-life; *indriya*-senses; *kriyāḥ*-activities; *yogena*-by yoga practice; *avyabhicāriṇyā*-without any break; *dhṛtiḥ*-such determination; *sā*-that; *pārtha*-O son of Pṛthā; *sāttvikī*-in the mode of goodness.

TRANSLATION

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.

PURPORT

Yoga is a means to understand the Supreme Soul. One who is steadily fixed in the Supreme Soul with determination, concentrating one's mind, life and sensual activities on the Supreme, engages in Kṛṣṇa consciousness. That sort of determination is in the mode of goodness. The word *avyabhicāriṇya* is very significant, for it refers to persons who are engaged in Kṛṣṇa consciousness and are never deviated by any other activity.

TEXT 34

*yayā tu dharma-kāmāsthān
dhṛtyā dhārayate 'rjuna
prasaṅgena phalākāṅkṣī
dhṛtiḥ sā pārtha rājasī*

SYNONYMS

yayā-by which; *tu*-but; *dharma-kāma-arthān*-for religiosity and economic development; *dhṛtyā*-by determination; *dhārayate*-in such terms; *arjuna*-O Arjuna; *prasaṅgena*-for that; *phala-ākāṅkṣī*-desiring fruitive result; *dhṛtiḥ*-determination; *sā*-that; *pārtha*-O son of Pṛthā; *rājasī*-in the mode of passion.

TRANSLATION

And that determination by which one holds fast to fruitive result in religion, economic development and sense gratification is of the nature of passion, O Arjuna.

PURPORT

Any person who is always desirous of fruitive results in religious or economic activities, whose only desire is sense gratification, and whose mind, life and senses are thus engaged, is in the mode of passion.

TEXT 35

*yayā svapnam bhayaṁ śokaṁ
viśādam madam eva ca
na vimuñcati durmedhā
dhṛtiḥ sā pārtha tāmasī*

SYNONYMS

yayā-by which; *svapnam*-dream; *bhayaṁ*-fearfulness; *śokaṁ*-lamentation; *viśādam*-moroseness; *madam*-illusion; *eva*-certainly; *ca*-also; *na*-never; *vimuñcati*-is liberated; *durmedhā*-unintelligent; *dhṛtiḥ*-determination; *sā*-that; *pārtha*-O son of Pṛthā; *tāmasī*-in the mode of ignorance.

TRANSLATION

And that determination which cannot go beyond dreaming, fearfulness, lamentation, moroseness, and illusion-such unintelligent determination is in the mode of darkness.

PURPORT

It should not be concluded that a person in the mode of goodness does not dream. Here dream means too much sleep. Dream is always present; either in the mode of goodness, passion or ignorance, dream is a natural occurrence. But those who cannot avoid oversleeping, who cannot avoid the pride of enjoying material objects and who are always dreaming of lording it over the material world, whose life, mind, and senses are thus engaged, are considered to be in the mode of ignorance.

TEXTS 36-37

*sukhaṁ tv idānīm tri-vidhaṁ
śṛṇu me bharatarṣabha
abhyāsād ramate yatra
duḥkhāntaṁ ca nigacchati*

*yat tad agre viṣam iva
pariṇāme 'mṛtopamam
tat sukhaṁ sāttvikaṁ proktam
ātma-buddhi-prasāda-jam*

sukham-happiness; *tu*-but; *idānīm*-now; *tri-vidham*-three kinds; *śṛṇu*-hear; *me*-from Me; *bharataṛṣabha*-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.

TRANSLATION

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.

PURPORT

A conditioned soul tries to enjoy material happiness again and again. Thus he chews the chewed, but, sometimes, in the course of such enjoyment, he becomes relieved from material entanglement by association with 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 repetitive 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 the regulations and comes to the transcendental position, he begins to drink real nectar, and he enjoys life.

TEXT 38

*viṣayendriya-saṁyogād
yat tad agre 'mṛtopamam
pariṇāme viṣam iva
tat sukhaṁ rājasam smṛtam*

SYNONYMS

viṣaya-objects of sense; *indriya*-senses; *saṁyogāt*-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.

TRANSLATION

That happiness which is derived from contact of the senses with their objects and which appears like nectar at first but poison at the end is said to be of the nature of passion.

PURPORT

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 may be very pleasing to the 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 happiness is always 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

*yad agre cānubandhe ca
sukhaṁ mohanam ātmanaḥ
nidrālasya-pramādottham
tat tāmasam udāhṛtam*

SYNONYMS

yat-that which; *agre*-in the beginning; *ca*-also; *anubandhe*-by binding; *ca*-also; *sukham*-happiness; *mohanam*-illusion; *ātmanah*-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.

TRANSLATION

And that happiness which is blind to self-realization, which is delusion from beginning to end and which arises from sleep, laziness and illusion is said to be of the nature of ignorance.

PURPORT

One who takes pleasure in laziness and in sleep is certainly in the mode of darkness, and one who has no idea how to act and how not to act is also in the mode of ignorance. For the person in the mode of ignorance, everything is illusion. There is no happiness either in the beginning or the end. For the person in the mode of passion there might be some kind of ephemeral happiness in the beginning and at the end distress, but for the person in the mode of ignorance there is only distress both in the beginning and at the end.

TEXT 40

*na tad asti pṛthivyām vā
divi deveṣu vā punaḥ
sattvaṁ prakṛti-jair muktaṁ
yad ebhiḥ syāt tribhir guṇaiḥ*

SYNONYMS

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; *sattvaṁ*-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.

TRANSLATION

There is no being existing, either here or among the demigods in the higher planetary systems, which is freed from the three modes of material nature.

PURPORT

The Lord here summarizes the total influence of the three modes of material nature all over the universe.

TEXT 41

*brāhmaṇa-kṣatriya-viśām
śūdrāṇām ca parantapa
karmāṇi pravibhaktāni
svabhāva-prabhavair guṇaiḥ*

SYNONYMS

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.

TRANSLATION

Brāhmaṇas, kṣatriyas, vaiśyas and śūdras are distinguished by their qualities of work, O chastiser of the enemy, in accordance with the modes of nature.

