

Text No. 1

English Synonyms

<sup>h</sup>Arjuna<sup>h</sup> uvāca--Arjuna <sup>said;</sup> says, <sup>h</sup>saṁnyāsa--renunciation, Mahābāho--<sup>the</sup> mighty<sup>armed</sup> one, Tattvam--truth, Icchāmi--I wish, Veditum--to understand, Tyāgasya--of renunciation, Ca--also, Hṛṣīkeśa--<sup>the</sup> master of the senses, Prthak--<sup>different</sup>ly, Keśinīśūdāna--<sup>the</sup> killer of the Keśī demon.

Translation

Arjuna said: O mighty-armed One, I wish to understand the purpose of renunciation and of the renounced order of life, O killer of the Keśī demon, Master of the senses.

Purport

Practically speaking, the whole Bhagavad Gita is finished in seventeen chapters. The Eighteenth Chapter is supplementary, meant to summarize the topics discussed before. In every chapter of Bhagavad Gita, it has been stressed that devotional service unto the Supreme Personality of Godhead is the ultimate goal of life. This same thing will be summarized in the Eighteenth Chapter, as the most confidential path of knowledge. In the first six chapters of the Bhagavad Gita, stress was given to devotional service by saying, "Yoginam sarvesam..." of all yogis or transcendentalists, one who always thinks of Krishna within himself is first class. In the next chapters, pure devotional service and its

nature and activity were ~~described~~ variously discussed. In the third six chapters, knowledge, renunciation and ~~renunciation~~ conscientious activities--the material Nature and the transcendental Nature, and devotional service are described. Everything should be done in relationship with the Supreme Lord, summarized by the words Om Tat Sat, which indicate Vishnu, the Supreme Person. The ~~XXI~~ third part of The Bhagavad Gita, devotional service is established by the example of past acharyas also, and the Brahma Sutra, the Vedanta Sutra also, it is also cited that devotional service is the ultimate purpose of Vedanta Sutra and nothing else. There are persons who are advocating themselves as monopolizer of the knowledge of Vedanta Sutra, but actually the Vedanta Sutra is meant for a understanding devotional service as the Lord Himself is the composer of the Vedanta Sutra, and He is the Knower of the Vedanta Sutra. That is described in the ~~XXI~~ Fifteenth Chapter. Everywhere every scripture, every Veda, the devotional service is the objective that is explained in The Bhagavad Gita as in the Second Chapter of the Bhagavad Gita, a synopsis of the whole subject matter has been ~~xxxx~~ described. Similarly, in the Eighteenth Chapter ~~x~~ also the summary of all instruction is chronological in the Bhagavad Gita. The whole purpose of life, however, is stressed on the matter of renunciation and to remain in transcendental position above the three material modes of nature. Arjuna had to clear the two distinct features of Bhagavad Gita, namely renunciation and renounced order of life is asking again what are these two words.



Two words used in this verse to address the Supreme Lord--Hrishikesha and Kesinisudana--are significant. Hrishikesha is Krishna, the Master of all senses, Who can help us to always have equilibrium of the mind. Arjuna is expecting Him to summarize everything in such a way that he may remain equipoised. At the same time, he has some doubts; and doubts are ~~always~~ always compared to ~~a~~ demons. He therefore addressed Krishna as Kesinisudana. Kesini was a most formidable demon, who was killed by the Lord. So, Arjuna is expecting Krishna to kill the demon of doubt.

## Text No. 2

English Synonyms

*Sannyāsam*  
*prahubhag*  
*tyāgam*  
Bṛībhagavān uvāca--the Supreme Personality of Godhead said, kāmyānām--with desire, karmānām--activities, nyāsam--renunciation, sannyāsam--renounced order of life, kāvaya<sup>2</sup>--the learned, viduḥ--know, sarva--all, karma--activities, phalatyāgam--<sup>relinquishing the fruits</sup> result, tyāgam--renunciation; prahubh--<sup>prahubh - a call</sup> result, tyāgam--renunciation, vicakṣaṇāḥ--the experienced. *the renounced and renunciation;*

Translation

The Supreme Personality of Godhead said: To give up the results of all activities is called ~~a~~ renunciation by the wise. And that state is called the renounced order of life by great learned men.

Purport

Activities for obtaining some results are to be given up; This is the instruction of Bhagavad Gita. But activities ~~and~~ leading ~~us~~ to advanced spiritual knowledge are not ~~to~~ to be given up. This will be made clear in the next verse. There are many ~~in~~ prescriptions or methods of performing sacrifice for some particular purpose in the Vedic literatures just like performing the sacrifice or desiring a good son or performing sacrifices for ~~the~~ desiring elevation in the higher planets. Such desires or sacrifices dominated by desires should be stopped. But sacrifice as it is for purification of one's heart ~~xxxx~~ or making advance in the spiritual science should not be given up.

## Text No. 3

English Synonyms

*as an evil*  
~~Tyājyam~~--must be given up, ~~Dosavad~~--*as an evil* just like old ~~?~~  
*group of thinkers*  
~~Iti~~--thus, ~~Eke~~--one *group of thinkers*, Karma--work, ~~Frāhuḥ~~--said, ~~Manisāṇāḥ~~--  
*of* great thinkers, ~~Yajña~~--*sacrifice* second, ~~Dana~~--*charity* sacrifice, ~~Dāna~~--*charity* charity,  
~~Atah~~ *penance*, ~~Karma~~--work, ~~Na~~--*is* never, ~~Tyājyam~~--to be  
 given up, ~~Iti~~--thus, ~~Ca~~--*certainly* operate, ~~āpare~~--others.

Translation


There are learned men who say that all kinds of fruitive activities should be given up, while other sages say that sacrifice, charity and penances should never be given up.

Purport

There are many activities in the Vedic literatures which are .... by a section of learned sage just like it & in it is said that an animal can be killed in a sacrifice and others say that animal-killing is completely abominable. It should be avoided. Although animal-killing in the sacrifice is recommended in the Vedic literature they are not actually killing. Such animal sacrifice is meant for giving a new life to the animal. In this birth or in the next. Sometimes the animal is given an old animal is given a new life. a regenerated life after being killed in the sacrifice, and sometimes the animal is promoted immediately to the human form of life by sacrifice. But there are different opinions among the sages. Some of them say that animal-killing in any way should always be avoided and others say that animal-killing... in specific sacrifice is good. But all these different opinions for a certain type of activity are summarized by the Lord Himself in the next stanza.

Text No. 4

English Synonyms

 Nisāyaṃ--certainty, Śṛṇu--hear, Ma--~~my~~ <sup>from Me</sup>, Tatra--there, Tyāge--<sup>matter</sup> in the manner of renunciation, Bharatasattama--<sup>the</sup> best of the Bhāratas, Tyāgo--<sup>h</sup>renunciation, Na Hi--<sup>h</sup>certainly, Puruṣayyāghra--<sup>h</sup>the tiger amongst the human beings, Trividhaḥ--<sup>h</sup>three <sup>kinds</sup> qualities, saṃprakīṣitaḥ--<sup>h</sup>is declared.

Translation

O best of the Bharatas, hear from Me now about renunciation.  
O tiger amongst men, there are three kinds of renunciation declared in the scriptures.

Purport

Although there are differences of opinion in the matter of renunciation, here the Supreme Personality of Godhead, Sri Krishna, gives His judgment, which should be taken as final. After all, the Vedas are different laws given by the Lord. Now, here, the Lord is personally present. His word should be taken as final. The Lord says that the process of renunciation should be concerned in terms of the modes of material nature in which they are performed. Therefore the process of ~~renunciation~~ renunciation are also calculated in ~~the~~ three different categories according to the modes of material nature.

Text No. 5

Tyājyam

English Synonyms

Yajña--sacrifice, Dāna--charity, Tapa<sup>h</sup>--penance, Karma--such activities, Na--never, Tyājyam--to be given up, Kāryam--must be done, Eva--certainly, Tat--that, Yajña<sup>h</sup>--sacrifice, Dānam--charity, Tapa<sup>h</sup> Tapa<sup>h</sup>--penance, Ca<sup>t</sup>--also, Iva--certainly, Pāvanāni--purifying; fi<sup>c</sup>eatery, Manisīnām--even of the great soul<sup>s</sup>.

yajñah—

### Translation

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Sacrifice, charity and penance are never to be given up; they must be performed by all intelligent men. They are purifying even for the great souls.

### Purport

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The yogins are generally performed for advancement of ~~the~~ the human society, ~~as~~ for example, there are many purificatory processes for advancing a human being to spiritual life. The marriage ceremony is also considered as one of these sacrifices. It is ~~as~~ called viva<sup>hu</sup>-yajña. For a sannyasi who is in the renounced order of life who has given up his family relation whether he should encourage the marriage ceremony. The Lord says here that anything, any sacrifice which is ~~as~~ meant for human welfare this should never be given up. Viva<sup>hu</sup>-yajna or marriage ceremony is meant for regulating the human mind to become a peaceful situation for spiritual advancement. For general class of men this viva<sup>hu</sup>-yajna should be encouraged not be discouraged even by persons in the renounced order of life. Sannyasis never are meant for associating with women, but that does not mean~~t~~ that one who is in the lower stages of life a young man, he should not be interested in the matter of accepting a wife in marriage ceremony. All prescribed sacrifices are meant for achieving the ~~the~~ Supreme Lord. Therefore, in the lower stages, they should not be given up. Similarly, charity was meant for purifying the heart. If charity is given to suitable persons as described previously, it produces result which leads one to advanced spiritual life.

Text No. 5 &amp; 6

English Synonyms

\* Etan--all this, Api--certainly, Tu--must, Karmani--activities, Saṅgam--association, Tyaktvā--renouncing, Phalāni--results, Ca--also, Kartavyāni--as ~~my~~ duty, Iti--thus, Me--my, Partha--O the son of Prithā, Niscitam--<sup>definite</sup> ~~a~~ certain, Matam--opinion, Uttamam--the best.

Translation

All these activities should be done without any expectation of result. They should be performed as a matter of duty. O son of Pritha; and that is My final opinion.

Purport

Although all such sacrifices are purifying, one should not expect any result by such performances. In other ~~and~~ words, all sacrifices which are meant for material advancement in life, should be given up; but such sacrifices ~~as~~ as purify one's existence, and elevate one to the spiritual plane--should not be stopped. Everything that leads to Krishna Consciousness must be done. In the Bṛīmad Bhāgavatam also it is said that any activity which leads to devotional service to the Lord should be accepted. That is the highest status of religion. A devotee of the Lord should accept any kind of work, sacrifice, or charity which will help him in the discharge of devotional service to the Lord.

Text No. 7

English Synonyms

Niyatasya--prescribed duties, Tu--but, Sannyāsaḥ--renunciation, Karmanā--activities, Na--never, Upapadyate--is deserved, Mohāt--by illusion, Tasya-- of which, Parika Parityāgaḥ--renunciation, Tāmasaḥ--in the mode of ignorance, Pr Parikīrtitah--declared.

Translation

parityāgaḥ -

Prescribed duties should never be renounced. If, by illusion, one gives up his prescribed duties, such renunciation is said to be in the mode of ignorance.

Purport

Anyone leading to have some desired result for material satisfaction must be given up. Such activities which promotes one to spiritual activity like cooking for the Supreme Lord and offering the foodstuff to the Lord and accepting such foodstuff is recommended and at the same time it is said that a person in the renounced order of life should not cook for himself. Now this cooking for oneself is prohibited, but cooking for the Supreme Lord is not prohibited. So if the Sannyasi is found cooking for the Supreme Lord that sort of work is not prohibited. Similarly, if a sannyasi is taking part in the marriage ceremony of the devotee with his promise to lead in the devotional service..... Krishna Consciousness to help him in that project is not pro-

hibited. If somebody renounces such kind of activities of illusion it is to be understood that he is acting in the modes of darkness.

### Text No. 8

#### English Synonyms

Daukhham--unhappy, Iti--thus, Eva--certainly, Yat--that which, Karma--work, Kāya--body, Kleśa--troublesome, Bhayaṭ--out of, Tyajet--fear, Sa--that, Kṛtvā--<sup>after doing</sup>; Rājasam--in the mode of passion, Tyāgam--renunciation, Na--<sup>ha</sup>not, eva--certainly, Tyāga--renounced, Phalam--result, Labhet--gain.

bhayaṭ--

ha eva--

#### Translation

Anyone who gives up prescribed duties as x troublesome, or out of fear, is said to be in the mode of passion. Such action never leads to the elevation of renunciation.

#### Purport

One who is in Krishna Consciousness should not give up earning money out of fear that he is acting in fruitive activities. If that money earned by his activity is engaged in Krishna Consciousness, if by rising early in the morning his transcendental Krishna Consciousness is affected, such activities should not be given up out of fear, or being considered troublesome. Such renunciation is in the mode of passion. The result of passionate work is always miserable. Even if a person renounces work in that spirit, he never gets the result of renunciation.



Text No. 9

English Synonyms

iti - thus;

Kāryam--must be done, Iva--thus, Yat--that which, Karma--work, Niyatam--prescribed, Kriyate--performed, Arjuna--Arjuna; Saṅgam--association, Tyaktvā--giving up, Phalam--result, Ca--also, Iva--certainly, Sa--that, Tyāgaḥ--renunciation, Sāttvikā--in the mode of goodness, Mataḥ--in My opinion.

Translation

O Arjuna, one who does everything as a matter of duty, and gives up attachment to the result of that particular work--his renunciation is said to be in the mode of goodness.

Purport

Prescribed duty must be done with this mentality. Everyone should act without any attachment for the result, and without being associated with the mode of work. A man working in Krishna Consciousness in a factory does not associate himself with the work of the factory, nor with the workers of the factory. He simply works for Krishna. And when he gives up the result for Krishna, that is called transcendental, or in the mode of goodness.

