

## DEVOTIONAL SERVICE

1. Arjuna said: Which of these have the greater knowledge of yoga-- those who worship Thee by devotional service; or those who worship Thee impersonally as the Imperishable and Unmanifest?

Insert from pg. 15.

## PURPORT

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

In the Second Chapter the Lord explains that a living entity is not the material body but is a spiritual spark, a part of the Absolute Truth: <sup>In</sup> ~~the~~ Seventh Chapter He speaks of the living entity as part and parcel of the Supreme whole and recommends that he transfer his attention fully to the whole. ~~And~~ In the Eighth Chapter it is stated that whoever thinks of Krishna at the moment of death is at once transferred to the spiritual sky, ~~where~~ Krishna's ~~abode~~. And at the end of the Sixth Chapter the Lord says that out of all the yogis, he who thinks of Krishna within himself is ~~at~~ considered to be the most perfect. ~~Thus~~ So throughout the Gita ~~the~~ personal devotion to Krishna is recommended as the highest form of spiritual realization. Yet there are ~~is~~ those who are still attracted to Krishna's impersonal brahmajyoti effulgence which is the all-pervasive aspect of the Absolute Truth

and which is unmanifest and beyond the reach of the senses. <sup>Arjuna would like to know which of these two types of transcendentalists is more perfect in knowledge.</sup> ~~Arjuna would like to know which of these two types of transcendentalists is the most perfect in knowledge.~~

~~Impersonal~~ Impersonal realization is very difficult and practically always incomplete. Arjuna ~~was~~ was attached to the personal form of Krishna <sup>and he wanted to know the value of the two disciplines</sup> ~~because of his~~ <sup>therefore would like to know the value of the two disciplines</sup> ~~never he has~~ <sup>the difficulty in</sup> understanding how impersonal realization can satisfy.

insert rest of purport from jdb's edited version in Pradyumn's Macmillan

The personalist devotee engages himself with all energy in the service of the Supreme Lord. 16

This goes first.

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

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

(This should go at the beginning of the purport. Right now in the new ms. this is the first paragraph: "Those who worship the SL directly are called personalists. Those who engage themselves in meditation on impersonal Brahman are called impersonalists. Arjuna is here questioning which position is better. There are different ways to realize the Absolute Truth, but Kṛṣṇa indicates in this chapter that bhakti-yoga, or devotional service to Him, is the highest of all. It is the most direct and easiest means for association with the Godhead." So the material above should either supplement this or replace it. Please inform us.)

XXXXXXXXXXXX

The other material is found on page 241 of the Macmillan Gita. Instead of the last two paragraphs, which are not included at all, the new ms. says only: "Yet there are those who are still attracted to Kṛṣṇa's impersonal brahmajyoti effulgence, which is the all-pervasive aspect of the Absolute Truth and which is unmanifest and beyond the reach of the senses. Arjuna would like to know which of these two types of transcendentalists is more perfect in knowledge. Impersonal realization is very difficult and practically always incomplete. Arjuna was attached to the personal form of Kṛṣṇa, and he ~~was~~ wanted to know the value of the two disciplines because of his difficulty in understanding how impersonal realization can satisfy." So please inform us in regard to ~~the~~ including the extra material. It will not look very good if something in the old one is ~~not~~ omitted in the new one.

Include all material! Make capitalization

in Macmillan additions & grammar consistent & correct. The manuscript I worked with for 12 was spotty & I thought I caught all omissions, but evidently I didn't. At any rate, include this overlooked material.

2 The blessed Lord said: I consider those most perfect in yoga whose minds are fixed on Me and who worship Me with devotion and faith.

## PURPORT

In answer to Arjuna's question, Krishna clearly says that he who concentrates upon His personal form and who worships Him with faith and devotion is to be considered most perfect in yoga. For one in such Krishna ~~consciousness~~ <sup>pure</sup> there are no material activities because everything is done ~~for Him~~ by Krishna. A devotee is constantly engaged-- sometimes he chants; sometimes he hears or reads books about Krishna; or sometimes he cooks prasādam or goes to the marketplace to purchase something for Krishna; or sometimes he washes the temple or the dishes-- whatever he does, he does not let a single moment pass without devoting his activities to Krishna. Such action is in full samādhi:

3-4 But those who worship the ~~Un~~manifested and ~~Un~~definable, which is beyond the perception of the senses, which is all-pervading; ~~Un~~comprehensible; ~~Un~~mutable; ~~Un~~changing and ~~Un~~personal, and who, with senses controlled, work for the welfare of all sentient beings-- they also attain Me.

-see hrs-

## PURPORT

Those who do not directly worship the Supreme Godhead, Krishna, but who attempt to achieve the same goal by an indirect process, also ultimately achieve the ~~Supreme~~ goal; Śrī Krishna, as is stated, "After many births the man of wisdom seeks refuge in Me, knowing Vāsudeva is all." When a person comes to full knowledge after many births, he surrenders unto Lord Krishna. If one approaches the Godhead by the method mentioned in this verse, he has to control the senses, render service to everyone and engage in the welfare of all ~~sentient~~ beings. It is inferred that one has to approach ~~the~~ Lord Krishna; otherwise there is no perfect realization. Often there is much penance involved before one fully surrenders unto Him.

In order to perceive the Super<sup>1</sup>soul within the individual soul, one has to cease

the sensual activities of seeing, hearing, tasting, working, etc. Then one comes to understand that the Supreme Soul is present everywhere. Realizing this, one envies no living entity-- he sees no difference between man and animal because he sees soul only, not the outer covering. But for the common man, this method of impersonal realization is very difficult.

5. Those whose minds are set on the impersonal unmanifest, however, have greater difficulty because the unmanifest is hard to reach by embodied beings.

#### PURPORT

The group of transcendentalists who follow the path of the inconceivable, unmanifested, impersonal feature of the Supreme Lord are called Jñānayogīs, and persons who are in full Krishna consciousness, engaged in devotional service to the Lord, are called Bhaktiyogīs. Now, here the difference between Jñānayoga and Bhaktiyoga is definitely expressed. The process of Jñānayoga, although ultimately bringing one to the same goal, is very troublesome, whereas the path of Bhaktiyoga, 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 Bhaktiyogī accepts the deity of Krishna 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 saguna and nirguna-- of the Supreme possessing or not possessing attributes. Worship of the Deity in the temple is saguna worship, <sup>for</sup> the Lord <sup>is</sup> represented <sup>by</sup> in the material qualities. But the ~~form~~ <sup>though represented by</sup> of the Lord, ~~represented even in~~ the material qualities such as ~~they made of~~ stone, wood, or oil paint, is not actually material. That is the Absolute Nature of the Supreme Lord.