TEXT 42

*śamo damas tapaḥ śaucam
kṣāntir ārjavam eva ca
jñānam vijñānam āstikyam
brahma-karma svabhāva-jam*

SYNONYMS

śamaḥ-peacefulness; *damah*-self-control; *tapah*-austerity; *śaucam*-purity; *kṣāntiḥ*-tolerance; *ārjavam*-honesty; *eva*-certainly; *ca*-and; *jñānam*-wisdom; *viññānam*-knowledge; *āstikyam*-religiousness; *brahma*-of a *brāhmaṇa*; *karma*-duty; *svabhāva-jam*-born of his own nature.

TRANSLATION

Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness-these are the qualities by which the brāhmaṇas work.

TEXT 43

śauryam tejo dhṛtir dākṣyam
yuddhe cāpy apalāyanam
dānam īśvara-bhāvaś ca
kṣātram karma svabhāva-jam

SYNONYMS

śauryam-heroism; *tejah*-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.

TRANSLATION

Heroism, power, determination, resourcefulness, courage in battle, generosity, and leadership are the qualities of work for the kṣatriyas.

TEXT 44

kṛṣi-go-rakṣya-vāṇijyam
vaiśya-karma svabhāva-jam
paricaryātmakam karma
śūdrasyāpi svabhāva-jam

SYNONYMS

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.

TRANSLATION

Farming, cattle raising and business are the qualities of work for the vaiśyas, and for the śūdras there is labor and service to others.

TEXT 45

*sve sve karmaṇy abhirataḥ
saṁsiddhiṁ labhate naraḥ
sva-karma-nirataḥ siddhiṁ
yathā vindati tac chr̥ṇu*

SYNONYMS

sve-own; *sve*-own; *karmaṇi*-in work; *abhirataḥ*-following; *saṁsiddhiṁ*-perfection; *labhate*-achieves; *naraḥ*-a man; *svakarma*-by his own duty; *nirataḥ*-engaged; *siddhiṁ*-perfection; *yathā*-as; *vindati*-attains, *tat*-that; *śr̥ṇu*-listen.

TRANSLATION

By following his qualities of work, every man can become perfect. Now please hear from Me how this can be done.

TEXT 46

*yataḥ pravṛttir bhūtānām
yena sarvam idaṁ tatam
sva-karmaṇā tam abhyarcya
siddhiṁ vindati mānavaḥ*

SYNONYMS

yataḥ-from whom; *pravṛttiḥ*-emanation; *bhūtānām*-of all living entities; *yena*-by whom; *sarvam*-all; *idam*-this; *tatam*-is pervaded; *svakarmaṇā*-in his own duties; *tam*-Him; *abhyarcya*-by worshiping; *siddhim*-perfection; *vindati*-achieves; *mānavaḥ*-a man.

TRANSLATION

By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection.

PURPORT

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 the beginning of life of every living entity. And the Supreme Lord, by His two energies, His external energy and internal energy, is all-pervading. 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 is 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*,

teṣāṁ ahaṁ samuddhartā. The Supreme Lord Himself takes charge of delivering such a devotee. That is the highest perfection of life. In whatever occupation one may be engaged, if he serves the Supreme Lord, he will achieve the highest perfection.

TEXT 47

*śreyān sva-dharmo vigrahaḥ
para-dharmāt sv-anuṣṭhitāt
svabhāva-niyataṁ karma
kurvan nāpnoti kilbiṣam*

SYNONYMS

śreyān-better; *sva-dharmaḥ*-one's own occupation; *vigrahaḥ*-imperfectly performed; *para-dharmāt*-another's occupation; *svanuṣṭhitāt*-perfectly done; *svabhāva-niyataṁ*-prescribed duties according to one's nature; *karma*-work; *kurvan*-performing; *na*-never; *āpnoti*-achieve; *kilbiṣam*-sinful reactions.

TRANSLATION

It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Prescribed duties, according to one's nature, are never affected by sinful reactions.

PURPORT

One's occupational duty is prescribed in *Bhagavad-gītā*. As already discussed in previous verses, the duties of a *brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra* are prescribed according to the particular modes of nature. One should not imitate another's duty. A man who is by nature attracted to the kind of work done by *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; no work is abominable, if performed in the service of the Supreme Lord. The occupational duty of a

brāhmaṇa is certainly in the mode of goodness, but if a person is not by nature in the mode of goodness, he should not imitate the occupational duty of a *brāhmaṇa*. For a *kṣatriya*, or administrator, there are so many abominable things; a *kṣatriya* has to be violent to kill his enemies, and sometimes a *kṣatriya* has to tell lies for the sake of diplomacy. Such violence and duplicity accompany political affairs, but a *kṣatriya* is not supposed to give up his occupational duty and try to perform the duties of a *brāhmaṇa*.

One should act to satisfy the Supreme Lord. For example, Arjuna was a *kṣatriya*. He was hesitating to fight the other party. But if such fighting is performed for the sake of Kṛṣṇa, the Supreme Personality of Godhead, there need be no fear of degradation. In the business field also, sometimes a merchant has to tell so many lies to make a profit. If he does not do so, there can be no profit. Sometimes a merchant says, "Oh, my dear customer, for you I am making no profit," but one should know that without profit the merchant cannot exist. Therefore it should be taken as a simple lie if a merchant says that he is not making a profit. But the merchant should not think that because he is engaged in an occupation in which the telling of lies is compulsory, he should give up his profession and pursue the profession of a *brāhmaṇa*. That is not recommended. Whether one is a *kṣatriya*, a *vaiśya*, or a *śūdra* doesn't matter, if he serves, by his work, the Supreme Personality of Godhead. Even *brāhmaṇas*, who perform different types of sacrifice, sometimes must kill animals because sometimes animals are sacrificed in such ceremonies. Similarly, if a *kṣatriya* engaged in his own occupation kills an enemy, there is no sin incurred. In the Third Chapter these matters have been clearly and elaborately explained; every man should work for the purpose of *yajña*, or for Viṣṇu, the Supreme Personality of Godhead. Anything done for personal sense 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 to serve the supreme cause of the Supreme Lord.