Text No. 10

English Synonyms

~~na~~ ~~Ha~~--never, ~~Dvesta~~--<sup>hates</sup>, ~~Akusalan~~--<sup>inauspicious,</sup> ~~inauspicious,~~ ~~Karma~~--  
 work, ~~Kusale na~~--in auspicious, ~~anusa-jjate~~--<sup>na</sup> becomes attached,  
~~Tyagi~~--<sup>the</sup> renouncer, ~~Sattva~~--goodness, ~~asamavista~~--<sup>h</sup> absorbed in,  
~~Madhavi~~--<sup>intelligent</sup> absorbed in, ~~Chinna~~--<sup>cut</sup> up, ~~Samsayah~~--all doubts.

Translation

Those who do not hate any inauspicious work, nor are attached to auspicious work, & situated in the mode of goodness, have no doubts about work.

Purport

A person in Krishna Consciousness or in the mode of goodness does not hate anyone which has troublesome effect on the body. Neither he is.... such duty to be done at suitable time. He does every work in proper place and time without any fear of the troublesome effects of such duty. Such person is situated in transcendence. He should be understood as most intelligent, and beyond all doubts in the effects of activities.

Text No. 11

English Synonyms

~~na~~--never, ~~hi~~--certainly, ~~Dehabhrtā~~--of the embodied, ~~Sakyan~~--

possible, Tyaktum--to renounce, Karmāṇi--activities of, Asaṁsatah--altogether, Yas tu--anyone who, Karma--work, Phala--result, tyāgi--renounces, Sa--he, Tyāgi--renouncer, Abhidhiyate--it is said.

iti -- thus;

### Translation

It is not possible for an embodied soul to give up all activities. But he who renounces the results of activities is actually the renouncer.

### Purport

It is said in the Bhagavad Gita that one can never give up work at any time. Therefore who works for Krishna and does not enjoy the fruitive results and offers to Krishna, he is actually renouncer. There are many laudable members of the International Society for Krishna Consciousness they work very hard and their office is in the factory or some other place, but whatever they earn the Society. Such highly elevated souls are actually in the sannyasi and are situated in their renounced order of life. It is clearly said, however, how to renounce the result of this work, and for what purpose this should be renounced.

Text No. 12

### English Synonyms

Aniṣṭam--leading to <sup>hell</sup>health, Iṣṭam--leading to heaven,

misram (ca--or ~~xx~~ mixture, Trividham--three kinds, ~~Karmamānāṁ~~  
Karmaṇah--work, Phalam--result, Bhavati--<sup>creates, becomes</sup>renounced, Atyāginām--  
of the renouncer, Pretya--after death, Nastu--<sup>but</sup>not; ~~let~~, Saṁnyāsinām--  
<sup>the</sup>renounced order, Kvacit--at any time.

### Translation

One who does not give up the result of his work, after death achieves three kinds of result: auspicious, inauspicious, or mixed. But those who are in the renounced order of life have no such results.

### Purport

¶ A person in Krishna Consciousness acting in knowledge of his relationship with Krishna is always liberated. Therefore he has not got to enjoy or suffer the results of his acts after death.

Text No. 13

### English Synonyms

Pañcal--~~five~~ five, Itāni--all this, Mahābaho--<sup>O</sup>the mighty, <sup>armed</sup>, Karanāni--causes, Nibedha--just understand, Me--from Me, Saṁkhye--  
in the Vedas, Kṛtānte--after performance, Proktāni--said, Siddhaye--  
perfection, Sarva--all, ~~xx~~ Karmaṇāṁ--actuated.

### Translation

O mighty-armed One, according to the Vedānta, there are  
~~XXXXXXXXXXXXXXXXXXXX~~

five causes in the accomplishment of any kind of work; which I shall describe to you now.

### Purport

A question may be raised that any activity performed must have some reaction how it is that the person in Krishna Consciousness does not become a sufferer or enjoyer of such reaction. Now for this the Lord is citing that the Vedanta philosophy there is such instances how it is possible. He says that there are five causes for all activities and for success for all activity, one should consider about the five causes. Chanka means the stalk of knowledge. Therefore Vedanta is the final stalk of knowledge accepted by all ~~the~~ leading acharyas. Even Shankara...accepts-- Shankara means Vedanta. Therefore such authority of direction should be consulted. The ultimate desirer is however the Supersoul as it is stated in the ...Sarvasya aham. He is engaging everyone to certain activity ~~in~~ by demanding him about his past phases of activity. Therefore, acts done under his direction from within has no reaction either in this life or in the life after death.

Text No. 14

### English Synonyms

Adhishthānam--place, Tathā--also, Kartā--worker, Karanam <sup>ca</sup>--and instruments, Prthagvidham <sup>kind</sup>--different, Vividha <sup>ca</sup>--varieties, Prthak--separately, Centā <sup>h</sup>--endeavor, Daivam--the Supreme, Ca <sup>h</sup>--also, Pancanam--five.

eva - certainly;  
atra - here;

### Translation

The place of action, or the body; the doer; the senses; the endeavor; and ultimately the Supersoul; These are the five factors of action.

### Purport

The word.....means acquiring. The Supersoul is situated acquiring this body. Therefore this....or situation is only body.....Adhistanam means this body, and the soul within this body is acting.--is the second item of all results or activity. The soul that he does--that is karanam in the Vedic literature. Eha-he-drsta-srsta-- Similarly the Vedanta Sutra it is conferred that the soul ~~in~~ within the body knows what ~~is~~ it is doing. It is said that this soul ~~law~~ but he does, therefore he is ~~kartam~~ karta or the doer, actual doer. The instruments of our ~~am~~ doing are our senses, and by those senses we act, or the souls acts in various way; and for each and every action there is a different endeavor. But all one's activities depend on the Supreme Will, who is seated within the heart as a Friend. For direction of our activities the Supreme Lord is the super cause. Under these circumstances, he who is acting in Krishna Consciousness under the direction of the Supersoul situated within the heart, naturally has no bondage ~~x~~ from any activity done by him. While those in complete Krishna Consciousness have no responsibility for their actions. Everything is dependent on the Supreme Will, the Supersoul, the Supreme Personality of Godhead.

## Text No. 15

English Synonyms

Sarīra--body, Yān--speeches, Manobhiḥ--mind, Yat--anything, Karma--work, Prārabhate--begins, Narah--a person, Nyāyān--right, Yā--all, Viparītān--just the opposite, Va--or, Pañcaś--five, Īte--all these, Tasya--which, Hetavaḥ--causes.

Translation

Whether a man acts by body, mind or work, right or wrong, all his work is constituted of these five elements. (caused by these five causes.)

Purport

The word right and the ~~right~~ opposite is very significant in this verse. Right work means done in terms of the prescribed directions ~~in~~ in the scriptures and wrong is the opposite work which are against the principles of scriptural injunction, but whatever is done they require these five causes before being completely ~~be~~ performed.

## Text No. 16

English Synonyms

Tatra--there, Iva--certainly, Ēti--being thus, Kartāram--of the worker, Ātmānam--the soul, Kevalam--only, Tu <sup>but</sup> Yah--

anyone, Pasyaty--sees, Akrtabuddhi--<sup>that-</sup>not very intelligent, <sup>due to un-</sup>Na--  
never, Sa--he, Pasyati--sees, Durmatih--foolish.

### Translation

Anyone, therefore, who thinks~~kt~~ himself the only doer, without consideration of the five causes, certainly is not very intelligent, and cannot see things as they are.

### Purport

A foolish person cannot understand that there is the Super-soul, sitting as a Friend within himself, conducting his actions. Although the material causes are the place, the worker, the endeavor, and the instruments, the final cause in the Supreme, the Personality of Godhead. Therefore, one should see not only the five material causes, but the Supreme efficient cause as well. One who does not see the Supreme thinks of himself as the instrument. He is not intelligent.

Text No. 17

*dharm dharma*

### English Synonyms

<sup>SY</sup>Ja--of one who, Na--never, dhankrta--false egotism, Bhava--nature, Buddh--intelligent, Yasya--one who, Na--never, Lipyate--is attached, Hatva<sup>pi</sup>--even killing, Sa--he, Ima--in this, Loka--world, Na--never, Hanti--kills, Na--never, Nibadhyate--becomes entangled.



Translation  
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One who is not conducted by false ego and whose intelligence is not entangled, even killing in this world, he is not killing; and neither is he bound by such action.

Purport  
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The Lord by this verse informed Arjuna that the illusion of not fighting by Arjuna that arose in his mind was due to his false egoism. He thought that he is the only person for fighting, but he did not think that there is the Super sanction within and without also. The Lord is sanctioning but he does not know that a super sanction is there why should he not do? Anyone, therefore, who knows the instrument of working and himself as the worker and the Supreme sanctioner, the Supreme Lord, he is perfect in doing everything. This person is never in illusion. Personal activity and responsibility is due to false ego, and ~~not~~ godlessness or without Krishna Consciousness. Anyone who is therefore acting in Krishna Consciousness under the direction of the ~~Supra~~ Supersoul or the Supreme Personality of Godhead even killing he does not kill and he is never affected with the reaction of such killing. Neither does he kill anyone. It is just like the soldiers killing under the command of the superior officer. Therefore he is killing nobody. If a soldier or a .... takes personal account then he is certainly judged by the state law.

## Text No. 18

English Synonyms

Jñānam--knowledge, Jñeyam--objective, Parijñātā--the knower, Trividhā--three kinds, Karma--work, Codanā--impetus, Karanam--the senses, Karma--work, Kartā--the <sup>it-thus, (-)</sup>does, Trividhah--three kinds, Karma--work, Saṅgrahah--accumulation.

Translation

The stimuli to action are three: knowledge, the object of knowledge and the knower. In the accomplishment of work, there are three factors--the senses, the work and the doer.

Purport

There are three kinds of impetus for daily work, ~~an~~ namely, knowledge, the object of knowledge and the knower. The instruments of work, the work itself and the worker are called the ~~instrumentation~~ ~~constituents~~ constituents of work. Any work done by any human being must possess these types of impetus and performance. Before doing work there is some impetus, which is called inspiration. Any solution is the subtle form of work and the work takes its form of action. One has to undergo the psychological processes of thinking, feeling and willing and that is called impetus. Theoretical knowledge for any activity is called knowledge and the practical form of that knowledge is actual knowledge and the relationship between knowledge and the worker is ~~not~~ called...Therefore in the transformation of any work there is the instrument of work-is

actual work--and the work. Actually the ~~fact~~ faith in acting something is called knowledge. Inspiration of work is the same either from the scripture or from the instruction of the Superior spiritual master. When the inspiration is there and the... is there, then actual activity takes place or by the help of the senses knowledge is also one of the senses, because it means the product of the mind. Mind is the center of all senses and the object is work itself. These are the different phases of working as prescribed in the Bhagavad Gita: The sum total of all activities is ~~also~~ called accumulation of work.

## Text No. 19

English Synonyms

*tridhā*  
Jñānam--knowledge, Karma--work, Kar Ca--also, Kartā--worker, Ca--also, Tridhā--three kinds, Guṇabheda--in terms of different modes of material nature, Procyate--is said, Guṇasāṅkṣāne--in terms of difference of modes, Yatānvad--as they act, ENEN Arānu--hear, Tāṅ--all of them, Api--also.

Translation

In terms of different modes of material Nature, there are different kinds of knowledge, work and workers, which you may now hear of from Me.

### Purport

In the Fourteenth Chapter of the Bhagavad Gita, it has been very elaborately described about the three divisions of the modes of material Nature. In that chapter it was said that the mode of goodness is illuminating, the mode of passion materialistic, and the mode of darkness is laziness and indolence. All the modes of material Nature are binding; they are not sources of liberation. Even in the mode of goodness one is ~~materialistic~~ conditioned. In the Seventeenth Chapter, the different types of worship by different types of men in different modes of material Nature were described. In this verse, the Lord wishes to speak about the different types of knowledge, workers, and work itself, according to the different types of material modes.

Text No. 20

### English Synonyms

<sup>(-)</sup>  
Sarvabhūtesu--in all living entities, kenat--by whom, ekam--one, Bhāvam--situation, Avyayam--imperishable, Īksate--does see, Avibhaktam--undivided, Vibhaktesu--in the numberless divided, Tat--that, Jñānam--knowledge, Viddhi--knows, Sāttvikam--in the mode of goodness.

### Translation

The knowledge of one who sees in every living entity, though ~~it~~ divided into innumerable forms, one undivided spiritual

nature--that knowledge is to be understood as being in the mode of goodness.

### Purport

A person who sees one spirit-soul in every living being, never mind what he is--demigod, human being, animal, bird, beast, aquatic or plant--in all living entities, one spirit soul is there although they have got different bodies in terms of their previous work. As described in the Seventh Chapter, the manifestation of the living force in every body is due to the superior nature of the Supreme Lord. So, to see that one superior nature, that living force, in everybody is to see in the mode of goodness. That living energy is imperishable, although the bodies are perishable. The difference is in terms of the body, because there are many forms of material existence in conditional life therefore they appear to be divided. Such impersonal knowledge is in terms of self realization.

### Text No. 21

### English Synonyms

*which* Prthaktvana--on account of division, Tu--but, tat jñānam--  
that knowledge, Manobhāvan--<sup>multifarious</sup> situations, Prthagvidhān--  
differently, Yetti--one who knows, Harvesu--in all, Bhūtesu--  
living entities, tat jñānam--that knowledge, Yiddhi--must be  
known, Rājasan--in terms of passion.

*tat jñānam*

*yat jñānam*

*yat*

Translation

The knowledge that, in every different ~~in~~ type of body, there is ~~a~~ a different type of living entity is to be understood as being in the mode of passion.

Purport

The concept of the material body as the living entity, and that, with the ~~the~~ destruction of the body consciousness is also destroyed, is called knowledge in the mode ~~of~~ of passion. According to that knowledge, the body is different on account of development of different types of consciousness. Otherwise, there is no separate soul which manifests consciousness. The body ~~itself~~ is itself the soul, and there is no separate soul beyond this body. According to such knowledge consciousness is temporary. Or else there are no individual souls, but there is an all-pervading soul, which is full of knowledge, and this ~~in~~ body is a manifestation of temporary ignorance. Or, beyond this body there is no special individual or Supreme Soul. All such knowledge is grouped in one, as products of the mode of passion.

