

Devanagari

Verse Text

Synonyms

Translation

Purport

Advanced View ▾

Page Info ▾

Library » Bhagavad-gītā As It Is

## CHAPTER TWO

## Contents of the Gītā Summarized

## TEXT 1

सञ्जय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

*sañjaya uvāca**taṁ tathā kṛpayāviṣṭam**aśru-pūrṇākulekṣaṇam**viṣīdantam idaṁ vākyam**uvāca madhusūdanaḥ*

## Synonyms

*sañjayaḥ uvāca* — Sañjaya said; *taṁ* — unto Arjuna; *tathā* — thus; *kṛpayā* — by compassion; *āviṣṭam* — overwhelmed; *aśru-pūrṇa-ākula* — full of tears; *ikṣaṇam* — eyes; *viṣīdantam* — lamenting; *idaṁ* — these;

*vākyam* — words; *uvāca* — said; *madhu-sūdanaḥ* — the killer of Madhu.

## Translation

**Sañjaya said: Seeing Arjuna full of compassion, his mind depressed, his eyes full of tears, Madhusūdana, Kṛṣṇa, spoke the following words.**

## Purport

Material compassion, lamentation and tears are all signs of ignorance of the real self. Compassion for the eternal soul is self-realization. The word “Madhusūdana” is significant in this verse. Lord Kṛṣṇa killed the demon Madhu, and now Arjuna wanted Kṛṣṇa to kill the demon of misunderstanding that had overtaken him in the discharge of his duty. No one knows where compassion should be applied. Compassion for the dress of a drowning man is senseless. A man fallen in the ocean of nescience cannot be saved simply by rescuing his outward dress – the gross material body. One who does not know this and laments for the outward dress is called a *sūdra*, or one who laments unnecessarily. Arjuna was a *kṣatriya*, and this conduct was not expected from him. Lord Kṛṣṇa, however, can dissipate the lamentation of the ignorant man, and for this purpose the *Bhagavad-gītā* was sung by Him. This chapter instructs us in self-realization by an analytical study of the material body and the spirit soul, as explained by the supreme authority, Lord Śrī Kṛṣṇa. This realization is possible when one works without attachment to fruitive results and is situated in the fixed conception of the real self.

## TEXT 2

श्री भगवानुवाच  
कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।  
अनार्यजुष्टमस्वर्ग्यकीर्तिकरमर्जुन ॥ २ ॥

*śrī-bhagavān uvāca*  
*kutas tvā kaśmalam idam*  
*viṣame samupasthitam*  
*anārya-juṣṭam asvargyam*  
*akīrti-karam arjuna*

### Synonyms

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

### Translation

The Supreme Personality of Godhead said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the value of life. They lead not to higher planets but to infamy.

### Purport

Kṛṣṇa and the Supreme Personality of Godhead are identical. Therefore Lord Kṛṣṇa is referred to as Bhagavān throughout the *Gītā*. Bhagavān is the ultimate in the Absolute Truth. The Absolute Truth is realized in three phases of understanding, namely Brahman, or the impersonal all-pervasive spirit; Paramātmā, or the localized aspect of the Supreme within the heart of all living entities; and Bhagavān, or the Supreme Personality of Godhead, Lord Kṛṣṇa. In the *Śrīmad-Bhāgavatam* (1.2.11) this conception of the Absolute Truth is explained thus:

*vadanti tat tattva-vidas  
tattvaṁ yaj jñānam advayam  
brahmeti paramātmēti  
bhagavān iti śabdyate*

“The Absolute Truth is realized in three phases of understanding by the knower of the Absolute Truth, and all of them are identical. Such phases of the Absolute Truth are expressed as Brahman, Paramātmā and Bhagavān.”

These three divine aspects can be explained by the example of the sun, which also has three different aspects, namely the sunshine, the sun’s surface and the sun planet itself. One who studies the sunshine only is the preliminary student. One who understands the sun’s surface is further advanced. And one who can enter into the sun planet is the highest. Ordinary students who are satisfied by simply understanding the sunshine – its universal pervasiveness and the glaring effulgence of its impersonal nature – may be compared to those who can realize only

the Brahman feature of the Absolute Truth. The student who has advanced still further can know the sun disc, which is compared to knowledge of the Paramātmā feature of the Absolute Truth. And the student who can enter into the heart of the sun planet is compared to those who realize the personal features of the Supreme Absolute Truth. Therefore, the *bhaktas*, or the transcendentalists who have realized the Bhagavān feature of the Absolute Truth, are the topmost transcendentalists, although all students who are engaged in the study of the Absolute Truth are engaged in the same subject matter. The sunshine, the sun disc and the inner affairs of the sun planet cannot be separated from one another, and yet the students of the three different phases are not in the same category.

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

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

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

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

*ete cāṁśa-kalāḥ puṁsaḥ  
 kṛṣṇas tu bhagavān svayam  
 indrāri-vyākulaṁ lokam  
 mṛḍayanti yuge yuge*

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

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

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

### TEXT 3

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

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

## Synonyms

*klaibyam* — impotence; *mā sma* — do not; *gamaḥ* — take to; *pārtha* — O son of Pṛthā; *na* — never; *etat* — this; *tvayi* — unto you; *upapadyate* — is befitting; *kṣudram* — petty; *hṛdaya* — of the heart; *daurbalyam* — weakness; *tyaktvā* — giving up; *uttiṣṭha* — get up; *param-tapa* — O chastiser of the enemies.

## Translation

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

## Purport

Arjuna was addressed as the son of Pṛthā, who happened to be the sister of Kṛṣṇa's father Vasudeva. Therefore Arjuna had a blood relationship with Kṛṣṇa. If the son of a *kṣatriya* declines to fight, he is a *kṣatriya* in name only, and if the son of a *brāhmaṇa* acts impiously, he is a *brāhmaṇa* in name only. Such *kṣatriyas* and *brāhmaṇas* are unworthy sons of their fathers; therefore, Kṛṣṇa did not want Arjuna to become an unworthy son of a *kṣatriya*. Arjuna was the most intimate friend of Kṛṣṇa, and Kṛṣṇa was directly guiding him on the chariot; but in spite of

all these credits, if Arjuna abandoned the battle he would be committing an infamous act. Therefore Kṛṣṇa said that such an attitude in Arjuna did not fit his personality. Arjuna might argue that he would give up the battle on the grounds of his magnanimous attitude for the most respectable Bhīṣma and his relatives, but Kṛṣṇa considered that sort of magnanimity mere weakness of heart. Such false magnanimity was not approved by any authority. Therefore, such magnanimity or so-called nonviolence should be given up by persons like Arjuna under the direct guidance of Kṛṣṇa.

## TEXT 4

अर्जुन उवाच

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

*arjuna uvāca*

*katham bhīṣmam aham saṅkhye*

*droṇam ca madhusūdana*

*iṣubhiḥ pratiyotsyāmi*

*pūjārḥāv ari-sūdana*

## Synonyms

*arjunaḥ uvāca* — Arjuna said; *katham* — how; *bhīṣmam* — Bhīṣma; *aham* — I; *saṅkhye* — in the fight; *droṇam* — Droṇa; *ca* — also; *madhu-sūdana* — O killer of Madhu; *iṣubhiḥ* — with arrows; *pratiyotsyāmi* — shall

counterattack; *pūjā-arhau* — those who are worshipable; *ari-sūdana* — O killer of the enemies.

## Translation

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

## Purport

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

## TEXT 5

गुरूनहत्वा हि महानुभावान्  
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।  
हत्वार्थकामांस्तु गुरूनिहैव  
भुज्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

*gurūn ahatvā hi mahānubhāvān  
śreyo bhoktuṁ bhaikṣyam apīha loke*

*hatvārtha-kāmāṁs tu gurūn ihaiva  
bhuñjīya bhogān rudhira-pradigdhān*

## Synonyms

*gurūn* — the superiors; *ahatvā* — not killing; *hi* — certainly; *mahā-anubhāvān* — great souls; *śreyaḥ* — it is better; *bhoktum* — to enjoy life; *bhaikṣyam* — by begging; *api* — even; *iha* — in this life; *loke* — in this world; *hatvā* — killing; *artha* — gain; *kāmān* — desiring; *tu* — but; *gurūn* — superiors; *iha* — in this world; *eva* — certainly; *bhuñjīya* — one has to enjoy; *bhogān* — enjoyable things; *rudhira* — blood; *pradigdhān* — tainted with.

## Translation

**It would be better to live in this world by begging than to live at the cost of the lives of great souls who are my teachers. Even though desiring worldly gain, they are superiors. If they are killed, everything we enjoy will be tainted with blood.**

## Purport

According to scriptural codes, a teacher who engages in an abominable action and has lost his sense of discrimination is fit to be abandoned. Bhīṣma and Droṇa were obliged to take the side of Duryodhana because of his financial assistance, although they should not have accepted such a position simply on financial considerations. Under the circumstances,

they have lost the respectability of teachers. But Arjuna thinks that nevertheless they remain his superiors, and therefore to enjoy material profits after killing them would mean to enjoy spoils tainted with blood.

## TEXT 6

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

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

## Synonyms

*na* — nor; *ca* — also; *etat* — this; *vidmaḥ* — do we know; *katarat* — which; *naḥ* — for us; *garīyaḥ* — better; *yad vā* — whether; *jayema* — we may conquer; *yadi* — if; *vā* — or; *naḥ* — us; *jayeyuḥ* — they conquer; *yān* — those who; *eva* — certainly; *hatvā* — by killing; *na* — never; *jijīviṣāmaḥ* — we would want to live; *te* — all of them; *avasthitāḥ* — are situated; *pramukhe* — in the front; *dhārtarāṣṭrāḥ* — the sons of Dhṛtarāṣṭra.

## Translation

**Nor do we know which is better – conquering them or being conquered by them. If we killed the sons of Dhṛtarāṣṭra, we should not care to live. Yet they are now standing before us on the battlefield.**

## **Purport**

Arjuna did not know whether he should fight and risk unnecessary violence, although fighting is the duty of the *kṣatriyas*, or whether he should refrain and live by begging. If he did not conquer the enemy, begging would be his only means of subsistence. Nor was there certainty of victory, because either side might emerge victorious. Even if victory awaited them (and their cause was justified), still, if the sons of Dhṛtarāṣṭra died in battle, it would be very difficult to live in their absence. Under the circumstances, that would be another kind of defeat for them. All these considerations by Arjuna definitely proved that not only was he a great devotee of the Lord but he was also highly enlightened and had complete control over his mind and senses. His desire to live by begging, although he was born in the royal household, is another sign of detachment. He was truly virtuous, as these qualities, combined with his faith in the words of instruction of Śrī Kṛṣṇa (his spiritual master), indicate. It is concluded that Arjuna was quite fit for liberation. Unless the senses are controlled, there is no chance of elevation to the platform of knowledge, and without knowledge and devotion there is no chance of liberation. Arjuna was competent in all these attributes, over and above his enormous attributes in his material relationships.

## TEXT 7

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

*kārpaṇya-doṣopahata-svabhāvaḥ*  
*pr̥cchāmi tvāṁ dharma-sammūḍha-cetāḥ*  
*yac chreyaḥ syān niścitaṁ brūhi tan me*  
*śiṣyas te 'haṁ śādhi mām tvāṁ prapannam*

## Synonyms

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

## Translation

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

## Purport

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

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

does not utilize this opportunity properly is a miser. On the other hand, there is the *brāhmaṇa*, or he who is intelligent enough to utilize this body to solve all the problems of life. *Ya etad akṣaram gārgi viditvāsmāl lokāt praiti sa brāhmaṇaḥ.*

The *kṛpaṇas*, or miserly persons, waste their time in being overly affectionate for family, society, country, etc., in the material conception of life. One is often attached to family life, namely to wife, children and other members, on the basis of “skin disease.” The *kṛpaṇa* thinks that he is able to protect his family members from death; or the *kṛpaṇa* thinks that his family or society can save him from the verge of death. Such family attachment can be found even in the lower animals, who take care of children also. Being intelligent, Arjuna could understand that his affection for family members and his wish to protect them from death were the causes of his perplexities. Although he could understand that his duty to fight was awaiting him, still, on account of miserly weakness, he could not discharge the duties. He is therefore asking Lord Kṛṣṇa, the supreme spiritual master, to make a definite solution. He offers himself to Kṛṣṇa as a disciple. He wants to stop friendly talks. Talks between the master and the disciple are serious, and now Arjuna wants to talk very seriously before the recognized spiritual master. Kṛṣṇa is therefore the original spiritual master of the science of *Bhagavad-gītā*, and Arjuna is the first disciple for understanding the *Gītā*. How Arjuna understands the *Bhagavad-gītā* is stated in the *Gītā* itself. And yet foolish mundane scholars explain that one need not submit to Kṛṣṇa as a person, but to

“the unborn within Kṛṣṇa.” There is no difference between Kṛṣṇa’s within and without. And one who has no sense of this understanding is the greatest fool in trying to understand *Bhagavad-gītā*.

## TEXT 8

न हि प्रपश्यामि ममापनुद्याद् -  
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।  
अवाप्य भूभावसपत्नमृद्धं  
राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

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

## Synonyms

*na* — do not; *hi* — certainly; *prapaśyāmi* — I see; *mama* — my; *apanudyāt* — can drive away; *yac* — that which; *śokam* — lamentation; *ucchoṣaṇam* — drying up; *indriyāṇām* — of the senses; *avāpya* — achieving; *bhūmau* — on the earth; *asapatnam* — without rival; *ṛddham* — prosperous; *rājyam* — kingdom; *surāṇām* — of the demigods; *api* — even; *ca* — also; *ādhipatyam* — supremacy.