TEXT 48

saha-jam karma kaunteya

*sa-doṣam api na tyajet
sarvārambhā hi doṣeṇa
dhūmenāgnir ivāvṛtāḥ*

SYNONYMS

saha-jam-born simultaneously; *karma*-work; *kaunteya*-O son of Kuntī; *sa-doṣam*-with fault; *api*-although; *na*-never; *tyajet*-to be given up; *sarva-ārambhāḥ*-any venture; *hi*-is certainly; *doṣeṇa*-with fault; *dhūmena*-with smoke; *agniḥ*-fire; *iva*-as; *āvṛtāḥ*-covered.

TRANSLATION

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.

PURPORT

In conditioned life, all work is contaminated by the material modes of nature. Even if one is a *brāhmaṇa*, he has to perform sacrifices in which animal killing is necessary. Similarly, a *kṣatriya*, however pious he may be, has to fight enemies. He cannot avoid it. Similarly, a merchant, however pious he may be, must sometimes hide his profit to stay in business, or he may sometimes have to do business on the black market. These things are necessary; one cannot avoid them. Similarly, even though a man is a *śūdra* serving a bad master, he has to carry out the order of the master, even though it should not be done. Despite these flaws, 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 fire is pure, still there is 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 is not assured that in the occupation of a *brāhmaṇa* there are no unpleasant duties. One may then conclude 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. Rather, one should 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 in that particular occupation are purified. When the results of work are purified, when connected with devotional service, one becomes perfect in seeing the self within, and that is self-realization.

TEXT 49

*asakta-buddhiḥ sarvatra
jitātmā vigata-sprhaḥ
naiṣkarmya-siddhiṁ paramām
sannyāsenādhigacchati*

SYNONYMS

asakta-buddhiḥ-unattached intelligence; *sarvatra*-everywhere; *jita-ātmā*-control of the mind, *vigata-sprhaḥ*-without material desires; *naiṣkarmya-siddhiṁ*-perfection of non-reaction; *paramām*-supreme; *sannyāsenā*-by the renounced order of life; *adhigacchati*-attains.

TRANSLATION

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.

PURPORT

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 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 in Kṛṣṇa consciousness automatically attains this perfection without even accepting the so-called order of renunciation. This state of mind is called *yogārūḍha*, or the perfectional stage of *yoga*, as confirmed in the Third Chapter: *yas tv ātma-ratir eva syāt*. One who is satisfied in himself has no fear of any kind of reaction from his activity.

TEXT 50

*siddhim prāpto yathā brahma
tathāpnoti nibodha me
samāsenaiḥ kaunteya
niṣṭhā jñānasya yā parā*

SYNONYMS

siddhim-perfection; *prāptaḥ*-achieving; *yathā*-as; *brahma*-the Supreme; *tathā*-so; *āpnoti*-achieves; *nibodha*-try to understand; *me*-from Me; *samāsenaiḥ*-summarily; *eva*-certainly; *kaunteya*-O son of Kuntī; *niṣṭhā*-stage; *jñānasya*-of knowledge; *yā*-which; *parā*-transcendental.

TRANSLATION

O son of Kuntī, learn from Me in brief how one can attain to the supreme perfectional stage, Brahman, by acting in the way which I shall now summarize.

PURPORT

The Lord describes for Arjuna how one can achieve the highest perfectional stage simply by being engaged in his occupational duty,

performing that duty for the Supreme Personality of Godhead. One attains 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. Actual perfection of knowledge is in attaining pure Kṛṣṇa consciousness; that is described in the following verses.

TEXTS 51-53

*buddhyā viśuddhayā yukto
dhr̥tyātmānam niyamya ca
śabdādīn viṣayāms tyaktvā
rāga-dveṣau vyudasya ca*

*vivikta-sevī laghv-āśī
yata-vāk-kāya-mānasaḥ
dhyāna-yoga-paro nityam
vairāgyam samupāśritaḥ*

*ahaṅkāram balaṁ darpaṁ
kāmaṁ krodham parigraham
vimucya nirmamaḥ śānto
brahma-bhūyāya kalpate*

SYNONYMS

buddhyā-by the intelligence; *viśuddhayā*-fully purified; *yuktaḥ*-such engagement; *dhr̥tyā*-determination; *ātmānam*-self; *niyamya*-regulated; *ca*-also; *śabdādīn*-the sense objects, such as sound, etc.; *viṣayān*-sense objects; *tyaktvā*-giving up; *rāga*-attachments; *dveṣau*-hatred; *vyudasya*-having laid aside; *ca*-also; *vivikta-sevī*-living in a secluded place; *laghu-āśī*-eating a small quantity; *yata-vāk*-control of speech; *kāya*-body; *mānasaḥ*-control of the mind; *dhyāna-yoga-paro*-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; *parigraham*-acceptance of material things; *vimucya*-being delivered; *nirmamaḥ*-without proprietorship; *śāntaḥ*-peaceful; *brahma-bhūyāya*-to become self-realized; *kalpate*-is understood.

TRANSLATION

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

PURPORT

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

TEXT 54

*brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktim labhate parām*

SYNONYMS

brahma-bhūtaḥ-being one with the Absolute; *prasanna-ātmā*-fully joyful; *na*-never; *śocati*-laments; *na*-never; *kāṅkṣati*-desires; *samaḥ*-equally disposed; *sarveṣu*-all; *bhūteṣu*-living entity; *mat-bhaktim*-My devotional service; *labhate*-gains; *parām*-transcendental.

TRANSLATION

One who is thus transcendently situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.

PURPORT

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. Without being one with the Supreme, the Absolute, one cannot render service unto Him. In the absolute conception, 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 misery, but in the absolute world, when one is engaged in pure devotional service, there is no misery. The devotee in Kṛṣṇa consciousness has nothing to lament 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. 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 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 by the pure devotee. In that stage of existence, the idea of becoming one with the Supreme Brahman and annihilating one's individuality becomes hellish, and the idea of attaining the heavenly kingdom becomes phantasmagoria, and the senses are like broken serpents' teeth. As there is no fear of a serpent with broken teeth, so there is no fear from the senses when they are automatically controlled. The world is miserable for the materially infected person, but for a devotee the entire world is as good as *Vaikuṇṭha*, or the spiritual sky. The highest personality in this material universe is no more significant than an ant for a devotee. Such a stage can be achieved by the mercy of Lord Caitanya, who preached pure devotional service in this age.