Text No. 22

English Synonyms

Yat--that which, Tu--but, Krtanavad--all in all, Ekasmin--  
in one, Karye--work, Baktan--attached, Ahātukan--without any cause,  
ahaitukam—

<sup>a-a</sup>  
~~Atattvārthava~~--without any reality, <sup>alpam ca</sup> ~~Alpana~~--very meager, <sup>and</sup> ~~and~~,  
~~Tat~~--that, ~~Tāmasam~~--in the mode of darkness, ~~Udāhrtam~~--is spoken.

### Translation

That sort of knowledge which is attached to one kind of work as all-in-all, without knowledge of the truth, and which is very meager, is said to be in the mode of darkness.

### Purport

The knowledge of the common man is always in the mode of darkness, because every living entity ~~is~~ in conditional life is born into the mode of darkness, without any proper knowledge. Therefore, one who does not develop knowledge through the authorities or scriptural injunctions, his knowledge is compact in the maintenance of the body. He has no concern about acting in terms of the directions of ~~the~~ scriptures. For him God is money, and knowledge means to satisfy the bodily ~~a~~ demands. Such knowledge has no ~~a~~ connection with the Absolute Truth. It is more or less like the knowledge of the ordinary animals: eating, sleeping, ~~making~~ defending and mating. Such knowledge is described here as the product of the mode of darkness. In other words, knowledge ~~in the mode of darkness~~ ~~concerning~~ the spirit soul ~~is~~ beyond this body ~~is~~ is called knowledge in the mode of goodness; and knowledge producing many ~~the~~ theories and doctrines by logic and mental speculation is the product of the mode of passion; and knowledge to keep the body nicely without any thing else is said to be in the mode of ignorance.

## Text No. 23

English Synonyms

Niyata--regulative, Saṅgahita--without any attachment,  
Aragadvesata--without any love or hatred, Kṛta--done,  
Aphalāpreṣaṇā--without any fruitive result, Ṇ Karma--acts,  
Yat--that which, Tat--that, Ṇ Sāttvikam--in the mode of goodness.  
*ucyate - is called*

Translation

Activity that is regulated, without attachment, love or hatred, and done without any desire for fruitive result, is said to be in the mode of goodness.

Purport

Regulated occupational duties, as prescribed in the scriptures in terms of the ~~different~~ different orders and ~~x~~ divisions of society, performed without any attachment or ~~not~~ proprietorship right and therefore without any love or hatred, but they are performed in Krishna Consciousness for the satisfaction of the Supreme, without any self satisfaction or without any self gratification, that sort of work is called performed in the mode of goodness.

## Text No. 24

English Synonyms

Yat--that which, Tu--but, Kameṣṣaṇā--with fruitive result,



Karma--work, Sāhankārena--with egoism, Yā--or, Punah--again,  
Kriyate--performed, Bahulāvāsam--with great labor, Tad--that,  
Rājasam--in the modes of passion, Udāhrtam--said. <sup>is to be</sup>

### Translation

Work done with desire for the fruit, with great labor and under the false concept of the ego, is said to be in the mode of passion.

सुखं

Text No. 25

### English Synonyms

Anubandham--future bondage, Kṣayam--distracted, Himsām--  
 violence, Anaṭkṛpā--without desire for <sup>consideration of</sup> consequence, Ca--also,  
Pauruṣam--distressing to others, Mahā--by illusion, Ārabhyate--  
 begun, Karma--work, Yat--that, Tat--which, Tāmasam--in the mode  
 of <sup>ignorance</sup> passion, Ucyate--<sup>to be</sup> said.

### Translation

Work done without any consideration of the future bondage, violent, without dependence on scriptural injunction, and which is distressing to others, done in illusion, is said to be in the mode of ignorance.

### Purport

There are two kinds of future responsibilities in the matter



### Purport

A person in Krishna Consciousness is always transcendental to the material modes of Nature. He has no expectation for the result of the work entrusted to him, because he is above the false ego and false pride. Still, he is always enthusiastic till the completion of such work, without caring for the distress undertaken for such work; and qualified ~~in~~ ~~in~~ always with enthusiasm. He does not care for such kind of being perfectly done and successful or failure, he is equal ~~in~~ both in distress or happiness, such kind of worker is called situated in the mode of goodness.

Text No. 27

### English Synonyms

Rāgi--very much attached, Karmaphala--<sup>for</sup> the fruit of the work, Prapsuh--desiring, Lubdhoh--greedy, Himsātmako--<sup>h</sup> and always envious, asuciḥ--unclean, Marsaśokānvitah--<sup>a-a</sup> complicated, with joy and sorrow, Kartā--such worker, Rājasah--in the mode of passion, Parikṛpitaḥ--<sup>is</sup> declared.

### Translation

A worker too much attached to the work and to the result of the work, who wants to enjoy the result, always envious, unclean, and subjected to joy and sorrow is said to be in the mode of passion.

Purport

A person is too much attached to certain kind of work, for getting the result of on account of he has too much attachment for materialism or hearth and home, wife and children they are called too much ~~ma~~ attached. They have no desire for higher elevation of life. They are simply concerned to make this world as far as possible materially well done. They are generally very greedy and they think anything attained by them is permanent and never to be lost. Such persons are envious to others and prepared to do anything wrong to others for their ~~sw~~ sense gratification. Therefore they are unclean and they do not mind whether their earning is pure or impure. Such persons are very happy if their work is successful and they are very much distressed ~~manatth~~ when their work is not successful. Such kind of dear is called in the mode of passion.

Text No. 28

English Synonyms

Ayuktah--without any reference to the scriptural injunctions, Prākrbāh--materialistic, Stabdhah--<sup>obstinate;</sup> upset, Bādh--deceitful, Naikrtikā expert in insulting others, Alasah--lazy, Viśādī--morose, Dir-  
ghasūtrī--procrastinating, Ca--also, Kartā--worker, Tāmasa--<sup>to be</sup> in the mode of ignorance, Ucyate--<sup>he</sup> said.

Translation

~~XXXXXXXXXXXX~~ One who is always engaged in work against the injunction of the scriptures, materialistic, obstinate, cheating, and expert in insulting others; lazy, always ~~morose~~ morose and procrastinating--such a worker is said to be in the mode of ignorance.

Purport

In the scriptural injunctions we find what sort of work should be performed and what sort of work should not be performed. Anyone who does not care for those injunctions is engaged in work not to be done, and such persons are generally too much materialistic and according to his modes of nature he works, not according to the injunction of the scripture. They are not very gentle and generally and always very cunning and expert in insulting others, very lazy, even they have got some duty to do they do not do it properly, puts it aside to be done later on and therefore appears to be morose, a procrastinating anything which can be done in ~~an~~ an hour they drag it for ~~year~~ years, such kind of worker is called situated in the modes of ~~a~~ ignorance.

Text No. 29

English Synonyms

Buddher--of intelligence, Bhedam--differences, ~~Bhixam~~

~~Shruti~~ Shruti--of steadiness, Cal--also, eva--certainly, Shruti  
Gunata--by the modes of material nature, Trividham--the  
three kinds of, Bru--just hear, Procyamanam--as described by  
Me, Avesena--in detail, Prthaktvena--differently, Dhananjaya--  
O the winner of wealth.

## Translation

O winner of wealth, Arjuna, now I shall speak to you in detail about the differences of intelligence and determination, according to the different modes of material Nature. Please hear this from Me.

Purport

Now after finishing about the knowledge and the object of knowledge and the knower in three different divisions, of the modes of material nature, the Lord is trying to explain about the intelligence and determination of the worker. In three divisions of the modes of material nature.

**Text No. 30**

### English Synonyms

Pravṛttim<sup>r</sup>--deserving, Ca--also, Nivṛttim<sup>tt</sup>--not deserving,  
Kārya--work, Kārye--reaction, Bhaya--fearful, A<sup>th</sup>aya--fearlessness,  
Bandham--obligation, Mokṣa<sup>and</sup>mā--liberation, Yā--that which,  
Yetti--as knows, Buddhiḥ--understanding, Sā--that, Pārtha--O son  
 of Prithā, Sāttvikī--in the mode of goodness.

### Translation

O son of Pritha, that understanding by which one can recognize actions which should be done and actions which should not be done, what is fearful and what is not fearful, what is binding and what is liberating, is known to be in the mode of goodness.

### Purport

Things which are done in terms of the directions of the scriptures is called pravikṭi, or deserved to be done, and things which are not so directed such things are not to be done, so one who does not know such direction, whether things are to be done or not to be done, he becomes entangled in the actions and reactions of work; but understanding which discriminates such intelligence, is called situated in the mode of goodness.

Text No. 31

### English Synonyms

*eva* — certainly, and  
Yayā--by which, Dharmam--principles of religion, Adharmam--  
 irrelegicity, Kāryam--work, Ca--also, akāryam--undeserved work,  
Ca--also, Ayathāvat--not perfectly, Prajānāti--knows, Buddhi--  
 intelligence, sa--that, Pārtha--O son of Prithā, Rājasī--in the  
 mode of passion.

Translation

One who considers irreligion to be religion, and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction--such intelligence is said to be in the mode of ignorance.

Purport

Intelligence ~~is~~ in the mode of ignorance ~~is~~ always going on the ~~same~~ opposite side. That is, such intelligence accept religions which is not actually a religion and they accept non-religion which is actually ~~religion~~ religion. All their activities are on the opposite direction. They understand a great soul as a common man and accepts a ~~common~~ common man as a great soul. They accept truth as untruth and ~~accept~~ accept untruth and truth. In all activities they simply accept the opposite direction therefore their intelligence is supposed to be in the mode of ignorance.

Text No. 33

English Synonyms

Dhṛtyā--determination, Yayā--by which, Dhārayate--is sustained, Manas--mind, Prāṇa--life, Indriya--senses, akriyāḥ--activities, Yogena--by the yoga practice, avyabhicārinā--without any breath (break), Dhṛtiḥ--such determination, Sā--that, Pārtha--O son of Pritha, Sāttvikī--in the mode of goodness.



Translation

O son of Pritha, that determination which is unbreakable, which is sustained with steadfastness by Yoga practice, and thus fixes the mind, life and the acts of the senses--such determination is in the mode of goodness.

Purport

Yoga is used in the matter of understanding the Supreme Soul. So one who is fixed up in the Supreme Soul without any break, such determination makes one's mind and life and the activities of the senses in terms of the Supreme or engaged in Krishna Consciousness. that sort of determination is called in the mode of goodness. The word vyabhircarinya is very significant, that means persons who are engaged in Krishna Consciousness they are never deviated to any other activity.

Text No. 34

English Synonyms

īyā--by which, Tu--but, <sup>(~)</sup>Dharmakāmarthān--for the matter of religiosity and economic development, Dhṛtyā--by determination, Dhārayate--in such term, <sup>0</sup>Arjuna--Arjuna, Prasaṅgena--for the matter of that, <sup>5</sup>phalākāṅkṣī--desiring fruitive result, Dhṛtiḥ--determination, Sa--that, Pārtha--O son of Prīthā, Rājasī--in the mode of passion.

phala-ākāṅkṣī

### Translation

Any determination sustained only for the fruitive result, in religion, economic development and sense gratification--such determination is in the mode of passion.

### Purport

Any person who is always ~~desires~~ desirous of fruitive result in all activities of religiosity or economic development, their only desire is for sense gratification and in that way all their mind and life and the activities of the senses are engaged, such kind of determination is called in the mode of passion.

Text No. 35

### English Synonyms

Yayā--by which, Svapnam--<sup>sleep</sup>dream, Bhayam--fearfulness, Śokam--lamentation, Viśādam--moroseness, Mādam--<sup>vanity</sup>illusion, Eva--certainly, Ca--also, Na--never, Vimūñcati--<sup>by</sup>becomes liberated, Āurmedhā<sup>h</sup>--non-  
unintelligent, Dhṛtiḥ--determination, Śa--that, Tamasī--in the mode  
~~of ignorance~~ of ignorance, ~~Ma~~ <sup>is my opinion.</sup> Ma <sup>pārtha-- O son of</sup> <sup>R̥thā;</sup>

### Translation

That determination which cannot go beyond dreaming, fearfulness, lamentation, moroseness and in illusion--such unintelligent determination is in the mode of darkness.

Purport

It should not be concluded that a person in the mode of goodness does not dream. Here dream means too much sleep. Dream is there everywhere. Either in the modes of goodness passion or ignorance--that is a natural sequence. But those who cannot avoid too much sleeping, those who cannot avoid the pride of enjoying material objects and rather always dreaming for lording over the material world, and in that way their life, their mind, and the activities of senses are engaged, such kind of determination is considered to be in the mode of ignorance.

Text No. 36

English Synonyms

Sukham--happiness, Tu--but, Idānīm--now, Trividham--three kinds, Śṛṇu--hear, Me--<sup>from</sup>me, Bharataśabha--O the best amongst the Bhāratas, Abhyāsāt--by practice, Ramate--enjoyer, Yatra--where, Dukha--<sup>ha</sup>distress, Anta--<sup>4</sup>end, Ca--also, Nigacchati--gains.

Translation

O best of the Bharatas, now please hear from Me about the three kinds of ~~happiness~~ happiness which a conditioned soul enjoys, and by which he sometimes comes to the end of all distress.

Purport

A conditioned soul is engaged in enjoying material happiness again and again. He is chewing the chewed; but, sometimes, in the course of such enjoyment, he becomes relieved from the material entanglement by association of a great soul. In other words, a conditioned soul is always engaged in some type of sense gratification, but when he understands by good association that it is only ~~as~~ a repetition of the same thing, and is awakened to his real Krishna Consciousness, he is sometimes relieved ~~x~~ from such repetitions of so-called happiness.

Text No. 37

English Synonyms

¶ Yat--that which, Tat--that, Agre--in the beginning, Visam~~am~~  
Visam<sup>ni</sup>iva--like poison, Pariname--at the end, amrt<sup>a</sup>--nectar, Upama<sup>m</sup>  
compared with, Tat--that, Sukham--happiness, Sattvikam--in the  
mode of goodness, Proktam<sup>in</sup>--said, Atma--~~x~~ self, Buddhi--intelli-  
gence, ~~x~~ Prasadam--satisfactory.