## Translation

**I can find no means to drive away this grief which is drying up my senses. I will not be able to dispel it even if I win a prosperous, unrivaled kingdom on earth with sovereignty like the demigods in heaven.**

## **Purport**

Although Arjuna was putting forward so many arguments based on knowledge of the principles of religion and moral codes, it appears that he was unable to solve his real problem without the help of the spiritual master, Lord Śrī Kṛṣṇa. He could understand that his so-called knowledge was useless in driving away his problems, which were drying up his whole existence; and it was impossible for him to solve such perplexities without the help of a spiritual master like Lord Kṛṣṇa. Academic knowledge, scholarship, high position, etc., are all useless in solving the problems of life; help can be given only by a spiritual master like Kṛṣṇa. Therefore, the conclusion is that a spiritual master who is one hundred percent Kṛṣṇa conscious is the bona fide spiritual master, for he can solve the problems of life. Lord Caitanya said that one who is a master in the science of Kṛṣṇa consciousness, regardless of his social position, is the real spiritual master.

*kibā vipra, kibā nyāsī, śūdra kene naya  
yei kṛṣṇa-tattva-vettā, sei ‘guru’ haya*

“It does not matter whether a person is a *vipra* [learned scholar in Vedic wisdom], or is born in a lower family, or is in the renounced order of life – if he is a master in the science of Kṛṣṇa, he is the perfect and bona fide

spiritual master.” (*Caitanya-caritāmṛta*, *Madhya* 8.128) So without being a master in the science of Kṛṣṇa consciousness, no one is a bona fide spiritual master. It is also said in the Vedic literature:

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

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

The problems of material existence – birth, old age, disease and death – cannot be counteracted by accumulation of wealth and economic development. In many parts of the world there are states which are replete with all facilities of life, which are full of wealth and economically developed, yet the problems of material existence are still present. They are seeking peace in different ways, but they can achieve real happiness only if they consult Kṛṣṇa, or the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* – which constitute the science of Kṛṣṇa – through the bona fide representative of Kṛṣṇa, the man in Kṛṣṇa consciousness.

If economic development and material comforts could drive away one's lamentations for family, social, national or international inequities, then Arjuna would not have said that even an unrivaled kingdom on earth or supremacy like that of the demigods in the heavenly planets would be unable to drive away his lamentations. He sought, therefore, refuge in Kṛṣṇa consciousness, and that is the right path for peace and harmony. Economic development or supremacy over the world can be finished at any moment by the cataclysms of material nature. Even elevation into a higher planetary situation, as men are now seeking on the moon planet, can also be finished at one stroke. The *Bhagavad-gītā* confirms this: *kṣīṇe puṇye martya-lokaṁ viśanti*. "When the results of pious activities are finished, one falls down again from the peak of happiness to the lowest status of life." Many politicians of the world have fallen down in that way. Such downfalls only constitute more causes for lamentation.

Therefore, if we want to curb lamentation for good, then we have to take shelter of Kṛṣṇa, as Arjuna is seeking to do. So Arjuna asked Kṛṣṇa to solve his problem definitely, and that is the way of Kṛṣṇa consciousness.

## TEXT 9

सञ्जय उवाच  
 एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।  
 न योत्स्य इति गोविन्दामुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

*sañjaya uvāca*

*evam uktvā hr̥ṣīkeśam  
guḍākeśaḥ paran-tapaḥ  
na yotsya iti govindam  
uktvā tūṣṇīm babhūva ha*

## Synonyms

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

## Translation

**Sañjaya said: Having spoken thus, Arjuna, chastiser of enemies, told Kṛṣṇa, “Govinda, I shall not fight,” and fell silent.**

## Purport

Dhṛtarāṣṭra must have been very glad to understand that Arjuna was not going to fight and was instead leaving the battlefield for the begging profession. But Sañjaya disappointed him again in relating that Arjuna was competent to kill his enemies (*param-tapaḥ*). Although Arjuna was, for the time being, overwhelmed with false grief due to family affection, he surrendered unto Kṛṣṇa, the supreme spiritual master, as a disciple. This indicated that he would soon be free from the false lamentation resulting from family affection and would be enlightened with perfect

knowledge of self-realization, or Kṛṣṇa consciousness, and would then surely fight. Thus Dhṛtarāṣṭra's joy would be frustrated, since Arjuna would be enlightened by Kṛṣṇa and would fight to the end.

## TEXT 10

तमुवाच हृषीकेशः प्रहसन्निव भारत ।  
सेनयोरूभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

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

## Synonyms

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

## Translation

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

## Purport

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

## TEXT 11

श्री भगवानुवाच

अशोच्यनन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

*śrī-bhagavān uvāca*

*aśocyān anvaśocas tvam*

*prajñā-vādāṁś ca bhāṣase*

*gatāsūn agatāsūṁś ca*

*nānuśocanti paṇḍitāḥ*

## Synonyms

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

## Translation

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

## Purport

The Lord at once took the position of the teacher and chastised the student, calling him, indirectly, a fool. The Lord said, “You are talking like a learned man, but you do not know that one who is learned – one who knows what is body and what is soul – does not lament for any stage of the body, neither in the living nor in the dead condition.” As explained in later chapters, it will be clear that knowledge means to know matter and spirit and the controller of both. Arjuna argued that religious principles should be given more importance than politics or sociology, but he did not know that knowledge of matter, soul and the Supreme is even more important than religious formularies. And because he was lacking in that knowledge, he should not have posed himself as a very learned man. As he did not happen to be a very learned man, he was consequently lamenting for something which was unworthy of lamentation. The body is born and is destined to be

vanquished today or tomorrow; therefore the body is not as important as the soul. One who knows this is actually learned, and for him there is no cause for lamentation, regardless of the condition of the material body.

## TEXT 12

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

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

## Synonyms

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

## Translation

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

## Purport

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

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

*(Kaṭha Upaniṣad 2.2.13)*

The same Vedic truth given to Arjuna is given to all persons in the world who pose themselves as very learned but factually have but a poor fund of knowledge. The Lord says clearly that He Himself, Arjuna and all the kings who are assembled on the battlefield are eternally individual beings and that the Lord is eternally the maintainer of the individual living entities both in their conditioned and in their liberated situations. The Supreme Personality of Godhead is the supreme individual person, and Arjuna, the Lord's eternal associate, and all the kings assembled there are individual eternal persons. It is not that they did not exist as individuals in the past, and it is not that they will not remain eternal

persons. Their individuality existed in the past, and their individuality will continue in the future without interruption. Therefore, there is no cause for lamentation for anyone.

The Māyāvādī theory that after liberation the individual soul, separated by the covering of *māyā*, or illusion, will merge into the impersonal Brahman and lose its individual existence is not supported herein by Lord Kṛṣṇa, the supreme authority. Nor is the theory that we only think of individuality in the conditioned state supported herein. Kṛṣṇa clearly says herein that in the future also the individuality of the Lord and others, as it is confirmed in the *Upaniṣads*, will continue eternally. This statement of Kṛṣṇa's is authoritative because Kṛṣṇa cannot be subject to illusion. If individuality were not a fact, then Kṛṣṇa would not have stressed it so much – even for the future. The Māyāvādī may argue that the individuality spoken of by Kṛṣṇa is not spiritual, but material. Even accepting the argument that the individuality is material, then how can one distinguish Kṛṣṇa's individuality? Kṛṣṇa affirms His individuality in the past and confirms His individuality in the future also. He has confirmed His individuality in many ways, and impersonal Brahman has been declared to be subordinate to Him. Kṛṣṇa has maintained spiritual individuality all along; if He is accepted as an ordinary conditioned soul in individual consciousness, then His *Bhagavad-gītā* has no value as authoritative scripture. A common man with all the four defects of human frailty is unable to teach that which is worth hearing. The *Gītā* is above such literature. No mundane book compares with the *Bhagavad-gītā*. When one accepts Kṛṣṇa as an ordinary man, the *Gītā* loses all importance. The Māyāvādī argues that the plurality mentioned

in this verse is conventional and that it refers to the body. But previous to this verse such a bodily conception is already condemned. After condemning the bodily conception of the living entities, how was it possible for Kṛṣṇa to place a conventional proposition on the body again? Therefore, individuality is maintained on spiritual grounds and is thus confirmed by great *ācāryas* like Śrī Rāmānuja and others. It is clearly mentioned in many places in the *Gītā* that this spiritual individuality is understood by those who are devotees of the Lord. Those who are envious of Kṛṣṇa as the Supreme Personality of Godhead have no bona fide access to the great literature. The nondevotee's approach to the teachings of the *Gītā* is something like that of a bee licking on a bottle of honey. One cannot have a taste of honey unless one opens the bottle. Similarly, the mysticism of the *Bhagavad-gītā* can be understood only by devotees, and no one else can taste it, as it is stated in the Fourth Chapter of the book. Nor can the *Gītā* be touched by persons who envy the very existence of the Lord. Therefore, the Māyāvādī explanation of the *Gītā* is a most misleading presentation of the whole truth. Lord Caitanya has forbidden us to read commentations made by the Māyāvādīs and warns that one who takes to such an understanding of the Māyāvādī philosophy loses all power to understand the real mystery of the *Gītā*. If individuality refers to the empirical universe, then there is no need of teaching by the Lord. The plurality of the individual soul and the Lord is an eternal fact, and it is confirmed by the *Vedas* as above mentioned.

## TEXT 13

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

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

## Synonyms

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

## Translation

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

## Purport

Since every living entity is an individual soul, each is changing his body every moment, manifesting sometimes as a child, sometimes as a youth and sometimes as an old man. Yet the same spirit soul is there and does not undergo any change. This individual soul finally changes the body at death and transmigrates to another body; and since it is sure to have another body in the next birth – either material or spiritual – there was

no cause for lamentation by Arjuna on account of death, neither for Bhīṣma nor for Droṇa, for whom he was so much concerned. Rather, he should rejoice for their changing bodies from old to new ones, thereby rejuvenating their energy. Such changes of body account for varieties of enjoyment or suffering, according to one's work in life. So Bhīṣma and Droṇa, being noble souls, were surely going to have spiritual bodies in the next life, or at least life in heavenly bodies for superior enjoyment of material existence. So, in either case, there was no cause of lamentation.

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

The Māyāvādī theory of oneness of the spirit soul cannot be entertained, on the ground that the spirit soul cannot be cut into pieces as a fragmental portion. Such cutting into different individual souls would make the Supreme cleavable or changeable, against the principle of the Supreme Soul's being unchangeable. As confirmed in the *Gītā*, the fragmental portions of the Supreme exist eternally (*sanātana*) and are called *kṣara*; that is, they have a tendency to fall down into material nature. These fragmental portions are eternally so, and even after liberation the individual soul remains the same – fragmental. But once liberated, he lives an eternal life in bliss and knowledge with the Personality of Godhead. The theory of reflection can be applied to the Supersoul, who is present in each and every individual body and is known as the Paramātmā. He is different from the individual living

entity. When the sky is reflected in water, the reflections represent both the sun and the moon and the stars also. The stars can be compared to the living entities and the sun or the moon to the Supreme Lord. The individual fragmental spirit soul is represented by Arjuna, and the Supreme Soul is the Personality of Godhead Śrī Kṛṣṇa. They are not on the same level, as it will be apparent in the beginning of the Fourth Chapter. If Arjuna is on the same level with Kṛṣṇa, and Kṛṣṇa is not superior to Arjuna, then their relationship of instructor and instructed becomes meaningless. If both of them are deluded by the illusory energy (*māyā*), then there is no need of one being the instructor and the other the instructed. Such instruction would be useless because, in the clutches of *māyā*, no one can be an authoritative instructor. Under the circumstances, it is admitted that Lord Kṛṣṇa is the Supreme Lord, superior in position to the living entity, Arjuna, who is a forgetful soul deluded by *māyā*.

## TEXT 14

मात्रास्पर्शस्तु कौन्तेय शीतोष्णसुखदुःखदाः ।  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

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

## Synonyms

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

## Translation

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

## Purport

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

principles in order to rise up to the platform of knowledge, because by knowledge and devotion only can one liberate himself from the clutches of *māyā* (illusion).

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

## TEXT 15

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

*yam hi na vyathayanty ete  
puruṣam puruṣarṣabha  
sama-duḥkha-sukham dhīram  
so 'mṛtatvāya kalpate*

## Synonyms

*yam* — one to whom; *hi* — certainly; *na* — never; *vyathayanti* — are distressing; *ete* — all these; *puruṣam* — to a person; *puruṣa-rṣabha* — O best among men; *sama* — unaltered; *duḥkha* — in distress; *sukham* — and happiness; *dhīram* — patient; *saḥ* — he; *amṛtatvāya* — for liberation; *kalpate* — is considered eligible.

## Translation

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

## Purport

Anyone who is steady in his determination for the advanced stage of spiritual realization and can equally tolerate the onslaughts of distress and happiness is certainly a person eligible for liberation. In the *varṇāśrama* institution, the fourth stage of life, namely the renounced order (*sannyāsa*), is a painstaking situation. But one who is serious about making his life perfect surely adopts the *sannyāsa* order of life in spite of all difficulties. The difficulties usually arise from having to sever family relationships, to give up the connection of wife and children. But if anyone is able to tolerate such difficulties, surely his path to spiritual realization is complete. Similarly, in Arjuna's discharge of duties as a *kṣatriya*, he is advised to persevere, even if it is difficult to fight with his family members or similarly beloved persons. Lord Caitanya took *sannyāsa* at the age of twenty-four, and His dependents, young wife as well as old mother, had no one else to look after them. Yet for a higher cause He took *sannyāsa* and was steady in the discharge of higher duties. That is the way of achieving liberation from material bondage.