A crude example may be given here. We may find some mailboxes on the street, and if we post our letters in those boxes, they will naturally go to their destination without ~~any~~ difficulty. But any old box, or an imitation, which we may find somewhere, which is not authorized by the post office, will not do the work. Similarly, God has an authorized representation in the Deity form, which is called Archa-Vigraha. This Archa-Vigraha is an incarnation of the Supreme Lord. God will accept service through that form. The Lord is omnipotent and all-powerful; therefore, by His incarnation as Archa-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, <sup>but</sup> ~~whereas~~, for those who are following the impersonal way to spiritual realization, the path is difficult. They have to understand the non-manifested representation of the Supreme through such Vedic literature as the Upanishads, and they have to learn the language, understand ~~the non-perceptual feelings~~ the non-perceptual feelings, and they have to realize all these processes. <sup>This is not</sup> ~~Not~~ very easy for a common man. A person in Krishna consciousness, engaged in devotional service, simply by the guidance of the bona fide spiritual master,

simply by offering regulative obeisances unto <sup>the</sup> ~~this~~ 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 <sup>3</sup> ~~some~~ 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 ~~the~~ Srīmad-Bhāgavatam <sup>it is stated there that</sup> ~~where it says that~~ <sup>ultimately</sup> ~~ultimately~~ one has to surrender unto the Supreme Personality of Godhead (<sup>this</sup> ~~which~~ surrendering process is called Bhakti), but instead takes the trouble to understand what is Brahman and what is not Brahman, <sup>and spends</sup> ~~spending~~ 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 ~~Supreme~~ 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 <sup>both</sup> at the time of practice, and at the time of realization. Every living soul is partially independent, and one should know <sup>for certain</sup> ~~certainly~~ that this non-manifested 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 Krishna consciousness, which entails full engagement, being fully engaged in devotional service, is the best way. If one wants to ignore this devotional service, there is the danger of turning to atheism, <sup>in great numbers</sup> ~~Therefore~~ <sup>Thus</sup> this process of <sup>centering</sup> ~~drawing~~ attention <sup>on</sup> ~~to~~ the non-manifested, the inconceivable, which is beyond the approach of the senses, as already expressed in this verse, should never be encouraged at any time, <sup>but</sup> ~~but~~ especially in this age. It is not advised by Lord Krishna.

6. & 7. But those who consecrate all their activities to Me, considering Me the ultimate goal, and who meditate upon Me and worship Me with unswerving devotional service, with their minds absorbed in Me, for them, O <sup>son of Pritha,</sup> ~~Arjuna,~~ I very soon become the savior <sup>(</sup> from the ocean of birth and death.

## PURPORT

*See other hr*  
It is explicitly stated here that the devotees are very fortunate to be delivered very soon from material existence by the Lord. In pure devotional service one comes to the realization that God is great and <sup>that</sup> the individual soul is subordinate to Him. His duty is to render service to the Lord-- if not, then he will render service to māyā. <sup>As stated before,</sup> the Supreme Lord can only be appreciated by devotional service. <sup>insert pgs. 7A, 7B, & 7C</sup> The process is very simple; one can always chant the mahamantra, Hare Krishna. If one does this, the Supreme Lord promises that He will deliver the devotee without delay.

Others transfer themselves to higher planets by various yogic skills, and here it is said that the Lord Himself transfers His devotee to the spiritual sky. Krishna takes all responsibility. Therefore the devotee is as secure as the small child that is cared for by parents. By practicing devotional service, one can obtain all benefits ordinarily derived from other yogic processes, speculation, rituals, sacrifices, charities, etc. Simply by chanting Hare Krishna one can arrive at the ultimate destination happily and with ease.

8. On Me alone fix your mind, and let your intelligence dwell upon Me. Thus you will always live transcendently in Me, here and hereafter, Of this there is no doubt.

*This omission was also an oversight. — Hare Krishna*

No 77

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

The Supreme Lord herein promises that, ~~very soon and without delay~~, He will <sup>without delay</sup> deliver a pure devotee thus engaged from the ocean of material existence. These who are advanced in yoga practice can willfully transfer the soul to whatever planet they ~~may~~ like by the yoga process, and others take the opportunity in various ways, but as far as the devotee is concerned, it is clearly stated here that the Lord Himself takes him. He does not ~~need~~ need to wait to become very experienced in order to transfer <sup>himself</sup> the soul to the spiritual sky.

In the Varāṇa Purāṇa this verse appears: nayāmi parāmaṁ sthānam <sup>a</sup> arcirāṣṭam <sup>t</sup> vinā <sup>r</sup> gaṇḍa-skandham <sup>ā</sup> gropya <sup>cc</sup> yathāham <sup>ā</sup> iparitam <sup>ā</sup> anivāritam. The purport of this verse is that a devotee does not need to practice astāṅga-yoga (?) in order to transfer his soul to <sup>the spiritual</sup> any planet, ~~he likes~~.

Put this verse in 2 lines indented

compose  
2 lines

~~A devotee of the Lord~~, Simply by chanting the holy name of  
Kṛṣṇa-- Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma,  
Hare Rāma, Rāma Rāma, Hare Hare-- <sup>a devotee of the Lord</sup> ~~^~~ can approach the supreme ~~destination~~  
destination \* easily and happily, but this destination cannot be



approached by any other process of religion. §

The conclusion of Bhagavad-gītā is stated in the Eighteenth Chapter: sarva-dharmān paritajya mām ekaṁ śaraṇam vraja / ahaṁ te <sup>tvām</sup>  
sarva-pāpēbhyo mokṣyaṁ mā sucaḥ. One should give up all other processes of self-realization and simply execute devotional ~~service~~ service in Kṛṣṇa consciousness. That will enable one to reach the highest perfection of life. There is no need for one to consider the sinful actions of his past life because the Supreme Lord fully takes charge of him. Therefore one should not <sup>actively</sup> ~~helplessly~~ try to deliver himself in spiritual realization. Let everyone take shelter of the supreme omnipotent Godhead Kṛṣṇa. That is the highest perfection of life.

## PURPORT

One who is engaged in Lord Krishna'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 Krishna. The holy name of the Lord and the Lord are nondifferent; therefore when a devotee chants Hare Krishna, Krishna and His internal potency are dancing on the tongue of the devotee. When he decorates the temple or offers Krishna food, Krishna directly accepts these eatables, and the devotee becomes Krishna-ized by eating the remnants. One who does not engage in such service cannot understand how this is so, although this is a process recommended in the Gītā and in other Vedic literatures.

9. If, however, you are not able to concentrate your mind steadily on Me, O <sup>winner of wealth,</sup> ~~Arjuna,~~ then seek to reach Me by following the principles of devotional service.

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## PURFORT

(verse 3)

582

In this verse, two different processes of Bhaktiyoga are indicated. The first <sup>applies</sup> ~~refers~~ to one who has actually developed an attachment for Krishna, the Supreme Personality of Godhead, by transcendental love. And the other is for one who has not developed an attachment for the Supreme Person by transcendental love. For this second class there are different prescribed rules and regulations, which <sup>one</sup> ~~they~~ can follow ultimately to be elevated to the stage of attachment <sup>to Krishna</sup>.