TEXT 55

*bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viśate tad-anantaram*

SYNONYMS

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

TRANSLATION

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.

PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, and 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. It is already stated (*nāhaṁ prakāśaḥ*) that He 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. Becoming 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 involves getting 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 to engage in His association and render service unto Him. For instance, a green bird enters a green tree not to become one with the tree but to enjoy the fruits of the tree. Impersonalists generally give the example of a river flowing into the ocean and merging. This may be a source of happiness for the impersonalist, but the personalist keeps his personal individuality like an aquatic in the ocean. We find so many living entities within the ocean, if we go deep. Surface acquaintance with the ocean is not sufficient; one must have complete knowledge of the aquatics living in the ocean depths.

Because of his pure devotional service, a devotee can understand the transcendental qualities and the opulences of the Supreme Lord in truth. As it is stated in the Eleventh Chapter, only by devotional service can one understand. The same is confirmed here; one can understand the Supreme Personality of Godhead by devotional service and enter into His kingdom.

After attainment of the *brahma-bhūta* stage of freedom from material conceptions, devotional service begins by one's hearing about the Lord.

When one hears about the Supreme Lord, automatically the *brahma-bhūta* stage develops, and material contamination-greediness and lust for sense enjoyment-disappears. As lust and desires disappear from the heart of a devotee, he becomes more attached to the service of the Lord, and by such attachment he becomes free from material contamination. In that state of life he can understand the Supreme Lord. This is the statement of *Śrīmad-Bhāgavatam* also. Also after liberation the process of *bhakti* or transcendental service continues. The *Vedānta-sūtra* confirms this: *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, this service is never stopped. Actual liberation is getting free from misconceptions of life.

TEXT 56

*sarva-karmāṇy api sadā
kurvāṇo mad-vyapāśrayaḥ
mat-prasādād avāpnoti
śāśvatam padam avyayam*

SYNONYMS

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.

TRANSLATION

Though engaged in all kinds of activities, My devotee, under My protection, reaches the eternal and imperishable abode by My grace.

PURPORT

The word *mad-vyapāśrayaḥ* means under the protection of the Supreme Lord. To be free from material contamination, 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 in Kṛṣṇa consciousness the Lord is very, very kind. In spite of all difficulties, he is eventually 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, imperishable and full of knowledge.

TEXT 57

*cetasā sarva-karmāṇi
mayi sannyasya mat-parah
buddhi-yogam upāśritya
mac-cittaḥ satatam bhava*

SYNONYMS

cetasā-by intelligence; *sarva-karmāṇi*-all kinds of activities; *mayi*-unto Me; *sannyasya*-giving up; *mat-parah*-My protection; *buddhi-yogam*-devotional activities; *upāśritya*-taking shelter of; *mac-cittaḥ*-consciousness; *satatam*-twenty-four hours a day; *bhava*-just become.

TRANSLATION

In all activities just depend upon Me and work always under My protection. In such devotional service, be fully conscious of Me.

PURPORT

When one acts in Kṛṣṇa consciousness, he does 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-parah* is very important in this verse. It indicates that one has no goal in life save and except acting in Kṛṣṇa consciousness just to satisfy Kṛṣṇa. And, while working 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, then his perfection of life in Kṛṣṇa consciousness is guaranteed.

TEXT 58

*mac-cittaḥ sarva-durgāṇi
mat-prasādāt tariṣyasi
atha cet tvam ahaṅkārān
na śroṣyasi vinaṅkṣyasi*

SYNONYMS

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.

TRANSLATION

If you become conscious of Me, you will pass over all the obstacles of conditional life by My grace. If, however, you do not work in such

consciousness but act through false ego, not hearing Me, you will be lost.

PURPORT

A person in full Kṛṣṇa consciousness is not unduly anxious to execute 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 independant 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. One should note very carefully that one who is 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 and confirmed by the spiritual master.

TEXT 59

*yad ahaṅkāram āśritya
na yotsya iti manyase
mithyaiṣa vyavasāyas te
prakṛtis tvām niyokṣyati*

SYNONYMS

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; *niyokṣyati*-will engage you.

TRANSLATION

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.

PURPORT

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 fearing that by killing his teacher, grandfather and friends, there would be sinful reactions. Actually he was considering himself master of his actions, 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

*svabhāva-jena kaunteya
nibaddhaḥ svena karmaṇā
kartuṁ necchasi yan mohāt
kariṣyasi avaśo 'pi tat*

SYNONYMS

sva-bhāva-jena-by one's own nature; *kaunteya*-O son of Kuntī; *nibaddhaḥ*-conditioned; *svena*-by one's own; *karmaṇā*-activities; *kartum*-to do; *na*-not; *icchasi*-like; *yat*-that; *mohāt*-by illusion; *kariṣyasi*-you will act; *avaśaḥ*-imperceptibly; *api*-even; *tat*-that.

TRANSLATION

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.

PURPORT

If one refuses to act under the direction of the Supreme Lord, then he is 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

*īśvaraḥ sarva-bhūtānām
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā*

SYNONYMS

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; *ārūḍhāni*-being so placed; *māyayā*-under the spell of material energy.

TRANSLATION

The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.

PURPORT

Arjuna was not the supreme knower, and his decision to fight or not to fight was confined to his limited discretion. Lord Kṛṣṇa instructed that the individual is not all in all. The Supreme Personality of Godhead, or He Himself, Kṛṣṇa, the localized Supersoul, sits in the heart directing the living

being. After changing bodies, the living entity forgets his past deeds, but the Supersoul, as the knower of the past, present and future, remains the witness of all his activities. Therefore all the activities of living entities are directed by this Supersoul. The living entity gets what he deserves and is carried by the material body which is created in the material energy under the direction of the Supersoul. As soon as a living entity is placed in a particular type of body, he has to work under the spell of that bodily situation. A person seated in a high-speed motor car goes faster than one seated in a slower car, though the living entities, the drivers, may be the same. Similarly, by the order of the Supreme Soul, material nature fashions a particular type of body to a particular type of living entity to work according to his past desires. The living entity is not independent. 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 the injunction of the next verse.