## TEXT 16

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

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

## Synonyms

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

## Translation

Those who are seers of the truth have concluded that of the nonexistent [the material body] there is no endurance and of the eternal [the soul] there is no change. This they have concluded by studying the nature of both.

## Purport

There is no endurance of the changing body. That the body is changing every moment by the actions and reactions of the different cells is admitted by modern medical science; and thus growth and old age are taking place in the body. But the spirit soul exists permanently, remaining the same despite all changes of the body and the mind. That is

the difference between matter and spirit. By nature, the body is ever changing, and the soul is eternal. This conclusion is established by all classes of seers of the truth, both impersonalist and personalist. In the *Viṣṇu Purāṇa* (2.12.38) it is stated that Viṣṇu and His abodes all have self-illuminated spiritual existence (*jyotīṁṣi viṣṇur bhuvanāni viṣṇuḥ*). The words *existent* and *nonexistent* refer only to spirit and matter. That is the version of all seers of truth.

This is the beginning of the instruction by the Lord to the living entities who are bewildered by the influence of ignorance. Removal of ignorance involves the reestablishment of the eternal relationship between the worshiper and the worshipable and the consequent understanding of the difference between the part-and-parcel living entities and the Supreme Personality of Godhead. One can understand the nature of the Supreme by thorough study of oneself, the difference between oneself and the Supreme being understood as the relationship between the part and the whole. In the *Vedānta-sūtras*, as well as in the *Śrīmad-Bhāgavatam*, the Supreme has been accepted as the origin of all emanations. Such emanations are experienced by superior and inferior natural sequences. The living entities belong to the superior nature, as it will be revealed in the Seventh Chapter. Although there is no difference between the energy and the energetic, the energetic is accepted as the Supreme, and the energy or nature is accepted as the subordinate. The living entities, therefore, are always subordinate to the Supreme Lord, as in the case of the master and the servant, or the teacher and the

taught. Such clear knowledge is impossible to understand under the spell of ignorance, and to drive away such ignorance the Lord teaches the *Bhagavad-gītā* for the enlightenment of all living entities for all time.

## TEXT 17

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

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

## Synonyms

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

## Translation

**That which pervades the entire body you should know to be indestructible. No one is able to destroy that imperishable soul.**

## Purport

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

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

“When the upper point of a hair is divided into one hundred parts and again each of such parts is further divided into one hundred parts, each such part is the measurement of the dimension of the spirit soul.” Similarly the same version is stated:

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

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

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

*eṣo ’ṇur ātmā cetasā veditavyo  
yasmin prāṇaḥ pañcadhā saṁviveśa  
prāṇaiś cittam sarvam otaṁ prajānām  
yasmin viśuddhe vibhavaty eṣa ātmā*

“The soul is atomic in size and can be perceived by perfect intelligence. This atomic soul is floating in the five kinds of air (*prāṇa*, *apāna*, *vyāna*, *samāna* and *udāna*), is situated within the heart, and spreads its

influence all over the body of the embodied living entities. When the soul is purified from the contamination of the five kinds of material air, its spiritual influence is exhibited.”

The *haṭha-yoga* system is meant for controlling the five kinds of air encircling the pure soul by different kinds of sitting postures – not for any material profit, but for liberation of the minute soul from the entanglement of the material atmosphere.

So the constitution of the atomic soul is admitted in all Vedic literatures, and it is also actually felt in the practical experience of any sane man. Only the insane man can think of this atomic soul as all-pervading *viṣṇu-tattva*.

The influence of the atomic soul can be spread all over a particular body. According to the *Muṇḍaka Upaniṣad*, this atomic soul is situated in the heart of every living entity, and because the measurement of the atomic soul is beyond the power of appreciation of the material scientists, some of them assert foolishly that there is no soul. The individual atomic soul is definitely there in the heart along with the Supersoul, and thus all the energies of bodily movement are emanating from this part of the body. The corpuscles which carry the oxygen from the lungs gather energy from the soul. When the soul passes away from this position, the activity of the blood, generating fusion, ceases. Medical science accepts the importance of the red corpuscles, but it cannot ascertain that the source of the energy is the soul. Medical science, however, does admit that the heart is the seat of all energies of the body.

Such atomic particles of the spirit whole are compared to the sunshine molecules. In the sunshine there are innumerable radiant molecules. Similarly, the fragmental parts of the Supreme Lord are atomic sparks of the rays of the Supreme Lord, called by the name *prabhā*, or superior energy. So whether one follows Vedic knowledge or modern science, one cannot deny the existence of the spirit soul in the body, and the science of the soul is explicitly described in the *Bhagavad-gītā* by the Personality of Godhead Himself.

## TEXT 18

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।  
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

*antavanta ime dehā*  
*nityasyuktāḥ śarīriṇaḥ*  
*anāśino 'prameyasya*  
*tasmād yudhyasva bhārata*

## Synonyms

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

## Translation

**The material body of the indestructible, immeasurable and eternal living entity is sure to come to an end; therefore, fight, O descendant of Bharata.**

## **Purport**

The material body is perishable by nature. It may perish immediately, or it may do so after a hundred years. It is a question of time only. There is no chance of maintaining it indefinitely. But the spirit soul is so minute that it cannot even be seen by an enemy, to say nothing of being killed. As mentioned in the previous verse, it is so small that no one can have any idea how to measure its dimension. So from both viewpoints there is no cause of lamentation, because the living entity as he is cannot be killed nor can the material body be saved for any length of time or permanently protected. The minute particle of the whole spirit acquires this material body according to his work, and therefore observance of religious principles should be utilized. In the *Vedānta-sūtras* the living entity is qualified as light because he is part and parcel of the supreme light. As sunlight maintains the entire universe, so the light of the soul maintains this material body. As soon as the spirit soul is out of this material body, the body begins to decompose; therefore it is the spirit soul which maintains this body. The body itself is unimportant. Arjuna was advised to fight and not sacrifice the cause of religion for material, bodily considerations.

## **TEXT 19**

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

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

## Synonyms

*yaḥ* — anyone who; *enam* — this; *vetti* — knows; *hantāram* — the killer; *yaḥ* — anyone who; *ca* — also; *enam* — this; *manyate* — thinks; *hatam* — killed; *ubhau* — both; *tau* — they; *na* — never; *vijānītaḥ* — are in knowledge; *na* — never; *ayam* — this; *hanti* — kills; *na* — nor; *hanyate* — is killed.

## Translation

**Neither he who thinks the living entity the slayer nor he who thinks it slain is in knowledge, for the self slays not nor is slain.**

## Purport

When an embodied living entity is hurt by fatal weapons, it is to be known that the living entity within the body is not killed. The spirit soul is so small that it is impossible to kill him by any material weapon, as will be evident from subsequent verses. Nor is the living entity killable, because of his spiritual constitution. What is killed, or is supposed to be killed, is the body only. This, however, does not at all encourage killing of the body. The Vedic injunction is *mā himsyāt sarvā bhūtāni*: never

commit violence to anyone. Nor does understanding that the living entity is not killed encourage animal slaughter. Killing the body of anyone without authority is abominable and is punishable by the law of the state as well as by the law of the Lord. Arjuna, however, is being engaged in killing for the principle of religion, and not whimsically.

## TEXT 20

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

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

## Synonyms

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

## Translation

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

## **Purport**

Qualitatively, the small atomic fragmental part of the Supreme Spirit is one with the Supreme. He undergoes no changes like the body. Sometimes the soul is called the steady, or *kūṭa-stha*. The body is subject to six kinds of transformations. It takes its birth from the womb of the mother's body, remains for some time, grows, produces some effects, gradually dwindles, and at last vanishes into oblivion. The soul, however, does not go through such changes. The soul is not born, but, because he takes on a material body, the body takes its birth. The soul does not take birth there, and the soul does not die. Anything which has birth also has death. And because the soul has no birth, he therefore has no past, present or future. He is eternal, ever-existing and primeval – that is, there is no trace in history of his coming into being. Under the impression of the body, we seek the history of birth, etc., of the soul. The soul does not at any time become old, as the body does. The so-called old man, therefore, feels himself to be in the same spirit as in his childhood or youth. The changes of the body do not affect the soul. The soul does not deteriorate like a tree, nor anything material. The soul has no by-product either. The by-products of the body, namely children, are also different individual souls; and, owing to the body, they appear as

children of a particular man. The body develops because of the soul's presence, but the soul has neither offshoots nor change. Therefore, the soul is free from the six changes of the body.

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

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

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

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

consciousness of the Supreme because the supreme consciousness is all-knowledge – past, present and future. The consciousness of the individual soul is prone to be forgetful. When he is forgetful of his real nature, he obtains education and enlightenment from the superior lessons of Kṛṣṇa. But Kṛṣṇa is not like the forgetful soul. If so, Kṛṣṇa’s teachings of *Bhagavad-gītā* would be useless.

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

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

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

## TEXT 21

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।  
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

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

## Synonyms

*veda* — knows; *avināśinam* — indestructible; *nityam* — always existing; *yaḥ* — one who; *enam* — this (soul); *ajam* — unborn; *avyayam* — immutable; *katham* — how; *saḥ* — that; *puruṣaḥ* — person; *pārtha* — O Pārtha (Arjuna); *kam* — whom; *ghātayati* — causes to hurt; *hanti* — kills; *kam* — whom.

## Translation

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

## Purport

Everything has its proper utility, and a man who is situated in complete knowledge knows how and where to apply a thing for its proper utility. Similarly, violence also has its utility, and how to apply violence rests with the person in knowledge. Although the justice of the peace awards capital punishment to a person condemned for murder, the justice of the

peace cannot be blamed, because he orders violence to another person according to the codes of justice. In *Manu-saṁhitā*, the lawbook for mankind, it is supported that a murderer should be condemned to death so that in his next life he will not have to suffer for the great sin he has committed. Therefore, the king's punishment of hanging a murderer is actually beneficial. Similarly, when Kṛṣṇa orders fighting, it must be concluded that violence is for supreme justice, and thus Arjuna should follow the instruction, knowing well that such violence, committed in the act of fighting for Kṛṣṇa, is not violence at all because, at any rate, the man, or rather the soul, cannot be killed; so for the administration of justice, so-called violence is permitted. A surgical operation is not meant to kill the patient, but to cure him. Therefore the fighting to be executed by Arjuna at the instruction of Kṛṣṇa is with full knowledge, so there is no possibility of sinful reaction.

## TEXT 22

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

*vāsāṁsi jīrṇāni yathā vihāya  
navāni gṛhṇāti naro 'parāṇi  
tathā śarīrāṇi vihāya jīrṇāny  
anyāni saṁyāti navāni dehī*

## Synonyms

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

## Translation

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

## Purport

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

Transference of the atomic individual soul to another body is made possible by the grace of the Supersoul. The Supersoul fulfills the desire of the atomic soul as one friend fulfills the desire of another. The *Vedas*, like the *Muṇḍaka Upaniṣad*, as well as the *Śvetāśvatara Upaniṣad*, compare the soul and the Supersoul to two friendly birds sitting on the same tree. One of the birds (the individual atomic soul) is eating the fruit

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

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

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

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

## TEXT 23

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

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

## Synonyms

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

## Translation

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

## Purport

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

The Māyāvādī cannot explain how the individual soul came into existence simply by ignorance and consequently became covered by the illusory energy. Nor was it ever possible to cut the individual souls from the original Supreme Soul; rather, the individual souls are eternally separated parts of the Supreme Soul. Because they are atomic individual souls eternally (*sanātana*), they are prone to be covered by the illusory energy, and thus they become separated from the association of the Supreme Lord, just as the sparks of a fire, although one in quality with the fire, are prone to be extinguished when out of the fire. In the *Varāha Purāṇa*, the living entities are described as separated parts and parcels of the Supreme. They are eternally so, according to the *Bhagavad-gītā* also. So, even after being liberated from illusion, the living entity

remains a separate identity, as is evident from the teachings of the Lord to Arjuna. Arjuna became liberated by the knowledge received from Kṛṣṇa, but he never became one with Kṛṣṇa.

## TEXT 24

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

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

## Synonyms

*acchedyaḥ* — unbreakable; *ayam* — this soul; *adāhyaḥ* — unable to be burned; *ayam* — this soul; *akledyaḥ* — insoluble; *aśoṣyaḥ* — not able to be dried; *eva* — certainly; *ca* — and; *nityaḥ* — everlasting; *sarva-gataḥ* — all-pervading; *sthāṇuḥ* — unchangeable; *acalaḥ* — immovable; *ayam* — this soul; *sanātanaḥ* — eternally the same.

## Translation

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

## Purport

All these qualifications of the atomic soul definitely prove that the individual soul is eternally the atomic particle of the spirit whole, and he remains the same atom eternally, without change. The theory of monism is very difficult to apply in this case, because the individual soul is never expected to become one homogeneously. After liberation from material contamination, the atomic soul may prefer to remain as a spiritual spark in the effulgent rays of the Supreme Personality of Godhead, but the intelligent souls enter into the spiritual planets to associate with the Personality of Godhead.

