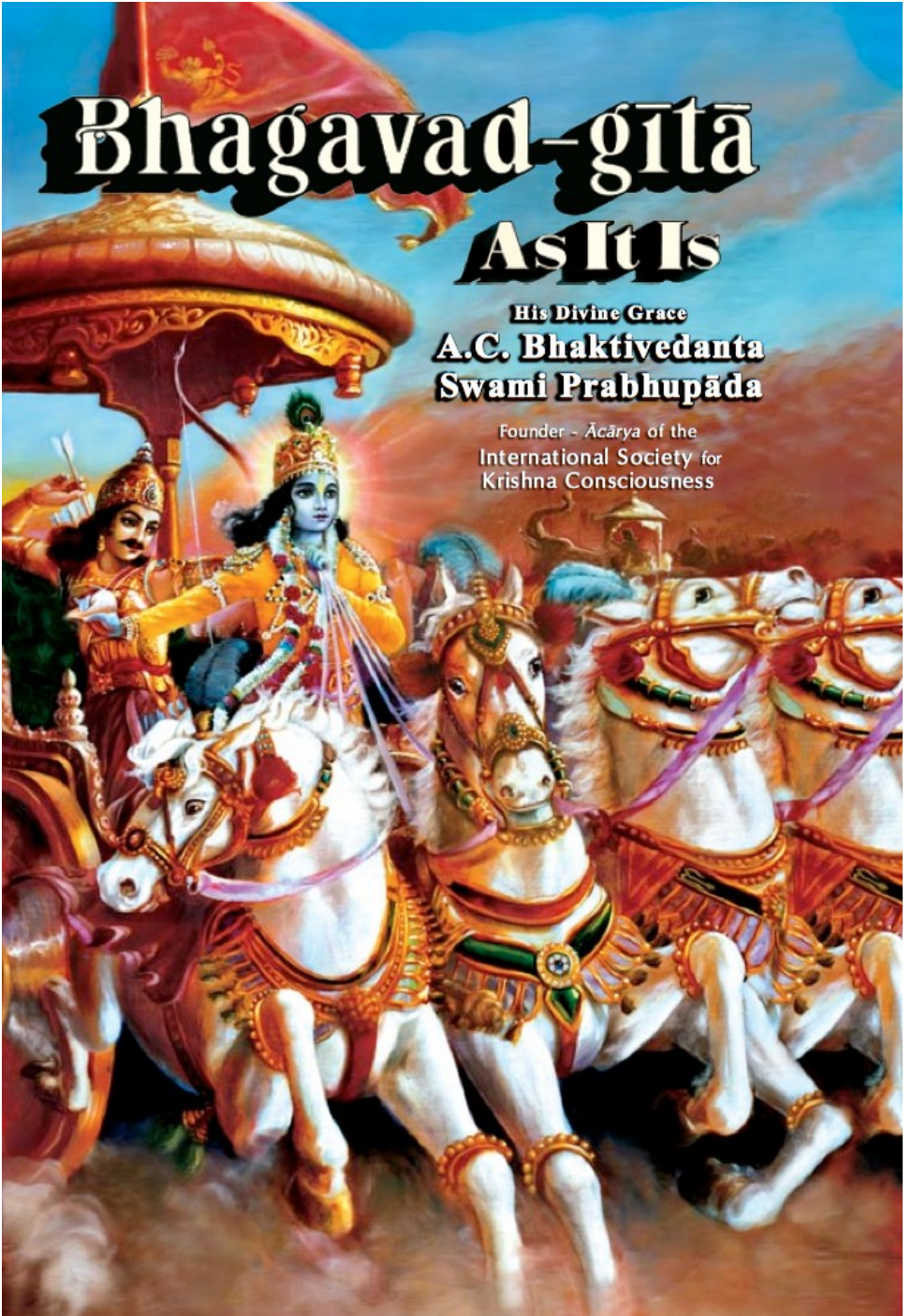


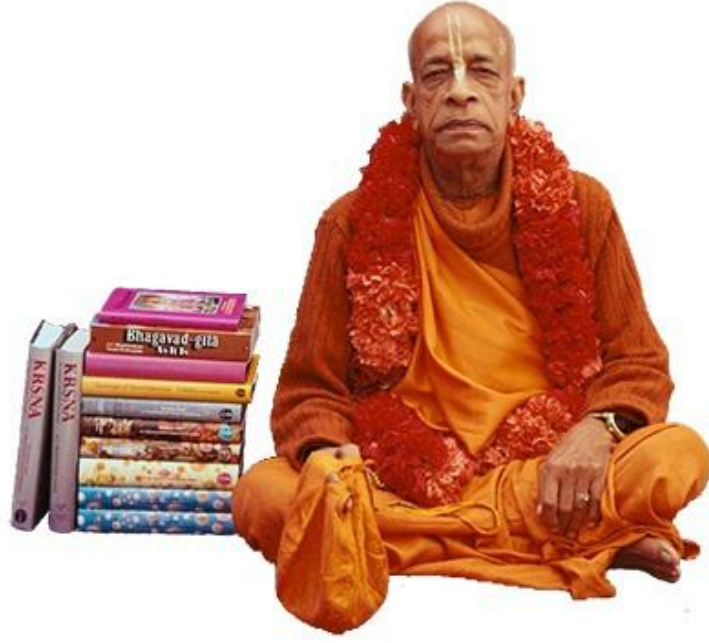
Bhagavad-gītā

As It Is

His Divine Grace
**A.C. Bhaktivedānta
Swami Prabhupāda**

Founder - Ācārya of the
International Society for
Krishna Consciousness





Bhagavad-gītā

As It Is

COMPLETE EDITION

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

His Divine Grace
A.C. Bhaktivedanta Swami
Prabhupāda

*Founder-Ācārya of the International Society for Krishna
Consciousness*

Collier Books, New York
Collier Macmillan Publishers, London

Copyright © 1972 by His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

TABLE OF CONTENTS

Foreword

Preface

Introduction

CHAPTER ONE

Observing the Armies on the Battlefield of

Kurukṣetra

CHAPTER TWO

Contents of the Gītā Summarized

CHAPTER THREE

Karma-yoga

CHAPTER FOUR

Transcendental Knowledge

CHAPTER FIVE

Karma-yoga—

Action in Kṛṣṇa Consciousness

CHAPTER SIX

Sāṅkhya-yoga

CHAPTER SEVEN

Knowledge of the Absolute

CHAPTER EIGHT

Attaining the Supreme

CHAPTER NINE

The Most Confidential Knowledge

CHAPTER TEN

The Opulence of the Absolute

CHAPTER ELEVEN

The Universal Form

CHAPTER TWELVE

Devotional Service

CHAPTER THIRTEEN

Nature, the Enjoyer, and Consciousness

CHAPTER FOURTEEN

The Three Modes of Material Nature

CHAPTER FIFTEEN

The Yoga of the Supreme Person

CHAPTER SIXTEEN

The Divine and Demonic Natures

CHAPTER SEVENTEEN

The Divisions of Faith

CHAPTER EIGHTEEN

Conclusion—

The Perfection of Renunciation

108 SLOKAS FROM BHAGAVAD GITA

<https://prabhupadagita.com/category/108-important-bhagavad-gita-slokas/>

COMPILED FROM- <https://vedabase.io/en/library/bg>

1.1	2.7	3.9	4.1	5.18	6.17	7.3	8.5	9.2	10.8	11.54	12.5	14.4	15.5	18.42
	2.11	3.14	4.2	5.22	6.41	7.4	8.6	9.4	10.9	11.55	12.8	14.26	15.6	18.54
	2.12	3.21	4.3	5.29	6.47	7.5	8.7	9.10	10.10		12.9	14.27	15.7	18.55
	2.13	3.27	4.6			7.7	8.14	9.11	10.11		12.10		15.15	18.58
	2.14	3.37	4.7			7.14	8.15	9.12	10.12-13				15.19	18.61
	2.20		4.8			7.15	8.16	9.13	10.41					18.65
	2.22		4.9			7.16	8.28	9.14						18.66
	2.23		4.10			7.19		9.22						18.68
	2.27		4.11			7.25		9.25						18.69
	2.30		4.13			7.26		9.26						18.78
	2.40		4.34			7.27		9.27						
	2.41					7.28		9.29						
	2.44							9.30						
	2.45							9.32						
	2.46							9.34						
	2.59													
	2.62													
	2.63													
	2.64													
	2.69													
1	20	5	11	3	3	12	7	15	7	2	4	5	5	10

Bg. 1.1

धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १ ॥

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

Synonyms

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

Translation

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

Purport

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

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

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

between the cousins and brothers, and he wanted to be sure of the fate of his sons on the battlefield. Because the battle was arranged to be fought at Kurukṣetra, which is mentioned elsewhere in the *Vedas* as a place of worship – even for the denizens of heaven – Dhṛtarāṣṭra became very fearful about the influence of the holy place on the outcome of the battle. He knew very well that this would influence Arjuna and the sons of Pāṇḍu favorably, because by nature they were all virtuous. Sañjaya was a student of Vyāsa, and therefore, by the mercy of Vyāsa, Sañjaya was able to envision the Battlefield of Kurukṣetra even while he was in the room of Dhṛtarāṣṭra. And so, Dhṛtarāṣṭra asked him about the situation on the battlefield.

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

Bg. 2.7

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

kārpānya-doṣopahata-svabhāvaḥ
pr̥cchāmi tvām dharma-sammūḍha-cetāḥ
yac chreyaḥ syān niścitam brūhi tan me
śiṣyas te 'ham śādhi mām tvām prapannam

Synonyms

kārpānya — of miserliness; *doṣa* — by the weakness; *upahata* — being afflicted; *svabhāvaḥ* — characteristics; *pr̥cchāmi* — I am asking; *tvām* — unto You; *dharma* — religion; *sammūḍha* — bewildered; *cetāḥ* — in heart; *yac* — what; *śreyaḥ* — all-good; *syāt* — may be; *niścitam* — confidently; *brūhi* — tell; *tat* — that; *me* — unto me; *śiṣyaḥ* — disciple; *te* — Your; *aham* — I am; *śādhi* — just instruct; *mām* — me; *tvām* — unto You; *prapannam* — surrendered.

Translation

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

Purport

By nature's own way the complete system of material activities is a source of perplexity for everyone. In every step there is perplexity, and therefore it behooves one to approach a

bona fide spiritual master who can give one proper guidance for executing the purpose of life. All Vedic literatures advise us to approach a bona fide spiritual master to get free from the perplexities of life, which happen without our desire. They are like a forest fire that somehow blazes without being set by anyone. Similarly, the world situation is such that perplexities of life automatically appear, without our wanting such confusion. No one wants fire, and yet it takes place, and we become perplexed. The Vedic wisdom therefore advises that in order to solve the perplexities of life and to understand the science of the solution, one must approach a spiritual master who is in the disciplic succession. A person with a bona fide spiritual master is supposed to know everything. One should not, therefore, remain in material perplexities but should approach a spiritual master. This is the purport of this verse.

Who is the man in material perplexities? It is he who does not understand the problems of life. In the *Bṛhad-āraṇyaka Upaniṣad* (3.8.10) the perplexed man is described as follows: *yo vā etad akṣaram gārgy aviditvāsmāl lokāt praiti sa kṛpaṇaḥ*. “He is a miserly man who does not solve the problems of life as a human and who thus quits this world like the cats and dogs, without understanding the science of self-realization.” This human form of life is a most valuable asset for the living entity, who can utilize it for solving the problems of life; therefore, one who does not utilize this opportunity properly is a miser. On the other hand, there is the *brāhmaṇa*, or he who is intelligent enough to utilize this body to solve all the problems of life. *Ya etad akṣaram gārgi viditvāsmāl lokāt praiti sa brāhmaṇaḥ*.

The *kṛpaṇas*, or miserly persons, waste their time in being overly affectionate for family, society, country, etc., in the material conception of life. One is often attached to family life, namely to wife, children and other members, on the basis of “skin disease.” The *kṛpaṇa* thinks that he is able to protect his family members from death; or the *kṛpaṇa* thinks that his family or society can save him from the verge of death. Such family attachment can be found even in the lower animals, who take care of children also. Being intelligent, Arjuna could understand that his affection for family members and his wish to protect them from death were the causes of his perplexities. Although he could understand that his duty to fight was awaiting him, still, on account of miserly weakness, he could not discharge the duties. He is therefore asking Lord Kṛṣṇa, the supreme spiritual master, to make a definite solution. He offers himself to Kṛṣṇa as a disciple. He wants to stop friendly talks. Talks between the master and the disciple are serious, and now Arjuna wants to talk very seriously before the recognized spiritual master. Kṛṣṇa is therefore the original spiritual master of the science of *Bhagavad-gītā*, and Arjuna is the first disciple for understanding the *Gītā*. How Arjuna understands the *Bhagavad-gītā* is stated in the *Gītā* itself. And yet foolish mundane scholars explain that one need not submit to Kṛṣṇa as a person, but to “the unborn within Kṛṣṇa.” There is no difference between Kṛṣṇa’s within and without. And one who has no sense of this understanding is the greatest fool in trying to understand *Bhagavad-gītā*.

Bg. 2.11

श्री भगवानुवाच

अशोच्यनन्वशोचस्त्वं प्रजावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

śrī-bhagavān uvāca
aśocyān anvaśocas tvam
prajñā-vādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nānuśocanti paṇḍitāḥ

Synonyms

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

Translation

The Supreme Personality of Godhead said: While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor for the dead.

Purport

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

Bg. 2.12

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव नभविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

*na tv evāhaṁ jātu nāsaṁ
na tvaṁ neme janādhipāḥ
na caiva na bhaviṣyāmaḥ
sarve vayam ataḥ param*

Synonyms

na — never; *tu* — but; *eva* — certainly; *aham* — I; *jātu* — at any time; *na* — did not; *āsam* — exist; *na* — not; *tvam* — you; *na* — not; *ime* — all these; *jana-adhipāḥ* — kings; *na* — never; *ca* — also; *eva* — certainly; *na* — not; *bhaviṣyāmaḥ* — shall exist; *sarve vayam* — all of us; *ataḥ param* — hereafter.

Translation

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

Purport

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

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

(*Kaṭha Upaniṣad* 2.2.13)

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

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

argue that the individuality spoken of by Kṛṣṇa is not spiritual, but material. Even accepting the argument that the individuality is material, then how can one distinguish Kṛṣṇa's individuality? Kṛṣṇa affirms His individuality in the past and confirms His individuality in the future also. He has confirmed His individuality in many ways, and impersonal Brahman has been declared to be subordinate to Him. Kṛṣṇa has maintained spiritual individuality all along; if He is accepted as an ordinary conditioned soul in individual consciousness, then His *Bhagavad-gītā* has no value as authoritative scripture. A common man with all the four defects of human frailty is unable to teach that which is worth hearing. The *Gītā* is above such literature. No mundane book compares with the *Bhagavad-gītā*. When one accepts Kṛṣṇa as an ordinary man, the *Gītā* loses all importance. The Māyāvādī argues that the plurality mentioned in this verse is conventional and that it refers to the body. But previous to this verse such a bodily conception is already condemned. After condemning the bodily conception of the living entities, how was it possible for Kṛṣṇa to place a conventional proposition on the body again? Therefore, individuality is maintained on spiritual grounds and is thus confirmed by great *ācāryas* like Śrī Rāmānuja and others. It is clearly mentioned in many places in the *Gītā* that this spiritual individuality is understood by those who are devotees of the Lord. Those who are envious of Kṛṣṇa as the Supreme Personality of Godhead have no bona fide access to the great literature. The nondevotee's approach to the teachings of the *Gītā* is something like that of a bee licking on a bottle of honey. One cannot have a taste of honey unless one opens the bottle. Similarly, the mysticism of the *Bhagavad-gītā* can be understood only by devotees, and no one else can taste it, as it is stated in the Fourth Chapter of the book. Nor can the *Gītā* be touched by persons who envy the very existence of the Lord. Therefore, the Māyāvādī explanation of the *Gītā* is a most misleading presentation of the whole truth. Lord Caitanya has forbidden us to read commentations made by the Māyāvādīs and warns that one who takes to such an understanding of the Māyāvādī philosophy loses all power to understand the real mystery of the *Gītā*. If individuality refers to the empirical universe, then there is no need of teaching by the Lord. The plurality of the individual soul and the Lord is an eternal fact, and it is confirmed by the *Vedas* as above mentioned.

Bg. 2.13

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

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

Synonyms

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

Translation

As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change.

Purport

Since every living entity is an individual soul, each is changing his body every moment, manifesting sometimes as a child, sometimes as a youth and sometimes as an old man. Yet the same spirit soul is there and does not undergo any change. This individual soul finally changes the body at death and transmigrates to another body; and since it is sure to have another body in the next birth – either material or spiritual – there was no cause for lamentation by Arjuna on account of death, neither for Bhīṣma nor for Droṇa, for whom he was so much concerned. Rather, he should rejoice for their changing bodies from old to new ones, thereby rejuvenating their energy. Such changes of body account for varieties of enjoyment or suffering, according to one's work in life. So Bhīṣma and Droṇa, being noble souls, were surely going to have spiritual bodies in the next life, or at least life in heavenly bodies for superior enjoyment of material existence. So, in either case, there was no cause of lamentation.

Any man who has perfect knowledge of the constitution of the individual soul, the Supersoul, and nature – both material and spiritual – is called a *dhīra*, or a most sober man. Such a man is never deluded by the change of bodies.

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

Bg. 2.14

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

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

Synonyms

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

Translation

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

Purport

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

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

Bg. 2.20

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

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

Synonyms

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

Translation

For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing and primeval. He is not slain when the body is slain.

Purport

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

In the *Kaṭha Upaniṣad* (1.2.18) we also find a similar passage, which reads:

*na jāyate mriyate vā vipaścin
nāyaṁ kutaścin na babhūva kaścit
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre*

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

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

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

*aṇor aṇīyān mahato mahīyān
ātmāsyā jantor nihito guhāyām
tam akratuḥ paśyati vīta-śoko
dhātuḥ prasādān mahimānam ātmanaḥ*

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

Bg. 2.20

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

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

Synonyms

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

Translation

For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing and primeval. He is not slain when the body is slain.

Purport

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

In the *Kaṭha Upaniṣad* (1.2.18) we also find a similar passage, which reads:

*na jāyate mriyate vā vipāścīn
nāyaṁ kutaścīn na babhūva kaścīn
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre*

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

The soul is full of knowledge, or full always with consciousness. Therefore, consciousness is the symptom of the soul. Even if one does not find the soul within the heart, where he is situated, one can still understand the presence of the soul simply by the presence of consciousness. Sometimes we do not find the sun in the sky owing to clouds, or for some other reason, but the light of the sun is always there, and we are convinced that it is therefore daytime. As soon as there is a little

light in the sky early in the morning, we can understand that the sun is in the sky. Similarly, since there is some consciousness in all bodies – whether man or animal – we can understand the presence of the soul. This consciousness of the soul is, however, different from the consciousness of the Supreme because the supreme consciousness is all-knowledge – past, present and future. The consciousness of the individual soul is prone to be forgetful. When he is forgetful of his real nature, he obtains education and enlightenment from the superior lessons of Kṛṣṇa. But Kṛṣṇa is not like the forgetful soul. If so, Kṛṣṇa’s teachings of *Bhagavad-gītā* would be useless.

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

*aṇor aṇīyān mahato mahīyān
ātmāsya jantor nihito guhāyām
tam akratuḥ paśyati vīta-śoko
dhātuḥ prasādān mahimānam ātmanah*

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

Bg. 2.22

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

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

Synonyms

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

Translation

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

Purport

Change of body by the atomic individual soul is an accepted fact. Even the modern scientists who do not believe in the existence of the soul, but at the same time cannot explain the source of energy from the heart, have to accept continuous changes of body which appear from childhood to boyhood and from boyhood to youth and again from youth to old age. From old age, the change is transferred to another body. This has already been explained in a previous verse (2.13).

Transference of the atomic individual soul to another body is made possible by the grace of the Supersoul. The Supersoul fulfills the desire of the atomic soul as one friend fulfills the desire of another. The *Vedas*, like the *Muṇḍaka Upaniṣad*, as well as the *Śvetāśvatara Upaniṣad*, compare the soul and the Supersoul to two friendly birds sitting on the same tree. One of the birds (the individual atomic soul) is eating the fruit of the tree, and the other bird (Kṛṣṇa) is simply watching His friend. Of these two birds – although they are the same in quality – one is captivated by the fruits of the material tree, while the other is simply witnessing the activities of His friend. Kṛṣṇa is the witnessing bird, and Arjuna is the eating bird. Although they are friends, one is still the master and the other is the servant. Forgetfulness of this relationship by the atomic soul is the cause of one’s changing his position from one tree to another, or from one body to another. The *jīva* soul is struggling very hard on the tree of the material body, but as soon as he agrees to accept the other bird as the supreme spiritual master – as Arjuna agreed to do by voluntary surrender unto Kṛṣṇa for instruction – the subordinate bird immediately becomes free from all lamentations. Both the *Muṇḍaka Upaniṣad* (3.1.2) and *Śvetāśvatara Upaniṣad* (4.7) confirm this:

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

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

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

Bg. 2.23

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापमे शोषयति मारुतः ॥ २३ ॥

*nainam chindanti śastrāṇi
nainam dahati pāvakaḥ
na cainam kledayanty āpo
na śoṣayati mārutaḥ*

Synonyms

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

Translation

The soul can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by the wind.

Purport

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

The Māyāvādī cannot explain how the individual soul came into existence simply by ignorance and consequently became covered by the illusory energy. Nor was it ever possible to cut the individual souls from the original Supreme Soul; rather, the individual souls are eternally separated parts of the Supreme Soul. Because they are atomic individual souls eternally (*sanātana*), they are prone to be covered by the illusory energy, and thus they become separated from the association of the Supreme Lord, just as the sparks of a fire, although one in quality with the fire, are prone to be extinguished when out of the fire. In the *Varāha Purāṇa*, the living entities are described as separated parts and parcels of the Supreme. They are eternally so, according to the *Bhagavad-gītā* also. So, even after being liberated from illusion, the living entity remains a separate identity, as is evident from the teachings of the Lord to Arjuna. Arjuna became liberated by the knowledge received from Kṛṣṇa, but he never became one with Kṛṣṇa.

Bg. 2.27

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

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

Synonyms

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

Translation

One who has taken his birth is sure to die, and after death one is sure to take birth again. Therefore, in the unavoidable discharge of your duty, you should not lament.

Purport

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

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

Bg. 2.30

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

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

Synonyms

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

Translation

O descendant of Bharata, he who dwells in the body can never be slain. Therefore you need not grieve for any living being.

Purport

The Lord now concludes the chapter of instruction on the immutable spirit soul. In describing the immortal soul in various ways, Lord Kṛṣṇa establishes that the soul is immortal and the body is temporary. Therefore Arjuna as a *kṣatriya* should not abandon his duty out of fear that his grandfather and teacher – Bhīṣma and Droṇa – will die in the battle. On the authority of Śrī Kṛṣṇa, one has to believe that there is a soul different from the material body, not that there is no such thing as soul, or that living symptoms develop at a certain stage of material maturity resulting from the interaction of chemicals. Though the soul is immortal, violence is not encouraged, but at the time of war it is not discouraged when there is actual need for it. That need must be justified in terms of the sanction of the Lord, and not capriciously.

Bg. 2.40

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

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

Synonyms

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

Translation

In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear.

Purport

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

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

“If someone gives up his occupational duties and works in Kṛṣṇa consciousness and then falls down on account of not completing his work, what loss is there on his part? And what can one gain if one performs his material activities perfectly?” Or, as the Christians say, “What profiteth a man if he gain the whole world yet suffer the loss of his eternal soul?”

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

Bg. 2.41

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

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

Synonyms

vyavasāya-ātmikā — resolute in Kṛṣṇa consciousness; *buddhiḥ* — intelligence; *ekā* — only one; *iha* — in this world; *kuru-nandana* — O beloved child of the Kurus; *bahu-śākhāḥ* — having various branches; *hi* — indeed; *anantāḥ* — unlimited; *ca* — also; *buddhayaḥ* — intelligence; *avyavasāyinām* — of those who are not in Kṛṣṇa consciousness.

Translation

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

Purport

A strong faith that by Kṛṣṇa consciousness one will be elevated to the highest perfection of life is called *vyavasāyātmikā* intelligence. The *Caitanya-caritāmṛta* (*Madhya* 22.62) states:

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

Faith means unflinching trust in something sublime. When one is engaged in the duties of Kṛṣṇa consciousness, he need not act in relationship to the material world with obligations to family traditions, humanity or nationality. Fruitive activities are the engagements of one’s reactions from past good or bad deeds. When one is awake in Kṛṣṇa consciousness, he need no longer endeavor for good results in his activities. When one is situated in Kṛṣṇa consciousness, all activities are on the absolute plane, for they are no longer subject to dualities like good and bad. The highest perfection of Kṛṣṇa consciousness is renunciation of the material conception of life. This state is automatically achieved by progressive Kṛṣṇa consciousness.

The resolute purpose of a person in Kṛṣṇa consciousness is based on knowledge. *Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ*: a person in Kṛṣṇa consciousness is the rare good soul who knows perfectly that Vāsudeva, or Kṛṣṇa, is the root of all manifested causes. As by watering the root of a tree one automatically distributes water to the leaves and branches, so by acting in Kṛṣṇa consciousness one can render the highest service to everyone – namely self, family, society, country, humanity, etc. If Kṛṣṇa is satisfied by one’s actions, then everyone will be satisfied.

Service in Kṛṣṇa consciousness is, however, best practiced under the able guidance of a spiritual master who is a bona fide representative of Kṛṣṇa, who knows the nature of the student and who can guide him to act in Kṛṣṇa consciousness. As such, to be well versed in Kṛṣṇa consciousness one has to act firmly and obey the representative of Kṛṣṇa, and one should accept the instruction of the bona fide spiritual master as one’s mission in life. Śrīla Viśvanātha Cakravartī Ṭhākura instructs us, in his famous prayers for the spiritual master, as follows:

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

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

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

Bg. 2.44

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

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

Synonyms

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

Translation

In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place.