TEXT 62

*tam eva śaraṇam gaccha
sarva-bhāvena bhārata
tat-prasādāt parām śāntim
sthānam prāpsyasi śāśvatam*

SYNONYMS

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.

TRANSLATION

O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode.

PURPORT

A living entity should therefore surrender unto the Supreme Personality of Godhead who is situated in everyone's heart, and that will relieve him from all kinds of miseries of this material existence. By such surrender, one will not only be released from all miseries in this life, but at the end he will reach the Supreme God. The transcendental world is described in the Vedic literature as *tad viṣṇoḥ paramam padam*. 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 Vaikuṇṭha.

In the Fifteenth Chapter of *Bhagavad-gītā* it is stated: "*Sarvasya cāham hr̥di sanniviṣṭaḥ*." The Lord is seated in everyone's heart, so this recommendation that one should surrender unto the Supersoul sitting within means that one should surrender unto the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa has already been accepted by Arjuna as the Supreme. He was accepted in the Tenth Chapter as *param brahma param dhāma*. Arjuna has accepted Kṛṣṇa as the Supreme Personality of Godhead and the supreme abode of all living entities, not only because of his personal experience but also because of the evidences of great authorities like Nārada, Asita, Devala and Vyāsa.

TEXT 63

*iti te jñānam ākhyātam
guhyād guhyataram mayā
vimṛśyaitad aśeṣeṇa
yathēcchasi tathā kuru*

SYNONYMS

iti-thus; *te*-unto you; *jñānam*-knowledge; *ākhyātam*-described; *guhyāt*-confidential; *guhyataram*-still more confidential; *mayā*-by Me; *vimṛśya*-by deliberation; *etat*-that; *aśeṣeṇa*-fully; *yathā*-as you; *icchasi*-you like; *tathā*-that; *kuru*-perform.

TRANSLATION

Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully, and then do what you wish to do.

PURPORT

The Lord has already explained to Arjuna the knowledge of *brahmabhūta*. One who is in the *brahma-bhūta* condition is joyful; he never laments, nor does he desire anything. That is due to confidential knowledge. Kṛṣṇa also discloses knowledge of the Supersoul. This is also Brahman knowledge, knowledge of Brahman, but it is superior.

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 explained in all respects how one can elevate his living condition. The best advice imparted to Arjuna is to surrender unto the Supersoul seated within his heart. By right discrimination, one should agree to act according to the order of the Supersoul. That will help one become 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

*sarva-guhyatamaṁ bhūyaḥ
śṛṇu me paramaṁ vacaḥ
iṣṭo 'si me dṛḍham iti
tato vakṣyāmi te hitam*

SYNONYMS

sarva-guhyatamaṁ-the most confidential; *bhūyaḥ*-again; *śṛṇu*-just hear; *me*-from Me; *paramaṁ*-the supreme; *vacaḥ*-instruction; *iṣṭaḥ asi*-you are very

dear to Me; *dr̥ḍham*-very; *iti*-thus; *tataḥ*-therefore; *vakṣyāmi*-speaking; *te*-for your; *hitam*-benefit.

TRANSLATION

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.

PURPORT

The Lord has given Arjuna confidential knowledge of the Supersoul within everyone's heart, and now He is giving the most confidential part of this knowledge: just surrender unto the Supreme Personality of Godhead. At the end of the Ninth Chapter He has said, "Just always think of Me." The same instruction is 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

*man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me*

SYNONYMS

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; *satyaṁ*-truly; *te*-to you; *pratijāne*-I promise; *prijaḥ*-dear; *asi*-you are; *me*-My.

TRANSLATION

Always think of Me and 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.

PURPORT

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 arrange his life in such a way that throughout the twenty-four hours he cannot but think of Kṛṣṇa. And the Lord's promise is that anyone who is in such pure Kṛṣṇa consciousness will certainly return to the abode of Kṛṣṇa, where he will be engaged in the association of Kṛṣṇa face to face. This most confidential part of knowledge is spoken to Arjuna because he is the dear friend of Kṛṣṇa. Everyone who follows the path of Arjuna can become a dear friend to Kṛṣṇa and obtain the same perfection as Arjuna.

These words stress that one should concentrate his mind upon Kṛṣṇa—the very form with two hands carrying a flute, the bluish boy with a beautiful face and peacock feathers in His hair. There are descriptions of Kṛṣṇa found in the *Brahma-saṁhitā* and other literatures. One should fix his mind on this original form of Godhead, Kṛṣṇa. He should not even divert his attention to other forms of the Lord. The Lord has multi-forms, as Viṣṇu, Nārāyaṇa, Rāma, Varāha, etc., but a devotee should concentrate his mind on the form that was present before Arjuna. Concentration of the mind on the form of Kṛṣṇa constitutes the most confidential part of knowledge, and this is disclosed to Arjuna because Arjuna is the most dear friend of Kṛṣṇa's.

TEXT 66

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

SYNONYMS

sarva-dharmān-all varieties of religion; *parityajya*-abandoning; *mām*-unto Me; *ekam*-only; *śaraṇam*-surrender; *vraja*-go; *aham*-I; *tvām*-you; *sarva*-all; *pāpebhyaḥ*-from sinful reactions; *mokṣayiṣyāmi*-deliver; *mā*-not; *śucaḥ*-worry.

TRANSLATION

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.

PURPORT

The Lord has described various kinds of knowledge, processes of religion, knowledge of the Supreme Brahman, knowledge of the Supersoul, knowledge of the different types of orders and statuses of social life, knowledge of the renounced order of life, knowledge of nonattachment, sense and mind control, meditation, etc. He has described in so many ways different types of religion. Now, in summarizing *Bhagavad-gītā*, the Lord says that Arjuna should give up all the processes that have been explained to him; he should simply surrender to Kṛṣṇa. That surrender will save him from all kinds of sinful reactions, for the Lord personally promises to protect him.