The word *sarva-gata* (“all-pervading”) is significant because there is no doubt that living entities are all over God’s creation. They live on the land, in the water, in the air, within the earth and even within fire. The belief that they are sterilized in fire is not acceptable, because it is clearly stated here that the soul cannot be burned by fire. Therefore, there is no doubt that there are living entities also in the sun planet with suitable bodies to live there. If the sun globe is uninhabited, then the word *sarva-gata* – “living everywhere” – becomes meaningless.

## TEXT 25

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।  
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

*avyakto 'yam acintyo 'yam  
avikāryo 'yam ucyate  
tasmād evaṁ viditvainaṁ*

*nānuśocitum arhasi*

## Synonyms

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

## Translation

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

## Purport

As described previously, the magnitude of the soul is so small for our material calculation that he cannot be seen even by the most powerful microscope; therefore, he is invisible. As far as the soul's existence is concerned, no one can establish his existence experimentally beyond the proof of *śruti*, or Vedic wisdom. We have to accept this truth, because there is no other source of understanding the existence of the soul, although it is a fact by perception. There are many things we have to accept solely on grounds of superior authority. No one can deny the existence of his father, based upon the authority of his mother. There is no source of understanding the identity of the father except by the authority of the mother. Similarly, there is no source of understanding the soul except by studying the *Vedas*. In other words, the soul is

inconceivable by human experimental knowledge. The soul is consciousness and conscious – that also is the statement of the *Vedas*, and we have to accept that. Unlike the bodily changes, there is no change in the soul. As eternally unchangeable, the soul remains atomic in comparison to the infinite Supreme Soul. The Supreme Soul is infinite, and the atomic soul is infinitesimal. Therefore, the infinitesimal soul, being unchangeable, can never become equal to the infinite soul, or the Supreme Personality of Godhead. This concept is repeated in the *Vedas* in different ways just to confirm the stability of the conception of the soul. Repetition of something is necessary in order that we understand the matter thoroughly, without error.

## TEXT 26

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

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

## Synonyms

*atha* — if, however; *ca* — also; *enam* — this soul; *nitya-jātam* — always born; *nityam* — forever; *vā* — either; *manyase* — you so think; *mṛtam* — dead; *tathā api* — still; *tvam* — you; *mahā-bāho* — O mighty-armed one;

*na* — never; *enam* — about the soul; *śocitum* — to lament; *arhasi* — deserve.

## Translation

**If, however, you think that the soul [or the symptoms of life] will always be born and die forever, you still have no reason to lament, O mighty-armed.**

## Purport

There is always a class of philosophers, almost akin to the Buddhists, who do not believe in the separate existence of the soul beyond the body. When Lord Kṛṣṇa spoke the *Bhagavad-gītā*, it appears that such philosophers existed, and they were known as the Lokāyatikas and Vaibhāṣikas. Such philosophers maintain that life symptoms take place at a certain mature condition of material combination. The modern material scientist and materialist philosophers also think similarly. According to them, the body is a combination of physical elements, and at a certain stage the life symptoms develop by interaction of the physical and chemical elements. The science of anthropology is based on this philosophy. Currently, many pseudo religions – now becoming fashionable in America – are also adhering to this philosophy, as are the nihilistic nondevotional Buddhist sects.

Even if Arjuna did not believe in the existence of the soul – as in the Vaibhāṣika philosophy – there would still have been no cause for lamentation. No one laments the loss of a certain bulk of chemicals and

stops discharging his prescribed duty. On the other hand, in modern science and scientific warfare, so many tons of chemicals are wasted for achieving victory over the enemy. According to the Vaibhāṣika philosophy, the so-called soul or *ātmā* vanishes along with the deterioration of the body. So, in any case, whether Arjuna accepted the Vedic conclusion that there is an atomic soul or he did not believe in the existence of the soul, he had no reason to lament. According to this theory, since there are so many living entities generating out of matter every moment, and so many of them are being vanquished every moment, there is no need to grieve for such incidents. If there were no rebirth for the soul, Arjuna had no reason to be afraid of being affected by sinful reactions due to his killing his grandfather and teacher. But at the same time, Kṛṣṇa sarcastically addressed Arjuna as *mahā-bāhu*, mighty-armed, because He, at least, did not accept the theory of the Vaibhāṣikas, which leaves aside the Vedic wisdom. As a *kṣatriya*, Arjuna belonged to the Vedic culture, and it behooved him to continue to follow its principles.

## TEXT 27

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

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

## Synonyms

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

## Translation

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

## Purport

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

The Battle of Kurukṣetra, being the will of the Supreme, was an inevitable event, and to fight for the right cause is the duty of a *kṣatriya*. Why should he be afraid of or aggrieved at the death of his relatives since he was discharging his proper duty? He did not deserve to break the law, thereby becoming subjected to the reactions of sinful acts, of

which he was so afraid. By avoiding the discharge of his proper duty, he would not be able to stop the death of his relatives, and he would be degraded due to his selection of the wrong path of action.

## TEXT 28

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

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

## Synonyms

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

## Translation

**All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when annihilated. So what need is there for lamentation?**

## Purport

Accepting that there are two classes of philosophers, one believing in the existence of the soul and the other not believing in the existence of the soul, there is no cause for lamentation in either case. Nonbelievers in the existence of the soul are called atheists by followers of Vedic wisdom. Yet even if, for argument's sake, we accept this atheistic theory, there is still no cause for lamentation. Apart from the separate existence of the soul, the material elements remain unmanifested before creation. From this subtle state of nonmanifestation comes manifestation, just as from ether, air is generated; from air, fire is generated; from fire, water is generated; and from water, earth becomes manifested. From the earth, many varieties of manifestations take place. Take, for example, a big skyscraper manifested from the earth. When it is dismantled, the manifestation becomes again unmanifested and remains as atoms in the ultimate stage. The law of conservation of energy remains, but in course of time things are manifested and unmanifested – that is the difference. Then what cause is there for lamentation either in the stage of manifestation or in unmanifestation? Somehow or other, even in the unmanifested stage, things are not lost. Both at the beginning and at the end, all elements remain unmanifested, and only in the middle are they manifested, and this does not make any real material difference.

And if we accept the Vedic conclusion as stated in the *Bhagavad-gītā* that these material bodies are perishable in due course of time (*antavanta ime dehāḥ*) but that the soul is eternal (*nityasyoktāḥ śarīriṇaḥ*), then we must remember always that the body is like a dress; therefore why lament the changing of a dress? The material body has no factual existence in relation to the eternal soul. It is something like a dream. In a

dream we may think of flying in the sky, or sitting on a chariot as a king, but when we wake up we can see that we are neither in the sky nor seated on the chariot. The Vedic wisdom encourages self-realization on the basis of the nonexistence of the material body. Therefore, in either case, whether one believes in the existence of the soul or one does not believe in the existence of the soul, there is no cause for lamentation for loss of the body.

## TEXT 29

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

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

## Synonyms

*āścarya-vat* — as amazing; *paśyati* — sees; *kaścīd* — someone; *enam* — this soul; *āścarya-vat* — as amazing; *vadati* — speaks of; *tathā* — thus; *eva* — certainly; *ca* — also; *anyaḥ* — another; *āścarya-vat* — similarly amazing; *ca* — also; *enam* — this soul; *anyaḥ* — another; *śṛṇoti* — hears of; *śrutvā* — having heard; *api* — even; *enam* — this soul; *veda* — knows; *na* — never; *ca* — and; *eva* — certainly; *kaścīd* — someone.

## Translation

**Some look on the soul as amazing, some describe him as amazing, and some hear of him as amazing, while others, even after hearing about him, cannot understand him at all.**

## Purport

Since *Gītopaniṣad* is largely based on the principles of the *Upaniṣads*, it is not surprising to also find this passage in the *Kaṭha Upaniṣad* (1.2.7):

*śravaṇayāpi bahubhir yo na labhyaḥ  
śṛṇvanto 'pi bahavo yaṁ na vidyuh  
āścaryo vaktā kuśalo 'sya labdhā  
āścaryo 'sya jñātā kuśalānuśiṣṭaḥ*

The fact that the atomic soul is within the body of a gigantic animal, in the body of a gigantic banyan tree, and also in the microbic germs, millions and billions of which occupy only an inch of space, is certainly very amazing. Men with a poor fund of knowledge and men who are not austere cannot understand the wonders of the individual atomic spark of spirit, even though it is explained by the greatest authority of knowledge, who imparted lessons even to Brahmā, the first living being in the universe. Owing to a gross material conception of things, most men in this age cannot imagine how such a small particle can become both so great and so small. So men look at the soul proper as wonderful either by constitution or by description. Illusioned by the material energy, people are so engrossed in subject matters for sense gratification

that they have very little time to understand the question of self-understanding, even though it is a fact that without this self-understanding all activities result in ultimate defeat in the struggle for existence. Perhaps they have no idea that one must think of the soul, and thus make a solution to the material miseries.

Some people who are inclined to hear about the soul may be attending lectures, in good association, but sometimes, owing to ignorance, they are misguided by acceptance of the Supersoul and the atomic soul as one without distinction of magnitude. It is very difficult to find a man who perfectly understands the position of the Supersoul, the atomic soul, their respective functions and relationships and all other major and minor details. And it is still more difficult to find a man who has actually derived full benefit from knowledge of the soul, and who is able to describe the position of the soul in different aspects. But if, somehow or other, one is able to understand the subject matter of the soul, then one's life is successful.

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

## TEXT 30

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

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

## Synonyms

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

## Translation

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

## Purport

The Lord now concludes the chapter of instruction on the immutable spirit soul. In describing the immortal soul in various ways, Lord Kṛṣṇa establishes that the soul is immortal and the body is temporary. Therefore Arjuna as a *kṣatriya* should not abandon his duty out of fear that his grandfather and teacher – Bhīṣma and Droṇa – will die in the battle. On the authority of Śrī Kṛṣṇa, one has to believe that there is a

soul different from the material body, not that there is no such thing as soul, or that living symptoms develop at a certain stage of material maturity resulting from the interaction of chemicals. Though the soul is immortal, violence is not encouraged, but at the time of war it is not discouraged when there is actual need for it. That need must be justified in terms of the sanction of the Lord, and not capriciously.

### TEXT 31

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

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

### Synonyms

*sva-dharmam* — one's own religious principles; *api* — also; *ca* — indeed; *avekṣya* — considering; *na* — never; *vikampitum* — to hesitate; *arhasi* — you deserve; *dharmyāt* — for religious principles; *hi* — indeed; *yuddhāt* — than fighting; *śreyaḥ* — better engagement; *anyat* — any other; *kṣatriyasya* — of the *kṣatriya*; *na* — does not; *vidyate* — exist.

### Translation

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

## Purport

Out of the four orders of social administration, the second order, for the matter of good administration, is called *kṣatriya*. *Kṣat* means hurt. One who gives protection from harm is called *kṣatriya* (*trāyate* – to give protection). The *kṣatriyas* are trained for killing in the forest. A *kṣatriya* would go into the forest and challenge a tiger face to face and fight with the tiger with his sword. When the tiger was killed, it would be offered the royal order of cremation. This system has been followed even up to the present day by the *kṣatriya* kings of Jaipur state. The *kṣatriyas* are specially trained for challenging and killing because religious violence is sometimes a necessary factor. Therefore, *kṣatriyas* are never meant for accepting directly the order of *sannyāsa*, or renunciation. Nonviolence in politics may be a diplomacy, but it is never a factor or principle. In the religious law books it is stated:

*āhaveṣu mitho 'nyonyam  
jighāṁsanto mahī-kṣitaḥ  
yuddhamānāḥ param śaktyā  
svargaṁ yānty aparāṇ-mukhāḥ*

*yajñeṣu paśavo brahman  
hanyante satataṁ dvijaiḥ  
saṁskṛtāḥ kila mantraiś ca*

*te 'pi svargam avāpnuvan*

“In the battlefield, a king or *kṣatriya*, while fighting another king envious of him, is eligible for achieving the heavenly planets after death, as the *brāhmaṇas* also attain the heavenly planets by sacrificing animals in the sacrificial fire.” Therefore, killing on the battlefield on religious principles and killing animals in the sacrificial fire are not at all considered to be acts of violence, because everyone is benefited by the religious principles involved. The animal sacrificed gets a human life immediately without undergoing the gradual evolutionary process from one form to another, and the *kṣatriyas* killed on the battlefield also attain the heavenly planets, as do the *brāhmaṇas* who attain them by offering sacrifice.

There are two kinds of *sva-dharmas*, specific duties. As long as one is not liberated, one has to perform the duties of his particular body in accordance with religious principles in order to achieve liberation. When one is liberated, one's *sva-dharma* – specific duty – becomes spiritual and is not in the material bodily concept. In the bodily conception of life there are specific duties for the *brāhmaṇas* and *kṣatriyas* respectively, and such duties are unavoidable. *Sva-dharma* is ordained by the Lord, and this will be clarified in the Fourth Chapter. On the bodily plane *sva-dharma* is called *varṇāśrama-dharma*, or man's steppingstone for spiritual understanding. Human civilization begins from the stage of *varṇāśrama-dharma*, or specific duties in terms of the

specific modes of nature of the body obtained. Discharging one's specific duty in any field of action in accordance with the orders of higher authorities serves to elevate one to a higher status of life.

