

Bhagavad Gita

Chapter 15

The Yoga of the Supreme Person

Purusottama Yoga

Section – I

Becoming Detached from the Material World (1-5)

Section-I Becoming Detached from the Material World (1-5)

|| 15.1 ||

śrī-bhagavān uvāca
ūrdhva-mūlam adhaḥ-śākham
aśvattham prāhur avyayam
chandāmsi yasya parṇāni
yas tam veda sa veda-vit

The Lord said: They speak of this indestructible aśvattha tree (**avyayam aśvattham prāhur**) which has its roots upwards (**ūrdhva-mūlam**) and branches downwards (**adhaḥ-śākham**) and whose leaves are the Vedas (**chandāmsi yasya parṇāni**). He who knows this tree knows the Vedas (**yas tam veda sa veda-vit**).

SVCT

- The fifteenth chapter states that detachment is the cause of cessation of birth, that the soul is an amśa of the Lord, and that Kṛṣṇa is superior to matter and the jīva.
- The second to last verse of the last chapter stated that by bhakti-yoga one attains the status of Brahman:
**mām ca yo 'vyabhicāreṇa bhakti-yogena sevate
sa guṇān samatīyaitān brahma-bhūyāya kalpate**
- The question may be asked “How does a person attain impersonal Brahman by bhakti-yoga rendered to the Lord who possesses a human form?”

SVCT

- True, I am human in form, but I am the basis of Brahman, the supreme shelter of Brahman.
- This statement, which functions as a sūtra , forms the beginning of chapter fifteen.
- You said that the devotee, surpassing the guṇas (sa guṇān samatītya), attains the status of Brahman.
- What is this material world made of the guṇas?
- From where did it begin?

SVCT

- Who is that jīva who surpasses saṁsāra by devotion to You?
- You also spoke of the jīva being qualified for Brahman (brahma-bhūyāya kalpate).
- What is that Brahman?
- And who are You, the basis of the Brahman?

SVCT

- Anticipating these questions, the Lord now speaks.
- First, with use of a metaphor, the material world made of guṇas is compared to an aśvattha tree.
- Above all planets, in Satyaloka, lives four-headed Brahmā, who is the one root of the tree of the material world, and who is composed of mahat-tattva, the first sprout from prakṛti (ūrdhva-mūla).
- The branches of the tree are below, composed of devas, Gandharvas, Kinnaras, asuras, Rākṣasas , Pretas, Bhūtas, humans, cows, horses and such beasts, birds, insects, worms, moths, and immobile creatures at the bottom, in the realms of Svah, Bhuvah and Bhūloka.

SVCT

- This aśvattha tree is the best tree because it lets one fulfill one's goals of artha, dharma, kāma and mokṣa.
- But according to the viewpoint of bhakti, aśvaḥ means that which will not last till tomorrow (a= not, śvaḥ= tomorrow).
- Aśvattha therefore means that which is bound to perish.
- For the non-devotees however, it appears to be indestructible (avyayam).
- Chandāmsi refers to the Vedas, which expound karma in such verses as the following:

SVCT

vāyavyam śvetam ālabheta bhūmikām

Desiring wealth and power one should sacrifice a white horse in the northwest. **Taittirīya Samhitā 2.1.1.1**

aindram ekādaśaka-pālam nirvapet prajākāmah

Desiring offspring one should offer eleven oblations in the east. **Baudhāyana Śrauta Sūtras 13.2.120.7**

- Because they expand the bondage of the material world, they are called the leaves (parṇāṇi).
- With these leaves the tree becomes attractive. He who knows this tree is the knower of the Vedas.

SVCT

- Katha vallī śruti says:

ūrdhva-mūlo'vāk-śākha eṣo' śvatthaḥ sanātanaḥ

This eternal aśvattha tree has its root is upwards and branches downwards. **Kaṭha Upaniṣad 2.3.1**

Baladeva

- In the fifteenth chapter Kṛṣṇa explains that detachment is the means of cutting saṁsāra, the jīva is the Lord's amśa and that He is the Supreme Lord endowed with wonderful qualities.
- It has been described previously that though the jīva is naturally endowed with eight qualities and is filled with knowledge and bliss, he associates with the guṇas of prakṛti according to his beginningless imprints in the form of karma, arranged in that manner by the will of the Lord.
- His association is of many types.