Purport

Samādhi means “fixed mind.” The Vedic dictionary, the *Nirukti*, says, *samyag ādhīyate 'sminn ātma-tattva-yāthātmyam*: “When the mind is fixed for understanding the self, it is said to be in *samādhi*.” *Samādhi* is never possible for persons interested in material sense enjoyment and bewildered by such temporary things. They are more or less condemned by the process of material energy.

Bg. 2.45

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

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

Synonyms

trai-guṇya — pertaining to the three modes of material nature; *viṣayāḥ* — on the subject matter; *vedāḥ* — Vedic literatures; *nistrai-guṇyaḥ* — transcendental to the three modes of material nature; *bhava* — be; *arjuna* — O Arjuna; *nirdvandvaḥ* — without duality; *nitya-sattva-sthaḥ* — in a pure state of spiritual existence; *niryoga-kṣemaḥ* — free from ideas of gain and protection; *ātma-vān* — established in the self.

Translation

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

Purport

All material activities involve actions and reactions in the three modes of material nature. They are meant for fruitive results, which cause bondage in the material world. The *Vedas* deal mostly with fruitive activities to gradually elevate the general public from the field of sense gratification to a position on the transcendental plane. Arjuna, as a student and friend of Lord Kṛṣṇa, is advised to raise himself to the transcendental position of *Vedānta* philosophy where, in the beginning, there is *brahma-jijñāsā*, or questions on the supreme transcendence. All the living entities who are in the material world are struggling very hard for existence. For them the Lord, after creation of the material world, gave the Vedic wisdom advising how to live and get rid of the material entanglement. When the activities for sense gratification, namely the *karma-kāṇḍa* chapter, are finished, then the chance for spiritual realization is offered in the form of the *Upaniṣads*, which are part of different *Vedas*, as the *Bhagavad-gītā* is a part of the fifth *Veda*, namely the *Mahābhārata*. The *Upaniṣads* mark the beginning of transcendental life.

As long as the material body exists, there are actions and reactions in the material modes. One has to learn tolerance in the face of dualities such as happiness and distress, or cold and warmth, and by tolerating such dualities become free from anxieties regarding gain and loss. This transcendental position is achieved in full Kṛṣṇa consciousness when one is fully dependent on the good will of Kṛṣṇa.

Bg. 2.46

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

*yāvān artha uda-pāne
sarvataḥ samplutodake
tāvān sarveṣu vedeṣu
brāhmaṇasya vijānataḥ*

Synonyms

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

Translation

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

Purport

The rituals and sacrifices mentioned in the *karma-kāṇḍa* division of the Vedic literature are meant to encourage gradual development of self-realization. And the purpose of self-realization is clearly stated in the Fifteenth Chapter of the *Bhagavad-gītā* (15.15): the purpose of studying the *Vedas* is to know Lord Kṛṣṇa, the primeval cause of everything. So, self-realization means understanding Kṛṣṇa and one's eternal relationship with Him. The relationship of the living entities with Kṛṣṇa is also mentioned in the Fifteenth Chapter of *Bhagavad-gītā* (15.7). The living entities are parts and parcels of Kṛṣṇa; therefore, revival of Kṛṣṇa consciousness by the individual living entity is the highest perfectional stage of Vedic knowledge. This is confirmed in the *Śrīmad-Bhāgavatam* (3.33.7) as follows:

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

“O my Lord, a person who is chanting Your holy name, although born of a low family like that of a *caṇḍāla* [dog-eater], is situated on the highest platform of self-realization. Such a person must have performed all kinds of penances and sacrifices according to Vedic rituals and studied the Vedic literatures many, many times after taking his bath in all the holy places of pilgrimage. Such a person is considered to be the best of the Āryan family.” So one must be intelligent enough to understand the purpose of the *Vedas*, without being attached to the rituals only, and must not desire to be elevated to the heavenly kingdoms for a better quality of sense gratification. It is not possible for the common man in this age to follow all the rules and regulations of the Vedic rituals, nor is it possible to study all of the *Vedānta* and the *Upaniṣads* thoroughly. It requires much time, energy, knowledge and resources to execute the purposes of the *Vedas*. This is hardly possible in this age. The best purpose of Vedic culture is served, however, by chanting the holy name of the Lord, as recommended by Lord Caitanya, the deliverer of all fallen souls. When Lord Caitanya was asked by a great Vedic scholar, Prakāśānanda Sarasvatī, why He, the Lord, was chanting the holy name of the Lord like a sentimentalist instead of

studying *Vedānta* philosophy, the Lord replied that His spiritual master had found Him to be a great fool and thus asked Him to chant the holy name of Lord Kṛṣṇa. He did so, and became ecstatic like a madman. In this Age of Kali, most of the population is foolish and not adequately educated to understand *Vedānta* philosophy; the best purpose of *Vedānta* philosophy is served by inoffensively chanting the holy name of the Lord. *Vedānta* is the last word in Vedic wisdom, and the author and knower of the *Vedānta* philosophy is Lord Kṛṣṇa; and the highest Vedāntist is the great soul who takes pleasure in chanting the holy name of the Lord. That is the ultimate purpose of all Vedic mysticism.

Bg. 2.59

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

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

Synonyms

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

Translation

Though the embodied soul may be restricted from sense enjoyment, the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness.

Purport

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

Bg. 2.62

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

*dhyāyato viṣayān puṁsaḥ
saṅgas teṣūpajāyate
saṅgāt sañjāyate kāmaḥ
kāmāt krodho 'bhijāyate*

Synonyms

dhyāyataḥ — while contemplating; *viṣayān* — sense objects; *puṁsaḥ* — of a person; *saṅgaḥ* — attachment; *teṣu* — in the sense objects; *upajāyate* — develops; *saṅgāt* — from attachment; *sañjāyate* — develops; *kāmaḥ* — desire; *kāmāt* — from desire; *krodhaḥ* — anger; *abhijāyate* — becomes manifest.

Translation

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

Purport

One who is not Kṛṣṇa conscious is subjected to material desires while contemplating the objects of the senses. The senses require real engagements, and if they are not engaged in the transcendental loving service of the Lord, they will certainly seek engagement in the service of materialism. In the material world everyone, including Lord Śiva and Lord Brahmā – to say nothing of other demigods in the heavenly planets – is subjected to the influence of sense objects, and the only method to get out of this puzzle of material existence is to become Kṛṣṇa conscious. Lord Śiva was deep in meditation, but when Pārvatī agitated him for sense pleasure, he agreed to the proposal, and as a result Kārtikeya was born. When Haridāsa Ṭhākura was a young devotee of the Lord, he was similarly allured by the incarnation of Māyā-devī, but Haridāsa easily passed the test because of his unalloyed devotion to Lord Kṛṣṇa. As illustrated in the above-mentioned verse of Śrī Yāmunācārya, a sincere devotee of the Lord shuns all material sense enjoyment due to his higher taste for spiritual enjoyment in the association of the Lord. That is the secret of success. One who is not, therefore, in Kṛṣṇa consciousness, however powerful he may be in controlling the senses by artificial repression, is sure ultimately to fail, for the slightest thought of sense pleasure will agitate him to gratify his desires.

Bg. 2.63

क्रोधाद्भावति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

*krodhād bhavati sammohaḥ
sammohāt smṛti-vibhramaḥ
smṛti-bhraṁśād buddhi-nāśo
buddhi-nāśāt praṇaśyati*

Synonyms

krodhāt — from anger; *bhavati* — takes place; *sammohaḥ* — perfect illusion; *sammohāt* — from illusion; *smṛti* — of memory; *vibhramah* — bewilderment; *smṛti-bhramśāt* — after bewilderment of memory; *buddhi-nāśah* — loss of intelligence; *buddhi-nāśāt* — and from loss of intelligence; *praṇāśyati* — one falls down.

Translation

From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool.

Purport

Śrīla Rūpa Gosvāmī has given us this direction:

*prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumuṣubhiḥ parityāgo
vairāgyam phalgu kathyate*

(*Bhakti-rasāmṛta-sindhu* 1.2.258)

By development of Kṛṣṇa consciousness one can know that everything has its use in the service of the Lord. Those who are without knowledge of Kṛṣṇa consciousness artificially try to avoid material objects, and as a result, although they desire liberation from material bondage, they do not attain to the perfect stage of renunciation. Their so-called renunciation is called *phalgu*, or less important. On the other hand, a person in Kṛṣṇa consciousness knows how to use everything in the service of the Lord; therefore he does not become a victim of material consciousness. For example, for an impersonalist, the Lord, or the Absolute, being impersonal, cannot eat. Whereas an impersonalist tries to avoid good eatables, a devotee knows that Kṛṣṇa is the supreme enjoyer and that He eats all that is offered to Him in devotion. So, after offering good eatables to the Lord, the devotee takes the remnants, called *prasādam*. Thus everything becomes spiritualized, and there is no danger of a downfall. The devotee takes *prasādam* in Kṛṣṇa consciousness, whereas the nondevotee rejects it as material. The impersonalist, therefore, cannot enjoy life, due to his artificial renunciation; and for this reason, a slight agitation of the mind pulls him down again into the pool of material existence. It is said that such a soul, even though rising up to the point of liberation, falls down again due to his not having support in devotional service.

Bg. 2.64

रागद्वेषविमुक्तैस्तु विषयनिन्द्रियैश्चरन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

*rāga-dveṣa-vimuktais tu
viṣayān indriyaiś caran
ātma-vaśyair vidheyātmā
prasādam adhigacchati*

Synonyms

rāga — attachment; *dveṣa* — and detachment; *vimuktaiḥ* — by one who has become free from; *tu* — but; *viṣayān* — sense objects; *indriyaiḥ* — by the senses; *caran* — acting upon; *ātma-vaśyaiḥ* — under one's control; *vidheya-ātmā* — one who follows regulated freedom; *prasādam* — the mercy of the Lord; *adhigacchati* — attains.

Translation

But a person free from all attachment and aversion and able to control his senses through regulative principles of freedom can obtain the complete mercy of the Lord.

Purport

It is already explained that one may externally control the senses by some artificial process, but unless the senses are engaged in the transcendental service of the Lord, there is every chance of a fall. Although the person in full Kṛṣṇa consciousness may apparently be on the sensual plane, because of his being Kṛṣṇa conscious he has no attachment to sensual activities. The Kṛṣṇa conscious person is concerned only with the satisfaction of Kṛṣṇa, and nothing else. Therefore he is transcendental to all attachment and detachment. If Kṛṣṇa wants, the devotee can do anything which is ordinarily undesirable; and if Kṛṣṇa does not want, he shall not do that which he would have ordinarily done for his own satisfaction. Therefore to act or not to act is within his control because he acts only under the direction of Kṛṣṇa. This consciousness is the causeless mercy of the Lord, which the devotee can achieve in spite of his being attached to the sensual platform.

Bg. 2.69

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

yā niśā sarva-bhūtānām
tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni
sā niśā paśyato muneḥ

Synonyms

yā — what; *niśā* — is night; *sarva* — all; *bhūtānām* — of living entities; *tasyām* — in that; *jāgarti* — is wakeful; *saṁyamī* — the self-controlled; *yasyām* — in which; *jāgrati* — are awake; *bhūtāni* — all beings; *sā* — that is; *niśā* — night; *paśyataḥ* — for the introspective; *muneḥ* — sage.

Translation

What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage.

Purport

There are two classes of intelligent men. One is intelligent in material activities for sense gratification, and the other is introspective and awake to the cultivation of self-realization.

Activities of the introspective sage, or thoughtful man, are night for persons materially absorbed. Materialistic persons remain asleep in such a night due to their ignorance of self-realization. The introspective sage remains alert in the “night” of the materialistic men. The sage feels transcendental pleasure in the gradual advancement of spiritual culture, whereas the man in materialistic activities, being asleep to self-realization, dreams of varieties of sense pleasure, feeling sometimes happy and sometimes distressed in his sleeping condition. The introspective man is always indifferent to materialistic happiness and distress. He goes on with his self-realization activities undisturbed by material reactions.

Bg. 3.9

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

*yajñārthāt karmaṇo 'nyatra
loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya
mukta-saṅgaḥ samācara*

Synonyms

yajña-arthāt — done only for the sake of Yajña, or Viṣṇu; *karmaṇaḥ* — than work; *anyatra* — otherwise; *lokaḥ* — world; *ayaṁ* — this; *karma-bandhanaḥ* — bondage by work; *tat* — of Him; *arthaṁ* — for the sake; *karma* — work; *kaunteya* — O son of Kuntī; *mukta-saṅgaḥ* — liberated from association; *samācara* — do perfectly.

Translation

Work done as a sacrifice for Viṣṇu has to be performed; otherwise work causes bondage in this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain free from bondage.

Purport

Since one has to work even for the simple maintenance of the body, the prescribed duties for a particular social position and quality are so made that that purpose can be fulfilled. *Yajña* means Lord Viṣṇu, or sacrificial performances. All sacrificial performances also are meant for the satisfaction of Lord Viṣṇu. The *Vedas* enjoin: *yajño vai viṣṇuḥ*. In other words, the same purpose is served whether one performs prescribed *yajñas* or directly serves Lord Viṣṇu. Kṛṣṇa consciousness is therefore performance of *yajña* as it is prescribed in this verse. The *varṇāśrama* institution also aims at satisfying Lord Viṣṇu. *Varṇāśramācāravatā puruṣeṇa paraḥ pumān/ viṣṇur ārādhyate* (*Viṣṇu Purāṇa* 3.8.8).

Therefore one has to work for the satisfaction of Viṣṇu. Any other work done in this material world will be a cause of bondage, for both good and evil work have their reactions, and any reaction binds the performer. Therefore, one has to work in Kṛṣṇa consciousness to satisfy Kṛṣṇa (or Viṣṇu); and while performing such activities one is in a liberated stage. This is the great art of doing work, and in the beginning this process requires very expert guidance. One should therefore act very diligently, under the expert guidance of a devotee of Lord Kṛṣṇa, or under the direct instruction of Lord Kṛṣṇa

Himself (under whom Arjuna had the opportunity to work). Nothing should be performed for sense gratification, but everything should be done for the satisfaction of Kṛṣṇa. This practice will not only save one from the reaction of work, but also gradually elevate one to transcendental loving service of the Lord, which alone can raise one to the kingdom of God.

Bg. 3.14

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

*annād bhavanti bhūtāni
parjanyaād anna-sambhavaḥ
yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ*

Synonyms

annāt — from grains; *bhavanti* — grow; *bhūtāni* — the material bodies; *parjanyaāt* — from rains; *anna* — of food grains; *sambhavaḥ* — production; *yajñāt* — from the performance of sacrifice; *bhavati* — becomes possible; *parjanyaḥ* — rain; *yajñaḥ* — performance of *yajña*; *karma* — prescribed duties; *samudbhavaḥ* — born of.

Translation

All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of yajña [sacrifice], and yajña is born of prescribed duties.

Purport

Śrīla Baladeva Vidyābhūṣaṇa, a great commentator on the *Bhagavad-gītā*, writes as follows: *ye indrādy-aṅgatayāvasthitāṁ yajñāṁ sarveśvaraṁ viṣṇum abhyarcya tac-cheṣam aśnanti tena tad deha-yātrāṁ sampādayanti, te santaḥ sarveśvarasya yajña-puruṣasya bhaktāḥ sarva-kilbiṣair anādi-kāla-vivṛddhair ātmānubhava-pratibandhakair nikhilaiḥ pāpair vimucyante*. The Supreme Lord, who is known as the *yajña-puruṣa*, or the personal beneficiary of all sacrifices, is the master of all the demigods, who serve Him as the different limbs of the body serve the whole. Demigods like Indra, Candra and Varuṇa are appointed officers who manage material affairs, and the *Vedas* direct sacrifices to satisfy these demigods so that they may be pleased to supply air, light and water sufficiently to produce food grains. When Lord Kṛṣṇa is worshiped, the demigods, who are different limbs of the Lord, are also automatically worshiped; therefore there is no separate need to worship the demigods. For this reason, the devotees of the Lord, who are in Kṛṣṇa consciousness, offer food to Kṛṣṇa and then eat – a process which nourishes the body spiritually. By such action not only are past sinful reactions in the body vanquished, but the body becomes immunized to all contamination of material nature. When there is an epidemic disease, an antiseptic vaccine protects a person from the attack of such an epidemic. Similarly, food offered to Lord Viṣṇu and then taken by us makes us sufficiently resistant to material affection, and one who is accustomed to this practice is called a devotee of the Lord. Therefore, a person in Kṛṣṇa consciousness, who eats only food offered to Kṛṣṇa, can counteract all reactions of past material infections, which are impediments to the progress of self-realization. On the other hand, one who does not do so continues to increase the volume of sinful action, and this prepares the next body to

resemble hogs and dogs, to suffer the resultant reactions of all sins. The material world is full of contaminations, and one who is immunized by accepting *prasādam* of the Lord (food offered to Viṣṇu) is saved from the attack, whereas one who does not do so becomes subjected to contamination.

Food grains or vegetables are factually eatables. The human being eats different kinds of food grains, vegetables, fruits, etc., and the animals eat the refuse of the food grains and vegetables, grass, plants, etc. Human beings who are accustomed to eating meat and flesh must also depend on the production of vegetation in order to eat the animals. Therefore, ultimately, we have to depend on the production of the field and not on the production of big factories. The field production is due to sufficient rain from the sky, and such rains are controlled by demigods like Indra, sun, moon, etc., and they are all servants of the Lord. The Lord can be satisfied by sacrifices; therefore, one who cannot perform them will find himself in scarcity – that is the law of nature. *Yajña*, specifically the *saṅkīrtana-yajña* prescribed for this age, must therefore be performed to save us at least from scarcity of food supply.

Bg. 3.21

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

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

Synonyms

yat yat — whatever; *ācarati* — he does; *śreṣṭhaḥ* — a respectable leader; *tat* — that; *tat* — and that alone; *eva* — certainly; *itaraḥ* — common; *janah* — person; *saḥ* — he; *yat* — whichever; *pramāṇam* — example; *kurute* — does perform; *lokaḥ* — all the world; *tat* — that; *anuvartate* — follows in the footsteps.

Translation

Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues.

Purport

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

schoolteacher are all considered to be natural leaders of the innocent people in general. All such natural leaders have a great responsibility to their dependents; therefore they must be conversant with standard books of moral and spiritual codes.

Bg. 3.27

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

*prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate*

Synonyms

prakṛteḥ — of material nature; *kriyamāṇāni* — being done; *guṇaiḥ* — by the modes; *karmāṇi* — activities; *sarvaśaḥ* — all kinds of; *ahaṅkāra-vimūḍha* — bewildered by false ego; *ātmā* — the spirit soul; *kartā* — doer; *aham* — I; *iti* — thus; *manyate* — he thinks.

Translation

The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are in actuality carried out by the three modes of material nature.

Purport

Two persons, one in Kṛṣṇa consciousness and the other in material consciousness, working on the same level, may appear to be working on the same platform, but there is a wide gulf of difference in their respective positions. The person in material consciousness is convinced by false ego that he is the doer of everything. He does not know that the mechanism of the body is produced by material nature, which works under the supervision of the Supreme Lord. The materialistic person has no knowledge that ultimately he is under the control of Kṛṣṇa. The person in false ego takes all credit for doing everything independently, and that is the symptom of his nescience. He does not know that this gross and subtle body is the creation of material nature, under the order of the Supreme Personality of Godhead, and as such his bodily and mental activities should be engaged in the service of Kṛṣṇa, in Kṛṣṇa consciousness. The ignorant man forgets that the Supreme Personality of Godhead is known as Hṛṣīkeśa, or the master of the senses of the material body, for due to his long misuse of the senses in sense gratification, he is factually bewildered by the false ego, which makes him forget his eternal relationship with Kṛṣṇa.

Bg. 3.37

श्री भगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

śrī-bhagavān uvāca
kāma eṣa krodha eṣa
rajo-guṇa-samudbhavaḥ
mahāśano mahā-pāpmā
viddhy enam iha vairiṇam

Synonyms

śrī-bhagavān uvāca — the Personality of Godhead said; *kāmaḥ* — lust; *eṣaḥ* — this; *krodhaḥ* — wrath; *eṣaḥ* — this; *rajaḥ-guṇa* — the mode of passion; *samudbhavaḥ* — born of; *mahā-aśanaḥ* — all-devouring; *mahā-pāpmā* — greatly sinful; *viddhi* — know; *enam* — this; *iha* — in the material world; *vairiṇam* — greatest enemy.

Translation

The Supreme Personality of Godhead said: It is lust only, Arjuna, which is born of contact with the material mode of passion and later transformed into wrath, and which is the all-devouring sinful enemy of this world.

Purport

When a living entity comes in contact with the material creation, his eternal love for Kṛṣṇa is transformed into lust, in association with the mode of passion. Or, in other words, the sense of love of God becomes transformed into lust, as milk in contact with sour tamarind is transformed into yogurt. Then again, when lust is unsatisfied, it turns into wrath; wrath is transformed into illusion, and illusion continues the material existence. Therefore, lust is the greatest enemy of the living entity, and it is lust only which induces the pure living entity to remain entangled in the material world. Wrath is the manifestation of the mode of ignorance; these modes exhibit themselves as wrath and other corollaries. If, therefore, the mode of passion, instead of being degraded into the mode of ignorance, is elevated to the mode of goodness by the prescribed method of living and acting, then one can be saved from the degradation of wrath by spiritual attachment.

The Supreme Personality of Godhead expanded Himself into many for His ever-increasing spiritual bliss, and the living entities are parts and parcels of this spiritual bliss. They also have partial independence, but by misuse of their independence, when the service attitude is transformed into the propensity for sense enjoyment, they come under the sway of lust. This material creation is created by the Lord to give facility to the conditioned souls to fulfill these lustful propensities, and when completely baffled by prolonged lustful activities, the living entities begin to inquire about their real position.

This inquiry is the beginning of the *Vedānta-sūtras*, wherein it is said, *athāto brahma-jijñāsā*: one should inquire into the Supreme. And the Supreme is defined in *Śrīmad-Bhāgavatam* as *janmādy asya yato 'nvayād itarataś ca*, or, “The origin of everything is the Supreme Brahman.” Therefore the origin of lust is also in the Supreme. If, therefore, lust is transformed into love for the Supreme, or transformed into Kṛṣṇa consciousness – or, in other words, desiring everything for Kṛṣṇa – then both lust and wrath can be spiritualized. Hanumān, the great servitor of Lord Rāma, exhibited his wrath by burning the golden city of Rāvaṇa, but by doing so he became the greatest devotee of the Lord. Here also, in *Bhagavad-gītā*, the Lord induces Arjuna to engage his wrath upon his enemies for the satisfaction of the

Lord. Therefore, lust and wrath, when they are employed in Kṛṣṇa consciousness, become our friends instead of our enemies.

Bg. 4.1

श्रीभगवानुवाच

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥

śrī-bhagavān uvāca
imaṁ vivasvate yogam
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt

Synonyms

śrī-bhagavān uvāca — the Supreme Personality of Godhead said; *imaṁ* — this; *vivasvate* — unto the sun-god; *yogam* — the science of one's relationship to the Supreme; *proktavān* — instructed; *aham* — I; *avyayam* — imperishable; *vivasvān* — Vivasvān (the sun-god's name); *manave* — unto the father of mankind (of the name Vaivasvata); *prāha* — told; *manuḥ* — the father of mankind; *ikṣvākave* — unto King Ikṣvāku; *abravīt* — said.

Translation

The Personality of Godhead, Lord Śrī Kṛṣṇa, said: I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku.

Purport

Herein we find the history of the *Bhagavad-gītā* traced from a remote time when it was delivered to the royal order of all planets, beginning from the sun planet. The kings of all planets are especially meant for the protection of the inhabitants, and therefore the royal order should understand the science of *Bhagavad-gītā* in order to be able to rule the citizens and protect them from material bondage to lust. Human life is meant for cultivation of spiritual knowledge, in eternal relationship with the Supreme Personality of Godhead, and the executive heads of all states and all planets are obliged to impart this lesson to the citizens by education, culture and devotion. In other words, the executive heads of all states are intended to spread the science of Kṛṣṇa consciousness so that the people may take advantage of this great science and pursue a successful path, utilizing the opportunity of the human form of life.

In this millennium, the sun-god is known as Vivasvān, the king of the sun, which is the origin of all planets within the solar system. In the *Brahma-saṁhitā* (5.52) it is stated:

yac-caṣur eṣa savitā sakala-grahāṇām
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣam tam ahaṁ bhajāmi

“Let me worship,” Lord Brahmā said, “the Supreme Personality of Godhead, Govinda [Kṛṣṇa], who is the original person and under whose order the sun, which is the king of all

planets, is assuming immense power and heat. The sun represents the eye of the Lord and traverses its orbit in obedience to His order.”

The sun is the king of the planets, and the sun-god (at present of the name Vivasvān) rules the sun planet, which is controlling all other planets by supplying heat and light. He is rotating under the order of Kṛṣṇa, and Lord Kṛṣṇa originally made Vivasvān His first disciple to understand the science of *Bhagavad-gītā*. The *Gītā* is not, therefore, a speculative treatise for the insignificant mundane scholar but is a standard book of knowledge coming down from time immemorial.

In the *Mahābhārata* (*Śānti-parva* 348.51–52) we can trace out the history of the *Gītā* as follows:

*tretā-yugādau ca tato
vivasvān manave dadau
manuś ca loka-bhr̥ty-arthaṁ
sutāyekṣvākave dadau
ikṣvākunā ca kathito
vyāpya lokān avasthitaḥ*

“In the beginning of the millennium known as Tretā-yuga this science of the relationship with the Supreme was delivered by Vivasvān to Manu. Manu, being the father of mankind, gave it to his son Mahārāja Ikṣvāku, the king of this earth planet and forefather of the Raghu dynasty, in which Lord Rāmacandra appeared.” Therefore, *Bhagavad-gītā* existed in human society from the time of Mahārāja Ikṣvāku.