## TEXT 32

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

*yadṛcchayā copapannaṁ  
svarga-dvāram apāvṛtam  
sukhinaḥ kṣatriyāḥ pārtha  
labhante yuddham īdṛśam*

## Synonyms

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

## Translation

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

## Purport

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

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

“The *kṣatriya*’s duty is to protect the citizens from all kinds of difficulties, and for that reason he has to apply violence in suitable cases for law and order. Therefore he has to conquer the soldiers of inimical kings, and thus, with religious principles, he should rule over the world.”

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

## TEXT 33

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

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

## Synonyms

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

## Translation

**If, however, you do not perform your religious duty of fighting, then you will certainly incur sins for neglecting your duties and thus lose your reputation as a fighter.**

## Purport

Arjuna was a famous fighter, and he attained fame by fighting many great demigods, including even Lord Śiva. After fighting and defeating Lord Śiva in the dress of a hunter, Arjuna pleased the lord and received as a reward a weapon called *pāśupata-astra*. Everyone knew that he was a great warrior. Even Droṇācārya gave him benedictions and awarded

him the special weapon by which he could kill even his teacher. So he was credited with so many military certificates from many authorities, including his adoptive father Indra, the heavenly king. But if he abandoned the battle, not only would he neglect his specific duty as a *kṣatriya*, but he would lose all his fame and good name and thus prepare his royal road to hell. In other words, he would go to hell not by fighting but by withdrawing from battle.

### TEXT 34

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।  
सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

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

### Synonyms

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

### Translation

**People will always speak of your infamy, and for a respectable person, dishonor is worse than death.**

## Purport

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

So, the final judgment of the Lord was for Arjuna to die in the battle and not withdraw.

## TEXT 35

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

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

## Synonyms

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

## Translation

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

## Purport

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

## TEXT 36

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

*avācya-vādāṁś ca bahūn*  
*vadiṣyanti tavāhitāḥ*  
*nindantas tava sāmāthyam*

*tato duḥkha-taram nu kim*

## Synonyms

*avācya* — unkind; *vādān* — fabricated words; *ca* — also; *bahūn* — many; *vadiṣyanti* — will say; *tava* — your; *ahitāḥ* — enemies; *nindantaḥ* — while vilifying; *tava* — your; *sāmarthyam* — ability; *tataḥ* — than that; *duḥkha-taram* — more painful; *nu* — of course; *kim* — what is there.

## Translation

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

## Purport

Lord Kṛṣṇa was astonished in the beginning at Arjuna's uncalled-for plea for compassion, and He described his compassion as befitting the non-Āryans. Now in so many words, He has proved His statements against Arjuna's so-called compassion.

## TEXT 37

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।  
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

*hato vā prāpsyasi svargam*  
*jitvā vā bhokṣyase mahīm*  
*tasmād uttiṣṭha kaunteya*

*yuddhāya kṛta-niścayaḥ*

## Synonyms

*hataḥ* — being killed; *vā* — either; *prāpsyasi* — you gain; *svargam* — the heavenly kingdom; *jītvā* — by conquering; *vā* — or; *bhokṣyase* — you enjoy; *mahīm* — the world; *tasmāt* — therefore; *uttiṣṭha* — get up; *kaunteya* — O son of Kuntī; *yuddhāya* — to fight; *kṛta* — determined; *niścayaḥ* — in certainty.

## Translation

**O son of Kuntī, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore, get up with determination and fight.**

## Purport

Even though there was no certainty of victory for Arjuna's side, he still had to fight; for, even being killed there, he could be elevated into the heavenly planets.

## TEXT 38

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

*sukha-duḥkhe same kṛtvā*  
*lābhālābhau jayājayau*

*tato yuddhāya yujyasva  
naivam pāpam avāpsyasi*

## Synonyms

*sukha* — happiness; *duḥkhe* — and distress; *same* — in equanimity; *kṛtvā* — doing so; *lābha-alābhau* — both profit and loss; *jaya-ajayau* — both victory and defeat; *tataḥ* — thereafter; *yuddhāya* — for the sake of fighting; *yujyasva* — engage (fight); *na* — never; *evam* — in this way; *pāpam* — sinful reaction; *avāpsyasi* — you will gain.

## Translation

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

## Purport

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

*devarṣi-bhūtāpta-nṛṇāṃ pitṛṇāṃ  
na kiṅkaro nāyam ṛṇī ca rājan  
sarvātmanā yaḥ śaraṇaṃ śaraṇyaṃ  
gato mukundaṃ parihṛtya kartam*

“Anyone who has completely surrendered unto Kṛṣṇa, Mukunda, giving up all other duties, is no longer a debtor, nor is he obliged to anyone – not the demigods, nor the sages, nor the people in general, nor kinsmen, nor humanity, nor forefathers.” (*Bhāg.* 11.5.41) That is the indirect hint given by Kṛṣṇa to Arjuna in this verse, and the matter will be more clearly explained in the following verses.

### TEXT 39

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।  
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

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

### Synonyms

*eṣā* — all this; *te* — unto you; *abhihitā* — described; *sāṅkhye* — in analytical study; *buddhiḥ* — intelligence; *yoge* — in work without fruitive result; *tu* — but; *imāṃ* — this; *śṛṇu* — just hear; *buddhyā* — by

intelligence; *yuktaḥ* — dovetailed; *yayā* — by which; *pārtha* — O son of Pṛthā; *karma-bandham* — bondage of reaction; *prahāsyasi* — you can be released from.

## Translation

**Thus far I have described this knowledge to you through analytical study. Now listen as I explain it in terms of working without fruitive results. O son of Pṛthā, when you act in such knowledge you can free yourself from the bondage of works.**

## Purport

According to the *Nirukti*, or the Vedic dictionary, *saṅkhyā* means that which describes things in detail, and *sāṅkhyā* refers to that philosophy which describes the real nature of the soul. And *yoga* involves controlling the senses. Arjuna's proposal not to fight was based on sense gratification. Forgetting his prime duty, he wanted to cease fighting, because he thought that by not killing his relatives and kinsmen he would be happier than by enjoying the kingdom after conquering his cousins and brothers, the sons of Dhṛtarāṣṭra. In both ways, the basic principles were for sense gratification. Happiness derived from conquering them and happiness derived by seeing kinsmen alive are both on the basis of personal sense gratification, even at a sacrifice of wisdom and duty. Kṛṣṇa, therefore, wanted to explain to Arjuna that by killing the body of his grandfather he would not be killing the soul proper, and He explained that all individual persons, including the Lord Himself, are eternal individuals; they were individuals in the past, they

are individuals in the present, and they will continue to remain individuals in the future, because all of us are individual souls eternally. We simply change our bodily dress in different manners, but actually we keep our individuality even after liberation from the bondage of material dress. An analytical study of the soul and the body has been very graphically explained by Lord Kṛṣṇa. And this descriptive knowledge of the soul and the body from different angles of vision has been described here as Sāṅkhya, in terms of the *Nirukti* dictionary. This Sāṅkhya has nothing to do with the Sāṅkhya philosophy of the atheist Kapila. Long before the imposter Kapila's Sāṅkhya, the Sāṅkhya philosophy was expounded in the *Śrīmad-Bhāgavatam* by the true Lord Kapila, the incarnation of Lord Kṛṣṇa, who explained it to His mother, Devahūti. It is clearly explained by Him that the *puruṣa*, or the Supreme Lord, is active and that He creates by looking over the *prakṛti*. This is accepted in the *Vedas* and in the *Gītā*. The description in the *Vedas* indicates that the Lord glanced over the *prakṛti*, or nature, and impregnated it with atomic individual souls. All these individuals are working in the material world for sense gratification, and under the spell of material energy they are thinking of being enjoyers. This mentality is dragged to the last point of liberation when the living entity wants to become one with the Lord. This is the last snare of *māyā*, or sense gratificatory illusion, and it is only after many, many births of such sense gratificatory activities that a great soul surrenders unto Vāsudeva, Lord Kṛṣṇa, thereby fulfilling the search after the ultimate truth.

Arjuna has already accepted Kṛṣṇa as his spiritual master by surrendering himself unto Him: *śiṣyas te 'haṁ śādhi mām tvām prapannam*. Consequently, Kṛṣṇa will now tell him about the working process in *buddhi-yoga*, or *karma-yoga*, or in other words, the practice of devotional service only for the sense gratification of the Lord. This *buddhi-yoga* is clearly explained in Chapter Ten, verse ten, as being direct communion with the Lord, who is sitting as Paramātmā in everyone's heart. But such communion does not take place without devotional service. One who is therefore situated in devotional or transcendental loving service to the Lord, or, in other words, in Kṛṣṇa consciousness, attains to this stage of *buddhi-yoga* by the special grace of the Lord. The Lord says, therefore, that only to those who are always engaged in devotional service out of transcendental love does He award the pure knowledge of devotion in love. In that way the devotee can reach Him easily in the ever-blissful kingdom of God.

Thus the *buddhi-yoga* mentioned in this verse is the devotional service of the Lord, and the word Sāṅkhya mentioned herein has nothing to do with the atheistic *sāṅkhya-yoga* enunciated by the imposter Kapila. One should not, therefore, misunderstand that the *sāṅkhya-yoga* mentioned herein has any connection with the atheistic Sāṅkhya. Nor did that philosophy have any influence during that time; nor would Lord Kṛṣṇa care to mention such godless philosophical speculations. Real Sāṅkhya philosophy is described by Lord Kapila in the *Śrīmad-Bhāgavatam*, but even that Sāṅkhya has nothing to do with the current topics. Here, Sāṅkhya means analytical description of the body and the soul. Lord Kṛṣṇa made an analytical description of the soul just to bring Arjuna to

the point of *buddhi-yoga*, or *bhakti-yoga*. Therefore, Lord Kṛṣṇa's Sāṅkhya and Lord Kapila's Sāṅkhya, as described in the *Bhāgavatam*, are one and the same. They are all *bhakti-yoga*. Lord Kṛṣṇa said, therefore, that only the less intelligent class of men make a distinction between *sāṅkhya-yoga* and *bhakti-yoga* (*sāṅkhya-yogau pṛthag bālāḥ pravadanti na paṇḍitāḥ*).

Of course, atheistic *sāṅkhya-yoga* has nothing to do with *bhakti-yoga*, yet the unintelligent claim that the atheistic *sāṅkhya-yoga* is referred to in the *Bhagavad-gītā*.

One should therefore understand that *buddhi-yoga* means to work in Kṛṣṇa consciousness, in the full bliss and knowledge of devotional service. One who works for the satisfaction of the Lord only, however difficult such work may be, is working under the principles of *buddhi-yoga* and finds himself always in transcendental bliss. By such transcendental engagement, one achieves all transcendental understanding automatically, by the grace of the Lord, and thus his liberation is complete in itself, without his making extraneous endeavors to acquire knowledge. There is much difference between work in Kṛṣṇa consciousness and work for fruitive results, especially in the matter of sense gratification for achieving results in terms of family or material happiness. *Buddhi-yoga* is therefore the transcendental quality of the work that we perform.

## TEXT 40

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

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

## Synonyms

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

## Translation

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

## Purport

Activity in Kṛṣṇa consciousness, or acting for the benefit of Kṛṣṇa without expectation of sense gratification, is the highest transcendental quality of work. Even a small beginning of such activity finds no impediment, nor can that small beginning be lost at any stage. Any work begun on the material plane has to be completed, otherwise the whole

attempt becomes a failure. But any work begun in Kṛṣṇa consciousness has a permanent effect, even though not finished. The performer of such work is therefore not at a loss even if his work in Kṛṣṇa consciousness is incomplete. One percent done in Kṛṣṇa consciousness bears permanent results, so that the next beginning is from the point of two percent, whereas in material activity without a hundred percent success there is no profit. Ajāmila performed his duty in some percentage of Kṛṣṇa consciousness, but the result he enjoyed at the end was a hundred percent, by the grace of the Lord. There is a nice verse in this connection in *Śrīmad-Bhāgavatam* (1.5.17):

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

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

Material activities and their results end with the body. But work in Kṛṣṇa consciousness carries a person again to Kṛṣṇa consciousness, even after the loss of the body. At least one is sure to have a chance in the next life of being born again as a human being, either in the family of a

great cultured *brāhmaṇa* or in a rich aristocratic family that will give one a further chance for elevation. That is the unique quality of work done in Kṛṣṇa consciousness.

## TEXT 41

व्यवसायात्मिका बुद्धिरेकेह कुरूनन्दन ।  
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

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

## Synonyms

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

## Translation

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

## Purport

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

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

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

The resolute purpose of a person in Kṛṣṇa consciousness is based on knowledge. *Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ*: a person in Kṛṣṇa consciousness is the rare good soul who knows perfectly that Vāsudeva, or Kṛṣṇa, is the root of all manifested causes. As by watering the root of a tree one automatically distributes water to the leaves and branches, so by acting in Kṛṣṇa consciousness one can render the

highest service to everyone – namely self, family, society, country, humanity, etc. If Kṛṣṇa is satisfied by one’s actions, then everyone will be satisfied.

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

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

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

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

### TEXTS 42-43

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

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

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

### Synonyms

*yām imām* — all these; *puṣpitām* — flowery; *vācam* — words; *pravadanti* — say; *avipaścitaḥ* — men with a poor fund of knowledge; *veda-vāda-ratāḥ* — supposed followers of the Vedas; *pārtha* — O son of Pṛthā; *na* —

never; *anyat* — anything else; *asti* — there is; *iti* — thus; *vādinaḥ* — the advocates; *kāma-ātmānaḥ* — desirous of sense gratification; *svarga-parāḥ* — aiming to achieve heavenly planets; *janma-karma-phala-pradām* — resulting in good birth and other fruitive reactions; *kriyā-viśeṣa* — pompous ceremonies; *bahulām* — various; *bhoga* — in sense enjoyment; *aiśvarya* — and opulence; *gatim* — progress; *prati* — towards.