Baladeva

- He overcomes this association by discriminating knowledge, culminating in bhakti to the Lord.
- Gaining that, the jīva attains his svarūpa, takes shelter of the Lord and remains with the Lord forever in bliss. This has just been stated (in the last verse of the last chapter).
- Detachment which causes steadiness in that discriminating knowledge about the jīva; the jīva's position as an amśa of the worshipful Lord; and the Lord's supreme position over all others are described in this fifteenth chapter for use in the above mentioned objectives.
- [Note: They are useful for discriminating prakṛti, jīva and the Lord, for inspiring bhakti, realizing ones svarūpa and surrendering fully to the Lord.]

Baladeva

- In three verses the Lord describes the world of saṁsāra as a tree and detachment as a sword, in order to illustrate the power of detachment to cut saṁsāra composed of variegated guṇas.
- A tree grows and flourishes by the leaves.
- He alone who understands this aśvattha tree as described above knows the Vedas.
- The Veda describes this world as a tree, with the intention of showing that it should be cut down.
- One who knows how to cut down this tree of saṁsāra is called a knower of the meaning of the Vedas.

Srila Prabhupada

- After the discussion of the importance of bhakti-yoga, one may question, "What about the Vedas?"
- It is explained in this chapter that the purpose of Vedic study is to understand Kṛṣṇa.
- Therefore one who is in Kṛṣṇa consciousness, who is engaged in devotional service, already knows the Vedas.
- The entanglement of this material world is compared here to a banyan tree.
- For one who is engaged in fruitive activities, there is no end to the banyan tree.

Srila Prabhupada

- He wanders from one branch to another, to another, to another.
- The tree of this material world has no end, and for one who is attached to this tree, there is no possibility of liberation.
- The Vedic hymns, meant for elevating oneself, are called the leaves of this tree.
- This tree's roots grow upward because they begin from where Brahmā is located, the topmost planet of this universe.
- If one can understand this indestructible tree of illusion, then one can get out of it.

Srila Prabhupada

- This process of extrication should be understood.
- In the previous chapters it has been explained that there are many processes by which to get out of the material entanglement.
- And, up to the Thirteenth Chapter, we have seen that devotional service to the Supreme Lord is the best way.
- Now, the basic principle of devotional service is detachment from material activities and attachment to the transcendental service of the Lord.
- The process of breaking attachment to the material world is discussed in the beginning of this chapter. The root of this material existence grows upward.

Srila Prabhupada

- This means that it begins from the total material substance, from the topmost planet of the universe.
- From there, the whole universe is expanded, with so many branches, representing the various planetary systems.
- The fruits represent the results of the living entities' activities, namely, religion, economic development, sense gratification and liberation.
- Now, there is no ready experience in this world of a tree situated with its branches down and its roots upward, but there is such a thing.
- That tree can be found beside a reservoir of water.

Srila Prabhupada

- We can see that the trees on the bank reflect upon the water with their branches down and roots up. In other words, the tree of this material world is only a reflection of the real tree of the spiritual world.
- This reflection of the spiritual world is situated on desire, just as a tree's reflection is situated on water.
- Desire is the cause of things' being situated in this reflected material light.
- One who wants to get out of this material existence must know this tree thoroughly through analytical study.
- Then he can cut off his relationship with it.

Srila Prabhupada

- This tree, being the reflection of the real tree, is an exact replica. Everything is there in the spiritual world.
- The impersonalists take Brahman to be the root of this material tree, and from the root, according to Sāṅkhya philosophy, come prakṛti, puruṣa, then the three guṇas, then the five gross elements (pañca-mahā-bhūta), then the ten senses (daśendriya), mind, etc.
- In this way they divide up the whole material world into twenty-four elements.
- If Brahman is the center of all manifestations, then this material world is a manifestation of the center by 180 degrees, and the other 180 degrees constitute the spiritual world.

Srila Prabhupada

- The material world is the perverted reflection, so the spiritual world must have the same variegatedness, but in reality.
- The prakṛti is the external energy of the Supreme Lord, and the puruṣa is the Supreme Lord Himself, and that is explained in Bhagavad-gītā.
- Since this manifestation is material, it is temporary.
- A reflection is temporary, for it is sometimes seen and sometimes not seen.
- But the origin from whence the reflection is reflected is eternal.
- The material reflection of the real tree has to be cut off.

Srila Prabhupada

- When it is said that a person knows the Vedas, it is assumed that he knows how to cut off attachment to this material world.
- If one knows that process, he actually knows the Vedas.
- One who is attracted by the ritualistic formulas of the Vedas is attracted by the beautiful green leaves of the tree.
- He does not exactly know the purpose of the Vedas.
- The purpose of the Vedas, as disclosed by the Personality of Godhead Himself, is to cut down this reflected tree and attain the real tree of the spiritual world.