At the present moment we have just passed through five thousand years of the Kali-yuga, which lasts 432,000 years. Before this there was Dvāpara-yuga (800,000 years), and before that there was Tretā-yuga (1,200,000 years). Thus, some 2,005,000 years ago, Manu spoke the *Bhagavad-gītā* to his disciple and son Mahārāja Ikṣvāku, the king of this planet earth. The age of the current Manu is calculated to last some 305,300,000 years, of which 120,400,000 have passed. Accepting that before the birth of Manu the *Gītā* was spoken by the Lord to His disciple the sun-god Vivasvān, a rough estimate is that the *Gītā* was spoken at least 120,400,000 years ago; and in human society it has been extant for two million years. It was respoken by the Lord again to Arjuna about five thousand years ago. That is the rough estimate of the history of the *Gītā*, according to the *Gītā* itself and according to the version of the speaker, Lord Śrī Kṛṣṇa. It was spoken to the sun-god Vivasvān because he is also a *kṣatriya* and is the father of all *kṣatriyas* who are descendants of the sun-god, or the *sūrya-vamśa kṣatriyas*. Because *Bhagavad-gītā* is as good as the *Vedas*, being spoken by the Supreme Personality of Godhead, this knowledge is *apauruṣeya*, superhuman. Since the Vedic instructions are accepted as they are, without human interpretation, the *Gītā* must therefore be accepted without mundane interpretation. The mundane wranglers may speculate on the *Gītā* in their own ways, but that is not *Bhagavad-gītā* as it is. Therefore, *Bhagavad-gītā* has to be accepted as it is, from the disciplic succession, and it is described herein that the Lord spoke to the sun-god, the sun-god spoke to his son Manu, and Manu spoke to his son Ikṣvāku.

Bg. 4.2

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगे नष्टः परन्तप ॥ २ ॥

*evam paramparā-prāptam
imam rājarsayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ paran-tapa*

Synonyms

evam — thus; *paramparā* — by disciplic succession; *prāptam* — received; *imam* — this science; *rāja-ṛṣayaḥ* — the saintly kings; *viduḥ* — understood; *saḥ* — that knowledge; *kālena* — in the course of time; *iha* — in this world; *mahatā* — great; *yogaḥ* — the science of one's relationship with the Supreme; *naṣṭaḥ* — scattered; *param-tapa* — O Arjuna, subduer of the enemies.

Translation

This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost.

Purport

It is clearly stated that the *Gītā* was especially meant for the saintly kings because they were to execute its purpose in ruling over the citizens. Certainly *Bhagavad-gītā* was never meant for the demonic persons, who would dissipate its value for no one's benefit and would devise all types of interpretations according to personal whims. As soon as the original purpose was scattered by the motives of the unscrupulous commentators, there arose the need to reestablish the disciplic succession. Five thousand years ago it was detected by the Lord Himself that the disciplic succession was broken, and therefore He declared that the purpose of the *Gītā* appeared to be lost. In the same way, at the present moment also there are so many editions of the *Gītā* (especially in English), but almost all of them are not according to authorized disciplic succession. There are innumerable interpretations rendered by different mundane scholars, but almost all of them do not accept the Supreme Personality of Godhead, Kṛṣṇa, although they make a good business on the words of Śrī Kṛṣṇa. This spirit is demonic, because demons do not believe in God but simply enjoy the property of the Supreme. Since there is a great need of an edition of the *Gītā* in English, as it is received by the *paramparā* (disciplic succession) system, an attempt is made herewith to fulfill this great want. *Bhagavad-gītā* – accepted as it is – is a great boon to humanity; but if it is accepted as a treatise of philosophical speculations, it is simply a waste of time.

Bg. 4.3

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

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

Synonyms

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

Translation

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

Purport

There are two classes of men, namely the devotee and the demon. The Lord selected Arjuna as the recipient of this great science owing to his being a devotee of the Lord, but for the demon it is not possible to understand this great mysterious science. There are a number of editions of this great book of knowledge. Some of them have commentaries by the devotees, and some of them have commentaries by the demons. Commentation by the devotees is real, whereas that of the demons is useless. Arjuna accepts Śrī Kṛṣṇa as the Supreme Personality of Godhead, and any commentary on the *Gītā* following in the footsteps of Arjuna is real devotional service to the cause of this great science. The demonic, however, do not accept Lord Kṛṣṇa as He is. Instead they concoct something about Kṛṣṇa and mislead general readers from the path of Kṛṣṇa's instructions. Here is a warning about such misleading paths. One should try to follow the disciplic succession from Arjuna, and thus be benefited by this great science of *Śrīmad Bhagavad-gītā*.

Bg. 4.6

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥

*ajo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā*

Synonyms

ajah — unborn; *api* — although; *san* — being so; *avyaya* — without deterioration; *ātmā* — body; *bhūtānām* — of all those who are born; *īśvaraḥ* — the Supreme Lord; *api* — although; *san* — being so; *prakṛtim* — in the transcendental

form; *svām* — of Myself; *adhiṣṭhāya* — being so situated; *sambhavāmi* — I do incarnate; *ātma-māyayā* — by My internal energy.

Translation

Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all living entities, I still appear in every millennium in My original transcendental form.

Purport

The Lord has spoken about the peculiarity of His birth: although He may appear like an ordinary person, He remembers everything of His many, many past “births,” whereas a common man cannot remember what he has done even a few hours before. If someone is asked what he did exactly at the same time one day earlier, it would be very difficult for a common man to answer immediately. He would surely have to dredge his memory to recall what he was doing exactly at the same time one day before. And yet, men often dare claim to be God, or Kṛṣṇa. One should not be misled by such meaningless claims. Then again, the Lord explains His *prakṛti*, or His form. *Prakṛti* means “nature,” as well as *svarūpa*, or “one’s own form.” The Lord says that He appears in His own body. He does not change His body, as the common living entity changes from one body to another. The conditioned soul may have one kind of body in the present birth, but he has a different body in the next birth. In the material world, the living entity has no fixed body but transmigrates from one body to another. The Lord, however, does not do so. Whenever He appears, He does so in the same original body, by His internal potency. In other words, Kṛṣṇa appears in this material world in His original eternal form, with two hands, holding a flute. He appears exactly in His eternal body, uncontaminated by this material world. Although He appears in the same transcendental body and is Lord of the universe, it still appears that He takes His birth like an ordinary living entity. And although His body does not deteriorate like a material body, it still appears that Lord Kṛṣṇa grows from childhood to boyhood and from boyhood to youth. But astonishingly enough He never ages beyond youth. At the time of the Battle of Kurukṣetra, He had many grandchildren at home; or, in other words, He had sufficiently aged by material calculations. Still He looked just like a young man twenty or twenty-five years old. We never see a picture of Kṛṣṇa in old age because He never grows old like us, although He is the oldest person in the whole creation – past, present and future. Neither His body nor His intelligence ever deteriorates or changes. Therefore, it is clear that in spite of His being in the material world, He is the same unborn, eternal form of bliss and knowledge, changeless in His transcendental body and intelligence. Factually, His appearance and disappearance are like the sun’s rising, moving before us and then disappearing from our eyesight. When the sun is out of sight, we think that the sun has set, and when the sun is before our eyes, we think that the sun is on the horizon. Actually, the sun is always in its fixed position, but owing to our defective, insufficient senses, we calculate the appearance and disappearance of the sun in the sky. And because Lord Kṛṣṇa’s appearance and disappearance are completely different from that of any ordinary, common living entity, it is evident that He is eternal, blissful knowledge by His internal potency – and He is never contaminated by material nature. The *Vedas* also confirm that the Supreme Personality of Godhead is unborn yet He still appears to take His birth in multimanifestations. The Vedic supplementary literatures also confirm that even though the Lord appears to be taking His birth, He is still without change of body. In the *Bhāgavatam*, He appears before His mother as Nārāyaṇa, with four hands and the decorations of the six kinds of full opulences. His appearance in His original eternal form is His causeless mercy, bestowed upon the living entities so that they can concentrate on the Supreme Lord as He is, and not on mental concoctions or

imaginations, which the impersonalist wrongly thinks the Lord's forms to be. The word *māyā*, or *ātma-māyā*, refers to the Lord's causeless mercy, according to the *Viśva-kośa* dictionary. The Lord is conscious of all of His previous appearances and disappearances, but a common living entity forgets everything about his past body as soon as he gets another body. He is the Lord of all living entities because He performs wonderful and superhuman activities while He is on this earth. Therefore, the Lord is always the same Absolute Truth and is without differentiation between His form and self, or between His quality and body. A question may now be raised as to why the Lord appears and disappears in this world. This is explained in the next verse.

Bg. 4.7

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

*yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānam sṛjāmy aham*

Synonyms

yadā yadā — whenever and wherever; *hi* — certainly; *dharmasya* — of religion; *glāniḥ* — discrepancies; *bhavati* — become manifested; *bhārata* — O descendant of Bharata; *abhyutthānam* — predominance; *adharmasya* — of irreligion; *tadā* — at that time; *ātmānam* — self; *sṛjāmi* — manifest; *aham* — I.

Translation

Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion – at that time I descend Myself.

Purport

The word *sṛjāmi* is significant herein. *Sṛjāmi* cannot be used in the sense of creation, because, according to the previous verse, there is no creation of the Lord's form or body, since all of the forms are eternally existent. Therefore, *sṛjāmi* means that the Lord manifests Himself as He is. Although the Lord appears on schedule, namely at the end of the Dvāpara-yuga of the twenty-eighth millennium of the seventh Manu in one day of Brahmā, He has no obligation to adhere to such rules and regulations, because He is completely free to act in many ways at His will. He therefore appears by His own will whenever there is a predominance of irreligiosity and a disappearance of true religion. Principles of religion are laid down in the *Vedas*, and any discrepancy in the matter of properly executing the rules of the *Vedas* makes one irreligious. In the *Bhāgavatam* it is stated that such principles are the laws of the Lord. Only the Lord can manufacture a system of religion. The *Vedas* are also accepted as originally spoken by the Lord Himself to Brahmā, from within his heart. Therefore, the principles of *dharma*, or religion, are the direct orders of the Supreme Personality of Godhead (*dharmam tu sākṣād bhagavat-praṇītam*). These principles are clearly indicated throughout the *Bhagavad-gītā*. The purpose of the *Vedas* is to establish such principles under the order of the Supreme Lord, and the Lord directly orders, at the end of the *Gītā*, that the highest principle of religion is to surrender unto Him only, and nothing more. The Vedic principles push one towards

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

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

Bg. 4.8

परित्राणाय साधुनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थानार्थाय सम्भवामि युगे युगे ॥ ८ ॥

paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

Synonyms

paritrāṇāya — for the deliverance; *sādḥūnām* — of the devotees; *vināśāya* — for the annihilation; *ca* — and; *duṣkṛtām* — of the miscreants; *dharma* — principles of religion; *saṁsthāpana-arthāya* — to reestablish; *sambhavāmi* — I do appear; *yuge* — millennium; *yuge* — after millennium.

Translation

To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.

Purport

According to *Bhagavad-gītā*, a *sādhu* (holy man) is a man in Kṛṣṇa consciousness. A person may appear to be irreligious, but if he has the qualifications of Kṛṣṇa consciousness wholly and fully, he is to be understood to be a *sādhu*. And *duṣkṛtām* applies to those who do not care for Kṛṣṇa consciousness. Such miscreants, or *duṣkṛtām*, are described as foolish and the lowest of mankind, even though they may be decorated with mundane education, whereas a person who is one hundred percent engaged in Kṛṣṇa consciousness is accepted as a *sādhu*, even though such a person may be neither learned nor well cultured. As far as the atheistic are concerned, it is not necessary for the Supreme Lord to appear as He is to destroy them, as He did with the demons Rāvaṇa and Kāṁsa. The Lord has many agents who are quite competent to vanquish demons. But the Lord especially descends to appease His unalloyed devotees, who are always harassed by the demoniac. The demon harasses the devotee, even though the latter may happen to be his kin. Although Prahlāda Mahārāja was the son of Hiranyakaśipu, he was nonetheless persecuted by his father; although Devakī, the mother of Kṛṣṇa, was the sister of Kāṁsa, she and her husband Vasudeva were persecuted only because Kṛṣṇa was to be born of them. So Lord Kṛṣṇa appeared primarily to deliver Devakī rather than kill Kāṁsa, but both were performed simultaneously. Therefore it is said here that to deliver the devotee and vanquish the demon miscreants, the Lord appears in different incarnations.

In the *Caitanya-caritāmṛta* of Kṛṣṇadāsa Kavirāja, the following verses (*Madhya* 20.263–264) summarize these principles of incarnation:

*sṛṣṭi-hetu yei mūrti prapañce avatare
sei īśvara-mūrti 'avatāra' nāma dhare
māyātīta paravyome sabāra avasthāna
viśve avatari' dhare 'avatāra' nāma*

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

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

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

Bg. 4.9

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

*janma karma ca me divyam
evam yo veti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna*

Synonyms

janma — birth; *karma* — work; *ca* — also; *me* — of Mine; *divyam* — transcendental; *evam* — like this; *yaḥ* — anyone who; *veti* — knows; *tattvataḥ* — in reality; *tyaktvā* — leaving aside; *deham* — this body; *punaḥ* — again; *janma* — birth; *na* — never; *eti* — does attain; *mām* — unto Me; *eti* — does attain; *saḥ* — he; *arjuna* — O Arjuna.

Translation

One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.

Purport

The Lord's descent from His transcendental abode is already explained in the sixth verse. One who can understand the truth of the appearance of the Personality of Godhead is already liberated from material bondage, and therefore he returns to the kingdom of God immediately after quitting this present material body. Such liberation of the living entity from material bondage is not at all easy. The impersonalists and the *yogīs* attain liberation only after much trouble and many, many births. Even then, the liberation they achieve – merging into the impersonal *brahma-jyotir* of the Lord – is only partial, and there is the risk of returning to this material world. But the devotee, simply by understanding the transcendental nature of the body and activities of the Lord, attains the abode of the Lord after ending this body and does not run the risk of returning to this material world. In the *Brahma-saṁhitā* (5.33) it is stated that the Lord has many, many forms and incarnations: *advaitam acyutam anādim ananta-rūpam*. Although there are many transcendental forms of the Lord, they are still one and the same Supreme Personality of Godhead. One has to understand this fact with conviction, although it is incomprehensible to mundane scholars and empiric philosophers. As stated in the *Vedas* (*Puruṣa-bodhini Upaniṣad*):

*eko devo nitya-līlānurakto
bhakta-vyāpī hr̥dy antar-ātmā*

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

other words, such a faithful devotee of the Lord attains perfection, and this is confirmed by the following Vedic assertion:

*tam eva viditvāti mṛtyum eti
nānyaḥ panthā vidyate 'yanāya*

“One can attain the perfect stage of liberation from birth and death simply by knowing the Lord, the Supreme Personality of Godhead, and there is no other way to achieve this perfection.” (*Śvetāśvatara Upaniṣad* 3.8) That there is no alternative means that anyone who does not understand Lord Kṛṣṇa as the Supreme Personality of Godhead is surely in the mode of ignorance and consequently he will not attain salvation simply, so to speak, by licking the outer surface of the bottle of honey, or by interpreting the *Bhagavad-gītā* according to mundane scholarship. Such empiric philosophers may assume very important roles in the material world, but they are not necessarily eligible for liberation. Such puffed-up mundane scholars have to wait for the causeless mercy of the devotee of the Lord. One should therefore cultivate Kṛṣṇa consciousness with faith and knowledge, and in this way attain perfection.

Bg. 4.10

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागता ॥ १० ॥

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

Synonyms

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

Translation

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

Purport

As described above, it is very difficult for a person who is too materially affected to understand the personal nature of the Supreme Absolute Truth. Generally, people who are attached to the bodily conception of life are so absorbed in materialism that it is almost impossible for them to understand how the Supreme can be a person. Such materialists cannot even imagine that there is a transcendental body which is imperishable, full of knowledge and eternally blissful. In the materialistic concept, the body is perishable, full of ignorance and completely miserable. Therefore, people in general keep this same bodily idea in mind when they are informed of the personal form of the Lord. For such materialistic men, the form of the gigantic material manifestation is supreme. Consequently they consider the Supreme to be impersonal. And because they are too materially absorbed, the conception of retaining the personality after liberation from

matter frightens them. When they are informed that spiritual life is also individual and personal, they become afraid of becoming persons again, and so they naturally prefer a kind of merging into the impersonal void. Generally, they compare the living entities to the bubbles of the ocean, which merge into the ocean. That is the highest perfection of spiritual existence attainable without individual personality. This is a kind of fearful stage of life, devoid of perfect knowledge of spiritual existence. Furthermore there are many persons who cannot understand spiritual existence at all. Being embarrassed by so many theories and by contradictions of various types of philosophical speculation, they become disgusted or angry and foolishly conclude that there is no supreme cause and that everything is ultimately void. Such people are in a diseased condition of life. Some people are too materially attached and therefore do not give attention to spiritual life, some of them want to merge into the supreme spiritual cause, and some of them disbelieve in everything, being angry at all sorts of spiritual speculation out of hopelessness. This last class of men take to the shelter of some kind of intoxication, and their affective hallucinations are sometimes accepted as spiritual vision. One has to get rid of all three stages of material consciousness: attachment to material life, fear of a spiritual personal identity, and the conception of void that arises from frustration in life. To get free from these three stages of the material concept of life, one has to take complete shelter of the Lord, guided by the bona fide spiritual master, and follow the disciplines and regulative principles of devotional life. The last stage of the devotional life is called *bhāva*, or transcendental love of Godhead.

According to *Bhakti-rasāmṛta-sindhu* (1.4.15–16), the science of devotional service:

*ādau śraddhā tataḥ sādhu-
saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt
tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas
tataḥ premābhyudañcati
sādhakānām ayam premṇaḥ
prādurbhāve bhavet kramaḥ*

“In the beginning one must have a preliminary desire for self-realization. This will bring one to the stage of trying to associate with persons who are spiritually elevated. In the next stage one becomes initiated by an elevated spiritual master, and under his instruction the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes free from all material attachment, attains steadiness in self-realization, and acquires a taste for hearing about the Absolute Personality of Godhead, Śrī Kṛṣṇa. This taste leads one further forward to attachment for Kṛṣṇa consciousness, which is matured in *bhāva*, or the preliminary stage of transcendental love of God. Real love for God is called *prema*, the highest perfectional stage of life.” In the *prema* stage there is constant engagement in the transcendental loving service of the Lord. So, by the slow process of devotional service, under the guidance of the bona fide spiritual master, one can attain the highest stage, being freed from all material attachment, from the fearfulness of one’s individual spiritual personality, and from the frustrations that result in void philosophy. Then one can ultimately attain to the abode of the Supreme Lord.

Bg. 4.11

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

*ye yathā mām prapadyante
tāms tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ*

Synonyms

ye — all who; *yathā* — as; *mām* — unto Me; *prapadyante* — surrender; *tān* — them; *tathā* — so; *eva* — certainly; *bhajāmi* — reward; *aham* — I; *mama* — My; *vartma* — path; *anuvartante* — follow; *manuṣyāḥ* — all men; *pārtha* — O son of Pr̥thā; *sarvaśaḥ* — in all respects.

Translation

As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pr̥thā.

Purport

Everyone is searching for Kṛṣṇa in the different aspects of His manifestations. Kṛṣṇa, the Supreme Personality of Godhead, is partially realized in His impersonal *brahmajyotir* effulgence and as the all-pervading Supersoul dwelling within everything, including the particles of atoms. But Kṛṣṇa is fully realized only by His pure devotees. Consequently, Kṛṣṇa is the object of everyone's realization, and thus anyone and everyone is satisfied according to one's desire to have Him. In the transcendental world also, Kṛṣṇa reciprocates with His pure devotees in the transcendental attitude, just as the devotee wants Him. One devotee may want Kṛṣṇa as supreme master, another as his personal friend, another as his son and still another as his lover. Kṛṣṇa rewards all the devotees equally, according to their different intensities of love for Him. In the material world, the same reciprocations of feelings are there, and they are equally exchanged by the Lord with the different types of worshipers. The pure devotees both here and in the transcendental abode associate with Him in person and are able to render personal service to the Lord and thus derive transcendental bliss in His loving service. As for those who are impersonalists and who want to commit spiritual suicide by annihilating the individual existence of the living entity, Kṛṣṇa helps also by absorbing them into His effulgence. Such impersonalists do not agree to accept the eternal, blissful Personality of Godhead; consequently they cannot relish the bliss of transcendental personal service to the Lord, having extinguished their individuality. Some of them, who are not firmly situated even in the impersonal existence, return to this material field to exhibit their dormant desires for activities. They are not admitted into the spiritual planets, but they are again given a chance to act on the material planets. For those who are fruitive workers, the Lord awards the desired results of their prescribed duties, as the *yajñeśvara*; and those who are *yogīs* seeking mystic powers are awarded such powers. In other words, everyone is dependent for success upon His mercy alone, and all kinds of spiritual processes are but different degrees of success on the same path. Unless, therefore, one comes to the highest perfection of Kṛṣṇa consciousness, all attempts remain imperfect, as is stated in the *Śrīmad-Bhāgavatam* (2.3.10):

*akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ*

*tīvreṇa bhakti-yogena
yajeta puruṣam param*

“Whether one is without desire [the condition of the devotees], or is desirous of all fruitive results or is after liberation, one should with all efforts try to worship the Supreme Personality of Godhead for complete perfection, culminating in Kṛṣṇa consciousness.”

Bg. 4.13

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

*cātur-varṇyam mayā sṛṣṭam
guṇa-karma-vibhāgaśaḥ
tasya kartāram api mām
viddhy akartāram avyayam*

Synonyms

cātuḥ-varṇyam — the four divisions of human society; *mayā* — by Me; *sṛṣṭam* — created; *guṇa* — of quality; *karma* — and work; *vibhāgaśaḥ* — in terms of division; *tasya* — of that; *kartāram* — the father; *api* — although; *mām* — Me; *viddhi* — you may know; *akartāram* — as the nondoer; *avyayam* — unchangeable.

Translation

According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the nondoer, being unchangeable.

Purport

The Lord is the creator of everything. Everything is born of Him, everything is sustained by Him, and everything, after annihilation, rests in Him. He is therefore the creator of the four divisions of the social order, beginning with the intelligent class of men, technically called *brāhmaṇas* due to their being situated in the mode of goodness. Next is the administrative class, technically called the *kṣatriyas* due to their being situated in the mode of passion. The mercantile men, called the *vaiśyas*, are situated in the mixed modes of passion and ignorance, and the *śūdras*, or laborer class, are situated in the ignorant mode of material nature. In spite of His creating the four divisions of human society, Lord Kṛṣṇa does not belong to any of these divisions, because He is not one of the conditioned souls, a section of whom form human society. Human society is similar to any other animal society, but to elevate men from the animal status, the above-mentioned divisions are created by the Lord for the systematic development of Kṛṣṇa consciousness. The tendency of a particular man toward work is determined by the modes of material nature which he has acquired. Such symptoms of life, according to the different modes of material nature, are described in the Eighteenth Chapter of this book. A person in Kṛṣṇa consciousness, however, is above even the *brāhmaṇas*. Although *brāhmaṇas* by quality are supposed to know about Brahman, the Supreme Absolute Truth, most of them approach only the impersonal Brahman manifestation of Lord Kṛṣṇa. But a man who transcends the limited knowledge of a *brāhmaṇa* and reaches the knowledge of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, becomes a person in Kṛṣṇa

consciousness – or, in other words, a Vaiṣṇava. Kṛṣṇa consciousness includes knowledge of all different plenary expansions of Kṛṣṇa, namely Rāma, Nṛsiṃha, Varāha, etc. And as Kṛṣṇa is transcendental to this system of the four divisions of human society, a person in Kṛṣṇa consciousness is also transcendental to all divisions of human society, whether we consider the divisions of community, nation or species.

Bg. 4.34

तद्विद्धि प्रणिपातेन परिप्रश्नेऽसेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

*tad viddhi pranipātena
paripraśnena sevayā
upadekṣyanti te jñānam
jñāninas tattva-darśinaḥ*

Synonyms

tat — that knowledge of different sacrifices; *viddhi* — try to understand; *pranipātena* — by approaching a spiritual master; *paripraśnena* — by submissive inquiries; *sevayā* — by the rendering of service; *upadekṣyanti* — they will initiate; *te* — you; *jñānam* — into knowledge; *jñāninaḥ* — the self-realized; *tattva* — of the truth; *darśinaḥ* — seers.

Translation

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.

Purport

The path of spiritual realization is undoubtedly difficult. The Lord therefore advises us to approach a bona fide spiritual master in the line of disciplic succession from the Lord Himself. No one can be a bona fide spiritual master without following this principle of disciplic succession. The Lord is the original spiritual master, and a person in the disciplic succession can convey the message of the Lord as it is to his disciple. No one can be spiritually realized by manufacturing his own process, as is the fashion of the foolish pretenders. The *Bhāgavatam* (6.3.19) says, *dharmam tu sākṣād bhagavat-praṇītam*: the path of religion is directly enunciated by the Lord. Therefore, mental speculation or dry arguments cannot help lead one to the right path. Nor by independent study of books of knowledge can one progress in spiritual life. One has to approach a bona fide spiritual master to receive the knowledge. Such a spiritual master should be accepted in full surrender, and one should serve the spiritual master like a menial servant, without false prestige. Satisfaction of the self-realized spiritual master is the secret of advancement in spiritual life. Inquiries and submission constitute the proper combination for spiritual understanding. Unless there is submission and service, inquiries from the learned spiritual master will not be effective. One must be able to pass the test of the spiritual master, and when he sees the genuine desire of the disciple, he automatically blesses the disciple with genuine spiritual understanding. In this verse, both blind following and absurd inquiries are condemned. Not only should one hear submissively from the spiritual master, but one must also get a clear understanding from him, in submission and service and inquiries. A bona fide spiritual master is by nature very kind toward the disciple. Therefore when the

student is submissive and is always ready to render service, the reciprocation of knowledge and inquiries becomes perfect.

Bg. 5.18

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

*vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ*

Synonyms

vidyā — with education; *vinaya* — and gentleness; *sampanne* — fully equipped; *brāhmaṇe* — in the *brāhmaṇa*; *gavi* — in the cow; *hastini* — in the elephant; *śuni* — in the dog; *ca* — and; *eva* — certainly; *śva-pāke* — in the dog-eater (the outcaste); *ca* — respectively; *paṇḍitāḥ* — those who are wise; *sama-darśinaḥ* — who see with equal vision.

Translation

The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste].