In the Eighth Chapter it was said that only one who has become free from all sinful reactions can take to the worship of Lord Kṛṣṇa. Thus one may think that unless he is free from all sinful reactions he cannot take to the surrendering process. To such doubts it is here said that even if one is not free from all sinful reactions, simply by the process of surrendering to Śrī Kṛṣṇa he is automatically freed. There is no need of strenuous effort to free oneself from sinful reactions. One should unhesitatingly accept Kṛṣṇa as the supreme savior of all living entities. With faith and love, one should surrender unto Him.

According to the devotional process, one should simply accept such religious principles that will lead ultimately to the devotional service of the Lord. One may perform a particular occupational duty according to his

position in the social order, but if by executing his duty one does not come to the point of Kṛṣṇa consciousness, all his activities are in vain.

Anything that does not lead to the perfectional stage of Kṛṣṇa consciousness should be avoided. One should be confident that in all circumstances Kṛṣṇa will protect him from all difficulties. There is no need of thinking how one should keep the body and soul together. Kṛṣṇa will see to that. One should always think himself helpless and should consider Kṛṣṇa the only basis for his progress in life. As soon as one seriously engages himself in devotional service to the Lord in full Kṛṣṇa consciousness, at once he becomes freed from all contamination of material nature. There are different processes of religion and purificatory processes by cultivation of knowledge, meditation in the mystic *yoga* system, etc., but one who surrenders unto Kṛṣṇa does not have to execute so many 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, etc., but one who is attracted to the personal feature of the Supreme Personality of Godhead, and, above all, one who is attracted by the Supreme Personality of Godhead as Kṛṣṇa Himself, is the most perfect transcendentalist. In other words, devotional service to Kṛṣṇa, in full consciousness, is the most confidential part of knowledge, and this is the essence of the whole *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 fear, 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 worry is useless.

TEXT 67

idaṁ te nātapaskāya

*nābhaktāya kadācana
na cāśuśrūṣave vācyam
na ca mām yo 'bhyasūyati*

SYNONYMS

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; *āśuśrūṣave*-one who is not engaged in devotional service; *vācyam*-to be spoken; *na*-never; *ca*-also; *mām*-unto Me; *yaḥ*-anyone; *abhyasūyati*-envious.

TRANSLATION

This confidential knowledge may not be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me.

PURPORT

Persons who have not undergone the austerities of the religious process, who have never attempted devotional service in Kṛṣṇa consciousness, who have not tended a pure devotee, and especially those who are conscious of Kṛṣṇa as a historical personality or who are envious of the greatness of Kṛṣṇa, should not be told this most confidential part of knowledge. It is, however, sometimes found that even demoniac persons who are envious of Kṛṣṇa, worshiping Kṛṣṇa in a different way, take to the profession of explaining *Bhagavad-gītā* in a different way to make business, but anyone who desires actually to understand Kṛṣṇa must avoid such commentaries on *Bhagavad-gītā*. Actually the purpose of *Bhagavad-gītā* is not understandable to those who are sensuous-even if one is not sensuous but is strictly following the disciplines enjoined in the Vedic scripture, if he is not a devotee, he also cannot understand Kṛṣṇa. Even when one poses himself as a devotee of Kṛṣṇa, but is not engaged in Kṛṣṇa conscious activities, he also cannot understand Kṛṣṇa. There are many persons who envy Kṛṣṇa because He has explained in *Bhagavad-gītā* that He is the Supreme and that nothing is above Him or equal to Him. There are many persons who are

envious of Kṛṣṇa. Such persons should not be told of *Bhagavad-gītā*, for they cannot understand. There is no possibility of faithless persons' understanding *Bhagavad-gītā* and Kṛṣṇa. Without understanding Kṛṣṇa from the authority of a pure devotee, one should not try to comment upon *Bhagavad-gītā*.

TEXT 68

*ya idam paramam guhyam
mad-bhaktesv abhidhāsyati
bhaktim mayi parām kṛtvā
mām evaiśyaty asaṁśayaḥ*

SYNONYMS

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; *eśyati*-comes; *asaṁśayaḥ*-without doubt.

TRANSLATION

For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me.

PURPORT

Generally it is advised that *Bhagavad-gītā* be discussed amongst the devotees only, for those who are not devotees will neither understand Kṛṣṇa nor *Bhagavad-gītā*. Those who do not accept Kṛṣṇa as He is and *Bhagavad-gītā* as it is should not try to explain *Bhagavad-gītā* whimsically and become offenders. *Bhagavad-gītā* should be explained to persons who are ready to accept Kṛṣṇa as the Supreme Personality of Godhead. It is a subject matter for the devotees only and not for philosophical speculators. Anyone, however, who tries sincerely to present *Bhagavad-gītā* as it is will advance in devotional activities and reach the pure devotional state of life. As a result of such pure devotion, he is sure to go back home, back to Godhead.

TEXT 69

*na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād
anyaḥ priyataro bhuvi*

SYNONYMS

na-never; *ca*-and; *tasmāt*-therefore; *manuṣyeṣu*-among mankind; *kaścit*-anyone; *me*-My; *priya-kṛttamaḥ*-more dear; *bhavitā*-will become; *na*-no; *ca*-and; *me*-My; *tasmāt*-than him; *anyaḥ*-other; *priyatarah*-dearer; *bhuvi*-in this world.

TRANSLATION

There is no servant in this world more dear to Me than he, nor will there ever be one more dear.

TEXT 70

*adhyeṣyate ca ya imam
dharmyaṁ saṁvādam āvayoḥ
jñāna-yajñena tenāham
iṣṭaḥ syām iti me matiḥ*

SYNONYMS

adhyeṣyate-will study; *ca*-also; *yaḥ*-he; *imam*-this; *dharmyaṁ*-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.

TRANSLATION

And I declare that he who studies this sacred conversation worships Me by his intelligence.