Section-I Becoming Detached from the Material World (1-5)

|| 15.2 ||

adhaś cordhvaṁ prasṛtās tasya śākhā
guṇa-pravṛddhā viṣaya-pravālāḥ
adhaś ca mūlāny anusantatāni
karmānubandhīni manuṣya-loke

The branches (**tasya śākhā**), nourished by the guṇas (**guṇa-pravṛddhā**), with sense objects for twigs (**viṣaya-pravālāḥ**), spread up and down (**adhaś ca ūrdhvaṁ prasṛtāḥ**). Secondary roots (**adhaś ca mūlāny**) spread out everywhere in the world of men (**manuṣya-loke anusantatāni**), and are causes of continued action (**karmānubandhīni**).

SVCT

- The branches of this tree spread down (adhaḥ) in the form of animals and others, and upward in the form of the birth of devatās and other elevated beings.
- These branches increase and increase by the watering process in the form of actions of the three guṇas (guṇa-pravṛddhā).
- The small twigs on the branches are the sense objects such as sound (viṣaya-pravālāḥ).
- Moreover, it can be inferred that, at the base of the tree, unknown to all people, is some great treasure.

SVCT

- There are external roots from the branches of the aśvattha, meaning in this case a banyan tree, [Note: The aśvattha tree does not have these secondary roots from the branches.] which is dependent for support on both the main root and the external roots.
- These secondary roots, the cause of continued action, spread out everywhere (anusantantāni) below Brahmhaloka (adhaḥ), in the planet of humans.
- Karma anubandhīni means that after enjoying the results of ones actions in one life, those actions become stimulus for actions in another human birth.

Baladeva

- Moreover, the branches of the tree (material bodies) are spread down and up.
- They spread downwards by jīvas' committing sinful acts and being born in the bodies of men and animals, and they spread upwards by jīvas' performance of pious acts and being born as devas and gandharvas.
- By the actions of the three guṇas, like sprinkling water, the branches (bodies) take a gross form.
- The tree has shoots or buds (pravālāḥ) in the form of sense objects (viṣaya) such as sound and touch.

Baladeva

- The sense objects such as sound are considered to be shoots because of being joined to the tips of the branches, which are the senses, and because of being the abodes of enjoyment.
- [Note: The branches (bodies) have tips (senses) which have shoots (sense objects), which are sources of enjoyment (rāga).
- The word rāga also means color.
- Just as the new leaves give color and beauty to the tree, the sense objects give enjoyment to the senses and body.]

Baladeva

- The tree has secondary roots spreading down and up (“up” is indicated by the word ca).
- [Note: These are the roots descending from the branches of the banyan tree.]
- These secondary roots are the impressions caused by attachment and repulsion born from enjoyment of various sense objects.
- The impressions are said to be roots because they are causes of man’s tendency to act according to dharma or adharma.

Baladeva

- The main root (cause of the universe) is four-headed Brahmā and the secondary roots (which cause actions and particular bodies) are the various impressions.
- These are compared to the tangled roots emanating from the banyan tree.
- What type of roots are these?
- They give rise to the bondage of karma.
- With the depletion of the enjoyment of results of previous karma (and fall of the jīva from a heavenly planet), they give rise to karma on the earth planet (karma anubandhīni). It is well known that this earth planet is the place for accruing karma.

Srila Prabhupada

- The description of the banyan tree is further explained here.
- Its branches spread in all directions.
- In the lower parts, there are variegated manifestations of living entities—human beings, animals, horses, cows, dogs, cats, etc.
- These are situated on the lower parts of the branches, whereas on the upper parts are higher forms of living entities: the demigods, Gandharvas and many other higher species of life.
- As a tree is nourished by water, so this tree is nourished by the three modes of material nature.

Srila Prabhupada

- Sometimes we find that a tract of land is barren for want of sufficient water, and sometimes a tract is very green; similarly, where particular modes of material nature are proportionately greater in quantity, the different species of life are manifested accordingly.
- The twigs of the tree are considered to be the sense objects.
- By development of the different modes of nature we develop different senses, and by the senses we enjoy different varieties of sense objects.