Purport

A Kṛṣṇa conscious person does not make any distinction between species or castes. The *brāhmaṇa* and the outcaste may be different from the social point of view, or a dog, a cow and an elephant may be different from the point of view of species, but these differences of body are meaningless from the viewpoint of a learned transcendentalist. This is due to their relationship to the Supreme, for the Supreme Lord, by His plenary portion as Paramātmā, is present in everyone's heart. Such an understanding of the Supreme is real knowledge. As far as the bodies are concerned in different castes or different species of life, the Lord is equally kind to everyone because He treats every living being as a friend yet maintains Himself as Paramātmā regardless of the circumstances of the living entities. The Lord as Paramātmā is present both in the outcaste and in the *brāhmaṇa*, although the body of a *brāhmaṇa* and that of an outcaste are not the same. The bodies are material productions of different modes of material nature, but the soul and the Supersoul within the body are of the same spiritual quality. The similarity in the quality of the soul and the Supersoul, however, does not make them equal in quantity, for the individual soul is present only in that particular body whereas the Paramātmā is present in each and every body. A Kṛṣṇa conscious person has full knowledge of this, and therefore he is truly learned and has equal vision. The similar characteristics of the soul and Supersoul are that they are both conscious, eternal and blissful. But the difference is that the individual soul is conscious within the limited jurisdiction of the body whereas the Supersoul is conscious of all bodies. The Supersoul is present in all bodies without distinction.

Bg. 5.22

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

*ye hi saṁsparśa-jā bhogā
duḥkha-yonaya eva te
ādy-antavantah kaunteya
na teṣu ramate budhah*

Synonyms

ye — those; *hi* — certainly; *saṁsparśa-jāḥ* — by contact with the material senses; *bhogāḥ* — enjoyments; *duḥkha* — distress; *yonayah* — sources of; *eva* — certainly; *te* — they are; *ādi* — beginning; *anta* — end; *vantah* — subject to; *kaunteya* — O son of Kuntī; *na* — never; *teṣu* — in those; *ramate* — takes delight; *budhah* — the intelligent person.

Translation

An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kuntī, such pleasures have a beginning and an end, and so the wise man does not delight in them.

Purport

Material sense pleasures are due to the contact of the material senses, which are all temporary because the body itself is temporary. A liberated soul is not interested in anything which is temporary. Knowing well the joys of transcendental pleasures, how can a liberated soul agree to enjoy false pleasure? In the *Padma Purāṇa* it is said:

*ramante yogino 'nante
satyānande cid-ātmani
iti rāma-padenāsau
param brahmābhidhīyate*

“The mystics derive unlimited transcendental pleasures from the Absolute Truth, and therefore the Supreme Absolute Truth, the Personality of Godhead, is also known as Rāma.”

In the *Śrīmad-Bhāgavatam* also (5.5.1) it is said:

*nāyaṁ deho deha-bhājāṁ nṛ-loke
kaṣṭhān kāmān arhate viḍ-
bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyāṁ tv anantam*

“My dear sons, there is no reason to labor very hard for sense pleasure while in this human form of life; such pleasures are available to the stool-eaters [hogs]. Rather, you should undergo penances in this life by which your existence will be purified, and as a result you will be able to enjoy unlimited transcendental bliss.”

Therefore, those who are true *yogīs* or learned transcendentalists are not attracted by sense pleasures, which are the causes of continuous material existence. The more one is addicted to material pleasures, the more he is entrapped by material miseries.

Bg. 5.29

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

*bhoktāraṁ yajña-tapasām
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānām
jñātvā mām śāntim ṛcchati*

Synonyms

bhoktāram — the beneficiary; *yajña* — of sacrifices; *tapasām* — and penances and austerities; *sarva-loka* — of all planets and the demigods thereof; *mahā-īśvaram* — the Supreme Lord; *su-hṛdam* — the benefactor; *sarva* — of all; *bhūtānām* — the living entities; *jñātvā* — thus knowing; *mām* — Me (Lord Kṛṣṇa); *śāntim* — relief from material pangs; *ṛcchati* — one achieves.

Translation

A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.

Purport

The conditioned souls within the clutches of the illusory energy are all anxious to attain peace in the material world. But they do not know the formula for peace, which is explained in this part of the *Bhagavad-gītā*. The greatest peace formula is simply this: Lord Kṛṣṇa is the beneficiary in all human activities. Men should offer everything to the transcendental service of the Lord because He is the proprietor of all planets and the demigods thereon. No one is greater than He. He is greater than the greatest of the demigods, Lord Śiva and Lord Brahmā. In the *Vedas* (*Śvetāśvatara Upaniṣad* 6.7) the Supreme Lord is described as *tam īśvarāṇām paramaṁ maheśvaraṁ*. Under the spell of illusion, living entities are trying to be lords of all they survey, but actually they are dominated by the material energy of the Lord. The Lord is the master of material nature, and the conditioned souls are under the stringent rules of material nature. Unless one understands these bare facts, it is not possible to achieve peace in the world either individually or collectively. This is the sense of Kṛṣṇa consciousness: Lord Kṛṣṇa is the supreme predominator, and all living entities, including the great demigods, are His subordinates. One can attain perfect peace only in complete Kṛṣṇa consciousness.

This Fifth Chapter is a practical explanation of Kṛṣṇa consciousness, generally known as *karma-yoga*. The question of mental speculation as to how *karma-yoga* can give liberation is answered herewith. To work in Kṛṣṇa consciousness is to work with the complete knowledge of the Lord as the predominator. Such work is not different from transcendental knowledge. Direct Kṛṣṇa consciousness is *bhakti-yoga*, and *jñāna-yoga* is a path leading to *bhakti-yoga*. Kṛṣṇa consciousness means to work in full knowledge of one's relationship with the Supreme Absolute, and the perfection of this consciousness is full knowledge of Kṛṣṇa, or the Supreme Personality of Godhead. A pure soul is the eternal servant of God as His fragmental part and parcel. He comes into contact with *māyā* (illusion) due to the desire to lord it over *māyā*, and that is the cause of his many sufferings. As long as he is in contact with matter, he has to execute work in terms of material necessities. Kṛṣṇa consciousness, however, brings one into spiritual life even

while one is within the jurisdiction of matter, for it is an arousing of spiritual existence by practice in the material world. The more one is advanced, the more he is freed from the clutches of matter. The Lord is not partial toward anyone. Everything depends on one's practical performance of duties in Kṛṣṇa consciousness, which helps one control the senses in every respect and conquer the influence of desire and anger. And one who stands fast in Kṛṣṇa consciousness, controlling the abovementioned passions, remains factually in the transcendental stage, or *brahma-nirvāṇa*. The eightfold *yoga* mysticism is automatically practiced in Kṛṣṇa consciousness because the ultimate purpose is served. There is a gradual process of elevation in the practice of *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*. But these only preface perfection by devotional service, which alone can award peace to the human being. It is the highest perfection of life.

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

Bg. 6.17

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya
yogo bhavati duḥkha-hā

Synonyms

yukta — regulated; *āhāra* — eating; *vihārasya* — recreation; *yukta* — regulated; *ceṣṭasya* — of one who works for maintenance; *karmasu* — in discharging duties; *yukta* — regulated; *svapna-avabodhasya* — sleep and wakefulness; *yogaḥ* — practice of *yoga*; *bhavati* — becomes; *duḥkha-hā* — diminishing pains.

Translation

He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains by practicing the yoga system.

Purport

Extravagance in the matter of eating, sleeping, defending and mating – which are demands of the body – can block advancement in the practice of *yoga*. As far as eating is concerned, it can be regulated only when one is practiced to take and accept *prasādam*, sanctified food. Lord Kṛṣṇa is offered, according to the *Bhagavad-gītā* (9.26), vegetables, flowers, fruits, grains, milk, etc. In this way, a person in Kṛṣṇa consciousness becomes automatically trained not to accept food not meant for human consumption, or not in the category of goodness. As far as sleeping is concerned, a Kṛṣṇa conscious person is always alert in the discharge of his duties in Kṛṣṇa consciousness, and therefore any unnecessary time spent sleeping is considered a great loss. *Avyarthā-kālatvam*: a Kṛṣṇa conscious person cannot bear to pass a minute of his life without being engaged in the service of the Lord. Therefore, his sleeping is kept to a minimum. His ideal in this respect is Śrīla Rūpa Gosvāmī, who was always engaged in the service of Kṛṣṇa and who could not sleep more than two hours a day, and sometimes not even that. Ṭhākura

Haridāsa would not even accept *prasādam* nor even sleep for a moment without finishing his daily routine of chanting with his beads three hundred thousand names. As far as work is concerned, a Kṛṣṇa conscious person does not do anything which is not connected with Kṛṣṇa's interest, and thus his work is always regulated and is untainted by sense gratification. Since there is no question of sense gratification, there is no material leisure for a person in Kṛṣṇa consciousness. And because he is regulated in all his work, speech, sleep, wakefulness and all other bodily activities, there is no material misery for him.

Bg. 6.41

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनश्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

*prāpya puṇya-kṛtām lokān
uṣitvā śāśvatīḥ samāḥ
śucīnām śrīmatām gehe
yoga-bhraṣṭo 'bhijāyate*

Synonyms

prāpya — after achieving; *puṇya-kṛtām* — of those who performed pious activities; *lokān* — planets; *uṣitvā* — after dwelling; *śāśvatīḥ* — many; *samāḥ* — years; *śucīnām* — of the pious; *śrī-matām* — of the prosperous; *gehe* — in the house; *yoga-bhraṣṭaḥ* — one who has fallen from the path of self-realization; *abhijāyate* — takes his birth.

Translation

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

Purport

The unsuccessful *yogīs* are divided into two classes: one is fallen after very little progress, and one is fallen after long practice of *yoga*. The *yogī* who falls after a short period of practice goes to the higher planets, where pious living entities are allowed to enter. After prolonged life there, one is sent back again to this planet, to take birth in the family of a righteous *brāhmaṇa* Vaiṣṇava or of aristocratic merchants.

The real purpose of *yoga* practice is to achieve the highest perfection of Kṛṣṇa consciousness, as explained in the last verse of this chapter. But those who do not persevere to such an extent and who fail because of material allurements are allowed, by the grace of the Lord, to make full utilization of their material propensities. And after that, they are given opportunities to live prosperous lives in righteous or aristocratic families. Those who are born in such families may take advantage of the facilities and try to elevate themselves to full Kṛṣṇa consciousness.

Bg. 6.47

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

*yoginām api sarveṣām
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo mām
sa me yukta-tamo mataḥ*

Synonyms

yoginām — of yogīs; *api* — also; *sarveṣām* — all types of; *mat-gatena* — abiding in Me, always thinking of Me; *antaḥ-ātmanā* — within himself; *śraddhā-vān* — in full faith; *bhajate* — renders transcendental loving service; *yaḥ* — one who; *mām* — to Me (the Supreme Lord); *saḥ* — he; *me* — by Me; *yukta-tamaḥ* — the greatest yogī; *mataḥ* — is considered.

Translation

And of all yogīs, the one with great faith who always abides in Me, thinks of Me within himself and renders transcendental loving service to Me – he is the most intimately united with Me in yoga and is the highest of all. That is My opinion.

Purport

The word *bhajate* is significant here. *Bhajate* has its root in the verb *bhaj*, which is used when there is need of service. The English word “worship” cannot be used in the same sense as *bhaj*. Worship means to adore, or to show respect and honor to the worthy one. But service with love and faith is especially meant for the Supreme Personality of Godhead. One can avoid worshipping a respectable man or a demigod and may be called discourteous, but one cannot avoid serving the Supreme Lord without being thoroughly condemned. Every living entity is part and parcel of the Supreme Personality of Godhead, and thus every living entity is intended to serve the Supreme Lord by his own constitution. Failing to do this, he falls down. The *Bhāgavatam* (11.5.3) confirms this as follows:

*ya eṣām puruṣam sāksād
ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ*

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

In this verse also the word *bhajanti* is used. Therefore, *bhajanti* is applicable to the Supreme Lord only, whereas the word “worship” can be applied to demigods or to any other common living entity. The word *avajānanti*, used in this verse of *Śrīmad-Bhāgavatam*, is also found in the *Bhagavad-gītā*. *Avajānanti mām mūḍhāḥ*: “Only the fools and rascals deride the Supreme Personality of Godhead, Lord Kṛṣṇa.” Such fools take it upon themselves to write commentaries on the *Bhagavad-gītā* without an attitude of service to the Lord. Consequently they cannot properly distinguish between the word *bhajanti* and the word “worship.”

The culmination of all kinds of *yoga* practices lies in *bhakti yoga*. All other *yogas* are but means to come to the point of *bhakti* in *bhakti-yoga*. *Yoga* actually means *bhakti-yoga*; all other *yogas* are progressions toward the destination of *bhakti-yoga*. From the beginning of *karma-yoga* to the end of *bhakti-yoga* is a long way to self-realization. *Karma-*

yoga, without fruitive results, is the beginning of this path. When *karma-yoga* increases in knowledge and renunciation, the stage is called *jñāna-yoga*. When *jñāna-yoga* increases in meditation on the Supersoul by different physical processes, and the mind is on Him, it is called *aṣṭāṅga-yoga*. And when one surpasses the *aṣṭāṅga-yoga* and comes to the point of the Supreme Personality of Godhead Kṛṣṇa, it is called *bhakti-yoga*, the culmination. Factually, *bhakti-yoga* is the ultimate goal, but to analyze *bhakti-yoga* minutely one has to understand these other *yogas*. The *yogī* who is progressive is therefore on the true path of eternal good fortune. One who sticks to a particular point and does not make further progress is called by that particular name: *karma-yogī*, *jñāna-yogī* or *dhyāna-yogī*, *rāja-yogī*, *haṭha-yogī*, etc. If one is fortunate enough to come to the point of *bhakti-yoga*, it is to be understood that he has surpassed all other *yogas*. Therefore, to become Kṛṣṇa conscious is the highest stage of *yoga*, just as, when we speak of Himālayan, we refer to the world's highest mountains, of which the highest peak, Mount Everest, is considered to be the culmination.

It is by great fortune that one comes to Kṛṣṇa consciousness on the path of *bhakti-yoga* to become well situated according to the Vedic direction. The ideal *yogī* concentrates his attention on Kṛṣṇa, who is called Śyāmasundara, who is as beautifully colored as a cloud, whose lotuslike face is as effulgent as the sun, whose dress is brilliant with jewels, and whose body is flower-garlanded. Illuminating all sides is His gorgeous luster, which is called the *brahma-jyotir*. He incarnates in different forms such as Rāma, Nṛsimha, Varāha and Kṛṣṇa, the Supreme Personality of Godhead, and He descends like a human being, as the son of mother Yaśodā, and He is known as Kṛṣṇa, Govinda and Vāsudeva. He is the perfect child, husband, friend and master, and He is full with all opulences and transcendental qualities. If one remains fully conscious of these features of the Lord, he is called the highest *yogī*.

This stage of highest perfection in *yoga* can be attained only by *bhakti-yoga*, as is confirmed in all Vedic literature:

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

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.” (*Śvetāśvatara Upaniṣad* 6.23)

Bhaktir asya bhajanaṁ tad ihāmutropādhi-nairāsyenāmuṣmin manaḥ-kalpanam, etad eva naiṣkarmyam. “*Bhakti* means devotional service to the Lord which is free from desire for material profit, either in this life or in the next. Devoid of such inclinations, one should fully absorb the mind in the Supreme. That is the purpose of *naiṣkarmya*.” (*Gopāla-tāpanī Upaniṣad* 1.15)

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

Thus end the *Bhaktivedanta Purports to the Sixth Chapter of the Śrīmad Bhagavad-gītā* in the matter of *Dhyāna-yoga*.

Bg. 7.3

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

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

Synonyms

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

Translation

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

Purport

There are various grades of men, and out of many thousands, one may be sufficiently interested in transcendental realization to try to know what is the self, what is the body, and what is the Absolute Truth. Generally mankind is simply engaged in the animal propensities, namely eating, sleeping, defending and mating, and hardly anyone is interested in transcendental knowledge. The first six chapters of the *Gītā* are meant for those who are interested in transcendental knowledge, in understanding the self, the Superself and the process of realization by *jñāna-yoga*, *dhyāna-yoga* and discrimination of the self from matter. However, Kṛṣṇa can be known only by persons who are in Kṛṣṇa consciousness. Other transcendentalists may achieve impersonal Brahman realization, for this is easier than understanding Kṛṣṇa. Kṛṣṇa is the Supreme Person, but at the same time He is beyond the knowledge of Brahman and Paramātmā. The *yogīs* and *jñānīs* are confused in their attempts to understand Kṛṣṇa. Although the greatest of the impersonalists, Śrīpāda Śaṅkarācārya, has admitted in his *Gītā* commentary that Kṛṣṇa is the Supreme Personality of Godhead, his followers do not accept Kṛṣṇa as such, for it is very difficult to know Kṛṣṇa, even though one has transcendental realization of impersonal Brahman.

Kṛṣṇa is the Supreme Personality of Godhead, the cause of all causes, the primeval Lord Govinda. *Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ/ anādir ādir govindaḥ sarva-kāraṇa-kāraṇam*. It is very difficult for the nondevotees to know Him. Although nondevotees declare that the path of *bhakti*, or devotional service, is very easy, they cannot practice it. If the path of *bhakti* is so easy, as the nondevotee class of men proclaim, then why do they take up the difficult path? Actually the path of *bhakti* is not easy. The so-called path of *bhakti* practiced by unauthorized persons without knowledge of *bhakti* may be easy, but when it is practiced factually according to the rules and regulations, the speculative scholars and philosophers fall away from the path. Śrīla Rūpa Gosvāmī writes in his *Bhakti-rasāmṛta-sindhu* (1.2.101):

*śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate*

“Devotional service of the Lord that ignores the authorized Vedic literatures like the *Upaniṣads*, *Purāṇas* and *Nārada Pañcarātra* is simply an unnecessary disturbance in society.”

It is not possible for the Brahman-realized impersonalist or the Paramātmā-realized *yogī* to understand Kṛṣṇa the Supreme Personality of Godhead as the son of mother Yaśodā or the charioteer of Arjuna. Even the great demigods are sometimes confused about Kṛṣṇa (*muhyanti yat sūrayaḥ*). *Mām tu veda na kaścana*: “No one knows Me as I am,” the Lord says. And if one does know Him, then *sa mahātmā su-durlabhaḥ*: “Such a great soul is very rare.” Therefore unless one practices devotional service to the Lord, one cannot know Kṛṣṇa as He is (*tattvataḥ*), even though one is a great scholar or philosopher. Only the pure devotees can know something of the inconceivable transcendental qualities in Kṛṣṇa – His being the cause of all causes, His omnipotence and opulence, and His wealth, fame, strength, beauty, knowledge and renunciation – because Kṛṣṇa is benevolently inclined to His devotees. He is the last word in Brahman realization, and the devotees alone can realize Him as He is. Therefore it is said:

*ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ*

“No one can understand Kṛṣṇa as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him.” (*Bhakti-rasāmṛta-sindhu* 1.2.234)

Bg. 7.4

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

*bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā*

Synonyms

bhūmiḥ — earth; *āpaḥ* — water; *analaḥ* — fire; *vāyuḥ* — air; *khaṁ* — ether; *manaḥ* — mind; *buddhiḥ* — intelligence; *eva* — certainly; *ca* — and; *ahaṅkāraḥ* — false ego; *iti* — thus; *iyam* — all these; *me* — My; *bhinnā* — separated; *prakṛtiḥ* — energies; *aṣṭadhā* — eightfold.

Translation

Earth, water, fire, air, ether, mind, intelligence and false ego – all together these eight constitute My separated material energies.

Purport

The science of God analyzes the constitutional position of God and His diverse energies. Material nature is called *prakṛti*, or the energy of the Lord in His different *puruṣa* incarnations (expansions) as described in the *Nārada Pañcarātra*, one of the *Sātvata-tantras*:

*viṣṇos tu trīṇi rūpāṇi
puruṣākhyāny atho viduḥ
ekam tu mahataḥ sraṣṭr
dviṭīyaṁ tv aṇḍa-saṁsthitam
trīṭīyaṁ sarva-bhūta-stham
tāni jñātvā vimucyate*

“For material creation, Lord Kṛṣṇa’s plenary expansion assumes three Viṣṇus. The first one, Mahā-viṣṇu, creates the total material energy, known as the *mahat-tattva*. The second, Garbhodaka-śāyī Viṣṇu, enters into all the universes to create diversities in each of them. The third, Kṣīrodaka-śāyī Viṣṇu, is diffused as the all-pervading Supersoul in all the universes and is known as Paramātmā. He is present even within the atoms. Anyone who knows these three Viṣṇus can be liberated from material entanglement.”

This material world is a temporary manifestation of one of the energies of the Lord. All the activities of the material world are directed by these three Viṣṇu expansions of Lord Kṛṣṇa. These *puruṣas* are called incarnations. Generally one who does not know the science of God (Kṛṣṇa) assumes that this material world is for the enjoyment of the living entities and that the living entities are the *puruṣas* – the causes, controllers and enjoyers of the material energy. According to *Bhagavad-gītā* this atheistic conclusion is false. In the verse under discussion it is stated that Kṛṣṇa is the original cause of the material manifestation. *Śrīmad-Bhāgavatam* also confirms this. The ingredients of the material manifestation are separated energies of the Lord. Even the *brahma-jyotir*, which is the ultimate goal of the impersonalists, is a spiritual energy manifested in the spiritual sky. There are no spiritual diversities in the *brahma-jyotir* as there are in the Vaikuṅṭha-lokas, and the impersonalist accepts this *brahma-jyotir* as the ultimate eternal goal. The Paramātmā manifestation is also a temporary all-pervasive aspect of the Kṣīrodaka-śāyī Viṣṇu. The Paramātmā manifestation is not eternal in the spiritual world. Therefore the factual Absolute Truth is the Supreme Personality of Godhead Kṛṣṇa. He is the complete energetic person, and He possesses different separated and internal energies.

In the material energy, the principal manifestations are eight, as above mentioned. Out of these, the first five manifestations, namely earth, water, fire, air and sky, are called the five gigantic creations or the gross creations, within which the five sense objects are included. They are the manifestations of physical sound, touch, form, taste and smell. Material science comprises these ten items and nothing more. But the other three items, namely mind, intelligence and false ego, are neglected by the materialists. Philosophers who deal with mental activities are also not perfect in knowledge because they do not know the ultimate source, Kṛṣṇa. The false ego – “I am,” and “It is mine,” which constitute the basic principle of material existence – includes ten sense organs for material activities. Intelligence refers to the total material creation, called the *mahat-tattva*. Therefore from the eight separated energies of the Lord are manifest the twenty-four elements of the material world, which are the subject matter of Sāṅkhya atheistic philosophy; they are originally offshoots from Kṛṣṇa’s energies and are separated from Him, but atheistic Sāṅkhya philosophers with a poor fund of knowledge do not know Kṛṣṇa as the cause of all causes. The subject matter for discussion in the Sāṅkhya philosophy is only the manifestation of the external energy of Kṛṣṇa, as it is described in the *Bhagavad-gītā*.

Bg. 7.5

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

*apareyam itas tv anyām
prakṛtiṁ viddhi me parām
jīva-bhūtām mahā-bāho
yayedam dhāryate jagat*

Synonyms

aparā — inferior; *iyam* — this; *itaḥ* — besides this; *tu* — but; *anyām* — another; *prakṛtiṁ* — energy; *viddhi* — just try to understand; *me* — My; *parām* — superior; *jīva-bhūtām* — comprising the living entities; *mahā-bāho* — O mighty-armed one; *yayā* — by whom; *idam* — this; *dhāryate* — is utilized or exploited; *jagat* — the material world.

Translation

Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.

Purport

Here it is clearly mentioned that living entities belong to the superior nature (or energy) of the Supreme Lord. The inferior energy is matter manifested in different elements, namely earth, water, fire, air, ether, mind, intelligence and false ego. Both forms of material nature, namely gross (earth, etc.) and subtle (mind, etc.), are products of the inferior energy. The living entities, who are exploiting these inferior energies for different purposes, are the superior energy of the Supreme Lord, and it is due to this energy that the entire material world functions. The cosmic manifestation has no power to act unless it is moved by the superior energy, the living entity. Energies are always controlled by the energetic, and therefore the living entities are always controlled by the Lord – they have no independent existence. They are never equally powerful, as unintelligent men think. The distinction between the living entities and the Lord is described in *Śrīmad-Bhāgavatam* (10.87.30) as follows:

*aparimitā dhruvās tanu-bhr̥to yadi sarva-gatās
tarhi na śāsyateti niyamo dhruva netarathā
ajani ca yan-mayaṁ tad avimucya niyantr̥ bhavet
samam anujānatām yad amataṁ mata-duṣṭatayā*

“O Supreme Eternal! If the embodied living entities were eternal and all-pervading like You, then they would not be under Your control. But if the living entities are accepted as minute energies of Your Lordship, then they are at once subject to Your supreme control. Therefore real liberation entails surrender by the living entities to Your control, and that surrender will make them happy. In that constitutional position only can they be controllers. Therefore, men with limited knowledge who advocate the monistic theory that God and the living entities are equal in all respects are actually guided by a faulty and polluted opinion.”

The Supreme Lord, Kṛṣṇa, is the only controller, and all living entities are controlled by Him. These living entities are His superior energy because the quality of their existence is one and the same with the Supreme, but they are never equal to the Lord in quantity of power. While exploiting the gross and subtle inferior energy (matter), the superior energy

(the living entity) forgets his real spiritual mind and intelligence. This forgetfulness is due to the influence of matter upon the living entity. But when the living entity becomes free from the influence of the illusory material energy, he attains the stage called *mukti*, or liberation. The false ego, under the influence of material illusion, thinks, “I am matter, and material acquisitions are mine.” His actual position is realized when he is liberated from all material ideas, including the conception of his becoming one in all respects with God. Therefore one may conclude that the *Gītā* confirms the living entity to be only one of the multi-energies of Kṛṣṇa; and when this energy is freed from material contamination, it becomes fully Kṛṣṇa conscious, or liberated.