## Translation

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

## Purport

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

inexperienced persons to be situated in the determined action of Kṛṣṇa consciousness. As fools are attached to the flowers of poisonous trees without knowing the results of such attractions, unenlightened men are similarly attracted by such heavenly opulence and the sense enjoyment thereof.

In the *karma-kāṇḍa* section of the *Vedas* it is said, *apāma somam amṛtā abhūma* and *akṣayyaṁ ha vai cāturmāsya-yājinaḥ sukṛtaṁ bhavati*. In other words, those who perform the four-month penances become eligible to drink the *soma-rasa* beverages to become immortal and happy forever. Even on this earth some are very eager to have *soma-rasa* to become strong and fit to enjoy sense gratifications. Such persons have no faith in liberation from material bondage, and they are very much attached to the pompous ceremonies of Vedic sacrifices. They are generally sensual, and they do not want anything other than the heavenly pleasures of life. It is understood that there are gardens called Nandana-kānana in which there is good opportunity for association with angelic, beautiful women and having a profuse supply of *soma-rasa* wine. Such bodily happiness is certainly sensual; therefore there are those who are purely attached to such material, temporary happiness, as lords of the material world.

## TEXT 44

भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ।  
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

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

## Synonyms

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

## Translation

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

## Purport

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

## TEXT 45

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।  
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

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

### Synonyms

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

### Translation

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

### Purport

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

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

## TEXT 46

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

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

## Synonyms

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

## Translation

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

## Purport

The rituals and sacrifices mentioned in the *karma-kāṇḍa* division of the Vedic literature are meant to encourage gradual development of self-realization. And the purpose of self-realization is clearly stated in the Fifteenth Chapter of the *Bhagavad-gītā* (15.15): the purpose of studying the *Vedas* is to know Lord Kṛṣṇa, the primeval cause of everything. So,

self-realization means understanding Kṛṣṇa and one's eternal relationship with Him. The relationship of the living entities with Kṛṣṇa is also mentioned in the Fifteenth Chapter of *Bhagavad-gītā* (15.7). The living entities are parts and parcels of Kṛṣṇa; therefore, revival of Kṛṣṇa consciousness by the individual living entity is the highest perfectional stage of Vedic knowledge. This is confirmed in the *Śrīmad-Bhāgavatam* (3.33.7) as follows:

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

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

So one must be intelligent enough to understand the purpose of the *Vedas*, without being attached to the rituals only, and must not desire to be elevated to the heavenly kingdoms for a better quality of sense gratification. It is not possible for the common man in this age to follow all the rules and regulations of the Vedic rituals, nor is it possible to study all of the *Vedānta* and the *Upaniṣads* thoroughly. It requires much

time, energy, knowledge and resources to execute the purposes of the *Vedas*. This is hardly possible in this age. The best purpose of Vedic culture is served, however, by chanting the holy name of the Lord, as recommended by Lord Caitanya, the deliverer of all fallen souls. When Lord Caitanya was asked by a great Vedic scholar, Prakāśānanda Sarasvatī, why He, the Lord, was chanting the holy name of the Lord like a sentimentalist instead of studying *Vedānta* philosophy, the Lord replied that His spiritual master had found Him to be a great fool and thus asked Him to chant the holy name of Lord Kṛṣṇa. He did so, and became ecstatic like a madman. In this Age of Kali, most of the population is foolish and not adequately educated to understand *Vedānta* philosophy; the best purpose of *Vedānta* philosophy is served by inoffensively chanting the holy name of the Lord. *Vedānta* is the last word in Vedic wisdom, and the author and knower of the *Vedānta* philosophy is Lord Kṛṣṇa; and the highest Vedāntist is the great soul who takes pleasure in chanting the holy name of the Lord. That is the ultimate purpose of all Vedic mysticism.

## TEXT 47

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

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

## Synonyms

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

## Translation

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

## Purport

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

As far as prescribed duties are concerned, they can be fitted into three subdivisions, namely routine work, emergency work and desired activities. Routine work performed as an obligation in terms of the

scriptural injunctions, without desire for results, is action in the mode of goodness. Work with results becomes the cause of bondage; therefore such work is not auspicious. Everyone has his proprietary right in regard to prescribed duties, but should act without attachment to the result; such disinterested obligatory duties doubtlessly lead one to the path of liberation.

Arjuna was therefore advised by the Lord to fight as a matter of duty without attachment to the result. His nonparticipation in the battle is another side of attachment. Such attachment never leads one to the path of salvation. Any attachment, positive or negative, is cause for bondage. Inaction is sinful. Therefore, fighting as a matter of duty was the only auspicious path of salvation for Arjuna.

## TEXT 48

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।  
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

*yoga-sthaḥ kuru karmāṇi*  
*saṅgaṁ tyaktvā dhanañ-jaya*  
*siddhy-asiddhyoḥ samo bhūtvā*  
*samatvaṁ yoga ucyate*

## Synonyms

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

## Translation

**Perform your duty equipoised, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called yoga.**

## Purport

Kṛṣṇa tells Arjuna that he should act in *yoga*. And what is that *yoga*? *Yoga* means to concentrate the mind upon the Supreme by controlling the ever-disturbing senses. And who is the Supreme? The Supreme is the Lord. And because He Himself is telling Arjuna to fight, Arjuna has nothing to do with the results of the fight. Gain or victory are Kṛṣṇa's concern; Arjuna is simply advised to act according to the dictation of Kṛṣṇa. The following of Kṛṣṇa's dictation is real *yoga*, and this is practiced in the process called Kṛṣṇa consciousness. By Kṛṣṇa consciousness only can one give up the sense of proprietorship. One has to become the servant of Kṛṣṇa, or the servant of the servant of Kṛṣṇa. That is the right way to discharge duty in Kṛṣṇa consciousness, which alone can help one to act in *yoga*.

Arjuna is a *kṣatriya*, and as such he is participating in the *varṇāśrama-dharma* institution. It is said in the *Viṣṇu Purāṇa* that in the *varṇāśrama-dharma*, the whole aim is to satisfy Viṣṇu. No one should satisfy himself, as is the rule in the material world, but one should satisfy Kṛṣṇa. So unless one satisfies Kṛṣṇa, one cannot correctly observe the principles of *varṇāśrama-dharma*. Indirectly, Arjuna was advised to act as Kṛṣṇa told him.

## TEXT 49

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

*dūreṇa hy avaram karma*  
*buddhi-yogād dhanañ-jaya*  
*buddhau śaranam anviccha*  
*kṛpaṇāḥ phala-hetavaḥ*

## Synonyms

*dūreṇa* — discard it at a long distance; *hi* — certainly; *avaram* — abominable; *karma* — activity; *buddhi-yogāt* — on the strength of Kṛṣṇa consciousness; *ghanam-jaya* — O conqueror of wealth; *buddhau* — in such consciousness; *śaranam* — full surrender; *anviccha* — try for; *kṛpaṇāḥ* — misers; *phala-hetavaḥ* — those desiring fruitive results.

## Translation

**O Dhanañjaya, keep all abominable activities far distant by devotional service, and in that consciousness surrender unto the Lord. Those who want to enjoy the fruits of their work are misers.**

## Purport

One who has actually come to understand one's constitutional position as an eternal servitor of the Lord gives up all engagements save working in Kṛṣṇa consciousness. As already explained, *buddhi-yoga* means transcendental loving service to the Lord. Such devotional service is the right course of action for the living entity. Only misers desire to enjoy the fruit of their own work just to be further entangled in material bondage. Except for work in Kṛṣṇa consciousness, all activities are abominable because they continually bind the worker to the cycle of birth and death. One should therefore never desire to be the cause of work. Everything should be done in Kṛṣṇa consciousness, for the satisfaction of Kṛṣṇa. Misers do not know how to utilize the assets of riches which they acquire by good fortune or by hard labor. One should spend all energies working in Kṛṣṇa consciousness, and that will make one's life successful. Like misers, unfortunate persons do not employ their human energy in the service of the Lord.

## TEXT 50

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

*buddhi-yukto jahātīha*

*ubhe sukr̥ta-duṣkṛte  
tasmād yogāya yujyasva  
yogaḥ karmasu kauśalam*

## Synonyms

*buddhi-yuktaḥ* — one who is engaged in devotional service; *jahāti* — can get rid of; *iha* — in this life; *ubhe* — both; *sukṛta-duṣkṛte* — good and bad results; *tasmāt* — therefore; *yogāya* — for the sake of devotional service; *yujyasva* — be so engaged; *yogaḥ* — Kṛṣṇa consciousness; *karmasu* — in all activities; *kauśalam* — art.

## Translation

**A man engaged in devotional service rids himself of both good and bad reactions even in this life. Therefore strive for yoga, which is the art of all work.**

## Purport

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

## TEXT 51

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

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

### Synonyms

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

### Translation

By thus engaging in devotional service to the Lord, great sages or devotees free themselves from the results of work in the material world. In this way they become free from the cycle of birth and death and attain the state beyond all miseries [by going back to Godhead].

### Purport

The liberated living entities belong to that place where there are no material miseries. The *Bhāgavatam* (10.14.58) says:

*samāṣritā ye pada-pallava-plavaṁ  
mahat-padaṁ puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ  
padaṁ padaṁ yad vipadāṁ na teṣāṁ*

“For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Mukunda, or the giver of *mukti*, the ocean of the material world is like the water contained in a calf’s footprint. *Paraṁ padaṁ*, or the place where there are no material miseries, or Vaikuṇṭha, is his goal, not the place where there is danger in every step of life.”

Owing to ignorance, one does not know that this material world is a miserable place where there are dangers at every step. Out of ignorance only, less intelligent persons try to adjust to the situation by fruitive activities, thinking that the resultant actions will make them happy. They do not know that no kind of material body anywhere within the universe can give life without miseries. The miseries of life, namely birth, death, old age and diseases, are present everywhere within the material world. But one who understands his real constitutional position as the eternal servitor of the Lord, and thus knows the position of the Personality of Godhead, engages himself in the transcendental loving service of the Lord. Consequently he becomes qualified to enter into the Vaikuṇṭha planets, where there is neither material, miserable life nor

the influence of time and death. To know one's constitutional position means to know also the sublime position of the Lord. One who wrongly thinks that the living entity's position and the Lord's position are on the same level is to be understood to be in darkness and therefore unable to engage himself in the devotional service of the Lord. He becomes a lord himself and thus paves the way for the repetition of birth and death. But one who, understanding that his position is to serve, transfers himself to the service of the Lord, at once becomes eligible for *Vaikuṇṭha-loka*. Service for the cause of the Lord is called *karma-yoga* or *buddhi-yoga*, or in plain words, devotional service to the Lord.

## TEXT 52

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

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

## Synonyms

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

## Translation

**When your intelligence has passed out of the dense forest of delusion, you shall become indifferent to all that has been heard and all that is to be heard.**

## Purport

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

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

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

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

### TEXT 53

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।  
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

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

### Synonyms

*śruti* — of Vedic revelation; *vipratipannā* — without being influenced by the fruitive results; *te* — your; *yadā* — when; *sthāsyati* — remains; *niścalā* — unmoved; *samādhau* — in transcendental consciousness, or Kṛṣṇa consciousness; *acalā* — unflinching; *buddhiḥ* — intelligence; *tadā* — at that time; *yogam* — self-realization; *avāpsyasi* — you will achieve.

## Translation

**When your mind is no longer disturbed by the flowery language of the Vedas, and when it remains fixed in the trance of self-realization, then you will have attained the divine consciousness.**

## Purport

To say that one is in *samādhi* is to say that one has fully realized Kṛṣṇa consciousness; that is, one in full *samādhi* has realized Brahman, Paramātmā and Bhagavān. The highest perfection of self-realization is to understand that one is eternally the servitor of Kṛṣṇa and that one's only business is to discharge one's duties in Kṛṣṇa consciousness. A Kṛṣṇa conscious person, or unflinching devotee of the Lord, should not be disturbed by the flowery language of the *Vedas* nor be engaged in fruitive activities for promotion to the heavenly kingdom. In Kṛṣṇa consciousness, one comes directly into communion with Kṛṣṇa, and thus all directions from Kṛṣṇa may be understood in that transcendental state. One is sure to achieve results by such activities and attain conclusive knowledge. One has only to carry out the orders of Kṛṣṇa or His representative, the spiritual master.

## TEXT 54

अर्जुन उवाच  
स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।  
स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४ ॥

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

### Synonyms

*arjunaḥ uvāca* — Arjuna said; *sthita-prajñasya* — of one who is situated in fixed Kṛṣṇa consciousness; *kā* — what; *bhāṣā* — language; *samādhi-sthasya* — of one situated in trance; *keśava* — O Kṛṣṇa; *sthita-dhīḥ* — one fixed in Kṛṣṇa consciousness; *kim* — what; *prabhāṣeta* — speaks; *kim* — how; *āsīta* — does remain still; *vrajeta* — walks; *kim* — how.

### Translation

Arjuna said: O Kṛṣṇa, what are the symptoms of one whose consciousness is thus merged in transcendence? How does he speak, and what is his language? How does he sit, and how does he walk?