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

This love of God is now in a dormant state in everyone's heart. And, there, love of God is manifested in different ways, <sup>but</sup> ~~it~~ is contaminated by the material association. Now the material association has to be purified, and that dormant, natural love for Krishna has to be revived. That is the whole process.

insert  
pg. 96 here

¶ To practice the regulative principles of bhakti-yoga <sup>one should,</sup> ~~means that,~~ under the guidance of an expert spiritual master, ~~one should~~ follow certain principles: one should rise early in the morning, take bath, enter the temple and offer prayers and chant Hare Krsna, 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 Srīmad-Bhāgavatam from pure devotees. This practice can help anyone to rise to the level of love of God, and then he is sure of his progress ~~into~~ into the spiritual kingdom of God. This practice of bhakti-yoga, under the ~~regula~~ rules and regulations, with the direction of a spiritual master, will surely bring one to the stage of love of God.

*For advaita —*

Parts of the purports to Chapter 12 may be missing because the manuscript I was working with was fragmental, & I could find no other. Check the purports against Macmillan's in this chapter for completeness.  
— Hayagriva

10. And if you are incapable of such devotional practice<sup>c</sup>, then try to perform work for Me, for even by working for My sake, you shall attain perfection.

## PURPORT

One who is not able<sup>even</sup> to practice the <sup>regulative</sup> ~~regulated~~ 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 Krishna consciousness. There are many devotees who are engaged in the propagation of Krishna consciousness, and they require help. So, even if one cannot directly practice the regulated principles of Bhakti-yoga, he can try to help such ~~propaganda~~ work. Every endeavor requires land, capital, organization, and labor. Just as, in business, one requires a place to stay, some capital to use, some labor, and some organization to <sup>expended</sup> ~~make~~ <sup>propaganda</sup>, so the same is required in the service of Krishna. The only difference is that in materialism <sup>one</sup> ~~means~~ to work<sup>s</sup> for sense gratification. The same work, however, can be performed for the satisfaction of Krishna<sup>and</sup>, that is spiritual activity. ~~So one~~ <sup>one</sup> If ~~he~~ <sup>he</sup> has sufficient money, <sup>he</sup> can help in building an office or temple for propagating Krishna consciousness. Or he can help with publications. There are various fields of activity, and one should be interested in such activities. If one cannot sacrifice the result of such activities, the same person can still sacrifice some percentage to propagate Krishna consciousness. This voluntary service to the cause of Krishna consciousness will help one to rise to a higher state of love for God. whereupon one becomes perfect.

Text No. 11

English Synonyms

Athai--even though, Tad--this, Apy--also, Asakto--unable, Asi--you are, Kartum--to confirm, Mad--unto Me, Yogam--devotional service, Saritah--refuge, Sarvakarma--all activities, Phala--result, Yagam--for renunciation, & Atah--there are twelve, Kuru--do, Yatatmavan--self-situated.

Translation

11. if, however, you cannot even do this, then strive to control yourself, surrender the fruit of all your actions, and take refuge in My wondrous power.

Purport

It may be that <sup>one</sup> ~~somebody~~ is unable to <sup>even</sup> sympathize ~~even~~ with the activities of Krishna <sup>because</sup> consciousness ~~on account~~ of social, <sup>familial</sup> family or <sup>religious</sup> religion consideration <sup>because of</sup> for some other impediments, ~~because~~ If <sup>one</sup> ~~somebody~~ attaches himself directly <sup>to the</sup> activities of Krishna consciousness, there may be objection from family members, ~~there may be some circumstance to act in that way for some particular circumstances~~ <sup>or</sup> There ~~are~~ <sup>other</sup> so many difficulties. For ~~them~~ <sup>one who has such</sup> it is <sup>a problem,</sup> advised that he ~~should~~ sacrifice the accumulated result of his activities <sup>to</sup> for some good cause. Such <sup>procedures</sup> activities are described in the Vedic rules <sup>and</sup> ~~how~~ There are many descriptions of sacrifices <sup>and</sup> ~~observing~~ special functions of the pumundi, or



special work in which the result of <sup>one's</sup> ~~the~~ previous action may be applied, <sup>Thus one may</sup> and by ~~that~~ gradually ~~he~~ becomes ~~a~~ elevated to the state of knowledge. ~~In fact, also~~ <sup>even</sup> ~~It is~~ <sup>also</sup> found that ~~somebody~~ <sup>when one</sup> who is not interested in the activities of Krishna Consciousness <sup>gives</sup> ~~he~~ makes charity to some hospital or some other social institution, <sup>function</sup> ~~but~~ <sup>he</sup> keeps up the ~~result~~ <sup>results of his</sup> of his hard-earned activities. That is also recommended here because by ~~that~~ <sup>the</sup> practice of giving up the fruits of one's activities one is sure to purify his mind gradually, and in that purified stage of mind one becomes able to understand ~~what is~~ Krishna Consciousness. Of course Krishna Consciousness is not dependent on any other ~~extra~~ experience because Krishna Consciousness itself can purify one's mind, but if there are impediments to ~~accept~~ Krishna Consciousness, <sup>one</sup> ~~he~~ may try to give up the result of his ~~previous~~ ~~action~~ <sup>action</sup>. In that respect, social service, community service, national service, sacrifice for <sup>one's</sup> ~~the~~ country, <sup>etc.,</sup> and ~~there~~ are so many other things. Activities, ~~some of them~~ <sup>one</sup> may be accepted so that some day ~~he~~ <sup>one</sup> may come to the stage of pure devotional service to the Supreme Lord. ~~When he understands,~~ <sup>he</sup> In ~~the~~ Bhagavad Gītā we find it is stated: yatah pravṛttiḥ bhūtānām: ~~To try to serve the supreme cause although one does not know that Krishna is the supreme Cause of all causes but~~ <sup>one</sup> ~~If he~~ decides to sacrifice for the supreme cause, even if he does not know that the ~~Supreme Cause~~ <sup>he</sup> is Krishna, ~~still they~~ <sup>to</sup> will come gradually, ~~when he will~~ <sup>that</sup> understand Krishna is the ~~Supreme Cause~~ <sup>the</sup> by sacrificial methods.

Text No. 12

English Synonyms

Sreyo--better, Hi--certainly, Jnanam--knowledge, Abhyasaj--by practice, Jnanad--better than knowledge, Dhyanam--meditation, Visisyate--~~the~~ <sup>is</sup> specially considered, Dhyanat--from meditation, Karmaphalatyagagas--renunciation of ~~the~~ <sup>the fruitive</sup> results of action, Tyagac--by such renunciation, Chantir--peace, Anantaram--thereafter.