Bg. 7.7

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

*mattaḥ parataram nānyat
kiñcid asti dhanañ-jaya
mayi sarvam idam protam
sūtre maṇi-gaṇā iva*

Synonyms

mattaḥ — beyond Me; *para-taram* — superior; *na* — not; *anyat kiñcit* — anything else; *asti* — there is; *dhanam-jaya* — O conqueror of wealth; *mayi* — in Me; *sarvam* — all that be; *idam* — which we see; *protam* — is strung; *sūtre* — on a thread; *maṇi-gaṇāḥ* — pearls; *iva* — like.

Translation

O conqueror of wealth, there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.

Purport

There is a common controversy over whether the Supreme Absolute Truth is personal or impersonal. As far as *Bhagavad-gītā* is concerned, the Absolute Truth is the Personality of Godhead, Śrī Kṛṣṇa, and this is confirmed in every step. In this verse, in particular, it is stressed that the Absolute Truth is a person. That the Personality of Godhead is the Supreme Absolute Truth is also the affirmation of the *Brahma-saṁhitā*: *īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ*; that is, the Supreme Absolute Truth Personality of Godhead is Lord Kṛṣṇa, who is the primeval Lord, the reservoir of all pleasure, Govinda, and the eternal form of complete bliss and knowledge. These authorities leave no doubt that the Absolute Truth is the Supreme Person, the cause of all causes. The impersonalist, however, argues on the strength of the Vedic version given in the *Śvetāśvatara Upaniṣad* (3.10): *tato yad uttara-taram tad arūpam anāmayam/ ya etad vidur amṛtās te bhavanti athetare duḥkham evāpiyanti*. “In the material world Brahmā, the primeval living entity within the universe, is understood to be the supreme amongst the demigods, human beings and lower animals. But beyond Brahmā there is the Transcendence, who has no material form and is free from all material contaminations. Anyone who can know Him also becomes transcendental, but those who do not know Him suffer the miseries of the material world.”

The impersonalist puts more stress on the word *arūpam*. But this *arūpam* is not impersonal. It indicates the transcendental form of eternity, bliss and knowledge as described in the *Brahma-saṁhitā* quoted above. Other verses in the *Śvetāśvatara Upaniṣad* (3.8–9) substantiate this as follows:

*vedāham etaṁ puruṣaṁ mahāntam
āḍīya-varṇaṁ tamasaḥ parastāt
tam eva viditvāti mṛtyum eti
nānyaḥ panthā vidyate 'yanāya
yasmāt paraṁ nāparam asti kiñcid
yasmān nāñīyo no jyāyo 'sti kiñcit
vṛkṣa iva stabdho divi tiṣṭhaty ekas
tenedaṁ pūrṇaṁ puruṣeṇa sarvam*

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

“There is no truth superior to that Supreme Person, because He is the supermost. He is smaller than the smallest, and He is greater than the greatest. He is situated as a silent tree, and He illumines the transcendental sky, and as a tree spreads its roots, He spreads His extensive energies.”

From these verses one concludes that the Supreme Absolute Truth is the Supreme Personality of Godhead, who is all-pervading by His multi-energies, both material and spiritual.

Bg. 7.14

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

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

Synonyms

daivī — transcendental; *hi* — certainly; *eṣā* — this; *guṇa-mayī* — consisting of the three modes of material nature; *mama* — My; *māyā* — energy; *duratyayā* — very difficult to overcome; *mām* — unto Me; *eva* — certainly; *ye* — those who; *prapadyante* — surrender; *māyām etām* — this illusory energy; *taranti* — overcome; *te* — they.

Translation

This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.

Purport

The Supreme Personality of Godhead has innumerable energies, and all these energies are divine. Although the living entities are part of His energies and are therefore divine, due to contact with material energy their original superior power is covered. Being thus covered by material energy, one cannot possibly overcome its influence. As previously stated, both

the material and spiritual natures, being emanations from the Supreme Personality of Godhead, are eternal. The living entities belong to the eternal superior nature of the Lord, but due to contamination by the inferior nature, matter, their illusion is also eternal. The conditioned soul is therefore called *nitya-baddha*, or eternally conditioned. No one can trace out the history of his becoming conditioned at a certain date in material history. Consequently, his release from the clutches of material nature is very difficult, even though that material nature is an inferior energy, because material energy is ultimately conducted by the supreme will, which the living entity cannot overcome. Inferior, material nature is defined herein as divine nature due to its divine connection and movement by the divine will. Being conducted by divine will, material nature, although inferior, acts so wonderfully in the construction and destruction of the cosmic manifestation. The *Vedas* confirm this as follows: *māyām tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram*. “Although *māyā* [illusion] is false or temporary, the background of *māyā* is the supreme magician, the Personality of Godhead, who is Maheśvara, the supreme controller.” (*Śvetāśvatara Upaniṣad* 4.10)

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

The words *mām eva* are also significant. *Mām* means unto Kṛṣṇa (Viṣṇu) only, and not Brahmā or Śiva. Although Brahmā and Śiva are greatly elevated and are almost on the level of Viṣṇu, it is not possible for such incarnations of *rajo-guṇa* (passion) and *tamo-guṇa* (ignorance) to release the conditioned soul from the clutches of *māyā*. In other words, both Brahmā and Śiva are also under the influence of *māyā*. Only Viṣṇu is the master of *māyā*; therefore He alone can give release to the conditioned soul. The *Vedas* (*Śvetāśvatara Upaniṣad* 3.8) confirm this in the phrase *tam eva vidadvā*, or “Freedom is possible only by understanding Kṛṣṇa.” Even Lord Śiva affirms that liberation can be achieved only by the mercy of Viṣṇu. Lord Śiva says, *mukti-pradātā sarveṣāṁ viṣṇur eva na saṁśayaḥ*: “There is no doubt that Viṣṇu is the deliverer of liberation for everyone.”

Bg. 7.15

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

*na mām duṣkṛtino mūdhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuram bhāvam āśritāḥ*

Synonyms

na — not; *mām* — unto Me; *duṣkṛtinaḥ* — miscreants; *mūḍhāḥ* — foolish; *prapadyante* — surrender; *nara-adhamāḥ* — lowest among mankind; *māyayā* — by the illusory energy; *apahr̥ta* — stolen; *jñānāḥ* — whose knowledge; *āsuram* — demonic; *bhāvam* — nature; *āsritāḥ* — accepting.

Translation

Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me.

Purport

It is said in *Bhagavad-gītā* that simply by surrendering oneself unto the lotus feet of the Supreme Personality Kṛṣṇa one can surmount the stringent laws of material nature. At this point a question arises: How is it that educated philosophers, scientists, businessmen, administrators and all the leaders of ordinary men do not surrender to the lotus feet of Śrī Kṛṣṇa, the all-powerful Personality of Godhead? *Mukti*, or liberation from the laws of material nature, is sought by the leaders of mankind in different ways and with great plans and perseverance for a great many years and births. But if that liberation is possible by simply surrendering unto the lotus feet of the Supreme Personality of Godhead, then why don't these intelligent and hard-working leaders adopt this simple method?

The *Gītā* answers this question very frankly. Those really learned leaders of society like Brahmā, Śiva, Kapila, the Kumāras, Manu, Vyāsa, Devala, Asita, Janaka, Prahlāda, Bali, and later on Madhvācārya, Rāmānujācārya, Śrī Caitanya and many others – who are faithful philosophers, politicians, educators, scientists, etc. – surrender to the lotus feet of the Supreme Person, the all-powerful authority. Those who are not actually philosophers, scientists, educators, administrators, etc., but who pose themselves as such for material gain, do not accept the plan or path of the Supreme Lord. They have no idea of God; they simply manufacture their own worldly plans and consequently complicate the problems of material existence in their vain attempts to solve them. Because material energy (nature) is so powerful, it can resist the unauthorized plans of the atheists and baffle the knowledge of “planning commissions.”

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

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

(1) The *mūḍhas* are those who are grossly foolish, like hardworking beasts of burden. They want to enjoy the fruits of their labor by themselves, and so do not want to part with them for the Supreme. The typical example of the beast of burden is the ass. This humble

beast is made to work very hard by his master. The ass does not really know for whom he works so hard day and night. He remains satisfied by filling his stomach with a bundle of grass, sleeping for a while under fear of being beaten by his master, and satisfying his sex appetite at the risk of being repeatedly kicked by the opposite party. The ass sings poetry and philosophy sometimes, but this braying sound only disturbs others. This is the position of the foolish fruitive worker who does not know for whom he should work. He does not know that *karma* (action) is meant for *yajña* (sacrifice).

Most often, those who work very hard day and night to clear the burden of self-created duties say that they have no time to hear of the immortality of the living being. To such *mūḍhas*, material gains, which are destructible, are life's all in all – despite the fact that the *mūḍhas* enjoy only a very small fraction of the fruit of labor. Sometimes they spend sleepless days and nights for fruitive gain, and although they may have ulcers or indigestion, they are satisfied with practically no food; they are simply absorbed in working hard day and night for the benefit of illusory masters. Ignorant of their real master, the foolish workers waste their valuable time serving mammon. Unfortunately, they never surrender to the supreme master of all masters, nor do they take time to hear of Him from the proper sources. The swine who eat the night soil do not care to accept sweetmeats made of sugar and ghee. Similarly, the foolish worker will untiringly continue to hear of the sense-enjoyable tidings of the flickering mundane world, but will have very little time to hear about the eternal living force that moves the material world.

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

It is the duty of the guardians of children to revive the divine consciousness dormant in them. The ten processes of reformatory ceremonies, as enjoined in the *Manu-smṛti*, which is the guide to religious principles, are meant for reviving God consciousness in the system of *varṇāśrama*. However, no process is strictly followed now in any part of the world, and therefore 99.9 percent of the population is *narādhama*.

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

is condemned by the Personality of Godhead can again revive his spiritual consciousness only by the mercy of a devotee.

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

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

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

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

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

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

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

Bg. 7.16

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

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

Synonyms

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

Translation

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

Purport

Unlike the miscreants, these are adherents of the regulative principles of the scriptures, and they are called *su-kṛtinaḥ*, or those who obey the rules and regulations of scriptures, the moral and social laws, and are, more or less, devoted to the Supreme Lord. Out of these there are four classes of men – those who are sometimes distressed, those who are in need of money, those who are sometimes inquisitive, and those who are sometimes searching after knowledge of the Absolute Truth. These persons come to the Supreme Lord for devotional service under different conditions. These are not pure devotees, because they have some aspiration to fulfill in exchange for devotional service. Pure devotional service is without aspiration and without desire for material profit. The *Bhakti-rasāmṛta-sindhu* (1.1.11) defines pure devotion thus:

*anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā*

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

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

Those who are always busy with fruitive activities come to the Lord in material distress and at that time associate with pure devotees and become, in their distress, devotees of the Lord. Those who are simply frustrated also come sometimes to associate with the pure devotees and become inquisitive to know about God. Similarly, when the dry philosophers are frustrated in every field of knowledge, they sometimes want to learn of God, and they

come to the Supreme Lord to render devotional service and thus transcend knowledge of the impersonal Brahman and the localized Paramātmā and come to the personal conception of Godhead by the grace of the Supreme Lord or His pure devotee. On the whole, when the distressed, the inquisitive, the seekers of knowledge, and those who are in need of money are free from all material desires, and when they fully understand that material remuneration has nothing to do with spiritual improvement, they become pure devotees. As long as such a purified stage is not attained, devotees in transcendental service to the Lord are tainted with fruitive activities, the search for mundane knowledge, etc. So one has to transcend all this before one can come to the stage of pure devotional service.

Bg. 7.19

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

*bahūnām janmanām ante
jñānavān mām prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ*

Synonyms

bahūnām — many; *janmanām* — repeated births and deaths; *ante* — after; *jñāna-vān* — one who is in full knowledge; *mām* — unto Me; *prapadyate* — surrenders; *vāsudevaḥ* — the Personality of Godhead, Kṛṣṇa; *sarvam* — everything; *iti* — thus; *saḥ* — that; *mahā-ātmā* — great soul; *su-durlabhaḥ* — very rare to see.

Translation

After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.

Purport

The living entity, while executing devotional service or transcendental rituals after many, many births, may actually become situated in transcendental pure knowledge that the Supreme Personality of Godhead is the ultimate goal of spiritual realization. In the beginning of spiritual realization, while one is trying to give up one's attachment to materialism, there is some leaning towards impersonalism, but when one is further advanced he can understand that there are activities in the spiritual life and that these activities constitute devotional service. Realizing this, he becomes attached to the Supreme Personality of Godhead and surrenders to Him. At such a time one can understand that Lord Śrī Kṛṣṇa's mercy is everything, that He is the cause of all causes, and that this material manifestation is not independent from Him. He realizes the material world to be a perverted reflection of spiritual variegatedness and realizes that in everything there is a relationship with the Supreme Lord Kṛṣṇa. Thus he thinks of everything in relation to Vāsudeva, or Śrī Kṛṣṇa. Such a universal vision of Vāsudeva precipitates one's full surrender to the Supreme Lord Śrī Kṛṣṇa as the highest goal. Such surrendered great souls are very rare.

This verse is very nicely explained in the Third Chapter (verses 14 and 15) of the *Śvetāśvatara Upaniṣad*:

*sahasra-śīrṣā puruṣaḥ
sahasrākṣaḥ sahasra-pāt
sa bhūmiṃ viśvato vṛtvā-
tyātiṣṭhad daśāṅgulam
puruṣa evedaṃ sarvaṃ
yad bhūtaṃ yac ca bhavyam
utāmṛtatvasyeśāno
yad annenā tirohati*

“Lord Viṣṇu has thousands of heads, thousands of eyes and thousands of feet. Entirely encompassing the whole universe, He still extends beyond it by ten fingers’ breadth. He is in fact this entire universe. He is all that was and all that will be. He is the Lord of immortality and of all that is nourished by food.” In the *Chāndogya Upaniṣad* (5.1.15) it is said, *na vai vāco na cakṣūṃṣi na śrotrāṇi na manāmsīty ācakṣate prāṇa iti evācakṣate prāṇo hy evaitāni sarvāṇi bhavanti*: “In the body of a living being neither the power to speak, nor the power to see, nor the power to hear, nor the power to think is the prime factor; it is life which is the center of all activities.” Similarly Lord Vāsudeva, or the Personality of Godhead, Lord Śrī Kṛṣṇa, is the prime entity in everything. In this body there are powers of speaking, of seeing, of hearing, of mental activities, etc. But these are not important if not related to the Supreme Lord. And because Vāsudeva is all-pervading and everything is Vāsudeva, the devotee surrenders in full knowledge (cf. *Bhagavad-gītā* 7.17 and 11.40).

Bg. 7.25

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

*nāhaṃ prakāśaḥ sarvasya
yoga-māyā-samāvṛtaḥ
mūḍho 'yaṃ nābhijānāti
loko mām ajam avyayam*

Synonyms

na — nor; *ahaṃ* — I; *prakāśaḥ* — manifest; *sarvasya* — to everyone; *yoga-māyā* — by internal potency; *samāvṛtaḥ* — covered; *mūḍhaḥ* — foolish; *ayaṃ* — these; *na* — not; *abhijānāti* — can understand; *lokaḥ* — persons; *mām* — Me; *ajam* — unborn; *avyayam* — inexhaustible.

Translation

I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency, and therefore they do not know that I am unborn and infallible.

Purport

It may be argued that since Kṛṣṇa was visible to everyone when He was present on this earth, how can it be said that He is not manifest to everyone? But actually He was not manifest to everyone. When Kṛṣṇa was present there were only a few people who could understand Him to be the Supreme Personality of Godhead. In the assembly of Kurus,

when Śiśupāla spoke against Kṛṣṇa's being elected president of the assembly, Bhīṣma supported Him and proclaimed Him to be the Supreme God. Similarly, the Pāṇḍavas and a few others knew that He was the Supreme, but not everyone. He was not revealed to the nondevotees and the common man. Therefore in the *Bhagavad-gītā* Kṛṣṇa says that but for His pure devotees, all men consider Him to be like themselves. He was manifest only to His devotees as the reservoir of all pleasure. But to others, to unintelligent nondevotees, He was covered by His internal potency.

In the prayers of Kuntī in the *Śrīmad-Bhāgavatam* (1.8.19) it is said that the Lord is covered by the curtain of *yoga-māyā* and thus ordinary people cannot understand Him. This *yoga-māyā* curtain is also confirmed in the *Īśopaniṣad* (Mantra 15), in which the devotee prays:

*hiraṇmayena pātreṇa
satyasyāpihitam mukham
tat tvaṁ pūṣann apāvṛṇu
satya-dharmāya dr̥ṣṭaye*

“O my Lord, You are the maintainer of the entire universe, and devotional service to You is the highest religious principle. Therefore, I pray that You will also maintain me. Your transcendental form is covered by the *yoga-māyā*. The *brahma-jyotir* is the covering of the internal potency. May You kindly remove this glowing effulgence that impedes my seeing Your *sac-cid-ānanda-vigraha*, Your eternal form of bliss and knowledge.” The Supreme Personality of Godhead in His transcendental form of bliss and knowledge is covered by the internal potency of the *brahma-jyotir*, and the less intelligent impersonalists cannot see the Supreme on this account.

Also in the *Śrīmad-Bhāgavatam* (10.14.7) there is this prayer by Brahmā: “O Supreme Personality of Godhead, O Supersoul, O master of all mystery, who can calculate Your potency and pastimes in this world? You are always expanding Your internal potency, and therefore no one can understand You. Learned scientists and learned scholars can examine the atomic constitution of the material world or even the planets, but still they are unable to calculate Your energy and potency, although You are present before them.” The Supreme Personality of Godhead, Lord Kṛṣṇa, is not only unborn but also *avyaya*, inexhaustible. His eternal form is bliss and knowledge, and His energies are all inexhaustible.

Bg. 7.26

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

*vedāham samatītāni
vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni
mām tu veda na kaścana*

Synonyms

veda — know; *aham* — I; *samatītāni* — completely past; *vartamānāni* — present; *ca* — and; *arjuna* — O Arjuna; *bhaviṣyāṇi* — future; *ca* — also; *bhūtāni* — all living entities; *mām* — Me; *tu* — but; *veda* — knows; *na* — not; *kaścana* — anyone.

Translation

O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows.

Purport

Here the question of personality and impersonality is clearly stated. If Kṛṣṇa, the form of the Supreme Personality of Godhead, were *māyā*, material, as the impersonalists consider Him to be, then like the living entity He would change His body and forget everything about His past life. Anyone with a material body cannot remember his past life, nor can he foretell his future life, nor can he predict the outcome of his present life; therefore he cannot know what is happening in past, present and future. Unless one is liberated from material contamination, he cannot know past, present and future.

Unlike the ordinary human being, Lord Kṛṣṇa clearly says that He completely knows what happened in the past, what is happening in the present, and what will happen in the future. In the Fourth Chapter we have seen that Lord Kṛṣṇa remembers instructing Vivasvān, the sun-god, millions of years ago. Kṛṣṇa knows every living entity because He is situated in every living being's heart as the Supersoul. But despite His presence in every living entity as Supersoul and His presence as the Supreme Personality of Godhead, the less intelligent, even if able to realize the impersonal Brahman, cannot realize Śrī Kṛṣṇa as the Supreme Person. Certainly the transcendental body of Śrī Kṛṣṇa is not perishable. He is just like the sun, and *māyā* is like a cloud. In the material world we can see that there is the sun and that there are clouds and different stars and planets. The clouds may cover all these in the sky temporarily, but this covering is only apparent to our limited vision. The sun, moon and stars are not actually covered. Similarly, *māyā* cannot cover the Supreme Lord. By His internal potency He is not manifest to the less intelligent class of men. As it is stated in the third verse of this chapter, out of millions and millions of men, some try to become perfect in this human form of life, and out of thousands and thousands of such perfected men, hardly one can understand what Lord Kṛṣṇa is. Even if one is perfected by realization of impersonal Brahman or localized Paramātmā, he cannot possibly understand the Supreme Personality of Godhead, Śrī Kṛṣṇa, without being in Kṛṣṇa consciousness.

Bg. 7.27

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ २७ ॥

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

Synonyms

icchā — desire; *dveṣa* — and hate; *samutthena* — arisen from; *dvandva* — of duality; *mohena* — by the illusion; *bhārata* — O scion of Bharata; *sarva* — all; *bhūtāni* — living entities; *sammoham* — into delusion; *sarge* — while taking birth; *yānti* — go; *param-tapa* — O conqueror of enemies.

Translation

O scion of Bharata, O conqueror of the foe, all living entities are born into delusion, bewildered by dualities arisen from desire and hate.

Purport

The real constitutional position of the living entity is that of subordination to the Supreme Lord, who is pure knowledge. When one is deluded into separation from this pure knowledge, he becomes controlled by the illusory energy and cannot understand the Supreme Personality of Godhead. The illusory energy is manifested in the duality of desire and hate. Due to desire and hate, the ignorant person wants to become one with the Supreme Lord and envies Kṛṣṇa as the Supreme Personality of Godhead. Pure devotees, who are not deluded or contaminated by desire and hate, can understand that Lord Śrī Kṛṣṇa appears by His internal potencies, but those who are deluded by duality and nescience think that the Supreme Personality of Godhead is created by material energies. This is their misfortune. Such deluded persons, symptomatically, dwell in dualities of dishonor and honor, misery and happiness, woman and man, good and bad, pleasure and pain, etc., thinking, “This is my wife; this is my house; I am the master of this house; I am the husband of this wife.” These are the dualities of delusion. Those who are so deluded by dualities are completely foolish and therefore cannot understand the Supreme Personality of Godhead.

Bg. 7.28

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

*yeṣāṃ tv anta-gatam pāpam
janānām puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante mām dṛḍha-vratāḥ*

Synonyms

yeṣāṃ — whose; *tu* — but; *anta-gatam* — completely eradicated; *pāpam* — sin; *janānām* — of the persons; *puṇya* — pious; *karmaṇām* — whose previous activities; *te* — they; *dvandva* — of duality; *moha* — delusion; *nirmuktāḥ* — free from; *bhajante* — engage in devotional service; *mām* — to Me; *dṛḍha-vratāḥ* — with determination.

Translation

Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination.

Purport

Those eligible for elevation to the transcendental position are mentioned in this verse. For those who are sinful, atheistic, foolish and deceitful, it is very difficult to transcend the duality of desire and hate. Only those who have passed their lives in practicing the regulative principles of religion, who have acted piously, and who have conquered sinful

reactions can accept devotional service and gradually rise to the pure knowledge of the Supreme Personality of Godhead. Then, gradually, they can meditate in trance on the Supreme Personality of Godhead. That is the process of being situated on the spiritual platform. This elevation is possible in Kṛṣṇa consciousness in the association of pure devotees, for in the association of great devotees one can be delivered from delusion. It is stated in the *Śrīmad-Bhāgavatam* (5.5.2) that if one actually wants to be liberated he must render service to the devotees (*mahat-sevām dvāram āhur vimukteḥ*); but one who associates with materialistic people is on the path leading to the darkest region of existence (*tamo-dvāram yoṣitām saṅgi-saṅgam*). All the devotees of the Lord traverse this earth just to recover the conditioned souls from their delusion. The impersonalists do not know that forgetting their constitutional position as subordinate to the Supreme Lord is the greatest violation of God’s law. Unless one is reinstated in his own constitutional position, it is not possible to understand the Supreme Personality or to be fully engaged in His transcendental loving service with determination.

Bg. 8.5

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावाति नास्त्यत्र संशयः ॥ ५ ॥

*anta-kāle ca mām eva
smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ
yāti nāsty atra saṁśayaḥ*

Synonyms

anta-kāle — at the end of life; *ca* — also; *mām* — Me; *eva* — certainly; *smaran* — remembering; *muktvā* — quitting; *kalevaram* — the body; *yaḥ* — he who; *prayāti* — goes; *saḥ* — he; *mat-bhāvam* — My nature; *yāti* — achieves; *na* — not; *asti* — there is; *atra* — here; *saṁśayaḥ* — doubt.

Translation

And whoever, at the end of his life, quits his body remembering Me alone at once attains My nature. Of this there is no doubt.

Purport

In this verse the importance of Kṛṣṇa consciousness is stressed. Anyone who quits his body in Kṛṣṇa consciousness is at once transferred to the transcendental nature of the Supreme Lord. The Supreme Lord is the purest of the pure. Therefore anyone who is constantly Kṛṣṇa conscious is also the purest of the pure. The word *smaran* (“remembering”) is important. Remembrance of Kṛṣṇa is not possible for the impure soul who has not practiced Kṛṣṇa consciousness in devotional service. Therefore one should practice Kṛṣṇa consciousness from the very beginning of life. If one wants to achieve success at the end of his life, the process of remembering Kṛṣṇa is essential. Therefore one should constantly, incessantly chant the *mahā-mantra* – Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Lord Caitanya has advised that one be as tolerant as a tree (*taror api sahiṣṇunā*). There may be so many impediments for a person who is chanting Hare Kṛṣṇa. Nonetheless, tolerating all these impediments, one should continue to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa,

Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, so that at the end of one's life one can have the full benefit of Kṛṣṇa consciousness.

Bg. 8.6

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभाविता ॥ ६ ॥

*yam yam vāpi smaran bhāvam
tyajaty ante kalevaram
tam tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ*

Synonyms

yam yam — whatever; *vā api* — at all; *smaran* — remembering; *bhāvam* — nature; *tyajati* — gives up; *ante* — at the end; *kalevaram* — this body; *tam tam* — similar; *eva* — certainly; *eti* — gets; *kaunteya* — O son of Kuntī; *sadā* — always; *tat* — that; *bhāva* — state of being; *bhāvitaḥ* — remembering.

Translation

Whatever state of being one remembers when he quits his body, O son of Kuntī, that state he will attain without fail.

Purport

The process of changing one's nature at the critical moment of death is here explained. A person who at the end of his life quits his body thinking of Kṛṣṇa attains the transcendental nature of the Supreme Lord, but it is not true that a person who thinks of something other than Kṛṣṇa attains the same transcendental state. This is a point we should note very carefully. How can one die in the proper state of mind? Mahārāja Bharata, although a great personality, thought of a deer at the end of his life, and so in his next life he was transferred into the body of a deer. Although as a deer he remembered his past activities, he had to accept that animal body. Of course, one's thoughts during the course of one's life accumulate to influence one's thoughts at the moment of death, so this life creates one's next life. If in one's present life one lives in the mode of goodness and always thinks of Kṛṣṇa, it is possible for one to remember Kṛṣṇa at the end of one's life. That will help one be transferred to the transcendental nature of Kṛṣṇa. If one is transcendently absorbed in Kṛṣṇa's service, then his next body will be transcendental (spiritual), not material. Therefore the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is the best process for successfully changing one's state of being at the end of one's life.