### Purport

As there are symptoms for each and every man, in terms of his particular situation, similarly one who is Kṛṣṇa conscious has his particular nature – talking, walking, thinking, feeling, etc. As a rich man has his symptoms by which he is known as a rich man, as a diseased man has his symptoms by which he is known as diseased, or as a learned man has his symptoms, so a man in transcendental consciousness of Kṛṣṇa has specific symptoms in various dealings. One can know his specific symptoms from the *Bhagavad-gītā*. Most important is how the man in Kṛṣṇa consciousness speaks; for speech is the most important quality of any man. It is said that a fool is undiscovered as long as he does not speak, and certainly a well-dressed fool cannot be identified unless he speaks, but as soon as he speaks, he reveals himself at once. The immediate symptom of a Kṛṣṇa conscious man is that he speaks only of Kṛṣṇa and of matters relating to Him. Other symptoms then automatically follow, as stated below.

## TEXT 55

श्रीभगवानुवाच  
 प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।  
 आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

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

## Synonyms

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

## Translation

**The Supreme Personality of Godhead said: O Pārtha, when a man gives up all varieties of desire for sense gratification, which arise from mental concoction, and when his mind, thus purified, finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness.**

## Purport

The *Bhāgavatam* affirms that any person who is fully in Kṛṣṇa consciousness, or devotional service of the Lord, has all the good qualities of the great sages, whereas a person who is not so transcendently situated has no good qualifications, because he is sure to be taking refuge in his own mental concoctions. Consequently, it is rightly said herein that one has to give up all kinds of sense desire manufactured by mental concoction. Artificially, such sense desires cannot be stopped. But if one is engaged in Kṛṣṇa consciousness, then, automatically, sense desires subside without extraneous efforts.

Therefore, one has to engage himself in Kṛṣṇa consciousness without hesitation, for this devotional service will instantly help one onto the platform of transcendental consciousness. The highly developed soul always remains satisfied in himself by realizing himself as the eternal servitor of the Supreme Lord. Such a transcendently situated person has no sense desires resulting from petty materialism; rather, he remains always happy in his natural position of eternally serving the Supreme Lord.

## TEXT 56

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।  
वीतरागभयक्रोधः स्थिधीर्मुनिरुच्यते ॥ ५६ ॥

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

## Synonyms

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

## Translation

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

## Purport

The word *muni* means one who can agitate his mind in various ways for mental speculation without coming to a factual conclusion. It is said that every *muni* has a different angle of vision, and unless a *muni* differs from other *munis*, he cannot be called a *muni* in the strict sense of the term. *Nāsāv ṛṣir yasya mataṁ na bhinnam* (*Mahābhārata, Vana-parva* 313.117). But a *sthita-dhīr muni*, as mentioned herein by the Lord, is different from an ordinary *muni*. The *sthita-dhīr muni* is always in Kṛṣṇa consciousness, for he has exhausted all his business of creative speculation. He is called *praśānta-niḥśeṣa-mano-rathāntara* (*Stotra-ratna* 43), or one who has surpassed the stage of mental speculations and has come to the conclusion that Lord Śrī Kṛṣṇa, or Vāsudeva, is everything (*vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ*). He is called a *muni* fixed in mind. Such a fully Kṛṣṇa conscious person is not at all disturbed by the onslaughts of the threefold miseries, for he accepts all miseries as the mercy of the Lord, thinking himself only worthy of more trouble due to his past misdeeds; and he sees that his miseries, by the grace of the Lord, are minimized to the lowest. Similarly, when he is happy he gives credit to the Lord, thinking himself unworthy of the happiness; he realizes that it is due only to the Lord's grace that he is in such a comfortable condition and able to render better service to the Lord. And, for the service of the Lord, he is always daring and active and is not

influenced by attachment or aversion. Attachment means accepting things for one's own sense gratification, and detachment is the absence of such sensual attachment. But one fixed in Kṛṣṇa consciousness has neither attachment nor detachment because his life is dedicated in the service of the Lord. Consequently he is not at all angry even when his attempts are unsuccessful. Success or no success, a Kṛṣṇa conscious person is always steady in his determination.

## TEXT 57

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

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

## Synonyms

*yaḥ* — one who; *sarvatra* — everywhere; *anabhisnehaḥ* — without affection; *tat* — that; *tat* — that; *prāpya* — achieving; *śubha* — good; *aśubham* — evil; *na* — never; *abhinandati* — praises; *na* — never; *dveṣṭi* — envies; *tasya* — his; *prajñā* — perfect knowledge; *pratiṣṭhitā* — fixed.

## Translation

**In the material world, one who is unaffected by whatever good or evil he may obtain, neither praising it nor despising it, is firmly fixed in perfect knowledge.**

## Purport

There is always some upheaval in the material world which may be good or evil. One who is not agitated by such material upheavals, who is unaffected by good and evil, is to be understood to be fixed in Kṛṣṇa consciousness. As long as one is in the material world there is always the possibility of good and evil because this world is full of duality. But one who is fixed in Kṛṣṇa consciousness is not affected by good and evil, because he is simply concerned with Kṛṣṇa, who is all-good absolute. Such consciousness in Kṛṣṇa situates one in a perfect transcendental position called, technically, *samādhi*.

## TEXT 58

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

*yadā saṁharate cāyaṁ  
kūrmo ’ṅgānīva sarvaśaḥ  
indriyāṇīndriyārthebhyas  
tasya prajñā pratiṣṭhitā*

## Synonyms

*yadā* — when; *saṁharate* — winds up; *ca* — also; *ayam* — he; *kūrmah* — tortoise; *aṅgāni* — limbs; *iva* — like; *sarvaśaḥ* — altogether; *indriyāṇi* — senses; *indriya-arthebhyaḥ* — from the sense objects; *tasya* — his; *prajñā* — consciousness; *pratiṣṭhitā* — fixed.

## Translation

**One who is able to withdraw his senses from sense objects, as the tortoise draws its limbs within the shell, is firmly fixed in perfect consciousness.**

## Purport

The test of a *yogī*, devotee or self-realized soul is that he is able to control the senses according to his plan. Most people, however, are servants of the senses and are thus directed by the dictation of the senses. That is the answer to the question as to how the *yogī* is situated. The senses are compared to venomous serpents. They want to act very loosely and without restriction. The *yogī*, or the devotee, must be very strong to control the serpents – like a snake charmer. He never allows them to act independently. There are many injunctions in the revealed scriptures; some of them are do-not's, and some of them are do's. Unless one is able to follow the do's and the do-not's, restricting oneself from sense enjoyment, it is not possible to be firmly fixed in Kṛṣṇa consciousness. The best example, set herein, is the tortoise. The tortoise can at any moment wind up its senses and exhibit them again at any time for particular purposes. Similarly, the senses of the Kṛṣṇa conscious persons are used only for some particular purpose in the service of the Lord and

are withdrawn otherwise. Arjuna is being taught here to use his senses for the service of the Lord, instead of for his own satisfaction. Keeping the senses always in the service of the Lord is the example set by the analogy of the tortoise, who keeps the senses within.

## TEXT 59

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

*viṣayā vinivartante  
nirāhārasya dehinaḥ  
rasa-varjaṁ raso 'py asya  
paraṁ dr̥ṣṭvā nivartate*

## Synonyms

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

## Translation

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

## Purport

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

## TEXT 60

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

*yatato hy api kaunteya  
puruṣasya vipaścitaḥ  
indriyāṇi pramāthīni  
haranti prasabhaṁ manaḥ*

## Synonyms

*yatataḥ* — while endeavoring; *hi* — certainly; *api* — in spite of; *kaunteya* — O son of Kuntī; *puruṣasya* — of a man; *vipaścitaḥ* — full of discriminating knowledge; *indriyāṇi* — the senses; *pramāthīni* — agitating; *haranti* — throw; *prasabham* — by force; *manaḥ* — the mind.

## Translation

**The senses are so strong and impetuous, O Arjuna, that they forcibly carry away the mind even of a man of discrimination who is endeavoring to control them.**

## Purport

There are many learned sages, philosophers and transcendentalists who try to conquer the senses, but in spite of their endeavors, even the greatest of them sometimes fall victim to material sense enjoyment due to the agitated mind. Even Viśvāmitra, a great sage and perfect *yogī*, was misled by Menakā into sex enjoyment, although the *yogī* was endeavoring for sense control with severe types of penance and *yoga* practice. And, of course, there are so many similar instances in the history of the world. Therefore, it is very difficult to control the mind and senses without being fully Kṛṣṇa conscious. Without engaging the mind in Kṛṣṇa, one cannot cease such material engagements. A practical example is given by Śrī Yāmunācārya, a great saint and devotee, who says:

*yad-avadhi mama cetaḥ kṛṣṇa-pādāravinde*

*nava-nava-rasa-dhāmany udyataṁ rantum āsīt  
tad-avadhi bata nārī-saṅgame smaryamāne  
bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanaṁ ca*

“Since my mind has been engaged in the service of the lotus feet of Lord Kṛṣṇa, and I have been enjoying an ever new transcendental humor, whenever I think of sex life with a woman, my face at once turns from it, and I spit at the thought.”

Kṛṣṇa consciousness is such a transcendently nice thing that automatically material enjoyment becomes distasteful. It is as if a hungry man had satisfied his hunger by a sufficient quantity of nutritious eatables. Mahārāja Ambarīṣa also conquered a great yogī, Durvāsā Muni, simply because his mind was engaged in Kṛṣṇa consciousness (*sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikunṭha-guṇānuvarṇane*).

## TEXT 61

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।  
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

*tāni sarvāṇi saṁyamya  
yukta āsīta mat-parah  
vaśe hi yasyendriyāṇi  
tasya prajñā pratiṣṭhitā*

## Synonyms

*tāni* — those senses; *sarvāṇi* — all; *saṁyamya* — keeping under control; *yuktaḥ* — engaged; *āsīta* — should be situated; *mat-parah* — in relationship with Me; *vaśe* — in full subjugation; *hi* — certainly; *yasya* — one whose; *indriyāṇi* — senses; *tasya* — his; *prajñā* — consciousness; *pratiṣṭhitā* — fixed.

## Translation

**One who restrains his senses, keeping them under full control, and fixes his consciousness upon Me, is known as a man of steady intelligence.**

## Purport

That the highest conception of *yoga* perfection is Kṛṣṇa consciousness is clearly explained in this verse. And unless one is Kṛṣṇa conscious it is not at all possible to control the senses. As cited above, the great sage Durvāsā Muni picked a quarrel with Mahārāja Ambarīṣa, and Durvāsā Muni unnecessarily became angry out of pride and therefore could not check his senses. On the other hand, the king, although not as powerful a *yogī* as the sage, but a devotee of the Lord, silently tolerated all the sage's injustices and thereby emerged victorious. The king was able to control his senses because of the following qualifications, as mentioned in the *Śrīmad-Bhāgavatam* (9.4.18–20):

*sa vai manaḥ kṛṣṇa-padāravindayor  
vacāṁsi vaikuṇṭha-guṇānuvarṇane  
karau harer mandira-mārjanādiṣu*

*śrutim cakārācyuta-sat-kathodaye*

*mukunda-liṅgālaya-darśane dṛśau  
tad-bhṛtya-gātra-sparśe 'ṅga-saṅgamam  
ghrāṇam ca tat-pāda-saroja-saurabhe  
śrīmat-tulasyā rasanām tad-arpite*

*pādau hareḥ kṣetra-padānusarpaṇe  
śīro hr̥ṣīkeśa-padābhivandane  
kāmaṁ ca dāsyē na tu kāma-kāmyayā  
yathottama-śloka-janāśrayā ratih*

“King Ambarīṣa fixed his mind on the lotus feet of Lord Kṛṣṇa, engaged his words in describing the abode of the Lord, his hands in cleansing the temple of the Lord, his ears in hearing the pastimes of the Lord, his eyes in seeing the form of the Lord, his body in touching the body of the devotee, his nostrils in smelling the flavor of the flowers offered to the lotus feet of the Lord, his tongue in tasting the *tulasī* leaves offered to Him, his legs in traveling to the holy place where His temple is situated, his head in offering obeisances unto the Lord, and his desires in fulfilling the desires of the Lord ... and all these qualifications made him fit to become a *mat-para* devotee of the Lord.”

The word *mat-para* is most significant in this connection. How one can become *mat-para* is described in the life of Mahārāja Ambarīṣa. Śrīla Baladeva Vidyābhūṣaṇa, a great scholar and *ācārya* in the line of the *mat-para*, remarks, *mad-bhakti-prabhāvena sarvendriya-vijaya-pūrvikā*

*svātma-dṛṣṭiḥ su-labheti bhāvaḥ*. “The senses can be completely controlled only by the strength of devotional service to Kṛṣṇa.” Also, the example of fire is sometimes given: “As a blazing fire burns everything within a room, Lord Viṣṇu, situated in the heart of the *yogī*, burns up all kinds of impurities.” The *Yoga-sūtra* also prescribes meditation on Viṣṇu, and not meditation on the void. The so-called *yogīs* who meditate on something other than the Viṣṇu form simply waste their time in a vain search after some phantasmagoria. We have to be Kṛṣṇa conscious – devoted to the Personality of Godhead. This is the aim of the real *yoga*.