Translation

If one is unable to actice Ishna Consciousness, that can be entered in cultivation of knowledge. Better than knowledge is meditation, and better than meditation is to renounce ~~the results of action~~ <sup>the fruitive results of action</sup> ~~because by such renunciation~~ <sup>the fruitive results of action</sup> ~~one can be able to understand his real position~~ <sup>one can be able to understand his real position</sup> ~~and gradually develop knowledge~~ <sup>and gradually develop knowledge</sup> ~~there will be practice of knowledge and by meditation one~~ <sup>there will be practice of knowledge and by meditation one</sup>

Purport

~~Now the renunciati (as enounced?)~~ <sup>as mentioned</sup> in the previous verses there are two kinds of devotional service; ~~one is regulated principle~~ <sup>the way of</sup> and ~~one is full attachment of love to the Supreme Personality of Godhead~~ <sup>the way of</sup>. For those who are actually not able to follow ~~such principles~~ <sup>the principles</sup> of Krishna Consciousness, for them it is better to cultivate knowledge because by knowledge one ~~who will~~ <sup>can</sup> be able to understand his real position ~~and gradually develop knowledge~~ <sup>Knowledge will</sup> ~~there will be practice of knowledge and by meditation one~~ <sup>to the point of meditation.</sup>

<sup>can</sup>  
~~will~~ be able to understand the Supreme Personality of Godhead  
 by <sup>a</sup> gradual process. ~~The execution of cultivation of knowledge.~~  
 There are processes which make one understand that one himself  
 is the Supreme, and that sort of meditation is preferred if  
 one is unable to ~~be~~ engage<sup>d</sup> in ~~the~~ devotional service. If one  
 is not able to meditate in such a way, then <sup>there are</sup> ~~to him~~ prescribed  
 duties, as ~~they are~~ enjoined in the Vedic literature, ~~for dif~~  
~~ferent classes of men, prescribed duties for the Brahmins,~~  
~~prescribed duties for the Kshatriyas, prescribed duties for the~~  
~~Vaisnavas, prescribed duties for the Sudras,~~ <sup>and</sup> which we shall find in  
 the <sup>2</sup> later chapter of Bhagavad-gita, ~~so that is recommended.~~  
<sup>all cases,</sup>  
 But in ~~this chapter of described duties~~ one should give up the  
 result, <sup>or fruits of labor; thus</sup> ~~to give up the result~~ means to employ the result  
 of karma for some good cause. <sup>in</sup> ~~So~~ summary, <sup>to</sup> ~~is that for reaching~~  
 the Supreme Personality of Godhead, the highest goal, ~~which~~  
~~ordinary people do not know~~ there are two processes: One pro-  
 cess is by gradual development, and the other process ~~is~~ is  
 direct. ~~So~~ Devotional service in Krishna Consciousness is the  
 direct method, and the other method <sup>involves giving up</sup> ~~is first to give up and~~  
 renounce<sup>ing</sup> the <sup>fruits</sup> ~~result~~ of one's activities. <sup>one can</sup> Then <sup>one can</sup> come to the stage  
 of knowledge, then ~~come~~ to the stage of meditation, then ~~come~~ to  
 the stage of understanding the Supersoul, <sup>and</sup> then ~~come~~ to the stage  
 of the Supreme Personality of Godhead. <sup>either</sup> One may <sup>either</sup> take ~~it~~  
 the step by step process or direct <sup>the path. The</sup> ~~But~~ direct process is not pos-  
 sible for everyone; <sup>therefore the</sup> ~~so~~ indirect process <sup>the indirect</sup> ~~is~~ is also good. ~~for them~~  
 It is, however, to be understood that ~~this~~ process is not recommended

1) Karma  
 2) Bhakti  
 3) Jnana

4) Supersoul  
 5) SBOB

for Arjuna because he is already <sup>at</sup> in the stage of loving devotional service <sup>to</sup> of the Supreme Lord. It is for others who are not <sup>at</sup> in this state; for them the gradual process of renunciation, knowledge, meditation and realization of the Supersoul <sup>and</sup> Brahman ~~that process~~ should be followed. But <sup>as</sup> far as Bhagavad-gītā is concerned, it is <sup>the</sup> direct method <sup>that is stressed</sup>. Everyone is advised to take to the direct method and surrender ~~to~~ unto the Supreme Personality of Godhead, Krishna.

TEXT No. 13-14

English Synonyms

Advēsta--non<sup>en</sup>vious, Sarvabhutanam--for all living entities, Maitrah--friendly, Karuna--kindly, Eva--certainly, Ca--also, Nirmamo--without <sup>a</sup>sense of <sup>propriety</sup> propriety, Nirahamkaraḥ--without ~~any~~ false ego, Sama--equally, Duhkhah--distress, Sukhaḥ--happiness, Kṣaṇi--for gaining. **ADD SYNONYMS FOR #14.**

Translation (incorporate with  
~~translation~~ <sup>verse 14</sup>)

13. & 14. He who hates no one, who is friendly and compassionate to all, who is free from possessiveness and false ego, who is content ~~in~~ both in pleasure and pain, who is patient, self-satisfied and self-controlled, who is of firm conviction and who ~~endeavors~~ with determination <sup>in</sup> devotional service, and who has dedicated his mind and understanding to Me-- such a man, thus devoted to Me, is very dear to Me.

(Text No. 14)

English Synonyms

ADD TO VERSE 13

Samtustah--satisfied, Statam--satisfied, Yogi--engaged in devotion, Yatama--endeavoring, Drdhaniscayah--with determination, Mayy--unto Me, Arpita--engaged, Mano--~~My~~ Mine, Buddhir--intelligent, Yo--one who, ~~XXXXX~~ Madbhaktah--My devotee, Sa me priyah--he is dear, ~~to~~ Me.

Translation

~~Such person is satisfied and engaged in devotional service with determination, with a resolute mind and intelligence to my, such devotee of mine is very dear to me.~~

Purport

again

Now ~~again~~ Coming to the point of pure devotional service, the Lord is ~~trying to~~ describe the transcendental qualifications of a pure devotee. In the two verses, 13th and 14th, A pure devotee is never disturbed in any circumstances. ~~Now here is~~ Nor is he of anyone, an example that he is not envious to everyone, all living entities. Even to his enemy, now an enemy of a devotee may flower thoroughly but the devotee does not become his enemy's enemy; he thinks that he is acting as his enemy due to his past misdeeds. So it is better to suffer than to protest, against in the Srimad-Bhagvatam it is stated: as follows: tat te anukapa susuks mana bhunjana epa atama kritam pipakam. Whenever a devotee