Translation

That which, in the beginning, may be just like poison, but at the end is like nectar; and which ~~awakened~~ awakens one to ~~x~~ self-realization, is said to be happiness ~~x~~ in the mode of goodness.

### Purport

In the pursuit of self-realization, one has to follow many rules and regulations to control the mind and the senses, and to concentrate the mind on the self. All these procedures are very difficult, bitter like poison; but if he is successful in following those regulations, and comes to the transcendental position, it appears like nectar, and he enjoys life as though always drinking nectar.

Text No. 38

### English Synonyms

Viśayā<sup>a</sup>--objects of sense, Indriyā--senses, Samyogāt--combination, Yat--that, Tat--which, Āgre--in the beginning, Madhura<sup>a-u</sup>panam--just like nectar, Parināme--at the end, Viśamīva--like poison, Tat--that, Sukham--happiness, Rājasam--in the mode of passion, Smṛtam<sup>is</sup>--considered.

### Translation

Happiness derived from the combinations of the sense ~~an~~ objects with the senses appears to be like nectar in the beginning, but at the end is just like poison. Such happiness is said to be in the mode of passion.

Purport

Sense gratification with the opposite sex <sup>a</sup> just like/young man and a young woman meets together so the combination of the sense objects respectively and the senses just to touch a young woman and to see young woman and to have sexual intercourse with young woman in the beginning it is very pleasing to the respective senses but at the end or after some time it becomes just like poison and they are separated and there is divorce, there is lamentation, there is sorrow, such kind of ~~a~~ <sup>h</sup> happiness is always considered ~~in~~ in the modes of passion. Such kind of keeping after (?) happiness of combination of the senses and sense objects is always a cause of distress, they should be avoided by all means.

Text No. 39

English Synonyms

~~Yad~~<sup>t</sup>--that which, ~~Agre~~--in the beginning, ~~Ca~~--also, ~~anubandhe~~--  
by binding, ~~Ca~~--also, ~~Sukham~~--happiness, ~~Mohanam~~--illusion,  
~~Atmanah~~--of the self, ~~Nidra~~--sleeping, ~~alasya~~--laziness, ~~Pramada~~--  
~~illusion~~, ~~Uttam~~--produced of, ~~Tat~~--that, ~~Tamasam~~--in the mode  
of ignorance, ~~Udahrtam~~--said. <sup>is to be</sup>  
illusion;

Translation

That happiness which, in the beginning and in the end, is blind to the process of self realization, based on sleep, laziness

ness and illusion--such happiness is said to be in the mode of darkness.

### Purport

One who takes more pleasure in laziness and in sleep that is certainly in the modes of darkness and ~~man~~ one who has no idea ~~to~~ how to act and how ~~to~~ not to act that is also in the mode of ignorance. The person in the modes of ignorance, everything is illusion and there is no happiness either in the beginning or at the end. For the ~~man~~ person in the modes of passion they might have some kind of ..?. happiness in the beginning but at the end there is distress, but for the person in the modes of ignorance they are always in distress either in the beginning or at the end.

Text No. 40

### English Synonyms

*existence;* Na--not, Tad--that, Asti--there is, Prthivyam--within the universe, Yā--or, ~~MAN~~ Divi--in the higher planetary system, Devesu--amongst the demigods, <sup>or</sup> apunah--again, Sattvam--as ~~dist~~ distance, Prakṛti-jalā--under the influence of material nature, Muktam--liberated, Tad--that, Ebhih--by this, Syat--so becomes, Tribhih--by three, Gunaiḥ--modes of material nature.

### Translation

There is nothing existing, either here or among the demigods

in the higher planetary systems, which is free from the three material modes of nature.

### Purport

The Lord is summarizing in this verse about the influences of the three modes of material nature, all over the universe.

[Note: Verses 41-46 are taken from a handwritten sheet included with the mss. Where is the original mss.??]

Text No. 41

### Translation

Brahmins, Kshatriyas, Vaishyas and Sudras are distinguished by their qualities of work, O chastiser of the enemy, in accordance with the modes of nature.

Text No. 42

### Translation

Peacefulness, ~~uniformity~~ self-control, ~~and~~ austerity, purity, tolerance, honesty, wisdom, knowledge and religiousness--these are the qualities by which the Brahmins work.

Text No. 43

### Translation

Heroism, power, determination, resourcefulness, courage in



battle, generosity and leadership are the qualities of work  
for the Kshatriyas.

Text No. 44

Translation  
-----

Farming, raising cattle and business are the qualities of  
work for the Vaishyas, and for the Sudras there is labor and  
service to others.

Text No. 45

Translation  
-----

By following his qualities of work, every man can be-  
come perfect. Now please hear from Me how this can be done.

Text No. 46

Translation  
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By worship of the Lord, Who is the Source of all beings,  
all-pervading, man can become perfect, doing his work.

Purport  
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As stated in the Fifteenth Chapter, all living beings  
are fragmental parts and parcels of the Supreme Lord. As such

the Supreme Lord is the beginning of all living entities. This is confirmed in the Vedānta Sūtra--Janma ādyaya yataḥ. The Supreme Lord is therefore supposed to be the beginning of life of every living entity. And the Supreme Lord by ~~His~~ His two energies as it is stated in the Bhagavad Gita, Seventh Chapter, by His external energy and internal energy, He is all-pervading, Therefore one should worship the Supreme Lord with His energies. Generally therefore the devotees are Vaishnava, they worship the ~~Supreme~~ Supreme Lord with His internal energy. His external energy being a perverted reflection of the internal energy, the external energy is a background, remaining in the background, but the Supreme Lord by His expansion of plenary portion as Paramātmā He is situated everywhere. He is the Supersoul of all demigods, all human beings, all animals, everywhere. One should therefore know as part and parcel of the Supreme Lord it is his duty to render service unto the Supreme. Or everyone should be engaged in devotional service of the Lord ~~in~~ in full Krishna Consciousness. That is recommended in this verse.

Everyone should think that he is engaged in a particular type of occupation by <sup>H</sup>rishikeshā, the Master ~~and~~ of the Senses. And, by the result of the work in which he is engaged, the Supreme Personality of Godhead, Sri Krishna, should be worshiped. If he thinks always in this way, in full Krishna Consciousness, then by the grace of the Lord, he becomes fully aware of everything. That is the perfection of life. The Lord says in The Bhagavad Gita, "Tasām aham samuddhartā." For such persons the Supreme Lord Himself takes charge of delivering the ~~the~~ devotee.

That is the highest perfection of life. Therefore anyone in whatever occupation he is engaged, if he serves the Supreme Lord he will achieve the highest perfection.

Text No. 47

### English Synonyms

Bṛeyān--better, Svadharmo<sup>h</sup>--one's own occupation, Yigunah--  
imperfectly performed, Paradharmāt<sup>an</sup>--other's occupation, Svanus-  
thitāt--perfectly done, Svavānīyatam--prescribed duties according  
to one's nature, Karma--work, Kurvan--performing, Na--never,  
āpnoti--achieve, Kilbīṣaṃ--sinful reactions. (Svabhāva-niyatam)

### Translation

It is better to be engaged in one's own occupation, even if imperfectly ~~am~~ performed, than to accept another's occupation, even if perfectly done. Prescribed duties, according to one's nature, are never affected by sinful reactions.

### Purport

One's own occupational duty means the prescribed duties mentioned in The Bhagavad Gita, as we have already discussed in the previous verses: the duty of a brahmin, the duty of a kshatriya, the duty ~~am~~ of a vaishya, or the duty of a sudra, prescribed according to the particular mode of nature. One should not imitate another's duty. A man who is by nature attracted to such

work as is done by the sudras should not artificially claim himself a brahmin, although he may be born into a brahmin family. In this way one should work according to his own nature; and no such work is abominable, if performed for the purpose of serving the Supreme Lord. The occupational duty of a brahmin is certainly in the mode of goodness; but if a person is not by nature in the mode of goodness, he should not imitate the occupational duty of a brahmin. In the occupational duty of a kshatriya, or administrator, there are so many abominable things: a kshatriya has to be violent to kill his enemies, or culprits; and sometimes a kshatriya has to tell lies on account of ~~diplomacy~~ diplomacy. Such violence and diplomacy accompany political affairs. But a kshatriya is not supposed to give up his occupational duty and try to perform the duties of a brahmin, although in the duties of a brahmin, there are no such ~~faulty~~ faulty things. ~~One~~

One ~~one~~ should act in terms of satisfying the Supreme Lord. For example, Arjuna is a kshatriya. He is hesitating to commit violence against the other party. But, if such fighting is performed for the sake of Krishna, the Supreme Personality of Godhead, there need ~~be~~ be no fear of degradation. In the business field also, sometimes a ~~merchant~~ merchant has to tell so many lies to make a profit. If he does not do so, there can be no profit. Sometimes a mercantile man promises, "Oh, my dear customer, for you I am making no profit," but one should know that, without making any profit, the merchant cannot exist. Therefore it should be taken as a simple lie when a merchant says that he is not making a profit. But the merchant should not think that, because he is

engaged in an occupation where the telling of lies is compulsory, he should give up his profession and pursue the profession of a brahmin. That is not recommended. Whether one is a kshatriya, a vaishya, or a sudra doesn't matter, if he serves, by the result of his work, the Supreme Personality of Godhead. Even the brahmins who perform different types of sacrifice also sometimes kill animals; because sometimes animals are sacrificed in such ceremonies. Similarly, if a kshatriya is engaged in his own occupation he kills an enemy, there is no fault on his part. In the Third Chapter these things have been clearly and elaborately explained: every man should work ~~the~~ for the purpose of yañña, or for Vishnu, the Supreme Personality of Godhead. Anything done for personal sense gratification is the cause of bondage. The conclusion is that everyone should be engaged according to the particular modes of nature ~~he~~ has ~~acquired~~ acquired, and he should ~~not~~ decide to work only for the ~~sake~~ sake of serving the Supreme cause of the Supreme Lord.

Text No. 48

### English Synonyms

Sambhava--born simultaneously, Karma--work, Kaunteya--O the son of Kunti, Sadosam--with fault, Api--although, Na--never, Tyajet--to be given up, Sarvārambhā--any adventure, Hi--is certainly, Dosam--with fault, Dhūmā--with smoke, agnih--fire, iva--as, Ivavrtah--covered.

avrtah-

dosam

### Translation

Every endeavor is coveredd with some sort of fault, just as fire is covered by smoke. Therefore, one should not give up the work which is born of his nature, O son of Kunti, even if such work is full of fault.

### N Purport

In the constitutional state, any work is always contaminated by the material modes of nature. Even if one is a brahmin, he has to perform in which he has to kill animals. Similarly, a kshatriya however pious he may be when there is enemy or when there is culprit he has to order for his killing he cannot avoid it. Similarly a merchant however pious he may be if he wants to continue his business then sometimes he has to hide his profit and profit making endeavour. Even sometimes doing business in black market. These things are necessary, one cannot avoid. Similarly, even a man is a sudra serving a bad master and he has to carry out the order of the master which he should not have done still all these faulty things there may be but still one should continue to carry out his prescribed duties as they are born out of his own nature. A very nice example is set herewith that agnir, or the fire is so pure, still there is fire, still there is smoke, wherever there is fire there is always some smoke also but that does not make the fire impure. Even there is smoke in the fire, still fire is considered as the purest of all elements. One prefers that he should give up the work of a kshatriya and

take up the occupation of a brahmin, he is not assured that in the occupational duty of a brahmin, there is no ~~faulty~~ faulty things even there is faulty things also. The conclusion is therefore, in the material world, no one can be completely free from the contamination of material nature. This example of fire and smoke is very nice example in this connection. And suppose when in wintertime we take a stone from the fire there is sometimes disturbing smoke ~~to~~ to the eyes ~~and~~ and other parts of the bodies but still we have to make use of the fire in spite of the disturbing condition. Similarly one should not give up his natural occupation because there are some ~~disturbing~~ disturbing elements there. Only thing is that he should be determined to serve the Supreme Lord by his occupational duty ~~in~~ in Krishna Consciousness. That is the perfectional point, when a particular ~~type~~ type of occupation is ~~performed~~ performed for satisfying the ~~the~~ Supreme Lord. all the faulty ~~and~~ accompaniments in that particular occupation is ~~is~~ purified. When such result of work is ~~is~~ purified being connect~~ed~~ with devotional service one becomes perfect in seeing his self and that is self realization.

Text No. 49

### English Synonyms

<sup>(-)</sup>  
~~Asaktabuddhih~~ --unattached intelligence, ~~Sarvatra~~ --every-  
 where, ~~jitātmā~~ --control of the mind, <sup>(-)</sup>  
~~Vigatasprahā~~ --without any  
 material desires, <sup>(-)</sup>  
~~naishkamyasiddhim~~ --perfection of non-

↑  
 naiskamyasiddhim

reaction, ~~Paraman~~ Supreme, ~~Sannyasana~~ <sup>sannyasana</sup> by renounced order of life, duhigacchati attains.

### Translation

One can obtain the result of renunciation simply by becoming unattached to material things, self ~~not~~ controlled by disregarding material enjoyments. That is the highest perfectional stage of renunciation.

### Purport

Real renunciation means that one should always think himself part and parcel of the Supreme Lord. Therefore, he has no right to enjoy the results of his work. Being part and parcel of the Supreme Lord, the results of his work must be enjoyed by the Supreme Lord. This is actually Krishna Consciousness. The person acting in Krishna Consciousness is really a sannyasi, one in the renounced order of life. By such mentality of Krishna Consciousness one is satisfied that he is doing or acting actually for the Supreme, therefore he is not attached to anything material; he becomes so accustomed that he does not take pleasure anything beyond the transcendental happiness derived from the service of the Lord. A sannyasi is supposed to be free from the reactions of his past ~~material~~ activities, but a person who is so nicely in Krishna Consciousness he automatically attains this same perfection without even accepting the so-called order of renunciation. This state of mind is called Yogarula or the perfectional stage of yogi principle as it is confirmed in the Third Chapter,



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Yas tu ~~am~~ atmaratir eva syat... One who is satisfied in himself he has nothing to fear from any kind of ~~2~~ reaction from his activity.