Bg. 8.7

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मा मे वैष्यस्य संशयः ॥ ७ ॥

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

Synonyms

tasmāt — therefore; *sarveṣu* — at all; *kāleṣu* — times; *mām* — Me; *anusmara* — go on remembering; *yudhya* — fight; *ca* — also; *mayi* — unto Me; *arpita* — surrendering; *manaḥ* — mind; *buddhiḥ* — intellect; *mām* — unto Me; *eva* — surely; *eśyasi* — you will attain; *asaṁśayaḥ* — beyond a doubt.

Translation

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

Purport

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

Bg. 8.14

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

*ananya-cetāḥ satatam
yo mām smarati nityaśaḥ
tasyāham su-labhaḥ pārtha
nitya-yuktasya yoginaḥ*

Synonyms

ananya-cetāḥ — without deviation of the mind; *satatam* — always; *yaḥ* — anyone who; *mām* — Me (Kṛṣṇa); *smarati* — remembers; *nityaśaḥ* — regularly; *tasya* — to him; *aham* — I am; *su-labhaḥ* — very easy to achieve; *pārtha* — O son of Pṛthā; *nitya* — regularly; *yuktasya* — engaged; *yoginaḥ* — for the devotee.

Translation

For one who always remembers Me without deviation, I am easy to obtain, O son of Pṛthā, because of his constant engagement in devotional service.

Purport

This verse especially describes the final destination attained by the unalloyed devotees who serve the Supreme Personality of Godhead in *bhakti-yoga*. Previous verses have mentioned four different kinds of devotees – the distressed, the inquisitive, those who seek material gain, and the speculative philosophers. Different processes of liberation have also been described: *karma-yoga*, *jñāna-yoga* and *haṭha-yoga*. The principles of these *yoga* systems have some *bhakti* added, but this verse particularly mentions pure *bhakti-yoga*, without any mixture of *jñāna*, *karma* or *haṭha*. As indicated by the word *ananya-cetāḥ*, in pure *bhakti-yoga* the devotee desires nothing but Kṛṣṇa. A pure devotee does not desire promotion to heavenly planets, nor does he seek oneness with the *brahma-jyotir* or salvation or liberation from material entanglement. A pure devotee does not desire anything. In the *Caitanya-caritāmṛta* the pure devotee is called *niṣkāma*, which means he has no desire for self-interest. Perfect peace belongs to him alone, not to them who strive for personal gain. Whereas a *jñāna-yogī*, *karma-yogī* or *haṭha-yogī* has his own selfish interests, a perfect devotee has no desire other than to please the Supreme Personality of Godhead. Therefore the Lord says that for anyone who is unflinchingly devoted to Him, He is easy to attain.

A pure devotee always engages in devotional service to Kṛṣṇa in one of His various personal features. Kṛṣṇa has various plenary expansions and incarnations, such as Rāma and Nṛsimha, and a devotee can choose to fix his mind in loving service to any of these transcendental forms of the Supreme Lord. Such a devotee meets with none of the problems that plague the practitioners of other *yogas*. *Bhakti-yoga* is very simple and pure and easy to perform. One can begin simply by chanting Hare Kṛṣṇa. The Lord is merciful to all, but as we have already explained, He is especially inclined toward those who always serve Him without deviation. The Lord helps such devotees in various ways. As stated in the *Vedas* (*Kaṭha Upaniṣad* 1.2.23), *yam evaiṣa vṛṇute tena labhyas/ tasyaiṣa ātmā vivṛṇute tanuṁ svām*: one who is fully surrendered and engaged in the devotional service of the Supreme Lord can understand the Supreme Lord as He is. And as stated in *Bhagavad-gītā* (10.10), *dadāmi buddhi-yogaṁ tam*: the Lord gives such a devotee sufficient intelligence so that ultimately the devotee can attain Him in His spiritual kingdom.

The special qualification of the pure devotee is that he is always thinking of Kṛṣṇa without deviation and without considering the time or place. There should be no impediments. He should be able to carry out his service anywhere and at any time. Some say that the devotee should remain in holy places like Vṛndāvana or some holy town where the Lord lived, but a pure devotee can live anywhere and create the atmosphere of Vṛndāvana by his devotional service. It was Śrī Advaita who told Lord Caitanya, “Wherever You are, O Lord – *there* is Vṛndāvana.”

As indicated by the words *satatam* and *nityaśaḥ*, which mean “always,” “regularly,” or “every day,” a pure devotee constantly remembers Kṛṣṇa and meditates upon Him. These are qualifications of the pure devotee, for whom the Lord is most easily attainable. *Bhakti-yoga* is the system that the *Gītā* recommends above all others. Generally, the *bhakti-yogīs* are engaged in five different ways: (1) *śānta-bhakta*, engaged in devotional service in neutrality; (2) *dāsyā-bhakta*, engaged in devotional service as servant; (3) *sakhya-bhakta*, engaged as friend; (4) *vātsalya-bhakta*, engaged as parent; and (5) *mādhurya-bhakta*, engaged as conjugal lover of the Supreme Lord. In any of these ways, the pure devotee is always constantly engaged in the transcendental loving service of the Supreme Lord and cannot forget the Supreme Lord, and so for him the Lord is easily attained. A pure devotee cannot forget the Supreme Lord for a moment, and similarly the Supreme Lord cannot forget His pure devotee for a moment. This is the great blessing of the Kṛṣṇa

conscious process of chanting the *mahā-mantra* – Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Bg. 8.15

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

*mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhim paramām gatāḥ*

Synonyms

mām — Me; *upetya* — achieving; *punaḥ* — again; *janma* — birth; *duḥkha-ālayam* — place of miseries; *aśāśvatam* — temporary; *na* — never; *āpnuvanti* — attain; *mahā-ātmānaḥ* — the great souls; *saṁsiddhim* — perfection; *paramām* — ultimate; *gatāḥ* — having achieved.

Translation

After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.

Purport

Since this temporary material world is full of the miseries of birth, old age, disease and death, naturally he who achieves the highest perfection and attains the supreme planet, Kṛṣṇaloka, Goloka Vṛndāvana, does not wish to return. The supreme planet is described in Vedic literature as *avyakta* and *akṣara* and *paramā gati*; in other words, that planet is beyond our material vision, and it is inexplicable, but it is the highest goal, the destination for the *mahātmās* (great souls). The *mahātmās* receive transcendental messages from the realized devotees and thus gradually develop devotional service in Kṛṣṇa consciousness and become so absorbed in transcendental service that they no longer desire elevation to any of the material planets, nor do they even want to be transferred to any spiritual planet. They only want Kṛṣṇa and Kṛṣṇa's association, and nothing else. That is the highest perfection of life. This verse specifically mentions the personalist devotees of the Supreme Lord, Kṛṣṇa. These devotees in Kṛṣṇa consciousness achieve the highest perfection of life. In other words, they are the supreme souls.

Bg. 8.16

आब्रह्मभुवनाल्लोकापुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

*ā-brahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate*

Synonyms

ā-brahma-bhuvanāt — up to the Brahmaloḥka planet; *lokāḥ* — the planetary systems; *punaḥ* — again; *āvartinaḥ* — returning; *arjuna* — O Arjuna; *mām* — unto Me; *upetya* — arriving; *tu* — but; *kaunteya* — O son of Kuntī; *punaḥ janma* — rebirth; *na* — never; *vidyate* — takes place.

Translation

From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again.

Purport

All kinds of *yogīs* – *karma*, *jñāna*, *haṭha*, etc. – eventually have to attain devotional perfection in *bhakti-yoga*, or Kṛṣṇa consciousness, before they can go to Kṛṣṇa’s transcendental abode and never return. Those who attain the highest material planets, the planets of the demigods, are again subjected to repeated birth and death. As persons on earth are elevated to higher planets, people on higher planets such as Brahmaloḥka, Candraloḥka and Indraloḥka fall down to earth. The practice of sacrifice called *pañcāgni-vidyā*, recommended in the *Chāndogya Upaniṣad*, enables one to achieve Brahmaloḥka, but if, on Brahmaloḥka, one does not cultivate Kṛṣṇa consciousness, then he must return to earth. Those who progress in Kṛṣṇa consciousness on the higher planets are gradually elevated to higher and higher planets and at the time of universal devastation are transferred to the eternal spiritual kingdom. Baladeva Vidyābhūṣaṇa, in his commentary on *Bhagavad-gītā*, quotes this verse:

*brahmaṇā saha te sarve
samprāpte pratisaṅcare
parasyānte kṛtātmānaḥ
praviśanti param padam*

“When there is devastation of this material universe, Brahmā and his devotees, who are constantly engaged in Kṛṣṇa consciousness, are all transferred to the spiritual universe and to specific spiritual planets according to their desires.”

Bg. 8.28

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

*vedeṣu yajñeṣu tapaḥsu caiva
dāneṣu yat puṇya-phalaṁ pradiṣṭam
atyeti tat sarvam idaṁ viditvā
yogī param sthānam upaiti cādyam*

Synonyms

vedeṣu — in the study of the *Vedas*; *yajñeṣu* — in the performances of *yajña*, sacrifice; *tapaḥsu* — in undergoing different types of austerities; *ca* — also; *eva* — certainly; *dāneṣu* — in giving charities; *yat* — that which; *puṇya-phalam* — result of pious work; *pradiṣṭam* — indicated; *atyeti* — surpasses; *tat sarvam* — all those; *idaṁ* — this; *viditvā* — knowing; *yogī* — the devotee; *param* — supreme; *sthānam* — abode; *upaiti* — achieves; *ca* — also; *ādyam* — original.

Translation

A person who accepts the path of devotional service is not bereft of the results derived from studying the Vedas, performing sacrifices, undergoing austerities, giving charity or pursuing philosophical and fruitive activities. Simply by performing devotional service, he attains all these, and at the end he reaches the supreme eternal abode.

Purport

This verse is the summation of the Seventh and Eighth chapters, which particularly deal with Kṛṣṇa consciousness and devotional service. One has to study the *Vedas* under the guidance of the spiritual master and undergo many austerities and penances while living under his care. A *brahmacārī* has to live in the home of the spiritual master just like a servant, and he must beg alms from door to door and bring them to the spiritual master. He takes food only under the master's order, and if the master neglects to call the student for food that day, the student fasts. These are some of the Vedic principles for observing *brahmacarya*.

After the student studies the *Vedas* under the master for some time – at least from age five to twenty – he becomes a man of perfect character. Study of the *Vedas* is not meant for the recreation of armchair speculators, but for the formation of character. After this training, the *brahmacārī* is allowed to enter into household life and marry. When he is a householder, he has to perform many sacrifices so that he may achieve further enlightenment. He must also give charity according to the country, time and candidate, discriminating among charity in goodness, in passion and in ignorance, as described in *Bhagavad-gītā*. Then after retiring from household life, upon accepting the order of *vānaprastha*, he undergoes severe penances – living in forests, dressing with tree bark, not shaving, etc. By carrying out the orders of *brahmacarya*, householder life, *vānaprastha* and finally *sannyāsa*, one becomes elevated to the perfectional stage of life. Some are then elevated to the heavenly kingdoms, and when they become even more

advanced they are liberated in the spiritual sky, either in the impersonal *brahma-jyotir* or in the Vaikuṅṭha planets or Kṛṣṇaloka. This is the path outlined by Vedic literatures.

The beauty of Kṛṣṇa consciousness, however, is that by one stroke, by engaging in devotional service, one can surpass all the rituals of the different orders of life.

The words *idaṁ viditvā* indicate that one should understand the instructions given by Śrī Kṛṣṇa in this chapter and the Seventh Chapter of *Bhagavad-gītā*. One should try to understand these chapters not by scholarship or mental speculation but by hearing them in association with devotees. Chapters Seven through Twelve are the essence of *Bhagavad-gītā*. The first six and the last six chapters are like coverings for the middle six chapters, which are especially protected by the Lord. If one is fortunate enough to understand *Bhagavad-gītā* – especially these middle six chapters – in the association of devotees, then his life at once becomes glorified beyond all penances, sacrifices, charities, speculations, etc., for one can achieve all the results of these activities simply by Kṛṣṇa consciousness.

One who has a little faith in *Bhagavad-gītā* should learn *Bhagavad-gītā* from a devotee, because in the beginning of the Fourth Chapter it is stated clearly that *Bhagavad-gītā* can be understood only by devotees; no one else can perfectly understand the purpose of *Bhagavad-gītā*. One should therefore learn *Bhagavad-gītā* from a devotee of Kṛṣṇa, not from mental speculators. This is a sign of faith. When one searches for a devotee and fortunately gets a devotee's association one actually begins to study and understand *Bhagavad-gītā*. By advancement in the association of the devotee one is placed in devotional service, and this service dispels all one's misgivings about Kṛṣṇa, or God, and Kṛṣṇa's activities, form, pastimes, name and other features. After these misgivings have been perfectly cleared away, one becomes fixed in one's study. Then one relishes the study of *Bhagavad-gītā* and attains the state of feeling always Kṛṣṇa conscious. In the advanced stage, one falls completely in love with Kṛṣṇa. This highest perfectional stage of life enables the devotee to be transferred to Kṛṣṇa's abode in the spiritual sky, Goloka Vṛndāvana, where the devotee becomes eternally happy.

Thus end the Bhaktivedanta Purports to the Eighth Chapter of the Śrīmad Bhagavad-gītā in the matter of Attaining the Supreme.

Bg. 9.2

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

rāja-vidyā rāja-guhyam
pavitram idam uttamam
pratyakṣāvagamam dharmyam
su-sukham kartum avyayam

Synonyms

rāja-vidyā — the king of education; *rāja-guhyam* — the king of confidential knowledge; *pavitram* — the purest; *idam* — this; *uttamam* — transcendental; *pratyakṣa* — by direct experience; *avagamam* — understood; *dharmyam* — the principle of religion; *su-sukham* — very happy; *kartum* — to execute; *avyayam* — everlasting.

Translation

This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.

Purport

This chapter of *Bhagavad-gītā* is called the king of education because it is the essence of all doctrines and philosophies explained before. Among the principal philosophers in India are Gautama, Kaṇāda, Kapila, Yājñavalkya, Śāṅḍilya and Vaiśvānara. And finally there is Vyāsadeva, the author of the *Vedānta-sūtra*. So there is no dearth of knowledge in the field of philosophy or transcendental knowledge. Now the Lord says that this Ninth Chapter is the king of all such knowledge, the essence of all knowledge that can be derived from the study of the *Vedas* and different kinds of philosophy. It is the most confidential because confidential or transcendental knowledge involves understanding the difference between the soul and the body. And the king of all confidential knowledge culminates in devotional service.

Generally, people are not educated in this confidential knowledge; they are educated in external knowledge. As far as ordinary education is concerned, people are involved with so many departments: politics, sociology, physics, chemistry, mathematics, astronomy, engineering, etc. There are so many departments of knowledge all over the world and many huge universities, but there is, unfortunately, no university or educational institution where the science of the spirit soul is instructed. Yet the soul is the most important part of the body; without the presence of the soul, the body has no value. Still people are placing great stress on the bodily necessities of life, not caring for the vital soul.

The *Bhagavad-gītā*, especially from the Second Chapter on, stresses the importance of the soul. In the very beginning, the Lord says that this body is perishable and that the soul is not perishable (*antavanta ime dehā nityasyoktāḥ śarīriṇaḥ*). That is a confidential part of knowledge: simply knowing that the spirit soul is different from this body and that its nature is immutable, indestructible and eternal. But that gives no positive information about the soul. Sometimes people are under the impression that the soul is different from the body and that when the body is finished, or one is liberated from the body, the soul remains in a void and becomes impersonal. But actually that is not the fact. How can the soul, which is so active within this body, be inactive after being liberated from the body? It is always active. If it is eternal, then it is eternally active, and its activities in the spiritual kingdom are the most confidential part of spiritual knowledge. These activities of the spirit soul are therefore indicated here as constituting the king of all knowledge, the most confidential part of all knowledge.

This knowledge is the purest form of all activities, as explained in Vedic literature. In the *Padma Purāṇa*, man's sinful activities have been analyzed and are shown to be the results of sin after sin. Those who are engaged in fruitive activities are entangled in different stages and forms of sinful reactions. For instance, when the seed of a particular tree is sown, the tree does not appear immediately to grow; it takes some time. It is first a small, sprouting plant, then it assumes the form of a tree, then it flowers and bears fruit, and, when it is complete, the flowers and fruits are enjoyed by persons who have sown the seed of the tree. Similarly, a man performs a sinful act, and like a seed it takes time to fructify. There are different stages. The sinful action may have already stopped within the individual, but the results or the fruit of that sinful action are still to be enjoyed. There are sins which are still in the form of a seed, and there are others which are already fructified and are giving us fruit, which we are enjoying as distress and pain.

As explained in the twenty-eighth verse of the Seventh Chapter, a person who has completely ended the reactions of all sinful activities and who is fully engaged in pious activities, being freed from the duality of this material world, becomes engaged in devotional service to the Supreme Personality of Godhead, Kṛṣṇa. In other words, those who are actually engaged in the devotional service of the Supreme Lord are already freed from all reactions. This statement is confirmed in the *Padma Purāṇa*:

*aprārabdha-phalam pāpam
kūṭam bījam phalonmukham
krameṇaiva pralīyeta
viṣṇu-bhakti-ratātmanām*

For those who are engaged in the devotional service of the Supreme Personality of Godhead, all sinful reactions, whether fructified, in the stock, or in the form of a seed, gradually vanish. Therefore the purifying potency of devotional service is very strong, and it is called *pavitram uttamam*, the purest. *Uttama* means transcendental. *Tamas* means this material world or darkness, and *uttama* means that which is transcendental to material activities. Devotional activities are never to be considered material, although sometimes it appears that devotees are engaged just like ordinary men. One who can see and is familiar with devotional service will know that they are not material activities. They are all spiritual and devotional, uncontaminated by the material modes of nature.

It is said that the execution of devotional service is so perfect that one can perceive the results directly. This direct result is actually perceived, and we have practical experience that any person who is chanting the holy names of Kṛṣṇa (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare) in course of chanting without offenses feels some transcendental pleasure and very quickly becomes purified of all material contamination. This is actually seen. Furthermore, if one engages not only in hearing but in trying to broadcast the message of devotional activities as well, or if he engages himself in helping the missionary activities of Kṛṣṇa consciousness, he gradually feels spiritual progress. This advancement in spiritual life does not depend on any kind of previous education or qualification. The method itself is so pure that by simply engaging in it one becomes pure.

In the *Vedānta-sūtra* (3.2.26) this is also described in the following words: *prakāśaś ca karmany abhyāsāt*. “Devotional service is so potent that simply by engaging in the activities of devotional service one becomes enlightened without a doubt.” A practical example of this can be seen in the previous life of Nārada, who in that life happened to be the son of a maidservant. He had no education, nor was he born into a high family. But when his mother was engaged in serving great devotees, Nārada also became engaged, and sometimes, in the absence of his mother, he would serve the great devotees himself. Nārada personally says,

*ucchiṣṭa-lepān anumodito dvijaiḥ
sakṛt sma bhuñje tad-apāsta-kilbiṣaḥ
evam pravṛttasya viśuddha-cetasas
tad-dharma evātma-ruciḥ prajāyate*

In this verse from *Śrīmad-Bhāgavatam* (1.5.25) Nārada describes his previous life to his disciple Vyāsadeva. He says that while engaged as a boy servant for those purified devotees during the four months of their stay, he was intimately associating with them. Sometimes those sages left remnants of food on their dishes, and the boy, who would wash their dishes, wanted to taste the remnants. So he asked the great devotees for their permission, and when they gave it Nārada ate those remnants and consequently became freed from all sinful reactions. As he went on eating, he gradually became as pure-hearted as the sages. The great devotees relished the taste of unceasing devotional service to the

Lord by hearing and chanting, and Nārada gradually developed the same taste. Nārada says further,

*tatrānv-aham kṛṣṇa-kathāḥ pragāyatām
anugraheṇāśṛṇavaṁ mano-harāḥ
tāḥ śraddhayā me 'nu-padam viśṛṇvataḥ
priyaśravasy aṅga mamābhavad ruciḥ*

By associating with the sages, Nārada got the taste for hearing and chanting the glories of the Lord, and he developed a great desire for devotional service. Therefore, as described in the *Vedānta-sūtra, prakāśaś ca karmaṇy abhyāsāt*: if one is engaged simply in the acts of devotional service, everything is revealed to him automatically, and he can understand. This is called *pratyakṣa*, directly perceived.

The word *dharmyam* means “the path of religion.” Nārada was actually a son of a maidservant. He had no opportunity to go to school. He was simply assisting his mother, and fortunately his mother rendered some service to the devotees. The child Nārada also got the opportunity and simply by association achieved the highest goal of all religion. The highest goal of all religion is devotional service, as stated in *Śrīmad-Bhāgavatam (sa vai puṁsām paro dharmo yato bhaktir adhokṣaje)*. Religious people generally do not know that the highest perfection of religion is the attainment of devotional service. As we have already discussed in regard to the last verse of Chapter Eight (*vedeṣu yajñeṣu tapaḥsu caiva*), generally Vedic knowledge is required for self-realization. But here, although Nārada never went to the school of the spiritual master and was not educated in the Vedic principles, he acquired the highest results of Vedic study. This process is so potent that even without performing the religious process regularly, one can be raised to the highest perfection. How is this possible? This is also confirmed in Vedic literature: *ācāryavān puruṣo veda*. One who is in association with great *ācāryas*, even if he is not educated or has never studied the *Vedas*, can become familiar with all the knowledge necessary for realization.

The process of devotional service is a very happy one (*su-sukham*). Why? Devotional service consists of *śravaṇam kīrtanam viṣṇoḥ*, so one can simply hear the chanting of the glories of the Lord or can attend philosophical lectures on transcendental knowledge given by authorized *ācāryas*. Simply by sitting, one can learn; then one can eat the remnants of the food offered to God, nice palatable dishes. In every state devotional service is joyful. One can execute devotional service even in the most poverty-stricken condition. The Lord says, *patraṁ puṣpaṁ phalaṁ toyam*: He is ready to accept from the devotee any kind of offering, never mind what. Even a leaf, a flower, a bit of fruit, or a little water, which are all available in every part of the world, can be offered by *any* person, regardless of social position, and will be accepted if offered with love. There are many instances in history. Simply by tasting the *tulasī* leaves offered to the lotus feet of the Lord, great sages like Sanat-kumāra became great devotees. Therefore the devotional process is very nice, and it can be executed in a happy mood. God accepts only the love with which things are offered to Him.

It is said here that this devotional service is eternally existing. It is not as the Māyāvādī philosophers claim. Although they sometimes take to so-called devotional service, their idea is that as long as they are not liberated they will continue their devotional service, but at the end, when they become liberated, they will “become one with God.” Such temporary time-serving devotional service is not accepted as pure devotional service. Actual devotional service continues even after liberation. When the devotee goes to the spiritual planet in the kingdom of God, he is also engaged there in serving the Supreme Lord. He does not try to become one with the Supreme Lord.

As will be seen in *Bhagavad-gītā*, actual devotional service begins after liberation. After one is liberated, when one is situated in the Brahman position (*brahma-bhūta*), one’s

devotional service begins (*samaḥ sarveṣu bhūteṣu mad-bhaktim labhate parām*). No one can understand the Supreme Personality of Godhead by executing *karma-yoga*, *jñāna-yoga*, *aṣṭāṅga-yoga* or any other *yoga* independently. By these yogic methods one may make a little progress toward *bhakti-yoga*, but without coming to the stage of devotional service one cannot understand what is the Personality of Godhead. In the *Śrīmad-Bhāgavatam* it is also confirmed that when one becomes purified by executing the process of devotional service, especially by hearing *Śrīmad-Bhāgavatam* or *Bhagavad-gītā* from realized souls, then he can understand the science of Kṛṣṇa, or the science of God. *Evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ*. When one's heart is cleared of all nonsense, then one can understand what God is. Thus the process of devotional service, of Kṛṣṇa consciousness, is the king of all education and the king of all confidential knowledge. It is the purest form of religion, and it can be executed joyfully without difficulty. Therefore one should adopt it.

Bg. 9.4

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

*mayā tatam idam sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ*

Synonyms

mayā — by Me; *tatam* — pervaded; *idam* — this; *sarvam* — all; *jagat* — cosmic manifestation; *avyakta-mūrtinā* — by the unmanifested form; *mat-sthāni* — in Me; *sarva-bhūtāni* — all living entities; *na* — not; *ca* — also; *aham* — I; *teṣu* — in them; *avasthitaḥ* — situated.

Translation

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

Purport

The Supreme Personality of Godhead is not perceivable through the gross material senses. It is said,

*ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ*

(*Bhakti-rasāmṛta-sindhu* 1.2.234)

Lord Śrī Kṛṣṇa's name, fame, pastimes, etc., cannot be understood by material senses. Only to one who is engaged in pure devotional service under proper guidance is He revealed. In the *Brahma-saṁhitā* (5.38) it is stated, *premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti*: one can see the Supreme Personality of Godhead, Govinda, always within himself and outside himself if one has developed the transcendental loving attitude towards Him. Thus for people in general He is not visible. Here it is said that although He is all-pervading, everywhere present, He is not

conceivable by the material senses. This is indicated here by the word *avyakta-mūrtinā*. But actually, although we cannot see Him, everything is resting in Him. As we have discussed in the Seventh Chapter, the entire material cosmic manifestation is only a combination of His two different energies – the superior, spiritual energy and the inferior, material energy. Just as the sunshine is spread all over the universe, the energy of the Lord is spread all over the creation, and everything is resting in that energy.

Yet one should not conclude that because He is spread all over He has lost His personal existence. To refute such an argument the Lord says, “I am everywhere, and everything is in Me, but still I am aloof.” For example, a king heads a government which is but the manifestation of the king’s energy; the different governmental departments are nothing but the energies of the king, and each department is resting on the king’s power. But still one cannot expect the king to be present in every department personally. That is a crude example. Similarly, all the manifestations that we see and everything that exists, both in this material world and in the spiritual world, are resting on the energy of the Supreme Personality of Godhead. The creation takes place by the diffusion of His different energies, and, as stated in the *Bhagavad-gītā*, *viṣṭabhyāham idaṁ kṛtsnam*: He is everywhere present by His personal representation, the diffusion of His different energies.