TEXT 71

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

SYNONYMS

śraddhāvan-faithful; *anasūyaḥ ca*-and not envious; *śṛṇuyāt*-does hear; *api*-certainly; *yaḥ*-who; *naraḥ*-man; *saḥ api*-he also; *muktaḥ*-being liberated; *śubhān*-auspicious; *lokān*-planets; *prāpnuyāt*-attains; *puṇya-karmaṇām*-of the past.

TRANSLATION

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

PURPORT

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

Generally those who are free from sinful reaction are righteous. Such persons very easily take to Kṛṣṇa consciousness. The word *punya-karmaṇām* is very significant here. This refers to the performance of great sacrifice. Those who are righteous in 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 he has a special planet which is called the polestar.

TEXT 72

*kaccid etac chrutaṁ pārtha
tvayaikāgreṇa cetasā
kaccid ajñāna-sammohaḥ
prañāṣtas te dhanañjaya*

SYNONYMS

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; *prañāṣtaḥ*-dispelled; *te*-of you; *dhanañjaya*-O conqueror of wealth (Arjuna).

TRANSLATION

O conqueror of wealth, Arjuna, have you heard this attentively with your mind? And are your illusions and ignorance now dispelled?

PURPORT

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, or the whole *Bhagavad-gītā* if so required. Actually, anyone who hears *Bhagavad-gītā* from a bona fide spiritual master like Kṛṣṇa or His representative will find that all his ignorance is dispelled. *Bhagavad-gītā* is not an ordinary book written by a poet or fiction writer; it is spoken by the Supreme Personality of Godhead. Any person, if he is

fortunate enough to hear these teachings 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

arjuna uvāca
naṣṭo mohaḥ smṛtir labdhā
tvat-prasādān mayācyuta
sthito 'smi gata-sandehaḥ
kariṣye vacanam tava

SYNONYMS

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.

TRANSLATION

Arjuna said, My dear Kṛṣṇa, O infallible one, my illusion is now gone. I have regained my memory by Your mercy, and I am now firm and free from doubt and am prepared to act according to Your instructions.

PURPORT

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. 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 serving the Supreme Lord, he becomes the liberated 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. In illusion the living entity is serving in this material world. He is bound by his lust and 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 last snare of *māyā* to trap the living entity, is the proposition that he is God. The living entity thinks that he is no longer a conditioned soul, but God. He is so unintelligent 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* refers to that which is opposed to knowledge. Actually real knowledge is the understanding that every living being is eternally servitor of the Lord, but instead of thinking oneself in that position, the living entity thinks that he is not servant, that he is the master of this material world, for he wants to lord it over the material nature. That 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 is acting according to Kṛṣṇa's order. A conditioned soul illusioned by the external energy of matter does not know that the Supreme Lord is the 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 also the controller of inexhaustible time, and He is full of all opulences and all potencies. The Supreme Personality of Godhead can even give Himself to the devotee. One who does not know Him is under the spell of illusion; he does not become a devotee, but 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 the Supreme Personality of Godhead. And he understood Kṛṣṇa factually. So to study *Bhagavad-gītā* is to understand Kṛṣṇa factually. 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 according to Kṛṣṇa's desire. He again took up his weapons-his arrows and bow-to fight under the order of the Supreme Personality of Godhead.

TEXT 74

sañjaya uvāca
ity ahaṁ vāsudevasya
pārthasya ca mahātmanaḥ
saṁvādam imam aśrauṣam
adbhutaṁ roma-harṣaṇam

SYNONYMS

sañjayaḥ uvāca-Sañjaya said; *iti*-thus; *ahaṁ*-I; *vāsudevasya*-of Kṛṣṇa; *pārthasya*-of Arjuna; *ca*-also; *mahātmanaḥ*-two great souls; *saṁvādam*-discussing; *imam*-this; *aśrauṣam*-heard; *adbhutam*-wonder; *romaharṣaṇam*-hair standing on end.

TRANSLATION

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.

PURPORT

In the beginning of *Bhagavad-gītā*, Dhṛtarāṣṭra inquired 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 theme of the battlefield. The conversation was wonderful because such an important 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. 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 is concluded that wherever there is Kṛṣṇa and Arjuna, there is victory.

TEXT 75

*vyāsa-prasādāc chrutavān
etat guhyam ahaṁ param
yogaṁ yogeśvarāt kṛṣṇāt
sākṣāt kathayataḥ svayam*

SYNONYMS

vyāsa-prasādāt-by the mercy of Vyāsadeva; *śrutavān*-heard; *etat*-this; *guhyam*-confidential; *aham*-I; *param*-the supreme; *yogaṁ*-mysticism; *yogeśvarāt*-from the master of all mysticism; *kṛṣṇāt*-from Kṛṣṇa; *sākṣāt*-directly; *kathayataḥ*-speaking; *svayam*-personally.

TRANSLATION

By the mercy of Vyāsa, I have heard these most confidential talks directly from the master of all mysticism, Kṛṣṇa, who was speaking personally to Arjuna.

PURPORT

Vyāsa was the spiritual master of Sañjaya, and Sañjaya admits that it was by his mercy that he could understand the Supreme Personality of Godhead. This means that one has to understand Kṛṣṇa not directly but through the medium of the spiritual master. The spiritual master is the transparent medium, although it is true that the experience is direct. This is the mystery of the disciplic succession. When the spiritual master is bona fide, then one can hear *Bhagavad-gītā* directly, as Arjuna heard it. There are many mystics and *yogīs* all over the world, but Kṛṣṇa is the master of all *yoga* systems. Kṛṣṇa's instruction is explicitly stated in *Bhagavad-gītā*-surrender unto Kṛṣṇa. One who does so is the topmost *yogī*. This is confirmed in the last verse of the Sixth Chapter. *Yoginām api sarveṣāṁ*.

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 this 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.

In *Bhagavad-gītā*, all the *yoga* systems, *karma-yoga*, *jñāna-yoga* and *bhakti-yoga*, are explained. 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 Kṛṣṇa directly. Actually there is no difference in hearing directly from Kṛṣṇa or hearing directly from Kṛṣṇa via a bona fide spiritual master like Vyāsa. The spiritual master is the representative of Vyāsadeva also. According to the Vedic system, on the birthday of the spiritual master, the disciples conduct the ceremony called *Vyāsa-pūjā*.