Text No. 50

### English Synonyms

Siddhim--perfection, Ek Prāpti<sup>h</sup>--achieving, Yathā--as ~~and~~  
Brahma--the Supreme, Tathā--so, Apnoti--achieves, Bibodha--try  
 to understand, Me--from Me, Samāsena--summarily, Iva--certainly,  
Kaunteya--O ~~the~~ son of Kuntī, Nisthā--stage, Jñānasya--of know-  
 ledge, Yā--which, Parā--transcendental,.

### Translation

O son of Kuntī, learn from Me how one can attain to the Supreme perfectional stage, Brahman, by acting in the way  
 \* I ~~shall~~ shall now summarize.

### Purport

The Lord is describing for Arjuna, in the following process, how one can achieve the highest perfectional stage simply by being engaged in his occupational duty and with the result of the duty ~~performed~~ performing the Supreme Personality of Godhead. One attains practically the Supreme stage of Brahma simply by such renunciation of the result of his work for the satisfaction of the Supreme Lord. That is the process of self realization. Ac-

tually perfection of knowledge is to reach in pure Krishna Consciousness; that is described ~~but~~ in the following verses from ~~the~~ 51 to 53.

Text No. 51-53

English Synonyms  
-----

*śabdādīn*

Buddhya--by the intelligence, Visuddhaya--fully purified, Yukte<sup>h</sup>--such engagement, Dhṛtyā--determination, Ātmanam--self, Niyamā--~~regulated~~ regulated, Ca--also, śabdān--the objects of sense, <sup>such</sup> as sound, etc. Viśayā--~~objects~~ objects of senses, Traktvā--giving up, Rāga--attachments, Dveṣau--hatred, Vyudasya--<sup>having laid aside,</sup> try to understand, Ca--also.

Viviktaṣeṇī--living in <sup>a</sup> ~~secluded~~ secluded place, Laghvānī--eating a small quantity, Yatayak--control of <sup>speech</sup> speaking, Kaya--control <sup>of the</sup> senses, Manasaḥ--control <sup>of the</sup> mind, Dhyanayogapare<sup>h</sup>--~~is~~ always absorbed in trance, Nitran--<sup>twenty-four</sup> hours, Vairāgyam--detachment, Samupasthā--taken shelter of.

Ahaṁkāram--false ego, Balaḥ--false strength, Darpan--false pride, Kāma--lust, Krodha<sup>m</sup>--anger, Parigrahaḥ--acceptance of material things, Vimucya--being delivered, Nirmamaḥ--without any proprietorship right, Sānta<sup>h</sup>--peaceful, Brahmahūyāya--<sup>to</sup> for becoming self-realized, Kalpate--is understood.

Translation  
-----

Being purified by his intelligence, and controlling the mind

with determination, giving up the objects of sense gratification, without any attachment and without any hatred, one who lives in a secluded place, who eats a small quantity of foodstuff, and who controls the body and the speaking power, and is always in trance, detached; who is without false ego, false strength, false pride, lust, anger or the acceptance of material things--such a person is certainly elevated to the position of self-realization.

### Purport

-----

Purified intelligence means always to keep oneself in the mode of goodness. And by such mentality one becomes actually the ~~at~~ controller of the mind, and is always in trance. Because he is not attached by the object of sense gratification. Neither he has any attachment, hatred for such activities, such detached person is naturally loving to live in a secluded place, does not eat more than what he requires, and control of the activities of his body and mind. He has no false ego of accepting this body as himself. Neither he has desire for making the body fat and strong. by accepting so many material things. because he has no bodily concept of life he is not falsely proud. He is ~~not~~ satisfied with everything what is offered to him by the grace of the Lord and he is ~~not~~ never angry in the absence of sense gratification. Neither does he endeavor for acquiring such objects of sense gratification and by this process when he is completely free from false ego he becomes unattached to all material things and that is the stage of self realization of Brahma. That stage is called brahma bhūta stage or one has already free from

the material conception of life and therefore he becomes peaceful as much as when we see he is not agitating. This is described in the Bhagavad Gita apuryamana acaapra uryama acaapra namely pride, arrogance, false prestige.

Text No. 54

### English Synonyms

Brahmabhūta<sup>(-)</sup>--being one with the Absolute, Prasanna<sup>-ā</sup>tmā--fully joyful, Na--never, Soṣati--laments, Na--never, Kāṅksati--desires, Sama<sup>f</sup>--equally disposed, Sarva<sup>f</sup>ya--all, Bhūtesu--living entity, Mābhakti<sup>f</sup>--My devotional service, Labhate--gains, Param--transcendental.

### Translation

One who is thus transcendently situated at once merges with the Supreme Brahman. He never laments, or desires to have anything; he is equally disposed to every living entity. And in that state he achieves pure ~~the~~ devotional service unto Me.

### Purport

To the impersonalist, to achieve the Brahmabhūta 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 a pure devotional service. This means that one who is ~~eng~~ engaged in pure devotional service to the Supreme Lord is

already in the state ~~off~~ of liberation called Brahmabhuta, oneness with the Absolute. Because, without ~~a~~ being one with the Supreme, the Absolute, nobody can render such service to Him. In the Absolute conceptions of life there is no difference between the served and the servitor; but still the distinction is there, in a higher spiritual sense. In the material concept of life, working for sense gratification, there is the ~~pure~~ perception of misery. But in the Absolute world, when one is engaged in pure devotional ~~service~~ service, there is no such thing as trouble. Therefore the devotee in Krishna Consciousness has nothing to lament over, and nothing to desire. As ~~g~~ God, the Supreme Lord, is full, so a living entity who is engaged in God's ~~self~~ service, in Krishna Consciousness, becomes also full in himself. It is just like ~~a~~ ~~river~~ the river cleansed of all dirty water because a pure devotee has no other thought than Krishna therefore naturally he is always joyful. Because he is joyful he has nothing to lament for any material loss or gain because he is full in service of the Lord he has no desire for material enjoyment because he knows that every living entity is fragmental part~~s~~ and parcel of the Supreme Lord, and therefore eternally servant. He does not see in the material world somebody is higher and somebody lower; this higher and lower stage is ephemeral, and a devotee has nothing to do with such ephemeral appearance or disappearance. For him the stone and gold are of equal value. This is the stage which is called Brahmabhuta stage and this stage is attained ~~a~~ very easily without any difficulty by the pure devotee. In that stage of

existence the idea of becoming one with the Supreme Brahman and stopping one's individuality this doctrine becomes as good as hell for a devotee. And the idea of heavenly kingdom becomes a phantasmagoria and the process of controlling senses is for him like the serpents' broken of the poison teeth, the senses are automatically controlled and there is no fear from the senses as much as there is no fear from the serpent who has no poison teeth. The whole world is in miserable condition for the materially infected person, but for a devotee the whole world is a place as good as Vaikuntha, or the spiritual world. The highest personality in this material universe is as good as an ant in this material world for a devotee, such condition is achieved by the mercy of Lord Chaitanya who ~~preached~~ preached pure devotional service in this age.

## Text No. 55

English Synonyms

*yah ca asmi*  
Bhakti--by pure devotional service, Nā--<sup>he</sup>, Abhijānti--one can know, Yevā--<sup>such</sup> as and as, Yasmat--<sup>as</sup> I am, Tattvataḥ--in truth, Tato--<sup>h</sup> thereafter, Nā--<sup>he</sup>, Tattvato--<sup>h</sup> by truth, Jñatvā--knowing, Yisate--<sup>t</sup> enters, Tada--<sup>t</sup> thereafter, Antaram--<sup>an</sup> after.

Translation

One can understand the Supreme Personality of Godhead as He is only by devotional service. And when one is ~~fix~~ in full consciousness of the Supreme Lord by such devotion, he can enter into the Kingdom of God.

### Purpose

The Supreme Personality of Godhead, Krishna, or His plenary portions, cannot be understood by mental speculation, nor by the non-devotees. If anyone wants to understand the Supreme Personality of Godhead, he has to take to pure devotional service, under the guidance of a pure devotee. Otherwise, the truth of the Supreme Personality of Godhead will always be hidden from him. It is already described in the Bhagavad Gita. *Naham prakse*. It is not revealed to everyone. Everyone cannot understand simply by erudite scholarship or mental speculation. Only one who is actually engaged in Krishna Consciousness and devotional service can understand what Krishna is. University degrees are not helpful. One who is fully conversant with Krishna science becomes eligible to enter into the spiritual Kingdom, the Abode of Krishna. ~~So~~ So, to become Brahman does not mean that one loses his identity. Devotional service is there, and so long as devotional service exists, there must be God and the devotee, and the process of devotional service. Such knowledge is never vanquished even after liberation. Liberation means to get free from the concept of material life, in the spiritual life the same distinction is there the same ~~has~~ individuality is there but it is in pure Krishna Consciousness. One should not ~~misunderstand~~ ~~misunderstand~~ this word visate, enters into Me, or like the monist theory one becomes homogenous with the impersonal Brahman. No. Visate means one can enter into the abode of the Supreme Lord in his individuality to be engaged in His

association to render service unto Him. It is just like the same example, a green bird enters a green tree not for being one with the tree but to enjoy the fruits of the tree. Impersonalists ~~give~~ generally give the ~~same~~ example just like the river water mixes with the ocean water so there is no distinction between the river water and the ocean water that ~~may~~ may be a source of happiness for the impersonalist but the ~~personalist~~ personalist keeps their personal individuality as the ~~a~~ aquatic in the ocean, we should take care of the living entities within the ocean, we must go deep into the ocean; simply by ephemeral conception of the ~~a~~ water is not sufficient, one must have complete knowledge of the ~~a~~ ~~many~~ aquatic living ~~a~~ within the ocean.

Therefore a devotee on account of his pure devotional service can understand what is the transcendental quality and what is the opulences of the Supreme Lord, in truth they can understand. X As it is stated in the Eleventh Chapter, only by devotional ~~service~~ service can one understand. The same thing is confirmed here; that one can understand the Supreme Personality of Godhead ~~and~~ by devotional service and enter into His kingdom.

After attainment of Brahmabhuta stage of freedom from material conception, the beginning of devotional service is hearing about the Lord. When he hears about the Supreme Lord automatically the Brahmabhuta stage develops and his material contamination of greediness and ~~lust~~ lust for sense enjoyment ~~a~~ disappears, for lust and desires disappear from the heart of a devotee he ~~becomes~~ becomes more attached to the service of the Lord and by such



attachment to the service of the Lord he becomes free from material contamination and thus in that ~~king~~ state of life he can understand the Supreme Lord. ~~Text~~ This is the statement of Srīmad Bhāgavatam also. So after liberation also the process of bhakti or transcendental service continues. In this connection the Vedānta Sūtra confirms as follows: *aprayat tdrapi hi dris-tam*. This means after liberation one process of devotional service ~~is~~ continues. In the Srīmad Bhāgavatam, real devotional liberation means to be reinstated in his own identity constitutional position. The constitutional position is ~~is~~ already explained that every living entity is part and parcel fragmental portion of the Supreme Lord. Therefore his constitutional position is to serve. So after liberation this service method is never stopped. Actual liberation ~~is~~ means to get free from the misconception of life. Persons suffering from jaundice disease when he is cured by chewing sugar candy he can understand the taste of sugar candy; this is the way of attaining perfection and perfection itself.

Text No. 56

English Synonyms

Sarva--all, Karmāṇy--activities, Api--although, Sadā--always, Kurvāṇs--performing, Ma--under My, Vyapāsrayaṇ--protection, Mat--my, Prasāda--mercy, Avāpnoti--achieves, Sāvatara--eternal, Padam--abode, Ayayaṁ--imperishable.

avāpnoti—

Translation

Though engaged in all kinds of activities, by My mercy, the pure devotee reaches the spiritual kingdom in the end, without any pain.

Purport

The word madhyapasarayaḥ means under the protection of Me or the Supreme Lord. Everything acted is free from material contamination therefore a pure devotee acts under the direction of the Supreme Lord or His representative the Spiritual Master. There is no time limitation for a pure devotee He is always 24 hours one hundred per cent engaged in the activities under the direction of the Supreme Lord. For such ~~devotee~~ devotee who is thus engaged 24 hours in Krishna Consciousness in devotional service, certainly the Lord is very very kind to him, so in spite all kinds of position he is placed in the transcendental abode or Krishna Loka; he is guaranteed there is no doubt about it. In that Supreme abode there is no change, everything is eternal, everything is ~~impermanent~~ ~~impermanent~~ imperishable and everything is full ~~with~~ of knowledge.

Text No. 57

English Synonyms

~~Geteṣa~~ by intelligence, <sup>(t)</sup> Sarvakarmāṇi all kinds of activities, ~~Mat~~ onto Me, <sup>a</sup> Madhyasaya giving up, <sup>ah</sup> Matparaḥ My protection,

sannyasya—

mat-paraḥ—

<sup>(-)</sup>  
Buddhi-yoga--devotional activities, Upaśritya--taking shelter  
 of, in <sup>t-</sup>consciousness, Satata--<sup>every</sup> hours, Bhava--just  
 become.

### Translation

In all activities, and for their results, just depend upon Me, and ~~always~~ work always under My protection. In such devotional service, be fully conscious of Me.