Bg. 9.10

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

*mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate*

Synonyms

mayā — by Me; *adhyakṣeṇa* — by superintendence; *prakṛtiḥ* — material nature; *sūyate* — manifests; *sa* — both; *cara-acaram* — the moving and the nonmoving; *hetunā* — for the reason; *anena* — this; *kaunteya* — O son of Kuntī; *jagat* — the cosmic manifestation; *viparivartate* — is working.

Translation

This material nature, which is one of My energies, is working under My direction, O son of Kuntī, producing all moving and nonmoving beings. Under its rule this manifestation is created and annihilated again and again.

Purport

It is clearly stated here that the Supreme Lord, although aloof from all the activities of the material world, remains the supreme director. The Supreme Lord is the supreme will and the background of this material manifestation, but the management is being conducted by material nature. Kṛṣṇa also states in *Bhagavad-gītā* that of all the living entities in different forms and species, “I am the father.” The father gives seeds to the womb of the mother for the child, and similarly the Supreme Lord by His mere glance injects all the living entities into the womb of material nature, and they come out in their different forms and species, according to their last desires and activities. All these living entities, although born under the glance of the Supreme Lord, take their different bodies according to their

past deeds and desires. So the Lord is not directly attached to this material creation. He simply glances over material nature; material nature is thus activated, and everything is created immediately. Because He glances over material nature, there is undoubtedly activity on the part of the Supreme Lord, but He has nothing to do with the manifestation of the material world directly. This example is given in the *smṛti*: when there is a fragrant flower before someone, the fragrance is touched by the smelling power of the person, yet the smelling and the flower are detached from one another. There is a similar connection between the material world and the Supreme Personality of Godhead; actually He has nothing to do with this material world, but He creates by His glance and ordains. In summary, material nature, without the superintendence of the Supreme Personality of Godhead, cannot do anything. Yet the Supreme Personality is detached from all material activities.

Bg. 9.11

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

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

Synonyms

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

Translation

Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of 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* (*īśvaraḥ paramaḥ kṛṣṇaḥ*); He is the Supreme Lord.

There are many *īśvaras*, controllers, and one appears greater than another. In the ordinary management of affairs in the material world, we find some official or director, and above him there is a secretary, and above him a minister, and above him a president. Each of them is a controller, but one is controlled by another. In the *Brahma-saṁhitā* it is said that Kṛṣṇa is the supreme controller; there are many controllers undoubtedly, both in the material and spiritual world, but Kṛṣṇa is the supreme controller (*īśvaraḥ paramaḥ kṛṣṇaḥ*), and His body is *sac-cid-ānanda*, nonmaterial.

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.” (*Gopāla-tāpanī Upaniṣad* 1.1) There are other descriptions in the Vedic language also. *Tam ekam govindam*: “You are Govinda, the pleasure of the senses and the cows.” *Sac-cid-ānanda-vigraham*: “And Your form is transcendental, full of knowledge, bliss and eternity.” (*Gopāla-tāpanī Upaniṣad* 1.38)

Despite the 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. The foolish consider Kṛṣṇa 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 between 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 headed by Śaunaka inquired about the activities of Kṛṣṇa, they said:

*kṛtavān kila karmāṇi
saha rāmeṇa keśavaḥ*

*ati-martyāni bhagavān
gūḍhaḥ kapaṭa-mānuṣaḥ*

“Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, along with Balarāma, played like a human being, and so masked He performed many superhuman acts.” (*Bhāg.* 1.1.20) The Lord’s 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. As stated in the *Bhāgavatam* (10.3.46), *babhūva prākṛtaḥ śīsuḥ*: He became just like an ordinary child, an ordinary human being. Now, here again it is indicated that the Lord’s appearance as an ordinary human being is one of the features of His transcendental body. In the Eleventh Chapter of *Bhagavad-gītā* also it is stated that Arjuna prayed to see Kṛṣṇa’s form of four hands (*tenaiva rūpeṇa catur-bhujena*). After revealing this form, Kṛṣṇa, when petitioned by Arjuna, again assumed His original humanlike form (*mānuṣam rūpam*). These different features of the Supreme Lord are certainly not those of an ordinary human being.

Some of those who deride Kṛṣṇa and who are infected with the Māyāvādī philosophy quote the following verse from the *Śrīmad-Bhāgavatam* (3.29.21) to prove that Kṛṣṇa is just an ordinary man. *Aham sarveṣu bhūteṣu bhūtātmāvasthitaḥ sadā*: “The Supreme is present in every living entity.” We should better take note of this particular verse from the Vaiṣṇava *ācāryas* like Jīva Gosvāmī and Viśvanātha Cakravartī Ṭhākura instead of following the interpretation of unauthorized persons who deride Kṛṣṇa. Jīva Gosvāmī, commenting on this verse, says that Kṛṣṇa, in His plenary expansion as Paramātmā, is situated in the moving and the nonmoving entities as the Supersoul, so any neophyte devotee who simply gives his attention to the *arcā-mūrti*, the form of the Supreme Lord in the temple, and does not 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 Viśvanātha Cakravartī Ṭhākura warns that this sort of mentality should be corrected. A devotee should see that because Kṛṣṇa is present in everyone’s heart as Paramātmā, every body is the embodiment or the temple of the Supreme Lord; so as one offers respect to the temple of the Lord, he should similarly properly respect each and every body in which 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 confirmed in the *Brahma-saṁhitā*. Although His personal abode is Goloka Vṛndāvana and He is always staying there, by His different manifestations of energy and by His plenary expansion He is present everywhere in all parts of the material and spiritual creation.

Bg. 9.12

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

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

Synonyms

mogha-āśāḥ — baffled in their hopes; *mogha-karmāṇaḥ* — baffled in fruitive activities; *mogha-jñānāḥ* — baffled in knowledge; *vicetasah* — 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. The *Bṛhad-viṣṇu-smṛti* clearly states:

*yo vetti bhautikaṁ dehaṁ
kṛṣṇasya paramātmanaḥ
sa sarvasmād bahiṣ-kāryaḥ
śrauta-smārta-vidhānataḥ
mukhaṁ tasyāvalokyāpi
sa-celaṁ snānam ācaret*

“One who considers the body of Kṛṣṇa to be material should be driven out from all rituals and activities of the *śruti* and the *smṛti*. And if one by chance sees his face, one should at once take bath in the Ganges to rid himself of infection.” 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.

Bg. 9.13

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

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

Synonyms

mahā-ātmānaḥ — the great souls; *tu* — but; *mām* — unto Me; *pārtha* — O son of Pṛthā; *daivīm* — divine; *prakṛtim* — nature; *āśritāḥ* — having taken shelter of; *bhajanti* — render service; *ananya-manasaḥ* — without deviation of the mind; *jñātvā* — knowing; *bhūta* — of creation; *ādim* — the origin; *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 the *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 *daivī prakṛti*, 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. They are not attracted to other features of Kṛṣṇa, nor are they concerned with any form of a demigod or of a human being. They meditate only upon Kṛṣṇa in Kṛṣṇa consciousness. They are always engaged in the unswerving service of the Lord in Kṛṣṇa consciousness.

Bg. 9.14

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्याऽनित्ययुक्ता उपासते ॥ १४ ॥

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

Synonyms

satatam — always; *kīrtayantaḥ* — chanting; *mām* — about Me; *yatantaḥ* — fully endeavoring; *ca* — also; *dṛḍha-vratāḥ* — with determination; *namasyantaḥ* — offering obeisances; *ca* — and; *mām* — 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 *brahma-jyotir*, 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* and *smaraṇam*, remembering Him. Such a *mahātmā* has firm determination to achieve at the ultimate end the association of the Supreme Lord in any one of the five transcendental *rasas*. To achieve that success, he engages all activities – mental, bodily and vocal, everything – 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. 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, not only is this devotional service easy, but it can be performed in a happy mood. One does not need to undergo any severe penance and austerity. He can live this life in devotional service, guided by an expert spiritual master, and in any position, either as a householder or a *sannyāsī* or

a *brahmacārī*; in any position and anywhere in the world, he can perform this devotional service to the Supreme Personality of Godhead and thus become actually *mahātmā*, a great soul.

Bg. 9.22

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

*ananyāś cintayanto mām
ye janāḥ paryupāsate
teṣāṃ nityābhiyuktānām
yoga-kṣemaṃ vahāmy aham*

Synonyms

ananyāḥ — having no other object; *cintayantaḥ* — concentrating; *mām* — on Me; *ye* — those who; *janāḥ* — persons; *paryupāsate* — properly worship; *teṣāṃ* — of them; *nitya* — always; *abhiyuktānām* — fixed in devotion; *yoga* — requirements; *kṣemaṃ* — protection; *vahāmi* — carry; *aham* — I.

Translation

But those who always worship Me with exclusive devotion, meditating on My transcendental form – to them I carry what they lack, and I 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 a day, 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, which make the devotee perfect in self-realization, so that his only desire is to achieve the association of the Supreme Personality of Godhead. Such a devotee undoubtedly approaches the Lord without difficulty. 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.

Bg. 9.25

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ २५ ॥

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

Synonyms

yānti — go; *deva-vratāḥ* — worshipers of demigods; *devān* — to the demigods; *pitṛn* — to the ancestors; *yānti* — go; *pitṛ-vratāḥ* — worshipers of ancestors; *bhūtāni* — to the ghosts and spirits; *yānti* — go; *bhūta-ijyāḥ* — worshipers of ghosts and spirits; *yānti* — go; *mat* — My; *yājinaḥ* — devotees; *api* — but; *mām* — unto Me.

Translation

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

Purport

If one has any desire to go to the moon, the sun or any other planet, one can attain the desired destination by following specific Vedic principles recommended for that purpose, such as the process technically known as Darśa-paurṇamāsa. These are vividly described in the fruitive activities portion of the *Vedas*, which recommends a specific worship of demigods situated on different heavenly planets. Similarly, 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 Vaikuṅṭha 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 Pitās 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 *brahma-jyotir*. The 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.

Bg. 9.26

पत्रं पुष्पं फलं तोयं यो मे भक्त्याऽप्ययच्छति ।

तदहं भक्त्याऽपहतमश्नामिप्रयतात्मनः ॥ २६ ॥

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

Synonyms

patram — a leaf; *puṣpam* — a flower; *phalam* — a fruit; *toyam* — water; *yah* — whoever; *me* — unto Me; *bhaktyā* — with devotion; *prayacchati* — offers; *tat* — that; *aham* — I; *bhakti-upahṛtam* — offered in devotion; *aśnāmi* — accept; *prayata-ātmanaḥ* — from one in pure consciousness.

Translation

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

Purport

For the intelligent person, it is essential to be in Kṛṣṇa consciousness, engaged in the transcendental loving service of the Lord, in order to achieve a permanent, blissful abode for eternal happiness. The process of achieving such a marvelous result is very easy and can be attempted even by the poorest of the poor, without any kind of qualification. The only qualification required in this connection is to be a pure devotee of the Lord. It does not matter what one is or where one is situated. The process is so easy that even a leaf or a little water or fruit can be offered to the Supreme Lord in genuine love and the Lord will be pleased to accept it. No one, therefore, can be barred from Kṛṣṇa consciousness, because it is so easy and universal. Who is such a fool that he does not want to be Kṛṣṇa conscious by this simple method and thus attain the highest perfectional life of eternity, bliss and knowledge? Kṛṣṇa wants only loving service and nothing more. Kṛṣṇa accepts even a little flower from His pure devotee. He does not want any kind of offering from a nondevotee. He is not in need of anything from anyone, because He is self-sufficient, and yet He accepts the offering of His devotee in an exchange of love and affection. To develop Kṛṣṇa consciousness is the highest perfection of life. *Bhakti* is mentioned twice in this verse in order to declare more emphatically that *bhakti*, or devotional service, is the only means to approach Kṛṣṇa. No other condition, such as becoming a *brāhmaṇa*, a learned scholar, a very rich man or a great philosopher, can induce Kṛṣṇa to accept some offering. Without the basic principle of *bhakti*, nothing can induce the Lord to agree to accept anything from anyone. *Bhakti* is never causal. The process is eternal. It is direct action in service to the absolute whole.

Here Lord Kṛṣṇa, having established that He is the only enjoyer, the primeval Lord and the real object of all sacrificial offerings, 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 one 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. 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 13, 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 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 *Bhagavad-gītā*. But, in actuality, Kṛṣṇa, the Supreme Godhead, has senses, and it is stated that His senses are interchangeable; in other words, one sense can perform the function of any other. This is what it means to say that Kṛṣṇa is absolute. Lacking senses, He could hardly be considered full in all opulences. In the Seventh Chapter, Kṛṣṇa has explained that He impregnates the living entities into material nature. This is done by His looking upon material nature. And so in this instance, Kṛṣṇa's hearing the devotee's words of love in offering foodstuffs is *wholly* identical with His eating and actually tasting. This point should be emphasized: because of His absolute position, 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.

Bg. 9.27

यत्करोषि यदश्नास्मिज्जुहोषिदासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

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

Synonyms

yat — whatever; *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* — do; *mat* — unto Me; *arpaṇam* — as an offering.

Translation

Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform – do that, O son of Kuntī, as an offering to 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 *arcana*. 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 a day by chanting the Hare Kṛṣṇa *mantra* round his beads, he is surely the greatest meditator and the greatest *yogī*, as substantiated by the Sixth Chapter of *Bhagavad-gītā*.

Bg. 9.29

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्याऽस्यि ते तेषु चाप्यहम् ॥ २९ ॥

*samo 'ham 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* — to Me; *dveṣyaḥ* — hateful; *asti* — is; *na* — nor; *priyaḥ* — dear; *ye* — those who; *bhajanti* — render transcendental service; *tu* — but; *mām* — unto Me; *bhaktyā* — in devotion; *mayi* — are in 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 so He provides everyone with a generous supply of the necessities of life. He is just like a cloud which pours rain all over, regardless of whether it falls on rock or land or water. But 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*: “They are in Me.” Naturally, as a result, the Lord is also in them. This is reciprocal. This also explains the words *ye yathā mām prapadyante tāms tathaiva bhajāmy aham*: “Whoever surrenders unto Me, proportionately I take care of him.” This transcendental reciprocation exists because both the Lord and the devotee are conscious. When a diamond is set in a golden ring, it looks very nice. The gold 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 to the Lord is not an activity of this material world; it is part of the spiritual world, where eternity, bliss and knowledge predominate.

Bg. 9.30

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

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

Synonyms

api — even; *cet* — if; *su-durācāraḥ* — one committing the most abominable actions; *bhajate* — is engaged in devotional service; *mām* — unto Me; *ananya-bhāk* — without deviation; *sādhur* — a saint; *eva* — certainly; *saḥ* — he; *mantavyaḥ* — is to be considered; *samyak* — completely; *vyavasitaḥ* — situated in determination; *hi* — certainly; *saḥ* — he.

Translation

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

Purport

The word *su-durācāraḥ* used in this verse is very significant, and we should understand it properly. When a living entity is conditioned, he has two kinds of activities: one is conditional, and the other is 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, purifies him and excuses him from that abomination. The material contamination is so strong that even a *yogī* fully engaged in the service of the Lord sometimes becomes ensnared; but Kṛṣṇa consciousness is so strong that such an occasional falldown is at once rectified. Therefore the process of devotional service is

always a success. No one should deride a devotee for some accidental falldown from the ideal path, for, as explained in the next verse, such occasional falldowns will be stopped in due course, as soon as a devotee is completely situated in Kṛṣṇa consciousness.

Therefore a person who is situated in Kṛṣṇa consciousness and is engaged with determination in the process of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare should be considered to be 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 accidentally fallen down. And the word *mantavyaḥ* is still more emphatic. If one does not follow this rule, and derides a devotee for his accidental falldown, then one is disobeying the order of the Supreme Lord. The only qualification of a devotee is to be unflinchingly and exclusively engaged in devotional service.

In the *Nṛsimha Purāṇa* the following statement is given:

*bhagavati ca harāv ananya-cetā
bhṛśa-malino 'pi virājate manuṣyaḥ
na hi śaśa-kaluṣa-cchabiḥ kadācit
timira-parābhavatām upaiti candraḥ*

The meaning is that even if one fully engaged in the devotional service of the Lord is sometimes found engaged in abominable activities, these activities should be considered to be like the spots that resemble the mark of a rabbit on the moon. Such spots do not become an impediment to the diffusion of moonlight. Similarly, the accidental falldown of a devotee from the path of saintly character does not make him abominable.

On the other hand, one should not misunderstand that a devotee 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.

Bg. 9.32

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपिान्ति परां गतिम् ॥ ३२ ॥

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

Synonyms

mām — of Me; *hi* — certainly; *pārtha* — O son of Pṛthā; *vyapāśritya* — particularly taking shelter; *ye* — those who; *api* — also; *syuḥ* — are; *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* — to the supreme; *gatim* — destination.

Translation

O son of Prthā, those who take shelter in Me, though they be of lower birth – women, vaiśyas [merchants] and śūdras [workers] – can attain the supreme destination.

Purport

It is clearly declared here by the Supreme Lord that in devotional service there is no distinction between the lower and higher classes of people. In the material conception of life there are such divisions, but for a person engaged in transcendental devotional service to the Lord there are not. Everyone is eligible for the supreme destination. In the *Śrīmad-Bhāgavatam* (2.4.18) it is stated that even the lowest, who are called *caṇḍālas* (dog-eaters), can be purified by association with a pure devotee. Therefore devotional service and the 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 shelter of the pure devotee can be purified by proper guidance. According to the different modes of material nature, men are classified in the mode of goodness (*brāhmaṇas*), the mode of passion (*kṣatriyas*, or administrators), the mixed modes of passion and ignorance (*vaiśyas*, or merchants), and the mode of ignorance (*śūdras*, or workers). Those lower than them are called *caṇḍālas*, and they are born in sinful families. Generally, the association of those born in sinful families is not accepted by the higher classes. But the process of devotional service is so strong that the pure devotee of the Supreme Lord can enable people of all the lower classes to attain the highest perfection of life. This is possible only when one takes shelter of Kṛṣṇa. As indicated here by the word *vyapāśritya*, one has to take shelter completely of Kṛṣṇa. Then one can become much greater than great *jñānīs* and *yogīs*.

Bg. 9.34

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥ ३४ ॥

*man-manā bhava mad-bhaktō
mad-yājī mām namaskuru
mām evaiṣyasi yuktvaivam
ātmānam mat-parāyaṇaḥ*

Synonyms

mat-manāḥ — always thinking of Me; *bhava* — become; *mat* — My; *bhaktāḥ* — devotee; *mat* — My; *yājī* — worshiper; *mām* — unto Me; *namas-kuru* — offer obeisances; *mām* — unto Me; *eva* — completely; *eṣyasi* — you will come; *yuktvā* — being absorbed; *evam* — thus; *ātmānam* — your soul; *mat-parāyaṇaḥ* — devoted to Me.

Translation

Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me 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, His 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 'yam neśvare vidyate kvacit*. This means that there is no difference in Kṛṣṇa, the Supreme Lord, between Himself and His body. But because the commentators do not know this science of Kṛṣṇa, they 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 people.

There are some who are demonic; they also think of Kṛṣṇa, but enviously, just like King Kāmsa, 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 continuously. 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. Understanding Kṛṣṇa otherwise, 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 to 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.

The Seventh and Eighth chapters of *Bhagavad-gītā* have explained pure devotional service to the Lord that is free from speculative knowledge, mystic *yoga* and fruitive activities. Those who are not purely sanctified may be attracted by different features of the Lord like the impersonal *brahma-jyotir* 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 a perfectly 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 the 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.

Bg. 10.8

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

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

Synonyms

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

Translation

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

Purport

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

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

sun.” (*Mahā Upaniṣad* 1.2) In the *Mahā Upaniṣad* it is also said that Lord Śiva was born from the forehead of the Supreme Lord. Thus the *Vedas* say that it is the Supreme Lord, the creator of Brahmā and Śiva, who is to be worshiped.

In the *Mokṣa-dharma* section of the *Mahābhārata*, Kṛṣṇa also says,

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

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

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

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

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

Bg. 10.9

मच्चित्तमद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

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

Synonyms

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

Translation

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

Purport

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

In the preliminary stage of devotional service they relish the transcendental pleasure from the service itself, and in the mature stage they are actually situated in love of God. Once situated in that transcendental position, they can relish the highest perfection which is exhibited by the Lord in His abode. Lord Caitanya likens transcendental devotional service to the sowing of a seed in the heart of the living entity. There are innumerable living entities traveling throughout the different planets of the universe, and out of them there are a few who are fortunate enough to meet a pure devotee and get the chance to understand devotional service. This devotional service is just like a seed, and if it is sown in the heart of a living entity, and if he goes on hearing and chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, that seed fructifies, just as the seed of a tree fructifies with regular watering. The spiritual plant of devotional service gradually grows and grows until it penetrates the covering of the material universe and enters into the *brahma-jyotir* effulgence in the spiritual sky. In the spiritual sky also that plant grows more and more until it reaches the highest planet, which is called Goloka Vṛndāvana, the supreme planet of Kṛṣṇa. Ultimately, the plant takes shelter under the lotus feet of Kṛṣṇa and rests there. Gradually, as a plant grows fruits and flowers, that plant of devotional service also produces fruits, and the watering process in the form of chanting and hearing goes on. This plant of devotional service is fully described in the *Caitanya-caritāmṛta* (*Madhya-līlā*, Chapter Nineteen). It is explained there that when the complete plant takes shelter under the lotus feet of the Supreme Lord, one becomes fully absorbed in love of God; then he cannot live even for a moment without being in contact with the Supreme Lord, just as a fish cannot live without water. In such a state, the devotee actually attains the transcendental qualities in contact with the Supreme Lord.

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

Bg. 10.10

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

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

Synonyms

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

Translation

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

Purport

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

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

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

Bg. 10.11

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

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

Synonyms

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

Translation

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

Purport

When Lord Caitanya was in Benares promulgating the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, thousands of people were following Him. Prakāśānanda Sarasvatī, a very influential and learned scholar in Benares at that time, derided Lord Caitanya for being a sentimentalist. Sometimes Māyāvādī 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 Māyāvādī philosophers think that without discriminating one cannot have pure knowledge. For them this answer is given by the Supreme Lord: those who are engaged in pure devotional service, even though they be without sufficient education and even without sufficient knowledge of the Vedic principles, are still helped by the Supreme God, as stated in this verse.

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

Due to the contamination of material association, through many, many millions of births, one's heart is always covered with the dust of materialism, but when one engages in devotional service and constantly chants Hare Kṛṣṇa, the dust quickly clears, and one is

elevated to the platform of pure knowledge. The ultimate goal, Viṣṇu, can be attained only by this chant and by devotional service, and not by mental speculation or argument. The pure devotee does not have to worry about the material necessities of life; he need not be anxious, because when he removes the darkness from his heart, everything is provided automatically by the Supreme Lord, who is pleased by the loving devotional service of the devotee. This is the essence of the teachings of *Bhagavad-gītā*. By studying *Bhagavad-gītā*, one can become a soul completely surrendered to the Supreme Lord and engage himself in pure devotional service. As the Lord takes charge, one becomes completely free from all kinds of materialistic endeavors.

Bg. 10.12-13

अर्जुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

arjuna uvāca

param brahma param dhāma

pavitram paramam bhavān

puruṣam śāśvataṁ divyam

ādi-devam ajam vibhum

āhuḥ tvām ṛṣayaḥ sarve

devarṣir nāradas tathā

asito devalo vyāsaḥ

svayaṁ caiva bravīṣi me

Synonyms

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

Translation

Arjuna said: You are the Supreme Personality of Godhead, the ultimate abode, the purest, the Absolute Truth. You are the eternal, transcendental, original person, the unborn, the greatest. All the great sages such as Nārada, Asita, Devala and Vyāsa confirm this truth about You, and now You Yourself are declaring it to me.

Purport

In these two verses the Supreme Lord gives a chance to the Māyāvādī 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 *param brahma*, the Supreme Personality of Godhead.” And previously Kṛṣṇa stated that He is the originator of everything and everyone. Every demigod and every human being is dependent on Him. Men and demigods, out of ignorance, think that they are absolute and independent of the Supreme Personality of Godhead. That ignorance is removed perfectly by the discharge of devotional service. This has already been explained in the previous verse by the Lord. Now, by His grace, Arjuna is accepting Him as the Supreme Truth, in concordance with the Vedic injunction. It is not that because Kṛṣṇa is Arjuna’s intimate friend Arjuna is flattering Him by calling Him the Supreme Personality of Godhead, the Absolute Truth. Whatever Arjuna says in these two verses is confirmed by Vedic truth. Vedic injunctions affirm that only one who takes to devotional service to the Supreme Lord can understand Him, whereas others cannot. Each and every word of this verse spoken by Arjuna is confirmed by Vedic injunction.

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

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

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

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

Bg. 10.41

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ ४१ ॥

*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; *śrī-mat* — beautiful; *ūrjitam* — glorious; *eva* — certainly; *vā* — or; *tat tat* — all those; *eva* — certainly; *avagaccha* — must know; *tvam* — you; *mama* — My; *tejah* — of the splendor; *mśa* — a part; *sambhavam* — born of.

Translation

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

Purport

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

Bg. 11.54

भक्त्याऽस्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ५४ ॥

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

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; *ca* — and; *tattvena* — in fact; *praveṣṭum* — to enter into; *ca* — also; *param-tapa* — O subduer of the enemy.