is in distress ~~caused by others or any other causes~~ <sup>or</sup> if he has  
 fallen into difficulty, ~~the devotee also~~ <sup>he</sup> thinks it is ~~a kind of~~ <sup>that</sup>  
~~the Lord's~~ <sup>him.</sup> mercy upon ~~me~~ <sup>by the Supreme Personality of Godhead</sup>. ~~Thinks~~ <sup>he thinks; "Thanks to</sup>  
~~for~~ my past misdeeds I ~~have to~~ <sup>should</sup> suffer far, far greater than ~~that~~  
 I am suffering now. <sup>So</sup> it is by the mercy of the Supreme Lord  
 that I am not getting all the ~~troubles~~ <sup>punishment I am due.</sup> that I ought to have  
~~suffered~~ <sup>just</sup> but I am getting ~~some of these~~ <sup>a little, by the</sup> as it is mercy of the  
 Supreme Personality of Godhead." Therefore he is always calm,  
 and quiet, <sup>and patient,</sup> ~~patient~~ even if there is ~~cause of~~ <sup>despite</sup> many distressful  
 conditions. ~~As such~~ <sup>A</sup> devotee is <sup>also</sup> always kind to everyone, even  
 to ~~the~~ <sup>his</sup> enemy. Namana means that a devotee does not attach ~~too~~  
 much importance to ~~all the developments of~~ <sup>the</sup> peace and trouble  
<sup>pertaining</sup> ~~happening~~ to the body because he knows perfectly well that he  
 is not ~~this~~ <sup>the</sup> material body. ~~So any kinds of trouble arising out~~  
~~of the body he does not take much care.~~ He does not identify  
 with the body; therefore <sup>freed from</sup> he is ~~out of~~ the conception of false  
 egoism and ~~being~~ <sup>is</sup> equipoised both in happiness and distress.  
~~Without being hesitated~~ <sup>and</sup> He is ~~because he is~~ tolerant, therefore  
 he is satisfied ~~and he is satisfied~~ <sup>whatever</sup> with anything which comes  
 by the grace of the Supreme Lord. <sup>He</sup> ~~he~~ does not endeavor much to  
 achieve something with great difficulty; therefore <sup>he is</sup> always joyful.  
 He is completely perfect mystic because he is fixed in the  
 instruction <sup>and</sup> received from the spiritual master, ~~for following~~  
~~and~~ because his senses are controlled, ~~therefore~~ he is determined,  
~~and he does not deviate himself by false argument of father~~ <sup>He is not swayed by</sup>  
 because ~~nobody can deviate~~ <sup>no one can lead</sup> him from the fixed determination of



devotional service. He is fully conscious <sup>that</sup> of Krishna <sup>is</sup> that I  
 am the eternal Supreme Lord, so <sup>no one</sup> ~~nobody~~ can disturb him, and <sup>enable him</sup> ~~all~~  
 his qualifications <sup>enable him</sup> ~~makes him~~ qualified to entirely depend <sup>on his</sup>  
~~mind and intelligence~~ <sup>the</sup> Supreme Lord. Such a standard of  
 devotional service is very rare <sup>undoubtedly</sup> but a devotee be-  
 comes situated in that ~~next~~ <sup>following the regulative</sup> stage by <sup>regulated</sup> principles of  
 devotional service, <sup>Furthermore,</sup> and the Lord <sup>says</sup> recommends that <sup>the</sup> such a devotee  
 to Him, <sup>for the</sup> ~~The~~ Lord is always pleased with all his activities in  
 full Krishna consciousness.

Text No. 15

English Synonyms

Yasman--from ~~Whom~~, No--never, Advijate--agitated, Loka--per-  
 sons, Lokan-- Brahmyavas, No--never, Advijate--disturbed, Ca--  
 also, Yah--anyone, Harsa--happiness, Amarsa--distress, Bhayo--  
 fearfulness, Dvegair--anxiety, Mukto--freed, Yah--freed, Sa--  
 anyone, Ca--also, Me--Mine, Priyah--very dear.

Translation

15. He who does not trouble the world and whom the world cannot  
 trouble, who is undisturbed by happiness and distress and is  
 free from all fear and anxiety-- such a one is dear to Me.  
~~dear to Me.~~

### Purport

7 a  
 A few devotee's qualifications, being described, <sup>are further</sup> ~~as above~~  
~~mentioned in the previous verse,~~ <sup>No one</sup> nobody is put into difficulty,  
~~nobody is put into~~ anxiety, fearfulness, or dissatisfaction by  
<sup>a</sup> such devotee. <sup>Since a devotee is</sup> Devotee being kind <sup>to</sup> to everyone, he does not act  
 in such a way <sup>to</sup> that one may be put into <sup>others</sup> such anxiety. At the  
 same time, if others <sup>try to</sup> want to put a devotee into ~~such~~ anxiety, ~~as~~  
~~above mentioned,~~ he is not disturbed. Although ~~he does not try~~  
~~to get out of all kinds of anxiety that is still~~ by the grace  
<sup>that he is</sup> of the Lord so practiced that he is not disturbed by any kind  
<sup>because</sup> of outward disturbance. Actually, a devotee always ~~being~~ en-  
 grossed in ~~the matter of~~ Krishna consciousness and engaged in  
 devotional service, all such material circumstances cannot  
 woo him. Generally a materialistic person becomes very happy  
 when there is something for his sense gratification and his  
<sup>but</sup> body, when he sees that <sup>others</sup> have ~~got~~ <sup>their</sup> something for sense  
 gratification and he hasn't, <sup>obvious</sup> when he is sorry and ~~when~~ he is  
<sup>some retaliation</sup> expecting ~~something wrong~~ from <sup>an</sup> other enemy, <sup>he is in a state of</sup> that is called  
 fear, and when he cannot successfully execute something he be-  
<sup>But</sup> comes dejected. ~~is~~ a devotee is always transcendental <sup>to</sup> ~~from~~ all  
<sup>these</sup> ~~this~~ disturbances; ~~from material situation,~~ therefore he is very  
 dear to Krishna.

Text No. 16

English Synonyms  
-----

Anapeksah--neutral, Sucir--clings, Daksa--expert, Udasino--  
~~careless~~, Gatavyathah--freed from all distress, Sarvarambha--  
all endeavoring, Pariyagi--renouncer, Yo--anyone, Madhbhaktah--  
O my devotee, Sa--if, Me--Mine, Priyah--very dear.

Translation  
-----

16. He who is free from dependance<sup>e</sup>, who is pure, expert,  
un~~con~~cerned and untroubled, who does not endeavor hard for  
results-- dear to Me is one thus devoted to Me.

~~.....~~

Purport  
-----

A devotee may be offered so many things for sense enjoyment,  
especially wealth. Money <sup>may be</sup> offered to a devotee, <sup>but he should not</sup> ~~that is not~~  
~~endeavored by him~~ <sup>struggle to acquire it.</sup> ~~but~~ automatically, by the grace of the Supreme  
Lord comes to him, <sup>money</sup> ~~but~~ he is not agitated, <sup>if</sup> ~~by such incoming.~~  
Naturally a devotee takes <sup>both</sup> ~~part~~ at least twice in a day <sup>and</sup> rises  
early in the morning <sup>to</sup> ~~and takes~~ <sup>for</sup> the devotional service. ~~There~~  
<sup>Thus</sup> ~~for~~ he naturally <sup>clean</sup> ~~clings~~ both inwardly and outwardly. A devotee  
is always expert <sup>because</sup> he fully knows the sense of all  
activities of life, and he is convinced <sup>of</sup> the authoritative  
scriptures, ~~therefore he is known as expert.~~ A devotee never  
takes <sup>the</sup> ~~part~~ <sup>of</sup> for a particular party; therefore he is <sup>carefree.</sup> ~~careless~~. He  
is never <sup>pained</sup> ~~pained~~ because he is free from all designations, he knows

that his body is <sup>a</sup> designation, so if there are some ~~is something painful by~~ bodily pains, he is free <sup>from</sup> all such ~~desecration of the~~ body. The pure devotee does not endeavor ~~for~~ for anything which is against the principle <sup>s</sup> of devotional service. ~~Take for~~ For example, ~~example~~ constructing a big building ~~which~~ requires great energy, <sup>and</sup> but a devotee does not take ~~to~~ <sup>him by</sup> such business if it ~~is mere~~ <sup>does not</sup> benefit ~~him~~ <sup>for</sup> advancing his devotional service. He may construct a temple for the Lord, and for <sup>that</sup> ~~which~~ he may take all kinds of anxiety, but he does not ~~take such anxious business~~ for constructing ~~a~~ a big house for his personal relations.