### Purport

That one should act in Krishna Consciousness, means he should not act as the master of the world, just like a servant, one ~~he~~ should act fully under the direction of the Supreme Lord. A servant has no individual independence. He acts only on the order of the master. A servant acting on behalf of the Supreme Master has no affection for profit and loss. He simply discharges his duty faithfully, in terms of the order of the Lord. Now, one may argue that Arjuna was acting under the Personal direction of Krishna, but, when Krishna is not present, how should one act? If one acts according to the direction of Krishna in this book, as well as under the guidance of the representative of Krishna, then the result will be ~~is~~ the same. The Sanskrit word matpara is a very important in this verse. It means that one has no goal in life save and except to act in Krishna Consciousness, just to satisfy Krishna. And, while acting in such way, one should think of Krishna only: I have been appointed to discharge this particular duty by Krishna. While acting in

such a way, he naturally has to think of Krishna. This is perfect Krishna Consciousness. One should ~~note~~, however, note that, after doing something whimsically, he may not offer the result to the Supreme Lord. That sort of duty ~~is~~ is not in the devotional service of Krishna Consciousness. One should act according to the order of Krishna. This is a ~~very~~ very important point: That order of Krishna comes through disciplic succession, from the bona fide spiritual master. Therefore, the spiritual master's order should be taken as the ~~prime~~ prime duty of life. If one ~~person~~ gets a bona fide spiritual master and acts ~~himself~~ according to his direction, that means his perfection of life in Krishna Consciousness is guaranteed.

### Text No. 58

#### English Synonyms

~~Ma~~<sup>t</sup> ~~mine~~<sup>My</sup>, ~~icittah~~ ~~consciousness~~, ~~Sarva~~ ~~all~~, ~~Bhṛgani~~ ~~impedi-~~  
ments, ~~Mat~~ ~~My~~, ~~Prasādāt~~ ~~My mercy~~, ~~Varisyaṣi~~ ~~you will overcome~~,  
~~Atha~~ ~~therefore~~, ~~Uc~~ ~~if~~, ~~Ahaṅkāraḥ~~ ~~by false ego~~, ~~Na~~ ~~not~~,  
~~Śṛṇvaṣi~~ ~~do not hear~~, ~~Yinahkyaṣi~~ ~~then lose yourself~~.

#### Translation

One who becomes conscious of Me passes over all the obstacles of conditional life. If, however, one does not work in such consciousness, ~~me~~ and acts through false ego, not hearing Me, he is lost.

Purport

A person in full Krishna consciousness has no anxiety to execute the duties of his existence. The foolish cannot understand this great freedom from all anxiety. For one who acts in Krishna Consciousness, Lord Krishna 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 ~~must~~ should be carried away by the false ego of the bodily concept of life. One should not ~~a~~ falsely think himself independent of the laws of material Nature, free to act. He is already under the strict material laws. But, as soon as he acts in Krishna Consciousness, he is liberated, free from the material ~~perplex~~ perplexities. So, one ~~must~~ should ~~must~~ note very carefully that anyone who is not active in Krishna 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 Krishna Consciousness is free to act, because everything is prompted by Krishna from ~~within~~ within.

Text No. 59

English Synonyms

<sup>t</sup>~~Ida~~--therefore, ~~Ahaṅkāra~~--false ego, ~~Aratya~~--taking shelter, ~~Na~~--not, ~~Kṛtavya~~--shall not fight, ~~Iti~~--thus, ~~Manasa~~--think,

*mithyā esah* *vyavasāyah te*  
~~Mithyā~~—this is all false, ~~Vyavasāyah~~—your determination,  
~~Prakṛti~~—material nature, ~~XX~~ ~~tvān~~—you, ~~Niyoksyati~~—will engage  
 you.

### Translation

If you do not act according to My direction, and do not fight, then you will be falsely directed. By your nature you will have to be engaged in warfare.

### Purport

Arjuna was a military man, and born of the nature of the kshatriya. Therefore, his natural duty is to fight. But, by false ego, he was considering whether by killing his teacher and grandfather and friends there would be a sinful reaction. So, practically, he was considering himself master of the action, as if he was directing the good and bad results of such work. He forget that the Supreme Personality of Godhead was present there, instructing him to fight. That is the forgetfulness of the conditioned soul. The Supreme Personality gives directions as to what is good and what is bad, and one simply has to act in Krishna Consciousness to attain the perfection of life. No one can ascertain his ~~smṛiti~~ destiny as the Supreme Lord can, and therefore the best thing to do is to take direction from ~~the~~ the Supreme Lord, and act. No one should neglect the order of the Supreme Personality of Godhead, or the order of the spiritual master who is the representative of God. One should act unhesitatingly, to execute the order of the Supreme Personality of Godhead—that will keep him safe under all circumstances.

## Text No. 60

English Synonyms

*sva-bhāvajena*  
~~Svabhāvajena~~--by one's own nature, ~~Kaunteya~~--O the son of Kunti, ~~Nibaddha~~--conditioned, ~~SMEN EN EN~~ ~~Svaya~~--by one's own, ~~matkary~~ ~~Karmāṇa~~--activities, ~~Kartum~~--to do, ~~Na~~--not, ~~lohasi~~--do not like, ~~Ka~~--that, ~~Mohat~~--by illusion, ~~Karisyasi~~--he will act, ~~Avasthā~~--imperceptible, ~~Tas~~--that.

Translation

Under illusion you are now declining to act ~~according~~ according to My direction. But, compelled by your own nature, you will act all the same, as O son of Kunti.

Purport

If one refuses to act under the direction of the Supreme Lord, then he will be compelled to act by the modes in which he is situated. Everyone is under the spell of a particular combination of the modes of Nature, and is acting in that way. But anyone who voluntarily engaged himself under the direction of the Supreme Lord ~~knows~~ becomes glorious.

## Text No. 61

English Synonyms

~~Īśvaraḥ~~--the Supreme Lord, ~~Sarvabhūtanāṁ~~--of all living

entities, ~~Arjuna~~<sup>e</sup>--in the location of the heart, Arjuna--O Arjuna,  
Tiṣṭhati--resides, Bhramayan--causing to travel, Sarvabhūtāni--  
 all living entities, Yatra--machine, Ārūḍhāni--being so place,  
Māyā--a 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

Excepting Arjuna, as the Supreme knower which apparently was  
 displayed in his descretion for fighting or not fighting Lord  
 Krishna's instruction that he is not all in all the Supreme Per-  
 sonality of Godhead or he himself, Krishna, localized Supersoul--  
 he is sitting in his heart and he is directing living being after  
 change of a particular type of body, forgets his past deeds and  
 the Supersoul as the ~~same~~ Knower of the past, present and future  
 remains as witness ~~an~~ of such activities. Therefore all the acti-  
 vities of living entities later on is direct by this Supersoul  
 according to his past deserves. Actually a living entity is carried  
 by this body--material body 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. Just like a person seated in a  
 high speed motor car and another person seated in a .... car, there  
 is a difference of speed although the person seated in the...car or



the motor car is the same. But according to the people he is seated there the speed is different. Similarly by the order of the Supreme soul, the material nature of the particular type of body to a particular type of living entity to work according to his past desires--he is not independent. So one should not think himself independent of the Supreme Personality of Godhead. He is ~~not~~ always under his control. Therefore his duty is to surrender, and that is being explained in the next verse.

Text No. 62

### English Synonyms

Sam--unto him, Eva--certainly, Saranam--surrender, Gaccha--go, Sarvabhāvena--in all respects, Bhārata--O the son of Bhārata, Tatprasādāt--by His grace, Param--transcendental, Śāntim--peace, sthānam--abode, Prāpsyasi--you will get, Sāvataram--eternal.

### Translation

O son of Bharata, surrender unto Him in all respects, so that by His mercy you can have transcendental peace, and eternal abode.

### Purpose

A living entity therefore surrenders unto the Supreme Personality of Godhead who is situated in everyone's heart, and that process will relieve him from all kinds of miseries of this material

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existence. By such surrender process, one will not only be ~~xxx~~ released from all miseries in this life but at the end he will reach the Supreme God which is stated in the Vedic literature as ...Tatvishnoh-prampatam. This means transcendental work. Everything material is spiritual is the abode of the Supreme Personality of Godhead, but prampatam means eternal abode which is called the spiritual sky or.... In the Fifteenth Chapter, the Lord ~~is~~ said that "Sarvasya cha aham hr̥di sanniviste..." God said that He is seated in everyone's heart means ~~xxx~~ so this ~~situation~~ recommendation that one should ~~x~~ surrender unto the Supersoul sitting in everyone's heart ~~xxx~~ means one should surrender unto the Supreme Personality of Godhead, Krishna. Krishna has already been accepted by Arjuna that he is the Supreme.~~xxx~~ He was accepted in the Tenth Chapter, Krishna as param Brahma-prasm dhama. He has accepted Krishna as the Supreme Personality of Godhead and the Supreme abode of all living entities, not only by his personal experience by also of the evidences of great authorities like Narada,,Pasha, or Sh... Here the indication of Lord Krishna about the Supersoul is to be understood. Arjuna, or for a matter of fact, anyone else, has to surrender unto the Supreme Personality of Godhead Krishna.

Text No. 63

English Synonyms

Iti--thus, Te--unto you, Jñānam--knowledge, Ākhyātam--described, Guhya--confidential, Guhyataram--still more confidential,

Maya--by Me, Vinirya--by deliberation, Itad--that, Asesena--fully,  
Yatha--as you, iccasi--<sup>h</sup>which, Tatha, <sup>like</sup>That, Kuru--perform.

### Translation

Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully,,and then do what you wish to do.

### Purport

The Lord has already explained to Arjuna about the knowledge in Brahma, Buddha. One who is in the Brahmabhuta condition, he is joyful, he never laments neither he desires anything; that is his confidential knowledge. But now he discloses about the Supersoul or .... This is also Brahma knowledge--knowledge in Brahma, but it is superior than knowledge in Brahma. Now the word used here, meaning as you like you can do, means that God does not interfere with the little independence of the living entity. In The Bhagavad Gita, the Lord has advised in all respects about the elevation of the living condition. The best advice imparted to Arjuna is to surrender unto the Supersoul sitting in everyone's heart. So, by right discrimination, one should agree to act according to the order of the Supersoul. That will help him to be situated constantly in Krishna Consciousness, the highest perfectional stage of human life. Arjuna is being directly ordered by the Personality of Godhead to fight. To surrender to the Supreme Personality of Godhead is in the best

interest of the living entities. It is not for the interest of the Supreme. Before surrendering one is to free to deliberate on this subject as far as intelligence goes; that the best way to accept the instruction of the Supreme Personality of Godhead. Such instruction comes also through the spiritual master, the bona fide representative of Krishna.

Text No. 64

*istah asi*

English Synonyms

*sarva-guhyatamam* ~~the most confidential~~, *Bhūyah*--again, *Śṛu*--~~he~~ just hear, *Me*--from Me, *Paramam*--the Supreme, *Vacah*--instruction, ~~XXXX~~ ~~XXXX~~ *istā* *si*--very dear to me you are, *Me*--of me, *śṛdham*--<sup>to pardon</sup> to pardon, *Iti*--thus, *Tata* <sup>h</sup>--therefore, *Vakṣyāmi*--speaking, *Te*--for you, *Hitan*--benefit.

*very* Translation

Because you are my & very dear friend, I am speaking to you the most confidential part of knowledge. Hear & this from Me, for it is for your benefit.

Purport

The Lord has spoken to Arjuna confidential knowledge which is Brahm....more confidential knowledge that means knowledge about the Supersoul within everyone's heart and now He is speaking the

most confidential part of knowledge just to surrender unto the Supreme Personality of Godhead. At the end of the Ninth Chapter He has already said, "...." Just always think of Me. The same thing will be repeated here again to stress the ~~xx~~ essence of the teachings of The Bhagavad Gita. This essence of the teachings of Bhagavad Gita is not understood by a common man, but one who is actually very dear to Krishna, or a pure devotee of Krishna, can understand.

It is the most evidential proof than all Vedic literature. Whatever Krishna is saying in this connection-- that it is the most evidential part of knowledge--for--for such instruction should be carried out not only ~~at a~~ by Arjuna but all well-being living entities.

Text No. 65

### English Synonyms

~~Mannana~~<sup>h</sup>--thinking of Me, ~~Bhagavan~~ ~~Bhava~~--just become, ~~Mad-~~<sup>t</sup>  
~~bhaktah~~<sup>h</sup>--~~a~~<sup>My</sup> devotee of Me, ~~Madya~~<sup>t</sup>~~ji~~--~~a~~<sup>My</sup> worshiper of Me, ~~Man~~--unto  
Me, ~~Manaskuru~~--offer your <sup>obediences</sup>, ~~Man~~--unto Me, ~~Evak~~--cer-  
tainly, ~~Sayasi~~<sup>c</sup>--come, ~~Satyam~~ ~~Satyan~~<sup>truly</sup>~~si~~--you are, ~~Me~~--~~Me~~<sup>te</sup>--to you,  
<sup>Prati-jane</sup>--I promise, <sup>Priyat</sup>--<sup>dear</sup>, <sup>asi</sup>--you are, <sup>me</sup>--<sup>my</sup>.

### Translation

Always think of Me. Becomes My devotee, worship Me, and offer your homage unto Me. The result is that you will come to Me without ~~fail~~ fail. I promise you this, be cause you are My very dear friend.

Purport  
-----

The most confidential part of knowledge is that one should become a pure devotee of Krishna, and always think of Him and act for Him. One should not become an official meditator. His life should be so molded that he will always have the chance to think of Krishna. One should always act in such a way that all his daily activities are in connection with Krishna. He should mold his life in such a way that, throughout twenty-four hours, he cannot but think of Krishna. And the Lord's promise is that anyone who is in such pure Krishna Consciousness will certainly go back to the Abode of Krishna, where he will be engaged in the association of Krishna face to face. This most confidential part of knowledge is spoken to Arjuna, because he is the dear friend of Krishna. And everyone who follows the path of Arjuna can become a dear friend to Krishna, and obtain the same perfection as Arjuna.

In these words it is stressed that one should concentrate his mind upon Krishna--the very form with two hands having a flute or his blackish hue of the body will become feather on the head and beautiful face--all the description of Krishna as they are found in the Brahma Samhita and other literature. One should particular fix his mind in this original form of Godhead, Krishna. He may not even divert his attention in other forms of the Lord, The Lord has multi-forms, as Vishnu, Narayan(?), Rama, B..., but a devotee may particular concentrate his mind on this form as was present before Arjuna. Concentration of mind on the

form of Krishna is the most confidential part of knowledge and this is disclosed to Arjuna, because Arjuna is supposed to be the most dear friend of Krishna.