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 that 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. These things are very difficult to understand by study of the *Vedas* or by philosophical speculation. Therefore it is clearly stated here that no one can see Him or enter into understanding of these matters. 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. For example, to undergo serious penances one may observe fasting on Janmāṣṭamī, the day on which Kṛṣṇa appeared, and on the two days of Ekādaśī (the eleventh day after the new moon and the eleventh day after the full moon). 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. So if one gives some amount of his money to persons involved in distributing Kṛṣṇa consciousness, that charity, given to spread Kṛṣṇa consciousness, is the greatest charity in the world. 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 by offering worship and respect to the Supreme Personality of Godhead. For the beginners in devotional service to the Lord, temple worship is essential, and this is confirmed in the Vedic literature (*Śvetāśvatara Upaniṣad* 6.23):

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

One who has unflinching devotion for the Supreme Lord and is directed by the spiritual master, in whom he has similar unflinching faith, can see the Supreme Personality of Godhead by revelation. One cannot understand Kṛṣṇa by mental speculation. 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 described as *su-durdarśam*, very difficult to see. They are completely different from the temporary universal form shown to Arjuna. The four-handed form of Nārāyaṇa and the two-handed form of Kṛṣṇa are eternal and transcendental, whereas the universal form exhibited to Arjuna is temporary. The words *tvad anyena na dr̥ṣṭa-pūrvam* (verse 47) state that before Arjuna, no one had seen that universal form. Also, they suggest that amongst the devotees there was no necessity of showing it. That form was exhibited by Kṛṣṇa at the request of Arjuna so that in the future, when one represents himself as an incarnation of God, people can ask to see his universal form.

The word *na*, used repeatedly in the previous verse, indicates that one should not be very much proud of such credentials as an academic education in Vedic literature. One must

take to the devotional service of Kṛṣṇa. Only then can one attempt to write commentaries on *Bhagavad-gītā*.

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, what 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. As stated in the *Brahma-saṁhitā* (5.48),

*yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vila-jā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣam tam aham bhajāmi*

“The Mahā-viṣṇu, into whom all the innumerable universes enter and from whom they come forth again simply by His breathing process, is a plenary expansion of Kṛṣṇa. Therefore I worship Govinda, Kṛṣṇa, the cause of all causes.” Therefore one should conclusively worship the personal form of Kṛṣṇa as the Supreme Personality of Godhead who has eternal bliss and knowledge. He is the source of all forms of Viṣṇu, He is the source of all forms of incarnation, and He is the original Supreme Personality, as confirmed in *Bhagavad-gītā*.

In the Vedic literature (*Gopāla-tāpanī Upaniṣad* 1.1) the following statement appears:

*sac-cid-ānanda-rūpāya
kṛṣṇāyākliṣṭa-kāriṇe
namo vedānta-vedyāya
gurave buddhi-sākṣiṇe*

“I offer my respectful obeisances unto Kṛṣṇa, who has a transcendental form of bliss, eternity and knowledge. I offer my respect to Him, because understanding Him means understanding the *Vedas*, and He is therefore the supreme spiritual master.” Then it is said, *kṛṣṇo vai paramam daivatam*: “Kṛṣṇa is the Supreme Personality of Godhead.” (*Gopāla-tāpanī Upaniṣad* 1.3) *Eko vaśī sarva-gaḥ kṛṣṇa īḍyaḥ*: “That one Kṛṣṇa is the Supreme Personality of Godhead, and He is worshipable.” *Eko 'pi san bahudhā yo 'vabhāti*: “Kṛṣṇa is one, but He is manifested in unlimited forms and expanded incarnations.” (*Gopāla-tāpanī Upaniṣad* 1.21)

The *Brahma-saṁhitā* (5.1) says,

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

“The Supreme Personality of Godhead is Kṛṣṇa, who has a body of eternity, knowledge and bliss. He has no beginning, for He is the beginning of everything. He is the cause of all causes.”

Elsewhere it is said, *yatrāvātīrṇam kṛṣṇākhyam paramam brahma narākṛti*: “The Supreme Absolute Truth is a person, His name is Kṛṣṇa, and He sometimes descends on this earth.” Similarly, in the *Śrīmad-Bhāgavatam* we find a description of all kinds of incarnations of the Supreme Personality of Godhead, and in this list the name of Kṛṣṇa also appears. But then it is said that this Kṛṣṇa is not an incarnation of God but is the original Supreme Personality of Godhead Himself (*ete cāmśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam*).

Similarly, in *Bhagavad-gītā* the Lord says, *mattaḥ parataram nānyat*: “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 pavitraṁ paramaṁ bhavān*, “I now fully understand that You are the Supreme Personality of Godhead, the Absolute Truth, and that You are the refuge of everything.” Therefore the universal form which Kṛṣṇa showed to Arjuna is not the 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 was 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.

Bg. 11.55

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

*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* — considering Me the Supreme; *mat-bhaktaḥ* — engaged in My devotional service; *saṅga-varjitaḥ* — freed from the contamination of fruitive activities and mental speculation; *nirvairaḥ* — without an enemy; *sarva-bhūteṣu* — among all living entities; *yaḥ* — one who; *saḥ* — he; *mām* — unto Me; *eti* — comes; *pāṇḍava* — O son of Pāṇḍu.

Translation

My dear Arjuna, he who engages in My pure devotional service, free from the contaminations of fruitive activities and mental speculation, he who works for Me, who makes Me the supreme goal of his life, and who is friendly to every living being – he 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 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. As stated in the *Bhakti-rasāmṛta-sindhu* (1.2.255),

*anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktam vairāgyam ucyate*

No work should be done by any man except in relationship to Kṛṣṇa. This is called *kṛṣṇa-karma*. One may be engaged in various activities, but one should not be attached to the result of his work; the result should be done only 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, and one should accept as *prasādam* the remnants of offerings to Kṛṣṇa. If one constructs a very big building for Kṛṣṇa and installs the Deity of Kṛṣṇa, one is not prohibited from living there, but it is understood that the proprietor of the building is Kṛṣṇa. That is called Kṛṣṇa consciousness. If, however, one is not able to construct a temple for Kṛṣṇa, one can engage himself in cleansing the temple of Kṛṣṇa; that is also *kṛṣṇa-karma*. One can cultivate a garden. Anyone who has land – in India, at least, any poor man has a certain amount of land – can utilize that for Kṛṣṇa by growing flowers to offer Him. One can sow *tulasī* plants, because *tulasī* leaves are very important and Kṛṣṇa has recommended this in *Bhagavad-gītā*. *Patram puṣpam phalaṁ toyam*. Kṛṣṇa desires that one offer Him either a leaf, or a flower, or fruit, or a little water – and by such an offering He is satisfied. This leaf especially refers to the *tulasī*. So one can sow *tulasī* 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, Brahmaloaka. 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 *brahma-jyotir* 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-bhaktah*, 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 so also are those who are attracted to fruitive activities and mental speculation. Therefore the pure form of devotional service is described in *Bhakti-rasāmṛta-sindhu* (1.1.11) as follows:

*anyābhilāṣitā-sūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam 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 saṅkalpaḥ prātikūlyasya varjanam (Hari-bhakti-vilāsa 11.676)*. One should think of Kṛṣṇa and act for Kṛṣṇa favorably, not unfavorably. Kamsa was an enemy of Kṛṣṇa's. From the very beginning of Kṛṣṇa's birth, Kamsa 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 (*nirvairah*). 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 who risked 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 and Prahlāda Mahārāja. 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 *Brahma-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.

Bg. 12.5

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्
अव्यक्ता हि गतिर्दुःखं देहवद्भास्त्रिवाप्यतो ५ ॥

*kleśo 'dhika-taras teṣām
avyaktāsakta-cetasām
avyaktā hi gatir duḥkham
dehavadbhir avāpyate*

Synonyms

kleśaḥ — trouble; *adhika-taraḥ* — very much; *teṣām* — of them; *avyakta* — to the unmanifested; *āsakta* — attached; *cetasām* — of those whose minds; *avyaktā* — toward the unmanifested; *hi* — certainly; *gatiḥ* — progress; *duḥkham* — with trouble; *dehavadbhiḥ* — by the embodied; *avāpyate* — is achieved.

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* or *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 but 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 *arcā-vigraha*. This *arcā-vigraha* is an incarnation of the Supreme Lord. God will accept service through that form. The Lord is omnipotent, all-powerful; therefore, by His incarnation as *arcā-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 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 ultimately has to 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 the 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.

Bg. 12.8

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

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

Synonyms

mayi — upon Me; *eva* — certainly; *manaḥ* — mind; *ādhatsva* — fix; *mayi* — upon Me; *buddhim* — intelligence; *niveśaya* — apply; *nivasisyasi* — you will live; *mayi* — in Me; *eva* — certainly; *ataḥ ūrdhvaṁ* — thereafter; *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 *Bhagavad-gītā* and in other Vedic literatures.

Bg. 12.9

अथ चित्तं समाधातुं न शक्नोषिमि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ ९ ॥

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

Synonyms

atha — if, therefore; *cittam* — mind; *samādhātum* — to fix; *na* — not; *śaknoṣi* — you are able; *mayi* — upon Me; *sthiram* — steadily; *abhyāsa-yogena* — by the practice of devotional service; *tataḥ* — then; *mām* — Me; *icchā* — desire; *āptum* — to get; *ghanam-jaya* — O winner of wealth, Arjuna.

Translation

My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulative principles of bhakti-yoga. In this way develop a desire to attain 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 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 material association. Now the heart has to be purified of the material association, 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 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.

Bg. 12.10

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥

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

Synonyms

abhyāse — in practice; *api* — even if; *asamarthaḥ* — unable; *asi* — you are; *mat-karma* — My work; *paramaḥ* — dedicated to; *bhava* — become; *mat-artham* — for My sake; *api* — even; *karmāṇi* — work; *kurvan* — performing; *siddhim* — perfection; *avāpsyasi* — you will 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 regulative 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 results of his 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.

Bg. 14.4

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

*sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
aham bīja-pradaḥ pitā*

Synonyms

sarva-yoniṣu — in all species of life; *kaunteya* — O son of Kuntī; *mūrtayaḥ* — forms; *sambhavanti* — they appear; *yāḥ* — which; *tāsāṁ* — of all of them; *brahma* — the supreme; *mahat yoniḥ* — source of birth in the material substance; *aham* — I; *bīja-pradaḥ* — the 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 on every planet, even on 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 material world is impregnated with living entities, who come out in various forms at the time of creation according to their past deeds.

Bg. 14.26

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ २६ ॥

*mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate*

Synonyms

mām — unto Me; *ca* — also; *yaḥ* — a person who; *avyabhicāreṇa* — without fail; *bhakti-yogena* — by devotional service; *sevate* — renders service; *saḥ* — he; *guṇān* — the modes of material nature; *samatītya* — transcending; *etān* — all these; *brahma-bhūyāya* — elevated to the Brahman platform; *kalpate* — becomes.

Translation

One who engages in full devotional service, unfailing in all circumstances, 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, one can overcome them easily. This has already been 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 equality with 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, in his spiritual position, is as good as gold, as good as Kṛṣṇa in quality. The difference of individuality continues, otherwise there would be 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 would be 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 brahmāpy eti*. 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 an individual soul.

Bg. 14.27

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

*brahmaṇo hi pratiṣṭhāham
amṛtasyāvyayasya ca
śāśvatasya ca dharmasya
sukhasyaikāntikasya ca*

Synonyms

brahmaṇaḥ — of the impersonal *brahma-jyotir*; *hi* — certainly; *pratiṣṭhā* — the rest; *aham* — I am; *amṛtasya* — of the immortal; *avyayasya* — of the imperishable; *ca* — also; *śāśvatasya* — of the eternal; *ca* — and; *dharmasya* — of the constitutional position; *sukhasya* — of happiness; *aikāntikasya* — ultimate; *ca* — also.

Translation

And I am the basis of the impersonal Brahman, which is immortal, imperishable and eternal and is the constitutional position of ultimate happiness.

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 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 further, 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 Godhead, the reservoir

of pleasure, Kṛṣṇa, he actually becomes transcendently blissful.” (*Taittirīya Upaniṣad* 2.7.1) The Supreme Lord is full in six opulences, and when a devotee approaches Him there is 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, and 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 *brahma-jyotir* or the different varieties of the Brahman conception 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.

Bg. 15.5

निर्मानमोहा जितसङ्गदोषा

अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-

र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

*nirmāna-mohā jita-saṅga-doṣā
adhyātma-nityā vinivṛtta-kāmāḥ
dvandvair vimuktāḥ sukha-duḥkha-sañjñair
gacchanty amūdhāḥ padam avyayaṁ tat*

Synonyms

nih — without; *māna* — false prestige; *mohāḥ* — and illusion; *jita* — having conquered; *saṅga* — of association; *doṣāḥ* — the faults; *adhyātma* — in spiritual

knowledge; *nityāḥ* — in eternity; *vinivṛtta* — disassociated; *kāmāḥ* — from lust; *dvandvaiḥ* — from the dualities; *vimuktāḥ* — liberated; *sukha-duḥkha* — happiness and distress; *saṁjñaiḥ* — named; *gacchanti* — attain; *amūḍhāḥ* — unbewildered; *padam* — situation; *avyayam* — eternal; *tat* — that.

Translation

Those who are free from false prestige, illusion and false association, who understand the eternal, who are done with material lust, who are freed from the dualities of happiness and distress, and who, unbewildered, know how to surrender unto the Supreme Person attain 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 the land, this earth, to belong 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 faulty 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.

Bg. 15.6

न तद्भासयत्सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

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

Synonyms

na — not; *tat* — that; *bhāsayate* — illuminates; *sūryaḥ* — the sun; *na* — nor; *śaśāṅkaḥ* — the moon; *na* — nor; *pāvakaḥ* — fire, electricity; *yad* — where; *gatvā* — going; *na* — never; *nivartante* — they come back; *tad dhāma* — that abode; *paramam* — supreme; *mama* — My.

Translation

That supreme abode of Mine is not illumined by the sun or moon, nor by fire or electricity. Those who reach it never return 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 Vaikuṅṭhas) constitutes the shining sky known as the *brahma-jyotir*. Actually, the effulgence is emanating from the planet of Kṛṣṇa, Goloka Vṛndāvana. Part of that shining effulgence is covered by the *mahat-tattva*, the material world. Other than this, the major portion of that shining sky is full of spiritual planets, which are called Vaikuṅṭhas, 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 an 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 *paramaṁ 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. The *Kaṭha Upaniṣad* (2.2.15) also confirms that in the spiritual world there is no need of sunshine, moonshine or stars (*na tatra sūryo bhāti na candra-tāarakam*), 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.

Bg. 15.7

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

*mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati*

Synonyms

mama — My; *eva* — certainly; *aṁśaḥ* — fragmental particle; *jīva-loke* — in the world of conditional life; *jīva-bhūtaḥ* — the conditioned living entity; *sanātanaḥ* — eternal; *manaḥ* — with the mind; *ṣaṣṭhāni* — the six; *indriyāṇi* — senses; *prakṛti* — in material nature; *sthāni* — situated; *karṣati* — is 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 the separated expansions. By His personal expansion, He is manifested in various forms like Lord Rāma, Nṛsiṁha-deva, Viṣṇumūrti and all the predominating Deities in the Vaikuṅṭha 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 also have fragmental portions of His qualities, of which independence is one. Every living entity, as an individual soul, has 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 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 itself in its individual capacity. The following information is there in the *Mādhyaṅgīnāyana-śruti*: *sa vā eṣa brahma- niṣṭha idaṁ śarīraṁ martyam atisṛjya brahmābhisampadya brahmaṇā paśyati brahmaṇā śṛṇoti 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. From *smṛti* also it is understood, *vasanti yatra puruṣāḥ sarve vaikuṇṭha-mūrtayah*: 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 *viṣṇu-mūrti*. In other words, at liberation the living entity gets a spiritual body by the grace of the Supreme Personality of Godhead.

The words *mamaivāṁśaḥ* (“fragmental parts and parcels of the Supreme Lord”) are 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 in each and every individual body the fragmental portion of the Supreme Lord is present (*dehino 'smin yathā dehe*). 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 with the Lord, just as the parts and parcels of gold are also gold.

Bg. 15.15

सर्वस्य चाहं हृदि सन्निविष्टो

मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो

वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

*sarvasya cāhaṁ hr̥di sanniviṣṭo
mattaḥ smṛtir 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; *hr̥di* — in the heart; *sanniviṣṭaḥ* — situated; *mattaḥ* — from Me; *smṛtiḥ* — remembrance; *jñānam* — knowledge; *apohanam* — forgetfulness; *ca* — and; *vedaiḥ* — by the Vedas; *ca* — also; *sarvaiḥ* — all; *aham* — I am; *eva* — certainly; *vedyaḥ* — knowable; *vedānta-kṛt* —

the compiler of the *Vedānta*; *veda-vit* — 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, I am 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 worshipable not only 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 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, and the giver of knowledge in the form of the *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.

Antaḥ-praviṣṭaḥ 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 the *Vedas* from Him. If one is serious about understanding 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 performance of Vedic rituals, discussion of the Vedic philosophy and worship of the Lord in devotional service, He is attained. Therefore the purpose of the *Vedas* is to understand Kṛṣṇa. The *Vedas* give us direction by which to understand Kṛṣṇa and the process of realizing Him. The ultimate goal is the Supreme Personality of Godhead. *Vedānta-sūtra* (1.1.4) confirms this in the following words: *tat tu samanvayāt*. One can attain perfection in three stages. By understanding Vedic literature one can understand his relationship with the Supreme Personality of Godhead, by performing the different processes one can approach Him, and at the end one can attain the supreme goal, who is no other than the Supreme Personality of Godhead. In this verse the purpose of the *Vedas*, the understanding of the *Vedas*, and the goal of the *Vedas* are clearly defined.

Bg. 15.19

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

*yo mām evam asammūḍho
jānāti puruṣottamam
sa sarva-vid bhajati mām
sarva-bhāvena bhārata*

Synonyms

yaḥ — anyone who; *mām* — Me; *evam* — thus; *asammūḍhaḥ* — without a doubt; *jānāti* — knows; *puruṣa-uttamam* — the Supreme Personality of Godhead; *saḥ* — he; *sarva-vid* — the 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 the knower of everything. He therefore engages himself in full devotional service to Me, 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 to be 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 *bhajati* is very significant. In many places the word *bhajati* is expressed in relationship with the service of the Supreme Lord. If a person is engaged in full Kṛṣṇa consciousness, in the 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 any other spiritual process for understanding the Supreme Absolute Truth. He has already come to the point, because he is engaged in the devotional service of the Lord. He has ended all preliminary processes of understanding. But 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.

Bg. 18.42

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

*śamo damas tapaḥ śaucam
kṣāntir ārjavam eva ca
jñānam vijñānam āstikyam
brahma-karma svabhāva-jam*

Synonyms

śamaḥ — peacefulness; *damaḥ* — self-control; *tapaḥ* — austerity; *śaucam* — purity; *kṣāntiḥ* — tolerance; *ārjavam* — honesty; *eva* — certainly; *ca* — and; *jñānam* — knowledge; *vijñānam* — wisdom; *āstikyam* — religiousness; *brahma* — of a *brāhmaṇa*; *karma* — duty; *svabhāva-jam* — born of his own nature.

Translation

Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness – these are the natural qualities by which the *brāhmaṇas* work.

Bg. 18.54

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

*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* — to all; *bhūteṣu* — living entities; *mat-bhaktim* — My devotional service; *labhate* — gains; *parām* — transcendental.

Translation

One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward 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 for which 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 aspire for gain, because he is full in the service of the Lord. He has no desire for material enjoyment, because he knows that every living entity is a 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, the idea of attaining the heavenly kingdom becomes phantasmagoria, and the senses are like serpents whose poison teeth are broken. As there is no fear of a serpent with broken teeth, 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 Vaikuṅṭha, 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.

Bg. 18.55

भक्त्याऽमामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

*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* — in truth; *jñātvā* — knowing; *viśate* — he enters; *tad-anantaram* — thereafter.

Translation

One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me 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. As already stated in *Bhagavad-gītā* (7.25), *nāham prakāśaḥ sarvasya*: He is not revealed to everyone. No one can 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 mistakenly think 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 one’s 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. After liberation the process of *bhakti*, or transcendental service, continues. The *Vedānta-sūtra* (4.1.12) confirms this: *ā-prāyaṇāt tatrāpi hi dr̥ṣṭam*. 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 a 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.

Bg. 18.58

मच्चयित्सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ ५८ ॥

*mac-cittaḥ sarva-durgāṇi
mat-prasādāt tariṣyasi
atha cet tvam ahaṅkārān
na śroṣyasi vinaṅkṣyasi*

Synonyms

mat — of Me; *cittaḥ* — being in consciousness; *sarva* — all; *durgāṇi* — impediments; *mat-prasādāt* — by My mercy; *tariṣyasi* — you will overcome; *atha* — but; *cet* — if; *tvam* — you; *ahaṅkārāt* — by false ego; *na śroṣyasi* — do not hear; *vinaṅkṣyasi* — you will be lost.

Translation

If you become conscious of Me, you will pass over all the obstacles of conditioned 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 about executing the duties of his existence. The foolish cannot understand this great freedom from all anxiety. For one who acts in Kṛṣṇa consciousness, Lord Kṛṣṇa becomes the most intimate friend. He always looks after His friend's comfort, and He gives Himself to His friend, who is so devotedly engaged working twenty-four hours a day to please the Lord. Therefore, no one should be carried away by the false ego of the bodily concept of life. One should not falsely think himself independent of the laws of material nature or free to act. He is already under strict material laws. But as soon as he acts in Kṛṣṇa consciousness, he is liberated, free from the material perplexities. 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.

Bg. 18.61

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

*īśvaraḥ sarva-bhūtānām
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā*

Synonyms

īśvaraḥ — the Supreme Lord; *sarva-bhūtānām* — of all living entities; *hṛt-deśe* — in the location of the heart; *arjuna* — O Arjuna; *tiṣṭhati* — resides; *bhrāmayan* — causing to

travel; *sarva-bhūtāni* — all living entities; *yantra* — on a machine; *ārūḍhani* — being 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, as 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 motorcar 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 so that he may 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 the Lord’s control. Therefore one’s duty is to surrender, and that is the injunction of the next verse.

Bg. 18.65

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

*man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me*

Synonyms

mat-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* — you will come; *satyaṁ* — truly; *te* — to you; *pratijāne* — I promise; *priyaḥ* — dear; *asi* — you are; *me* — to Me.

Translation

Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

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. One should not even divert his attention to other forms of the Lord. The Lord has multiforms 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.

Bg. 18.66

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

*sarva-dharmān parityajya
mām ekam śaraṇam vraja
aham tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ*

Synonyms

sarva-dharmān — all varieties of religion; *parityajya* — abandoning; *mām* — unto Me; *ekam* — only; *śaraṇam* — for surrender; *vraja* — go; *aham* — I; *tvām* — you; *sarva* — all; *pāpebhyaḥ* — from sinful reactions; *mokṣayiṣyāmi* — will deliver; *mā* — do not; *śucaḥ* — worry.

Translation

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

Purport

The Lord has described various kinds of knowledge and 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 Seventh 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.

The process of surrender to Kṛṣṇa is described in the *Hari-bhakti-vilāsa* (11.676):

*ānukūlyasya saṅkalpaḥ
prātikūlyasya varjanam
rakṣiṣyatīti viśvāso
gopṛtve varaṇam tathā
ātma-nikṣepa-kārpaṇye
ṣaḍ-vidhā śaraṇāgatih*

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 reactions.

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.

Bg. 18.68

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥

*ya idam paramam guhyam
mad-bhakteṣv abhidhāsyati
bhaktim mayi parām kṛtvā
mām evaiṣyaty asaṁśayaḥ*

Synonyms

yaḥ — anyone who; *idam* — this; *paramam* — most; *guhyam* — confidential secret; *mat* — of Mine; *bhakteṣu* — amongst devotees; *abhidhāsyati* — explains; *bhaktim* — devotional service; *mayi* — unto Me; *parām* — transcendental; *kṛtvā* — doing; *mām* — unto Me; *eva* — certainly; *eṣyati* — comes; *asaṁśayaḥ* — without doubt.

Translation

For one who explains this supreme secret to the devotees, pure 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 understand neither 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.

Bg. 18.69

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

*na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād
anyaḥ priya-taro bhuvi*

Synonyms

na — never; *ca* — and; *tasmāt* — than him; *manuṣyeṣu* — among men; *kaścit* — anyone; *me* — to Me; *priya-kṛt-tamaḥ* — more dear; *bhavitā* — will become; *na* — nor; *ca* — and; *me* — to Me; *tasmāt* — than him; *anyaḥ* — another; *priya-taraḥ* — 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.

Bg. 18.78

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

yatra yogeśvaraḥ kṛṣṇo
yatra pārtho dhanur-dharaḥ
tatra śrīr vijayo bhūtir
dhruvā nītir matir mama

Synonyms

yatra — where; *yoga-īśvaraḥ* — the master of mysticism; *kṛṣṇaḥ* — Lord Kṛṣṇa; *yatra* — where; *pārthaḥ* — the son of Pṛthā; *dhanuḥ-dharaḥ* — the carrier of the bow and arrow; *tatra* — there; *śrīr* — opulence; *vijayaḥ* — victory; *bhūtir* — exceptional power; *dhruvā* — certain; *nītiḥ* — morality; *matir mama* — 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's. 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 on 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 not only was he righteous and pious but he was also 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 on 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: *man-manā bhava mad-bhaktaḥ*. One must become a devotee of Kṛṣṇa, and the

essence of all religion is to surrender unto Kṛṣṇa (*sarva-dharmān parityajya mām ekaṁ śaraṇam vraja*). 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. But although the rituals of religion are confidential, meditation and cultivation of knowledge are still more confidential. And surrender unto Kṛṣṇa in devotional service in full Kṛṣṇa consciousness is the most confidential instruction. That is the essence of the Eighteenth Chapter.

Another feature of *Bhagavad-gītā* is that the actual truth is the Supreme Personality of Godhead, Kṛṣṇa. The Absolute Truth is realized in three features – impersonal Brahman, localized Paramātmā, and ultimately 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 of His energy 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 is dependent on the Supreme Personality of Godhead, Kṛṣṇa. All conceptions of the Absolute Truth – impersonal Brahman, localized Paramātmā and 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 "inconceivable oneness and difference." 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. Thus Lord Kṛṣṇa may be compared to the sun, and the living entities to sunshine. Because the living entities are the marginal energy of Kṛṣṇa, they have a tendency to be in contact either with the material energy or with the spiritual energy. In other words, the living entity is situated between the two energies of the Lord, and because he belongs to the superior energy of the Lord, he has a particle of independence. By proper use of that independence he 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 Conclusion – the Perfection of Renunciation.