Text No. 17

English Synonyms

Yo--one who, Na--never, ~~XXXXXX~~ Hrsyati--takes pleasure, Na--never, Dvesti--<sup>griefs</sup> ~~griefs~~, Na--never, Socati--laments, Na--never, Kankati--~~XXXXXX~~ desires, Subha--auspicious, Bhasubha--inauspicious, Parityagi--renouncer, Bhaktiman--devotee, Yah--~~one~~ one who is, Sa--he is, Me--<sup>M</sup>ine, Priyah--dear.

Translation

17. He who neither rejoices nor hates; who never laments and who never desires, and who has renounced both good and evil and is devoted to Me-- he is dear to Me.

that his body is <sup>a</sup> designation, so if there <sup>are some</sup> is something painful by bodily pains, he is free ~~from all such desecration of the body~~. The pure devotee does not endeavor ~~for~~ for anything which is against the principle<sup>s</sup> of devotional service. ~~Take for~~ For example, ~~example~~ constructing a big building ~~which~~ requires great energy, <sup>and</sup> but a devotee does not take ~~to~~ such business if it <sup>does not</sup> is ~~more~~ beneficial <sup>him by</sup> for advancing his devotional service. He may construct a temple for the Lord, and for <sup>that</sup> ~~which~~ he may take all kinds of anxiety, but he does not ~~take such anxious business~~ for constructing ~~a~~ a big house for his personal relations.

Text No. 17

English Synonyms

Yo--one who, Na--never, ~~MYXXXX~~ Hrsyati--takes pleasure, Na--never, Dvesti--<sup>griefs</sup> ~~griefs~~, Na--never, Socati--laments, Na--never, Kankati--~~desires~~ desires, Subha--auspicious, Bhasubha--inauspicious, Parityagi--renouncer, Bhaktiman--devotee, Yah--~~one~~ one who is, Sa--he is, Me--<sup>M</sup>ine, Priyah--dear.

Translation

17. He who neither rejoices nor hates; who never laments and who never desires, and who has renounced both good and evil and is devoted to Me-- he is dear to Me.

XXXXXXXXXX Purport

A pure devotee is neither happy nor distressed <sup>over</sup> in the matter of material gain and loss, <sup>nor</sup> the pure devotee is <sup>he</sup> not very much anxious to get a son or disciple, <sup>nor</sup> neither is he ~~distressed~~ distressed by not getting <sup>them</sup> a son or disciple. If he loses anything which is very dear to him, he does not lament. Similarly, if he does not get what he desires, he is not distressed. He is transcendental <sup>in the face of</sup> through all kinds of auspicious, ~~and~~ inauspicious and sinful activities. He is prepared to accept all kinds of risks for the satisfaction of the Supreme Lord. Nothing is <sup>an</sup> impediment <sup>the</sup> in discharge of his devotional service. Such a <sup>an</sup> devotee is ~~xxx~~ very <sup>dear</sup> dear to Krishna.

Text No. 18 ~ 19

English Synonyms

(ADD #19 ALSO)

Samah--equal, Satrau--to the enemy, Ca--also, Mitre--to the friends, Ca--also, Tatha--there are, Mana--owner, Pamanaho--disowner, Sito--golder, ~~XXXXXXXXXX XXXXXXXXXX~~ Usna--eat, Sukha--happiness, Dukhaesu--distress, Amah--equipoised, Sangavivarjitah--free from all association.

Translation

18. & 19. He who treats equally both friends and enemies, who is indifferent to honor and dishonor, heat and cold, pleasure and pain, who is uncontaminated and free from attachment, who cannot be agitated by blame nor puffed up by praise, who is silent, content with whatever he has, who is homeless, who is of a determined mind and full of devotion-- Such a man is very dear to Me.



Text No. 19

English Synonyms  
-----ADD TO 18

Tulya--equal, Ninda--defamations, Stutir--reputations,  
Mauni--silent, Samtusto--satisfied, Yena--~~she~~ somehow, Kena--  
 or other, Cit--if, Aniketah--without any resistance, Sthiram--  
 fixed, Atir--determination, Bhaktiman--engaged in devotion,  
Me--of Me, Priyo--dear, M Narah--a man.

Translation  
-----

~~Such a man who is equal both in to defamation and reputation  
 and also silent and satisfied somehow or other doesn't care for  
 any reputation, and he is engaged in devotion, ser-  
 vices, he is very dear person to the Lord.~~

Purport  
-----

~~The position of a pure devotee is described in these two~~  
 (verses, 17, 18, 19, A devotee is always free from all bad asso-  
 ciation, ~~whereas~~ <sup>and</sup> Sometimes one is praised, sometimes one is de-  
 famed; that is the nature of human society. But a devotee is al-  
 ways transcendental to ~~such~~ <sup>game and noisy</sup> artificial reputation and defama-  
 tion or distress or happiness. He is very patient, ~~and~~ He does  
 not speak <sup>of</sup> anything ~~except~~ <sup>but</sup> the topics <sup>about</sup> Krishna; therefore he  
 is called silent. Silent does not mean that one should not  
 speak; silent means <sup>that</sup> one should not speak nonsense. One should

speak only <sup>of</sup> ~~the~~ essential<sup>s</sup> and the most ~~a~~ essential speech for  
 the devotee is to speak <sup>of</sup> ~~for~~ the Supreme Lord, ~~therefore he is~~  
~~satisfied~~. He is happy in all conditions; sometimes he may get  
 very <sup>palatable</sup> ~~luxurious~~ foodstuffs, sometimes <sup>not,</sup> ~~he may not get such~~  
~~things~~ but he is satisfied, <sup>even</sup> ~~ordinary foodstuffs for ordinary~~  
~~residence~~ <sup>Now</sup> ~~because he~~ <sup>he</sup> does ~~not~~ care for any residential facility.  
 He may sometimes live ~~in~~ <sup>under</sup> ~~neath~~ a tree and he may sometimes  
 live in a very ~~palatial~~ building; <sup>he is attracted to neither</sup> ~~neither of them has any~~  
~~attachment~~ <sup>He</sup> ~~for him and he~~ is called fixed because he is fixed  
 in his determination and knowledge. We may find some repetition  
 of ~~the same word~~ in the description<sup>s</sup> of the qualification<sup>s</sup> of a de-  
 votee, <sup>but this is</sup> ~~that does not mean repetition, they are just to give an~~  
 illustration of this fact that a devotee must acquire all these  
 qualifications. Without good qualification<sup>s</sup>, one cannot be a pure  
 devotee. <sup>One who is not a devotee has</sup> ~~There is no good qualification, of~~  
~~a person who is not a devotee. Therefore~~ <sup>One who wants to be</sup>  
 recognized as <sup>a</sup> devotee <sup>should</sup> ~~must~~ <sup>the</sup> develop ~~this~~ <sup>the</sup> good qualifications.  
 Of course he does not extraneously endeavor <sup>to</sup> ~~for~~ acquiring <sup>to</sup> ~~these~~ these  
 qualifications, but engagement in Krishna ~~consciousness~~ <sup>consciousness</sup> and  
 devotional service automatically helps him develop <sup>them.</sup> ~~these symptoms.~~