## TEXT 62

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।  
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

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

## Synonyms

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

## Translation

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

## Purport

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

## TEXT 63

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।  
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

*krodhād bhavati sammohaḥ  
sammohāt smṛti-vibhramah  
smṛti-bhramśād buddhi-nāśo  
buddhi-nāśāt praṇaśyati*

### Synonyms

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

### Translation

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

### Purport

Śrīla Rūpa Gosvāmī has given us this direction:

*prāpañcikatayā buddhyā  
hari-sambandhi-vastunaḥ  
mumukṣubhiḥ parityāgo  
vairāgyaṁ phalgu kathyate*

*(Bhakti-rasāmṛta-sindhu 1.2.258)*

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

down again into the pool of material existence. It is said that such a soul, even though rising up to the point of liberation, falls down again due to his not having support in devotional service.

## TEXT 64

रागद्वेषविमुक्तैस्तु विषयनिन्द्रियैश्चरन् ।  
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

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

## Synonyms

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

## Translation

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

## Purport

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

## TEXT 65

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।  
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

*prasāde sarva-duḥkhānām*  
*hānir asyopajāyate*  
*prasanna-cetaso hy āśu*  
*buddhiḥ paryavatiṣṭhate*

## Synonyms

*prasāde* — on achievement of the causeless mercy of the Lord; *sarva* — of all; *duḥkhānām* — material miseries; *hāniḥ* — destruction; *asya* — his; *upajāyate* — takes place; *prasanna-cetasah* — of the happy-minded; *hi* — certainly; *āśu* — very soon; *buddhiḥ* — intelligence; *pari* — sufficiently; *avatiṣṭhate* — becomes established.

## Translation

For one thus satisfied [in Kṛṣṇa consciousness], the threefold miseries of material existence exist no longer; in such satisfied consciousness, one's intelligence is soon well established.

## TEXT 66

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।  
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥

*nāsti buddhir ayuktasya*  
*na cāyuktasya bhāvanā*  
*na cābhāvayataḥ śāntir*  
*aśāntasya kutaḥ sukham*

## Synonyms

*na asti* — there cannot be; *buddhiḥ* — transcendental intelligence; *ayuktasya* — of one who is not connected (with Kṛṣṇa consciousness); *na* — not; *ca* — and; *ayuktasya* — of one devoid of Kṛṣṇa consciousness;

*bhāvanā* — fixed mind (in happiness); *na* — not; *ca* — and; *abhāvayataḥ* — of one who is not fixed; *śāntiḥ* — peace; *aśāntasya* — of the unpeaceful; *kutaḥ* — where is; *sukham* — happiness.

## Translation

**One who is not connected with the Supreme [in Kṛṣṇa consciousness] can have neither transcendental intelligence nor a steady mind, without which there is no possibility of peace. And how can there be any happiness without peace?**

## Purport

Unless one is in Kṛṣṇa consciousness, there is no possibility of peace. So it is confirmed in the Fifth Chapter (5.29) that when one understands that Kṛṣṇa is the only enjoyer of all the good results of sacrifice and penance, that He is the proprietor of all universal manifestations, and that He is the real friend of all living entities, then only can one have real peace. Therefore, if one is not in Kṛṣṇa consciousness, there cannot be a final goal for the mind. Disturbance is due to want of an ultimate goal, and when one is certain that Kṛṣṇa is the enjoyer, proprietor and friend of everyone and everything, then one can, with a steady mind, bring about peace. Therefore, one who is engaged without a relationship with Kṛṣṇa is certainly always in distress and is without peace, however much he may make a show of peace and spiritual advancement in life. Kṛṣṇa consciousness is a self-manifested peaceful condition which can be achieved only in relationship with Kṛṣṇa.

## TEXT 67

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।  
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

*indriyāṇām hi caratām  
yan mano 'nuvidhīyate  
tad asya harati prajñām  
vāyur nāvam ivāmbhasi*

### Synonyms

*indriyāṇām* — of the senses; *hi* — certainly; *caratām* — while roaming; *yat* — with which; *manaḥ* — the mind; *anuvidhīyate* — becomes constantly engaged; *tat* — that; *asya* — his; *harati* — takes away; *prajñām* — intelligence; *vāyuḥ* — wind; *nāvam* — a boat; *iva* — like; *ambhasi* — on the water.

### Translation

**As a strong wind sweeps away a boat on the water, even one of the roaming senses on which the mind focuses can carry away a man's intelligence.**

### Purport

Unless all of the senses are engaged in the service of the Lord, even one of them engaged in sense gratification can deviate the devotee from the path of transcendental advancement. As mentioned in the life of

Mahārāja Ambarīṣa, all of the senses must be engaged in Kṛṣṇa consciousness, for that is the correct technique for controlling the mind.

## TEXT 68

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।  
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

*tasmād yasya mahā-bāho  
nigṛhītāni sarvaśaḥ  
indriyāṇīndriyārthebhyas  
tasya prajñā pratiṣṭhitā*

## Synonyms

*tasmāt* — therefore; *yasya* — whose; *mahā-bāho* — O mighty-armed one; *nigṛhītāni* — so curbed down; *sarvaśaḥ* — all around; *indriyāṇi* — the senses; *indriya-arthebhyas* — from sense objects; *tasya* — his; *prajñā* — intelligence; *pratiṣṭhitā* — fixed.

## Translation

**Therefore, O mighty-armed, one whose senses are restrained from their objects is certainly of steady intelligence.**

## Purport

One can curb the forces of sense gratification only by means of Kṛṣṇa consciousness, or engaging all the senses in the transcendental loving service of the Lord. As enemies are curbed by superior force, the senses can similarly be curbed, not by any human endeavor, but only by keeping them engaged in the service of the Lord. One who has understood this – that only by Kṛṣṇa consciousness is one really established in intelligence and that one should practice this art under the guidance of a bona fide spiritual master – is called a *sādhaka*, or a suitable candidate for liberation.

## TEXT 69

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।  
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

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

## Synonyms

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

## Translation

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

## Purport

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

## TEXT 70

आपूर्यमाणमचलप्रतिष्ठं  
समुद्रमापः प्रविशन्ति यद्वत् ।  
तद्वत्कामा यं प्रविशन्ति सर्वे  
स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

*āpūryamāṇam acala-pratiṣṭhaṁ*

*samudram āpaḥ praviśanti yadvat  
tadvat kāmā yaṁ praviśanti sarve  
sa śāntim āpnoti na kāma-kāmī*

## Synonyms

*āpūryamāṇam* — always being filled; *acala-pratiṣṭham* — steadily situated; *samudram* — the ocean; *āpaḥ* — waters; *praviśanti* — enter; *yadvat* — as; *tadvat* — so; *kāmāḥ* — desires; *yaṁ* — unto whom; *praviśanti* — enter; *sarve* — all; *saḥ* — that person; *śāntim* — peace; *āpnoti* — achieves; *na* — not; *kāma-kāmī* — one who desires to fulfill desires.

## Translation

**A person who is not disturbed by the incessant flow of desires – that enter like rivers into the ocean, which is ever being filled but is always still – can alone achieve peace, and not the man who strives to satisfy such desires.**

## Purport

Although the vast ocean is always filled with water, it is always, especially during the rainy season, being filled with much more water. But the ocean remains the same – steady; it is not agitated, nor does it cross beyond the limit of its brink. That is also true of a person fixed in Kṛṣṇa consciousness. As long as one has the material body, the demands of the body for sense gratification will continue. The devotee, however, is not disturbed by such desires, because of his fullness. A Kṛṣṇa

conscious man is not in need of anything, because the Lord fulfills all his material necessities. Therefore he is like the ocean – always full in himself. Desires may come to him like the waters of the rivers that flow into the ocean, but he is steady in his activities, and he is not even slightly disturbed by desires for sense gratification. That is the proof of a Kṛṣṇa conscious man – one who has lost all inclinations for material sense gratification, although the desires are present. Because he remains satisfied in the transcendental loving service of the Lord, he can remain steady, like the ocean, and therefore enjoy full peace. Others, however, who want to fulfill desires even up to the limit of liberation, what to speak of material success, never attain peace. The fruitive workers, the salvationists, and also the *yogīs* who are after mystic powers are all unhappy because of unfulfilled desires. But the person in Kṛṣṇa consciousness is happy in the service of the Lord, and he has no desires to be fulfilled. In fact, he does not even desire liberation from the so-called material bondage. The devotees of Kṛṣṇa have no material desires, and therefore they are in perfect peace.

## TEXT 71

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।  
निर्ममो निरहङ्कार स शान्तिमधिगच्छति ॥ ७१ ॥

*vihāya kāmān yaḥ sarvān  
pumāṁś carati niḥspṛhaḥ  
nirmamo nirahaṅkāraḥ  
sa śāntim adhigacchati*

## Synonyms

*viḥāya* — giving up; *kāmān* — material desires for sense gratification; *yaḥ* — who; *sarvān* — all; *pumān* — a person; *carati* — lives; *niḥsprhaḥ* — desireless; *nirmamaḥ* — without a sense of proprietorship; *nirahaṅkāraḥ* — without false ego; *saḥ* — he; *śāntim* — perfect peace; *adhigacchati* — attains.

## Translation

**A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego – he alone can attain real peace.**

## Purport

To become desireless means not to desire anything for sense gratification. In other words, desire for becoming Kṛṣṇa conscious is actually desirelessness. To understand one's actual position as the eternal servitor of Kṛṣṇa, without falsely claiming this material body to be oneself and without falsely claiming proprietorship over anything in the world, is the perfect stage of Kṛṣṇa consciousness. One who is situated in this perfect stage knows that because Kṛṣṇa is the proprietor of everything, everything must be used for the satisfaction of Kṛṣṇa. Arjuna did not want to fight for his own sense satisfaction, but when he became fully Kṛṣṇa conscious he fought because Kṛṣṇa wanted him to fight. For himself there was no desire to fight, but for Kṛṣṇa the same Arjuna fought to his best ability. Real desirelessness is desire for the satisfaction of Kṛṣṇa, not an artificial attempt to abolish desires. The

living entity cannot be desireless or senseless, but he does have to change the quality of the desires. A materially desireless person certainly knows that everything belongs to Kṛṣṇa (*īśāvāsyam idaṁ sarvaṁ*), and therefore he does not falsely claim proprietorship over anything. This transcendental knowledge is based on self-realization – namely, knowing perfectly well that every living entity is an eternal part and parcel of Kṛṣṇa in spiritual identity, and that the eternal position of the living entity is therefore never on the level of Kṛṣṇa or greater than Him. This understanding of Kṛṣṇa consciousness is the basic principle of real peace.

## TEXT 72

एषा ब्राह्मी स्थितिःपार्थ नैनां प्राप्य विमुह्यति ।  
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

*eṣā brāhmī sthitiḥ pārtha  
naināṁ prāpya vimuhyati  
sthitvāsyām anta-kāle 'pi  
brahma-nirvāṇam ṛcchati*

## Synonyms

*eṣā* — this; *brāhmī* — spiritual; *sthitiḥ* — situation; *pārtha* — O son of Pṛthā; *na* — never; *enām* — this; *prāpya* — achieving; *vimuhyati* — one is bewildered; *sthitvā* — being situated; *asyām* — in this; *anta-kāle* — at the end of life; *api* — also; *brahma-nirvāṇam* — the spiritual kingdom of God; *ṛcchati* — one attains.

## Translation

**That is the way of the spiritual and godly life, after attaining which a man is not bewildered. If one is thus situated even at the hour of death, one can enter into the kingdom of God.**

## Purport

One can attain Kṛṣṇa consciousness or divine life at once, within a second – or one may not attain such a state of life even after millions of births. It is only a matter of understanding and accepting the fact. Khaṭvāṅga Mahārāja attained this state of life just a few minutes before his death, by surrendering unto Kṛṣṇa. *Nirvāṇa* means ending the process of materialistic life. According to Buddhist philosophy, there is only void after the completion of this material life, but *Bhagavad-gītā* teaches differently. Actual life begins after the completion of this material life. For the gross materialist it is sufficient to know that one has to end this materialistic way of life, but for persons who are spiritually advanced, there is another life after this materialistic life. Before ending this life, if one fortunately becomes Kṛṣṇa conscious, he at once attains the stage of *brahma-nirvāṇa*. There is no difference between the kingdom of God and the devotional service of the Lord. Since both of them are on the absolute plane, to be engaged in the transcendental loving service of the Lord is to have attained the spiritual kingdom. In the material world there are activities of sense gratification, whereas in the spiritual world there are activities of Kṛṣṇa consciousness.

Attainment of Kṛṣṇa consciousness even during this life is immediate attainment of Brahman, and one who is situated in Kṛṣṇa consciousness has certainly already entered into the kingdom of God.

Brahman is just the opposite of matter. Therefore *brāhmī sthiti* means “not on the platform of material activities.” Devotional service of the Lord is accepted in the *Bhagavad-gītā* as the liberated stage (*sa guṇān samatītyaitān brahma-bhūyāya kalpate*). Therefore, *brāhmī sthiti* is liberation from material bondage.

Śrīla Bhaktivinoda Ṭhākura has summarized this Second Chapter of the *Bhagavad-gītā* as being the contents for the whole text. In the *Bhagavad-gītā*, the subject matters are *karma-yoga*, *jñāna-yoga* and *bhakti-yoga*. In the Second Chapter *karma-yoga* and *jñāna-yoga* have been clearly discussed, and a glimpse of *bhakti-yoga* has also been given, as the contents for the complete text.

*Thus end the Bhaktivedanta Purports to the Second Chapter of the Śrīmad Bhagavad-gītā in the matter of its Contents.*

◀ Previous

Next ▶

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