Srila Prabhupada

- The tips of the branches are the senses—the ears, nose, eyes, etc.—which are attached to the enjoyment of different sense objects.
- The twigs are sound, form, touch, and so on—the sense objects.
- The subsidiary roots are attachments and aversions, which are byproducts of different varieties of suffering and sense enjoyment.
- The tendencies toward piety and impiety are considered to develop from these secondary roots, which spread in all directions.

Srila Prabhupada

- The real root is from Brahmaloaka, and the other roots are in the human planetary systems.
- After one enjoys the results of virtuous activities in the upper planetary systems, he comes down to this earth and renews his karma, or fruitive activities for promotion.
- This planet of human beings is considered the field of activities.

Section-I Becoming Detached from the Material World (1-5)

|| 15.3-4 ||

na rūpam asyeha tathopalabhyate nānto na cādir na ca sampratiṣṭhā
aśvattham enam su-virūḍha-mūlam asaṅga-śastreṇa dr̥dhena chittvā

tataḥ padaṁ tat parimārgitavyam yasmin gatā na nivartanti bhūyaḥ
tam eva cādyam puruṣam prapadye yataḥ pravṛttiḥ prasṛtā purāṇī

The real form of this tree (**asya rūpam**), its end (**antah**), its beginning (**ādih**), and its shelter (**sampratiṣṭhā**), cannot be perceived in this world (**na iha upalabhyate**). Cutting down this tree (**chittvā enam aśvattham**) which has roots sprouting everywhere (**su-virūḍha-mūlam**), using the axe of detachment (**dr̥dhena asaṅga-śastreṇa**), a person should search out the treasure (**tataḥ padaṁ tat parimārgitavyam**), attaining which he does not return again (**yasmin gatā na nivartanti bhūyaḥ**). He should seek refuge in that original person (**tam eva ca ādyam puruṣam prapadye**) from whom the ancient actions of saṁsāra have originated (**yataḥ pravṛttiḥ prasṛtā purāṇī**).

The real form of this tree (**asya rūpam**), its termination (**antah**), its origin (**ādih**), and its shelter (**sampratiṣṭhā**), cannot be perceived in this world (**na iha upalabhyate**). Cutting down this tree (**chittvā enam aśvattham**) which has roots sprouting everywhere (**su-virūḍha-mūlam**) with the axe of detachment (**dr̥dhena asaṅga-śastreṇa**), one should search out the base (**tataḥ padaṁ tat parimārgitavyam**), attaining which one does not return again (**yasmin gatā na nivartanti bhūyaḥ**), by taking refuge in that original person, Kṛṣṇa (**tam eva ca ādyam puruṣam prapadye**), from whom the universe has come long ago (**yataḥ pravṛttiḥ prasṛtā purāṇī**).

SVCT

- Moreover, the real form of the tree cannot be perceived in the world of men.
- This is because of the great variety of opinions such as “The world is real. The world is false. The world is eternal.”
- One cannot understand its end (na antaḥ), and because it seems unlimited, one cannot understand its beginning as well.
- Because it seems to have no beginning, one cannot understand its shelter (sampratiṣṭhā) or support.
- One cannot understand what it is, because of lack of real knowledge.
- In any case, knowing that detachment is the weapon to cut down the tree, which is the only cause of the suffering of all jīvas, one should cut down the tree with that detachment, and should look for the treasure situated at the base of the root.

SVCT

- The word asaṅgaḥ here means detachment, or complete renunciation.
- Having cut the tree down with the axe (śastreṇa) of complete detachment, separating it from oneself, one should then search (parimārgitavyam) for the object (tat-padam), Brahman, the great treasure, existing at the root.
- What type of thing is that?
- One should look for that object which having attained (yasmin gataḥ), one does not return.
- He then explains the method of searching.
- I worship (prapadye) that original person from whom the long standing (purāṇī) action of saṁsāra (pravṛttiḥ) has spread out: one should search by the process of bhakti.

Baladeva

- The form of this tree as described by Me with root upward and branches downwards is not perceived in the world of men.
- Its destruction is not perceived: it is not understood how to destroy the network of desires.
- Its origin is also not perceived: from what and why it has appeared in this manner is not understood.
- Its shelter is not perceived.
- Of what does it take shelter to remain standing?
- Rather, all that is understood is “I am a human, the son of Yajñadatta, the father of Devadatta. I do my actions according to that identity, and experience happiness and suffering. I am living in this province, in this village.”