Text No. 20

English Synonyms

Ye--one who, Tu--but, Dharmy--generosity, Amrtam--under-  
 standing, Idam--this, Yatho--as, Uktam--said, Paryupasate--

completely engages, Sraddadhana--with faith, Matparama--taking  
the Supreme Lord as everything, Bhaktās--devotees, Te--such  
person, Atuva--very, very, Me--My, Priyah--dear.

## Translation

20: Those who follow this ~~Immortal~~ Path, full of devotion and faith, regarding Me as life's ~~Supreme~~ Goal, those devoted ones are exceedingly dear to Me.

Purport

In this chapter, beginning from the verse jya-besya, fixing  
the mind unto me up to the end, this religiosity of eternal  
engagement, the explanation of the process of transcendental  
service for approaching the Supreme Lord, <sup>is given. This is</sup> such process ~~is~~ <sup>the Lord, and He</sup> is  
very dear to ~~him~~ and the Lord accepts person who is engaged  
in such process. ~~The summary is that~~ The question who is better  
one who is engaged in the path of ~~the~~ impersonal Brahman or  
one who is engaged in the personal service of the Supreme Per-  
sonality of Godhead. ~~This question~~ was raised by Arjuna, and the  
Lord replied <sup>to</sup> him so explicitly that there is no doubt ~~about it~~  
that devotional service to the Personality of Godhead is the  
best ~~a~~ of all processes of spiritual realization. In other  
words, in this chapter it is decided that <sup>through</sup> good association, one  
~~one~~ develops attachment for pure devotional service and thereby  
accepts a bona fide spiritual master and from him begins to hear

and chant <sup>and observe</sup> ~~about~~ the <sup>regulative</sup> ~~regulated~~ principles of devotional service with faith, attachment and devotion and thus becomes engaged in the transcendental ~~xxxx~~ service of the Lord. This path is recommended in this chapter; therefore there is no doubt ~~about~~ <sup>that</sup> that devotional service is the only absolute path for self-realization, <sup>for the attainment of</sup> ~~and reaching~~ the Supreme Personality of Godhead. The impersonal conception of the Supreme Absolute Truth, as described ~~x~~ in this chapter, ~~for moving the doubts of Arjuna~~ is recommended ~~only~~ only up to the time one surrenders himself for self-realization. In other words, <sup>as</sup> ~~so~~ long one does not have the ~~chance~~ <sup>chance</sup> to <sup>be with a</sup> ~~of~~ association of pure devotee, <sup>the</sup> ~~such~~ impersonal conception may be beneficial. <sup>In the</sup> ~~be good up till that time~~ That impersonal conception of the Absolute Truth <sup>one</sup> ~~there are~~ working without ~~any~~ <sup>any</sup> fruitive result, meditation <sup>and</sup> ~~and~~ cultivation <sup>of</sup> ~~of~~ knowledge ~~for a misunderstanding~~ <sup>to</sup> understanding spirit ~~and~~ <sup>and</sup> ~~from~~ matter. <sup>This is necessary</sup> ~~These things are~~ <sup>long sufficient</sup> as long as one is not in <sup>the</sup> ~~association~~ <sup>of a</sup> ~~pure~~ devotee, but Fortunately, if <sup>one</sup> ~~somebody~~ develops directly a desire <sup>to be</sup> ~~for being~~ engaged in Krishna consciousness in pure devotional service, <sup>he does</sup> ~~they do~~ not <sup>need</sup> ~~require~~ to undergo ~~such~~ step by step improvements in spiritual realization. ~~Such persons~~ Devotional service, as described in the ~~mid~~ <sup>middle</sup> six chapters of ~~the~~ Bhagavad-gita, is <sup>more</sup> ~~very~~ congenial. <sup>One need not</sup> ~~They have nothing to~~ bother about ~~the~~ materials <sup>to keep</sup> ~~of their~~ body and soul together because by the grace of the Lord everything is <sup>carried out</sup> ~~done~~ automatically, ~~and~~ This is the purport of the Twelfth Chapter of ~~the~~ Bhagavad-gita.

END of Chapter Twelve

CHAPTER XII, VERSE 11

ENGLISH SYNONYMS

athai-even though; tad-this apy-also, akakto-unable, asi-you are, kartum-to confirm, mad-unto me, yogam-devotional service, asritah-refuge, sarvakarma-all activities, phala-result, yagam-for renunciation, atah-there are twelve, kuru-do, yatatmavan-self situated

TRANSLATION

11: If, however, you are unable to <sup>work</sup> ~~act~~ in Krishna Consciousness, then try to act giving up all <sup>the</sup> results of your <sup>work</sup> ~~action~~ being self-situated.

PURPORT →

→ It may be that some <sup>one</sup> ~~body~~ is unable <sup>to</sup> sympathize <sup>even</sup> with activities of Krishna Con<sup>sciousness</sup> on account of social, family or religious consid-  
eration <sup>or</sup> for some <sup>reasons</sup> ~~other~~ <sup>also</sup> ~~impediments~~ <sup>because</sup> If somebody <sup>one</sup> ~~engages~~ <sup>himself</sup> directly in activities of Krishna Con<sup>sciousness</sup> there may be <sup>an</sup> objection from family members, ~~there may be some circumstance to act in that way for some particular circumstances. There are so many difficulties.~~  
~~It is advised that~~ <sup>such a man</sup> ~~he~~ should sacrifice the accumulated result of his activities for some good cause. Such activities are described in the Vedic rules, ~~how to act.~~ There are many descriptions of sacrifices or observing special functions of the puṇḍri, or special work in which the result of the previous action may be applied and ~~by that gradually he becomes elevated to the state of knowledge. In fact, also it is found that~~ <sup>one</sup> ~~somebody~~ who is not interested in the activities of Krishna Consciousness, <sup>may still give in</sup> ~~he makes~~ charity to some hospital, or some other social function ~~but he keeps up the result of his hard earned activities.~~ That is also recommended here, because, by that practice of giving up the fruits of one's activities, one is sure to purify his mind <sup>gradually</sup> And, in that purified state of mind, one <sup>is</sup> ~~is~~ <sup>then</sup> able to understand ~~what is~~ Krishna Con<sup>sciousness</sup> Of course, Krishna Con<sup>sciousness</sup> is not dependent <sup>on</sup> any other <sup>or</sup> extra, experience, because Krishna Conscio<sup>n</sup>