### Text No. 66

#### English Synonyms

Sarvadharmān--all varieties of religions<sup>n</sup>, Parityajya--  
abandoning, Mam--unto Me, Ekaṁ--only, Saranam--surrender, Vraja--  
go, Aham--I, Sarva--<sup>trām-you</sup>all, Paśebhyaḥ--<sup>from</sup>sinful reaction<sup>s</sup>, Mokṣayisyāmi--  
deliver, Mā--not, Sucah--~~worry~~.

#### Translation

Give up all varieties of religiousness, and just surrender unto Me; and in return I shall protect you from all sinful reactions. Therefore, you have nothing to fear.

#### Purport

The Lord has described in The Bhagavad Gita about various kinds of knowledge and process of religiosity as a knowledge of the ~~2p~~ Supreme Brahma--knowledge of the Supersoul and knowledge of the different types of order and status of social life, the knowledge of the renounced order of life, knowledge of non-attachment, controlling the senses, controlling the mind, meditation, etc. He has described in so many ways different types of religiosity. Now to summarize the Bhagavad Gita, the Lord says <sup>that</sup> in Arjuna should

~~one~~ give up all that has been spoken to him, should simply accept this surrender process unto him. That will save him from all kinds of sinful reaction. The Lord personally promises that He would protect Arjuna from all sinful reaction. In the Eighth ~~the~~ Chapter, it has been ~~now~~ said that only one who has become free from all sinful reactions can take to the worship of Lord Krishna. So one may think that, unless he is free from all sinful reactions, how can he take to the surrendering process? To such doubts it is here ~~it~~ said that, even if one is not free from all sinful reactions, simply by the process of surrendering to Sri Krishna, he automatically becomes freed from all sinful reactions. There is no need of strenuous ~~a~~ effort to free oneself from sinful reactions. He should unhesitatingly accept Krishna as the Supreme Saviour of all living entities. With faith and love he should surrender unto Him. This ~~text~~ ~~a~~ surrender process is described in the           Anukulyasya asankalpah pratikulyasya parjanam. ~~the~~ ~~text~~ To surrender unto Krishna is described in the B..... according to devotional process as that one should simply accept such kinds of religiosity which may lead ultimately to the devotional service of the ~~a~~ Lord. One may perform a particular occupational duty according to his position in the social order, but if by describing such duties, one does not come to the point of Krishna Consciousness, all such activities are ~~a~~ considered simply labor of love. Anything that does not lead to the perfectional stage of Krishna Consciousness should ~~a~~ be avoided. One should be confident that in all circumstances, Krishna would protect him from all ~~the~~ difficulties. There is no need of thinking how



one should provide himself to keep the body and soul together.-- Krishna will see to that. One should always think of himself as helpless and Krishna is the only background of his progress of life. As soon as one seriously engages him in devotional service of the Lord in full Krishna Consciousness, at once he becomes freed from all contamination of the material nature. There are different process of religiosity and purificatory process cultivation of knowledge, meditation in the ~~any~~ mystic Yoga system, and practising the different postures for concentrating the mind, but one who surrenders unto Krishna, he does not require to do anything of so many varieties of transcendental method. That simple surrender unto Krishna will save him from unnecessary waste of time and he will ~~am~~ make ~~the~~ all the progress at one free from all sinful reaction.

One should be attracted ~~to~~ by the beautiful vision of Krishna. His name is Krishna, because He is all-attractive. One who becomes attracted by the beautiful, all-powerful, omnipotent vision of Krishna, he 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 Super soul feature, but one who is attracted to the feature (vision?) of the Supreme Personality of Godhead, and above all, one who is attracted by the Supreme Personality of Godhead who is Krishna--he is the most perfect transcendentalist. In other words, devotional service to Krishna, in full consciousness, is the most confidential part of knowledge as described here, and this is the essence of the whole study of Bhagavad Gita.

...workers, the ~~superior~~ empirical philosophers, the mystics, and the devotee--all of them are called transcendentalists, but one who is a pure devotee, he is the best of all others. The particular words used here, "Na suçah (?)," don't hesitate, don't worry--is very significant. One may be perplexed to think how one can give up all kinds of religious forms and simply surrender unto Krishna. Such kind of thinking and worry is useless.

Text No. 67

*aśaśrūṣave*

English Synonyms

xx

Idam--this, Te--you, Na--never, atapaskāya--one who is not austere, Na--never, abhaktāya--one who is not a devotee, Kāśa  
cana--at any time, Na--never, Ca--also, aśaśrūṣave--one who is not engaged in devotional service, Vācya--to be spoken, Na--never, Ca--also, Ma--unto Me, Ya<sup>h</sup>--anyone, abhyasūyati--envious.

Translation

This confidential knowledge may not be explained to those who are not austere, nor devoted, nor engaged in devotional service, nor to one ~~me~~ who is envious of Me.

Purport

In fact, persons who has not undergone the austerities of the religious process, one who has never attempted in the matter of devotional service in Krishna Consciousness, one who has not

tended a pure devotee and especially one who conscious of Krishna as a historical personality or one who is envious of the greatness of Krishna--such persons should not be spoken about this most confidential part of knowledge. It is, however, sometimes found that even such demoniac persons who are envious of Krishna, worshipping Krishna in different way, take to the profession of explaining the Bhagavad Gita in a different way for making business, but anyone who desires actually to understand Krishna must avoid such commentary of Bhagavad Gita and may be saved from being misled. Actually the purpose of Bhagavad Gita is not understandable who are sensuous--even one person he is not sensuous he is strictly following the disciplines enjoined in the Vedic scripture, if he is not a devotee, he also cannot understand Krishna, and even when he poses himself as a devotee of Krishna, but he is not engaged in Krishna Consciousness activities he also cannot understand Krishna. There are many persons who envy the Supreme Personality of Godhead, Krishna, because He has explained Himself in the Bhagavad Gita that He is the Supreme and nothing is above Him--nothing is either equal to Him. So therefore, there are many persons who are envious of Krishna. Such persons should not be spoken of Bhagavad Gita, neither can they understand. There is no such scope of understanding by such faithless persons of Bhagavad Gita and Krishna. Without understanding of Krishna from the authority or pure devotee, nobody should try to understand the purpose of Bhagavad Gita.

## Text No. 68

English Synonyms

<sup>imam</sup>  
~~Ya~~--anyone, ~~Idam~~--this, ~~Paramam~~--most, ~~Guhyam~~--confidential,  
~~Mad~~--mine, ~~Bhaktesu~~--amongst devotees of, ~~Abhidhasyati~~--explains,  
~~Bhaktim~~--devotional service, ~~Mayi~~--unto Me, ~~Param~~--transcendental,  
~~Krtva~~--having done, ~~Mam~~--unto Me, ~~Eva~~--certainly, ~~Asaty~~--comes,  
~~Asamsayah~~--without any doubt.

*esyasi*  
 /

Translation

For anyone who explains this supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me.

Purport

Generally, it is advised that Bhagavad Gita ~~shuk~~ should be discussed amongst the devotees only not it is to be discussed among the non-devotees, because those who are not devotees, they will not understand Krishna neither Bhagavad Gita. Therefore in other words those who are not agreeable to accept Krishna as He is and Bhagavad Gita as it is, they should not try to explain Bhagavad Gita whimsically and thus become offender. Bhagavad Gita should be explained to persons who are ready to accept Krishna as the Supreme Personality of Godhead, and without any interpretation of the language of the Bhagavad Gita. It is a subject matter for the devotees only and not for the ~~amuk~~ empiric philosophical

speculators. Anyone, however, who tries sincerely to present Bhagavad Gita as it is to the different persons, the result by such devotional activities one will increase more and more to the pure devotional state of life and as a result of such pure devotional state of life, he is sure to go back to home, back to Godhead.

## Text No. 69

Translation

There is no servant in this world more dear to Me than he, nor will there ever be one more dear.

## Text No. 70

Translation

And I declare that he who studies this sacred conversation, worships Me by ~~his~~ his intelligence.

## Text No. 71

English Synonyms

*sahyapi* → braddhavan--faithful, ~~ananyas~~ ananyas <sup>and</sup> ca--non-envious, arnuyat--does hear, api--certainly, ya--<sup>who</sup> he who, harah--man, sa--he also, makta--being liberated, subhan--auspicious, lokan--planets, prapnot--attains, punyakarmam--of the past.

prapnuyat

### Purport

In the 67th verse of this chapter, the Lord explicitly forbids the Gita to be spoken to those who are envious of the Lord. In other words, Bhagavad Gita is for the devotees only; but it so happens that sometimes a devotee of the Lord will hold open class, and in that class all the students are not expected to be devotees. Why do such persons hold such open class? It is explained here that, although everyone is not a devotee, still there are many men who are not ~~at~~ envious of Krishna. They have faith in Him as the Supreme Personality of Godhead, and if such persons hear from a ~~man~~ bona fide devotee about the Lord, the result is that they become at once free from all ~~a~~ sinful reactions, and after that attain to the planetary system where all righteous persons are situated. It means therefore by hearing Bhagavad Gita even a person does not try to be a pure devotee, he attains the result of righteous activities. Therefore pure devotees of Lord, they give chance to everyone to become free from all sinful reactions and is possible to be the devotee of the Lord.

~~Now~~ Generally those who are free from sinful reaction are those righteous. Such persons very easily take to Krishna Consciousness. the word punya-karmanam is very significant here. This ~~is~~ righteous activity means performing great sacrifice like the ....sacrifice... sacrifice ~~mentioned~~ mentioned in the Vedic literature. But those who are righteous in the matter of performing devotional service if not pure, they ~~can~~ can attain planetary system of the .... star or Dhrubalek where Drumaharaj is prevailing. He is a great devotee of the Lord, therefore he has a special planet which is called the Polestar.

## Text No. 72

English Synonyms

Kaccid--whether, Itat--this, Shrutam--~~heard~~ heard, Partha--<sup>(1)</sup> son of Prithā, Tvayā--by you, ākāṣṛeṇa--with full attention, Getasa--by the mind, Kaccid--whether, Ajñāna--ignorant, sammohah--<sup>(2)</sup> illusion, Pranastat--<sup>(3)</sup> dispell, Te--of you, Dhanajaya--<sup>(4)</sup> the conqueror of wealth, (Arjuna).

*sammohah*

Translation

O conqueror of wealth, Arjuna, have you heard this with your mind at perfect attention? And are your ignorance and illusion now dispelled?

Purport

The Lord was acting as the spiritual master of Arjuna. Therefore it was his duty to inquire from Arjuna whether he understood the whole Bhagavad Gita in its proper perspective. If not the Lord ~~was~~ was ready to re-explain any point in the whole Bhagavad Gita if so required. Actually, anyone who hears Bhagavad Gita from the bona fide spiritual master like Krishna or His representative actually all his ignorance about this conditional life is dispelled certainly. Bhagavad Gita is not an ordinary book or written by some ~~poet~~ poetic fancy or fiction writer--it is said by the Supreme Personality of Godhead. So there is no difference of the conditional life. So everyone if he is fortunate to

have heard it from Krishna or from His bona fide spiritual representative he is sure to become a liberated person and get out of the darkness of ignorance.

Text No. 72 73

### English Synonyms

Arjuna <sup>h</sup> u vācā---Arjuna <sup>h</sup> said, Naśto <sup>h</sup>---dispell, Mohah <sup>h</sup>---illusion, Smṛtiḥ <sup>h</sup>---memory, Labdha <sup>h</sup>---<sup>gained</sup>begin, tvayā <sup>h</sup> prasadāt---by Your mercy, Maya <sup>h</sup>---by me, acryeta <sup>h</sup>---O the infallible Krishna, sthito <sup>h</sup>---situated, asmi <sup>h</sup>---I am, gata <sup>h</sup>---<sup>moied</sup>re<sup>h</sup>gata, Sandehah <sup>h</sup>---all doubts, Karisyā <sup>h</sup>---I shall <sup>execute</sup> do, Vacanam <sup>h</sup>---Your order, Tava <sup>h</sup>---your.

*regained;*  
*tvat-prasādāt*

### Translation

Arjuna said: My dear Krishna, O Infallible One, my illusion is now gone. I have regained my memory by Your mercy, and now I am fixed without any doubt, prepared to act according to Your instructions.

### Purport

The constitutional position of a living entity, represented by Arjuna, is that he has to act according to the order of the Supreme Lord. He is meant for self-discipline law. Sri Chaitanya Mahaprabhu says that actual position of the living entity is eternal.... of the Supreme Lord. Forgetting, this principle, the living entity becomes conditioned by the material nature and in



the state of serving the Supreme Lord, he becomes the servant of God. The living entities constitutional position being servitor...either he has to serve the illusory Maya or the Supreme Lord. If he serves the Supreme Lord, that is his normal condition; but if he prefers to serve the illusory external energy then certainly he will have normal condition. So illusion is that everyone is serving in this material world. His senses? and his lust and his desires and still he is thinking of ~~his~~ himself as the master of the Lord. This is called illusion. So when a person is liberated, ~~his~~ his illusion is over and he voluntarily surrenders unto the Supreme to act according to his desires. The ~~last~~ last illusion, the snare of maya upon the living entity, is that he thinks that he is God. ~~But he is not God. He thinks that he is no longer conditioned and soul, but he is God. But he is so less intelligent that if he was God, then how could he be in doubt--that he does not consider. So that is the last snare of illusion. Actually to become free from the illusory energy is to understand Krishna, the Supreme Personality of Godhead, and agree to act according to His order. The word mahah is very important in this verse. Mahah means opposite knowledge. Actually real knowledge is that every living being is eternally servitor of the Lord, but instead of thinking oneself in that position, when he thinks that he is not servant, he is the master of this material world, or he wants to lord it over the material nature--that is his illusion. This illusion can be overcome by the mercy of the Lord or by the mercy of pure devotees. When that illusion is over, one agrees to act in Krishna Consciousness. Krishna Consciousness means to act~~

according to Krishna's order. A conditioned soul is in illusion by the external energy of matter does not know the superior Lord, or Master, who is full of knowledge and a Proprietor of everything, and whatever He desires He can bestow upon His devotees and He is Friend of everyone and especially He is inclined to His devotee. He is the ~~EM~~ Controller ~~and~~ of this material nature. He is the Controller of all living entities. He is Controller of the ~~a~~ inexhaustible time, and He is full of all opulences and all potencies. Such a Supreme Personality of Godhead can even give Himself to the devotee. So one who does not know he is under the spell of illusion, he does not become a devotee, but he becomes a servitor of maya. Arjuna, however, after hearing Bhagavad Gita from the Supreme Personality of Godhead, becomes free from all illusion. He could understand that Krishna was not only his Friend, but He is the Supreme Personality of Godhead. And he understood Krishna factually. So to study Bhagavad Gita means to understand Krishna factually and when a person is in full knowledge, he naturally ~~xxxx~~ surrenders to Krishna. When Arjuna understood that it was Krishna's plan to reduce the unnecessarily ~~a~~ increase of ~~the~~ population, he agreed to fight as desired by Krishna. He took up again his weapons--the arrow and the bow--to fight by the order of the Supreme Personality of Godhead.