TEXT 76

*rājan saṁsmṛtya saṁsmṛtya
saṁvādam imam adbhutam
keśavārjunayoḥ puṇyam
hr̥ṣyāmi ca muhur muhuḥ*

SYNONYMS

rājan-O King; *saṁsmṛtya*-remembering; *saṁsmṛtya*-remembering;
saṁvādam-message; *imam*-this; *adbhutam*-wonderful; *keśava*-Lord Kṛṣṇa;
arjunayoḥ-and Arjuna; *puṇyam*-pious; *hr̥ṣyāmi*-taking pleasure; *ca*-also;
muhuḥ muhuḥ-always, repeatedly.

TRANSLATION

O King, as I repeatedly recall this wondrous and holy dialogue between Kṛṣṇa and Arjuna, I take pleasure, being thrilled at every

moment.

PURPORT

The understanding of *Bhagavad-gītā* is so transcendental that anyone who becomes conversant with the topics of Arjuna and Kṛṣṇa becomes righteous, 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, attains full Kṛṣṇa consciousness. The result of Kṛṣṇa consciousness is that one becomes increasingly enlightened, and he enjoys life with a thrill, not only for some time, but at every moment.

TEXT 77

*tac ca saṁsmṛtya saṁsmṛtya
rūpam aty-adbhutaṁ hareḥ
vismayo me mahān rājan
hr̥ṣyāmi ca punaḥ punaḥ*

SYNONYMS

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, *hr̥ṣyāmi*-enjoying;
ca-also; *punaḥ punaḥ*-repeatedly.

TRANSLATION

O King, when I remember the wonderful form of Lord Kṛṣṇa, I am struck with even greater wonder, and I rejoice again and again.

PURPORT

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. Vyāsa disclosed this to his disciple, Sañjaya, who remembered that wonderful form of Kṛṣṇa exhibited to Arjuna and enjoyed it repeatedly.

TEXT 78

*yatra yogeśvaraḥ kṛṣṇo
yatra pāṛtho dhanur-dharaḥ
tatra śrīr vijayo bhūtir
dhruvā nītir matir mama*

SYNONYMS

yatra-where; *yogeśvaraḥ*-the master of mysticism; *kṛṣṇaḥ*-Lord Kṛṣṇa; *yatra*-where; *pāṛthaḥ*-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.

TRANSLATION

Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.

PURPORT

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 all good fortune." He directly confirmed that Dhṛtarāṣṭra could not expect victory for his side. Victory was certain for the side of Arjuna because Kṛṣṇa was there. Kṛṣṇa's acceptance of the post of

charioteer for Arjuna was an exhibition of another opulence. Kṛṣṇa is full of all opulences, and renunciation is one of them. There are many instances of such renunciation, for Kṛṣṇa is also the master of renunciation.

The fight was actually between Duryodhana and Yudhiṣṭhira. Arjuna was fighting on behalf of his elder brother, Yudhiṣṭhira. Because Kṛṣṇa and Arjuna were on the side of Yudhiṣṭhira, Yudhiṣṭhira's victory was certain. The battle was to decide who would rule the world, and Sañjaya predicted that the power would be transferred to Yudhiṣṭhira. It is also predicted here that Yudhiṣṭhira, after gaining victory in this battle, would flourish more and more because he was not only righteous and pious, but he was a strict moralist. He never spoke a lie during his life.

There are many less intelligent persons who take *Bhagavad-gītā* to be a discussion of topics between two friends in a battlefield. But such a book cannot be scripture. Some may protest that Kṛṣṇa incited Arjuna to fight, which is immoral, but the reality of the situation is clearly stated: *Bhagavad-gītā* is the supreme instruction in morality. The supreme instruction of morality is stated in the Ninth Chapter, in the thirty-fourth verse: *manmanā bhava mad-bhaktaḥ*. One must become a devotee of Kṛṣṇa, and the essence of all religion is to surrender unto Kṛṣṇa, as stated, *Sarva-dharmān*. The instructions of *Bhagavad-gītā* constitute the supreme process of religion and of morality. All other processes may be purifying and may lead to this process, but the last instruction of the *Gītā* is the last word in all morality and religion: surrender unto Kṛṣṇa. This is the verdict of the Eighteenth Chapter.

From *Bhagavad-gītā* we can understand that to realize oneself by philosophical speculation and by meditation is one process, but to fully surrender unto Kṛṣṇa is the highest perfection. This is the essence of the teachings of *Bhagavad-gītā*. The path of regulative principles according to the orders of social life and according to the different courses of religion may be a confidential path of knowledge in as far as the rituals of religion are confidential, but one is still involved with meditation and cultivation of knowledge. Surrender unto Kṛṣṇa in devotional service in full Kṛṣṇa consciousness is the most confidential instruction and is the essence of the Eighteenth Chapter.

Another feature of *Bhagavad-gītā* is that the actual truth is the Supreme Personality of Godhead, Kṛṣṇa. Absolute Truth is realized in three features—impersonal Brahman, localized Paramātmā, and the Supreme Personality of Godhead, Kṛṣṇa. Perfect knowledge of the Absolute Truth means perfect knowledge of Kṛṣṇa. If one understands Kṛṣṇa, then all the departments of knowledge are part and parcel of that understanding. Kṛṣṇa is transcendental, for He is always situated in His eternal internal potency. The living entities are manifested and are divided into two classes, eternally conditioned and eternally liberated. Such living entities are innumerable, and they are considered fundamental parts of Kṛṣṇa. Material energy is manifested into twenty-four divisions. The creation is effected by eternal time, and it is created and 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 Supreme Personality of Godhead, material nature, the living entities, eternal time and all kinds of activities. All of these are dependant 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 that of "inconceivably one and different." 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. The conditioned living entity, however, is the marginal energy of the Lord; he tends to be in contact with both the material energy and 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 comes under the direct order of Kṛṣṇa. Thus he attains his normal condition in the pleasure-giving potency.

Thus end the Bhaktivedanta Purports to the Eighteenth Chapter of the Śrīmad-Bhagavad-gītā in the matter of its Conclusions-the Perfection of Renunciation.

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