under  
 turbed ~~in~~ any circumstances. Now here ~~is~~ an example that he is not  
 envious ~~to anyone, all living entities. Even to his enemy.~~ Now, an  
 enemy of a devotee may <sup>arise,</sup> ~~flow~~ <sup>thoroughly</sup> but the devotee does not  
 become <sup>an</sup> ~~example~~ enemy; he thinks: <sup>this man</sup> ~~he~~ is acting as my enemy due to  
 my past misdeeds. <sup>And</sup> ~~So~~ it is better to suffer than to protest against  
 it. The Srimad Bhagwatam it is stated <sup>that</sup> ~~as follows:~~ ~~tat te anukapa~~  
~~suskama phunjata epa atama kritam pinakam~~ Whenever a devotee  
 is in distress ~~caused by others or another~~ <sup>for whatever</sup> causes, ~~he has fallen~~  
~~into difficulties, the devotee~~ <sup>he simply</sup> thinks, It is a kind of mercy, <sup>sent</sup> ~~upon~~  
 me by the Supreme Personality of Godhead. <sup>Because</sup> ~~thinks~~ of my past mis-  
 deeds, I have to suffer far, far <sup>more</sup> ~~greater~~ than <sup>this</sup> ~~what I am suffering now,~~  
<sup>but</sup> ~~it is~~ by the mercy of the Supreme Lord ~~that~~ I am not getting all  
 the trouble that I ought to have <sup>known</sup> ~~suffered~~, ~~but I am getting some of~~  
~~them.~~ <sup>the</sup> So it is mercy of the Supreme Personality of Godhead. Therefore, he  
 is always calm and quiet, patient even if there is <sup>much</sup> ~~cause of many~~ dis-  
 tress ~~and trouble.~~ As such a devotee is always kind to everyone,  
 even to the enemy. ~~Now, therefore, that~~ A devotee does not attach too  
 much importance to ~~the~~ the developments of peace and trouble <sup>in regard to</sup> ~~happen-~~  
~~ing to the body, because he knows perfectly well that he is not this~~  
~~material body. So any kind of trouble arising out of the body he~~  
~~does not take much care.~~ He does not identify with the troubles of  
 the body and ~~because he is not falsely identified with the body there-~~  
~~fore he is out of the conception of false egoism and~~ Being equipped  
 both in happiness and distress, without being <sup>hesitant, and always</sup> ~~hesitated~~ ~~he is because~~  
~~he is tolerant, therefore, he is satisfied and he is satisfied with~~  
 anything which comes <sup>to him</sup> by the grace of the Supreme Lord. <sup>He</sup> ~~He~~ does not  
 endeavor ~~to~~ to achieve something with great difficulty, <sup>and</sup> ~~therefore he~~ is  
 always joyful. He is <sup>the</sup> completely perfect mystic because he is fixed

gain and loss. The pure devotee is not very much happy to get a son or a disciple, neither is he distressed by not getting a son or disciple. If he loses anything which is very dear to him, he does not lament.

Similarly, if he does not get what he desires, he is not distressed. So, he is transcendental <sup>to</sup> ~~through~~ all kinds of auspicious, ~~and~~ inauspicious and sinful activities. He is <sup>at the same time</sup> prepared to accept all ~~kinds of~~ risks for the satisfaction of the Supreme Lord. Nothing <sup>can impede</sup> ~~is in the way~~ of the discharge of his devotional service. Such a nice devotee is very <sup>dear</sup> ~~to~~ to Krishna.

TEXT 18

ENGLISH SYNONYMS

mibre-  
samah-equal, satrau-to the enemy, ca-also, to the friend also,  
tatha-there are, mana-owner, pamanahor-disowner, sito-giver, usna-  
eat, sukha-happiness, dukhaesu-distress, amah-equiposed, sangavivarjitah-  
free from all association

TRANSLATION

<sup>One</sup> ~~A devotee~~ who is equal to friends and <sup>enemies</sup> ~~enemies~~ in honor and dishonor, heat and cold, happiness and distress, and always free from the ~~association of~~ <sup>is</sup> contamination,

TEXT 19

tulya-equal, ninda-defamations, stutir-reputations, mauni-silent, samtusto -satisfied, yena-somehow, kena-or other, cit-if, aniketah-without any resistance, sthiram-fixed, atir-determination, bhaktiman-engaged in devotion, me-of me, priyo-dear, narah-a man

TRANSLATION

<sup>infamy</sup> ~~same man~~ who is equal both to <sup>repute</sup> ~~defamation~~ and ~~reputation~~ and always silent, and satisfied <sup>with anything</sup> ~~anywhere~~ doesn't care for any residence, fixed in knowledge and engaged in devotional service, he is very dear ~~to the Lord~~ to Me.



is no doubt ~~about it~~ that devotional service is the only absolute path for self-realization, and <sup>for</sup> reaching the Supreme Personality of Godhead. The impersonal conception of the Supreme Absolute Truth, as described in this chapter <sup>in order to dispel</sup> ~~the~~ doubts of Arjuna, is recommended only up to the time <sup>when</sup> one ~~surrender~~ surrenders himself for self-realization. In other words, so long <sup>as</sup> one does not have the chance of association <sup>with a</sup> ~~of~~ pure devotees, ~~such~~ impersonal conception may be good ~~at that time~~. That impersonal conception of the Absolute Truth, ~~however~~ <sup>and</sup> working without any <sup>fruitive</sup> ~~fruitive~~ result, meditation, and cultivation of knowledge for <sup>discriminating</sup> ~~under~~ standing spirit from matter. These things are ~~sufficient~~ sufficient as long as one is not in association <sup>with a</sup> ~~as~~ pure devotees, but ~~fortunately~~ if someone develops <sup>directly</sup> ~~a~~ desire for being engaged in Krishna Consciousness in pure devotional service, <sup>he</sup> ~~they~~ do not require to undergo such step-by-step improvements <sup>in spiritual realization</sup>. <sup>For people,</sup> Such persons, devotional service, as described in the ~~middle~~ <sup>sixth</sup> chapter of the Bhagavad-gita is very congenial. <sup>They don't</sup> ~~They have nothing to bother about~~ the materials of their body and soul together because by the grace of the Lord everything is done automatically and this is the purport of the twelfth chapter of the Bhagavad-gita.

### CHAPTER XIII, TEXT 1

#### ENGLISH SYNONYMS

arjuna uvaca-Arjuna said, prakrtim-nature, purusam-the enjoyer, ca-also, eva-certainly, ksetram-body, ksetrajnam-owner of the body, eva-certainly, ca-also, etad-all this, veditum-to understand, icchami-I wish, jnanam-knowledge, jneyam-the object of knowledge, ca-also, kesava-O Krishna

#### TRANSLATION

~~The Personality of Godhead said: This body, O son of Kunti, called Kunti, it is called this. Anyone knows him is called knower of~~

the Bhaktivedanta Purports to the Twelfth Chapter of the Bhagavad Gita, in the matter of Devotional Service