Text No. 74

English Synonyms  
 .....

Sanjaya uvāca--Sanjaya said, Iti--thus, Aham--I, Vāsudevasya--

of Krishna, Parthasya--of Arjuna, Ca--also, Mahātmanah--two  
 great souls, Saivadam--discussing, Inam--this, Asrausam--heard,  
Adbhutam--wonderful, & Housharsanam--<sup>hair</sup> here standing <sup>on end</sup>.

### Translation

Sanjaya said: Thus have I heard the conversation of two  
 great souls, Krishna and Arjuna, and wonderful is that message.  
 My ~~xxx~~ hair is standing ~~xxx~~ on end.

### Purport

The beginning of the Bhagavad Gita was from the inquiry of  
 Dhritarashtra. He inquired from his secretary Sanjaya, "What  
 happened in the battlefield?" Kurukshetra? The whole study as  
 related to the ~~xx~~ heart of Sanjaya by the grace of a spiritual  
 master. He explained the whole theme of the battlefield. The  
 conversation was & wonderful, because such conversation between  
 two great souls never took place like that in the future it  
 would take place. It is wonderful, because the Supreme Personality  
 of Godhead is speaking about Himself and everything about His  
 energies to the living & entity like Arjuna, a great devotee of  
 the Lord. If we follow, however, the footprints of Arjuna to  
 understand Krishna, then our life will be happy and successful.  
 Sanjaya realized it and he began to understand it and he began  
 to speak about the conversation to Dhritarashtra, and it will  
 be concluded & that wherever there is Krishna and Arjuna there  
 is everything victorious.

## Text No. 75

English Synonyms

Vyāsa<sup>(-)</sup>prasāda<sup>t</sup>--by the mercy of Vyāsadeva, śrūtavan<sup>s</sup>--heard, etat--this, guhyan<sup>confidential;</sup><sup>secret</sup>, Aham--I, Araṇ--the Supreme, Yogan--mysticism, Yogavarat--from the master of all mysticism, Kṛṣṇāt--from Krishna, Bhaktat--directly, Kathayataḥ--speaking, Evayan--personally.

Translation

By the mercy of Vyasa, I have heard ~~etam~~ these most confidential talks directly from the Master of all mysticism, Krishna, speaking personally to Arjuna.

Further

Vyasa was the spiritual master of Sanjaya, and he admits that it was by his mercy he could understand the Supreme Personality of Godhead. This means that one has to understand Krishna not directly, but through the medium of the spiritual master. The spiritual master is the transparent medium; although it is true the experience is still direct. This is the mystery of the disciple succession. When the spiritual master is bona fide, then one can hear Bhagavad Gita directly, as Arjuna heard it. There are many mystics and yogis all over the world, but Krishna is the Master of all Yoga systems. Krishna instruction is strictly as it is stated in the Bhagavad Gita--all surrender unto Krishna, be-

cause He is the first-class Yoga Yogi. This is confirmed in the last verse of the Sixth Chapter. "Yoginam api sarvesam..." Narada is the direct disciple of Krishna and Narada is spiritual master of Vyasa. Therefore Vyasa is also as good as Arjuna, because he is coming in the disciplic succession and BH Sanjaya who is the direct disciple of Vyasa. Therefore by the grace of that, his senses were purified and he could see and hear Krishna directly. One who hears directly Krishna, he can understand the confidential knowledge. One does not come to the disciplic succession, he cannot hear Krishna, therefore his knowledge is always imperfect at least to understand Bhagavad Gita. If a person who dares to make comment on Bhagavad Gita whether that person is in disciplic succession if he is not he is not competent to say anything about Bhagavad Gita. In the Bhagavad Gita, all the Yoga systems, Karma Yoga, Jnana Yoga and Bhakti Yoga--everything is explained and Krishna is the Master of all such mysticism. It is to be understood, however, that as Arjuna was fortunate enough to understand Krishna directly, similarly by the grace of Vyasa, Sanjaya was also able to hear directly from Krishna directly. So actually there is no difference to hear directly from Krishna either one hears directly from Krishna or he hears from his bona fide spiritual master like Vyasa and his disciple... The spiritual is representative of Vyasadev also. There, according to Vedic system, on the birthday of the spiritual master, there is some ceremony of worship by the disciples and that ceremony is called Vyasa Shuk Puja.

Text No. 76

English Synonyms

Rājan--O the King, Samsrtya--remembering, Samsrtya--re-  
 membering, Saṁvādam--message, Imam--this, Adbhūtam--wonderful,  
Keśava--Lord Krishna, Arjunayoh--and Arjuna, Pūṇyam--pious,  
hrīyāmi--taking pleasure, Ca--also, Muhuh-muhuh--always, repeatedly.

^ hrīyāmi—

Translation

O King, in the repeated remembrance of that conversation be-  
 tween Krishna and Arjuna, I am taking pleasure, thrilled at every  
 moment.

Purpose

The understanding of Bhagavad Gita is so transcendental that  
 anyone who becomes conversant with the topics of Arjuna and Krishna  
 becomes perfect in righteousness, and he cannot forget such talks.  
 This is the transcendental position of spiritual life. Or, in  
 other words, one who hears the Gita from the right source, di-  
 rectly from Krishna, becomes fully in Krishna Consciousness, and  
 the result of Krishna Consciousness is that one becomes an en-  
 lightened more and more, and he enjoys life with a thrill; not  
 only for some time, but at every moment.

Text No. 77

English Synonyms

Tad--that, Ca--also, Saṁsmṛtya--remembering, Saṁsmṛtya--  
Rūpaṁ--form, Aty--great, Adbhutam--wonderful, Mareḥ--of Lord  
 Krishna, Vismaya--wonder, Me--my, Mahan--great, Rājan--O the  
 King, Ṁr̥ṣyāmi--enjoying, Ca--also, ~~Ṁr̥ṣyāmi~~ ~~Ṁr̥ṣyāmi~~ Punah--punah--  
 repeatedly.

vismayaḥ-

Translation

I O King, remembering as well as the wonderful Form of  
 Lord Krishna, and becoming more and more struck with wonder,  
 I rejoice again and again.

Surport

It appears that Samjaya also by the grace of Vyasa could  
 see the Universal Form of Krishna, which He exhibited to Arjuna.  
 It is of course said there that Lord Krishna never executed such  
 form before. It was exhibited to Arjuna only, but still some  
 great devotees could see also the Universal Form of Krishna when  
 it was shown to Arjuna, so Vyasa is one of them. He is one of  
 the great devotees of the Lord, and he is considered as a power-  
 ful incarnation of Krishna, so under the circumstances a bona fide  
 spiritual master does not say anything I can see whatever he saw.  
 He also disclose to his disciples like Samjaya. He was remembering  
 that wonderful form of Krishna exhibited to Arjuna and he was  
 enjoying repeatedly again and again.

Text No. 78

English Synonyms

Yatra--where, Yogeshvarah--the Master of mysticism, Krishna--  
 Lord Krishna, Yatra--where, Partho--the son of Prithā, Dhanur-  
dharah--the carrier of <sup>the</sup> bow and arrow, Yatra--there, Srih--opulence,  
Vijaye--victory, Bhūti--exceptional power, Dhravā--certainly,  
Hitih--morality, Matih--opinion, Mama is my. matih mama -- is my  
 opinion.

Translation

Wherever there is the Master of all mystics, Krishna, the Supreme Personality of Godhead, and wherever there is Arjuna, the supreme archer, there will also certainly be ~~at~~ opulence, victory, extraordinary power, and morality. That is my opinion.

Purport

The Bhagavad Gita began with the inquiry of Dhritarashtra. He was hopeful of the victory of his sons, ~~and~~ assisted by great warriors like Bhishma, Drona and Karna. He was hopeful that the victory would be on his side. But, after describing the scene in the battlefield, Samjaya told the King, "You are thinking ~~of~~ of a victory, but my opinion is that, where there is Krishna and ~~at~~ where there is Arjuna, every auspicious thing will also be." He directly confirmed that Dhritarashtra could not expect victory for his side. Victory was sure for the side of Arjuna, because Krishna was there. Krishna's acceptance of the charioteer's



seat for Arjuna was another opulence of Krishna, who is full of all opulence. Renunciation is also another opulence. There are many instances of such renunciation so Krishna is also the Master of the mystical of renunciation. The fight was practically between.....and Mahara Yudhisthir. Arjuna was fighting on behalf of his elder brother, Yudhisthir, so because Krishna and Arjuna were on the side of Yudhisthir, therefore the opulence of and victory of regaining kingdom was certainly on the side of Yudhisthir. The battle was to decide who would rule over the world, and Samjaya predicted that the victory and the ruling power must be transferred to Yudhisthira and not to Duryodhona(?) It is also predicted here that Yudhisthir after being victorious in this battle his kingdom would flourish more and more, because Mahara Yudhisthir was not only righteous, pious, but a strict moralist. Never spoke lie during his life. There are many less intelligent persons who take Bhagavad Gita as a matter of topics between two friends in the battlefield. So such book cannot be a scripture. Some may protest that Krishna excited Arjuna to fight, which is immoral; but the reality is clearly stated: that Bhagavad Gita is the Supreme instruction of morality. The Supreme instruction of morality is stated in the Ninth Chapter, in the 65<sup>th</sup> verse as "manmana madbhata" to become a devotee of Krishna and sincere pursuance of all kinds of religiosity is to surrender unto Krishna as is stated..."Sarvadhanu." The instruction of the Bhagavad Gita is the supreme process of religion and the supreme process of morality--all other processes may be purifying, to lead to this process, but the last instruction of the Gita is the last word of

all morality and religion: surrender unto Krishna. That is the verdict of the Eighteenth Chapter, the last chapter of Bhagavad Gita.

From Bhagavad Gita we can understand that to realize oneself by philosophical speculation and by meditation on the one side, and on the other side---to fully surrender unto Krishna is the highest perfection or state this is the essence of the teachings of Bhagavad Gita. Therefore the path of regulative.... principle according to the orders of social life and according to the different courses of religiosity maybe the confidential path of knowledge. The ritualistic part of religiosity is confidential, but one is still involved with meditation and cultivation of knowledge--that is more confidential but to surrender unto Krishna in devotional service in full Krishna Consciousness is the most confidential--that is the third part in essence of the Eighteenth Chapter of Bhagavad Gita. Another feature of Bhagavad Gita is that the actual truth is the Supreme Personality of Godhead, Krishna. Absolute Truth is realized in three features--impersonal Brahman, localized Paramatman, but the last word is the Supreme Personality of Godhead, Krishna. Perfect knowledge of the Absolute Truth means perfect knowledge of Krishna. Try to understand Krishna--all the other departments of knowledge may be part and parcel of that understanding of Krishna, but the Supreme understanding of Krishna. Krishna is transcendental--always situated in His Eternal potency, and He is....manifestation of His internal potency. The living entities are manifested as of one of his energy and they are divided into

two classes, eternally conditioned and eternally liberated. Such living entities who are innumerable and they are considered fundamental part of...Krishna. Material energy is manifested into 24 divisions, and the creation is being effected by the eternal time, and it is being situated and being dissolved again by external energy. This manifestation of cosmic world is being repeatedly visible and invisible. Bhagavad Gita five principal subject matter have been discussed. This knowledge of the Supreme Personality of Godhead this knowledge of the material nature, there is knowledge of the living entities, there is knowledge of eternal time and there is knowledge of all kinds of activities. All of them are dependent on the Supreme Personality of Godhead, Krishna. All conception of the Absolute Truth, namely the impersonal Brahman, localized Paramatma, any other...transcendental conception are within the category of understanding the Supreme Personality of Godhead. Although superficially the Supreme Personality of Godhead and the living entity, the material nature and the time appear to be different, but there are diversity in one from the other. Nothing is different from the supreme, but the Supreme is different always from everything. Lord Chaitanya has therefore "....." Incalculable....one and different, is different from everything. This system of philosophy is the perfect knowledge of the Absolute Truth. The living entity, in his original position, is pure spirit. It is compared just like atomic particles of the Supreme Spirit. It can be compared to the sun and the sunshine, and the sun is Lord Krishna and the sunshines are the living entities. Such living entities

being marginal, potential Krishna has a tendency to be in contact with the material energy or with the spiritual energy. In other words, if the ~~living~~ living entity is in between the two energies of the Lord, and because he belongs to the superior energy of the ~~same~~ Lord, therefore he has got ~~particular~~ particle of independence and by proper use of ~~that~~ that independence ~~and~~ he becomes subjected to the direct order of Krishna, and he becomes situated in his normal condition of the pleasure-giving potency.

Thus end the Bhaktivedanta Purports to the Eighteenth Chapter of Srīmad Bhagavad Gītā, in the matter of its conclusion, and the Perfection of Renunciation.