Baladeva

- Because this aśvattha is not understood and is the cause of useless vows and actions, one should cut it down with the strong axe of detachment (asaṅga śastreṇa), sharpened by repeated discrimination (dṛḍhena)— with knowledge of things as they are, gained from association with devotees.
- Separating the tree from oneself, one should seek out the base (parimārgitavyam).
- The ending of the sentence is the next verse.
- Saṅga means desire for sense objects, and asaṅga means the opposite, detachment from sense objects.

Baladeva

- This is the weapon, because it can destroy the desires.
- The tree is tightly rooted (suvirūḍha), as previously described. [Note: The main root is Brahmā and the tangle of secondary roots are the countless impressions which lead to bondage of karma.]
- One should seek out that padam, which is situated above the root, (which is above everything else).
- One should seek it out by sādhana such as hearing, obtained from My devotees.
- What type of padam is that? Having attained it by sādhanas, people do not leave, they do not fall, in the manner of falling from svarga.

Baladeva

- The method of searching out the base is described. I surrender to that person who is the cause of all (adyam), from whom the universe has appeared long ago.
- What is explained here as the method of searching and attaining is hearing and other processes, along with surrender.
- The person who is the cause of the universe, surrendering to whom saṁsāra is destroyed, is Myself, Kṛṣṇa.

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

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

Baladeva

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

This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it. BG 7.14

- The Lord will also say :

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

The sun, moon and fire do not light up My supreme form. Having attained this beautiful form of Mine, they do not return. BG 15.6

Srila Prabhupada

- It is now clearly stated that the real form of this banyan tree cannot be understood in this material world.
- Since the root is upwards, the extension of the real tree is at the other end.
- When entangled with the material expansions of the tree, one cannot see how far the tree extends, nor can one see the beginning of this tree.
- Yet one has to find out the cause.
- "I am the son of my father, my father is the son of such-and-such a person, etc."

Srila Prabhupada

- By searching in this way, one comes to Brahmā, who is generated by the Garbhodakaśāyī Viṣṇu.
- Finally, in this way, when one reaches the Supreme Personality of Godhead, that is the end of research work.
- One has to search out that origin of this tree, the Supreme Personality of Godhead, through the association of persons who are in knowledge of that Supreme Personality of Godhead.
- Then by understanding one becomes gradually detached from this false reflection of reality, and by knowledge one can cut off the connection and actually become situated in the real tree.

Srila Prabhupada

- The word asaṅga is very important in this connection because the attachment for sense enjoyment and lording it over the material nature is very strong.
- Therefore one must learn detachment by discussion of spiritual science based on authoritative scriptures, and one must hear from persons who are actually in knowledge.
- As a result of such discussion in the association of devotees, one comes to the Supreme Personality of Godhead.
- Then the first thing one must do is surrender to Him.
- The description of that place whence having gone one never returns to this false reflected tree is given here.

Srila Prabhupada

- The Supreme Personality of Godhead, Kṛṣṇa, is the original root from whom everything has emanated.
- To gain favor of that Personality of Godhead, one has only to surrender, and this is a result of performing devotional service by hearing, chanting, etc.
- He is the cause of the extension of the material world.
- This has already been explained by the Lord Himself.
- Aham sarvasya prabhavaḥ: [Purport. 10.8] "I am the origin of everything."
- Therefore to get out of the entanglement of this strong banyan tree of material life, one must surrender to Kṛṣṇa.
- As soon as one surrenders unto Kṛṣṇa, one becomes detached automatically from this material extension.

Section-I Becoming Detached from the Material World (1-5)

|| 15.5 ||

nirmāna-mohā jita-saṅga-doṣā
adhyātma-nityā vinivṛtta-kāmāḥ
dvandvair vimuktāḥ sukha-duḥkha-samjñair
gacchanty amūḍhāḥ padam avyayaṁ tat

Those who are free from the delusion of pride (**nirmāna-mohā**), who are devoid of attachment (**jita-saṅga-doṣā**), who are absorbed in reflecting on Paramātmā (**adhyātma-nityā**), who have renounced material desire (**vinivṛtta-kāmāḥ**), who are free of dualities (**dvandvair vimuktāḥ**) of happiness and distress (**sukha-duḥkha-samjñair**), and who are without bewilderment (**amūḍhāḥ**), attain that indestructible goal (**tat avyayaṁ padam gacchanty**).

SVCT

- Performing bhakti, what qualities do the people attain, so they can attain that goal?
- This verse explains.
- Adhyātma-nitya means “those who make a rule of constantly considering about adhyātma; those who are absorbed in reflecting on Paramātmā.”

Baladeva

- What type of people attain the goal, having surrendered to the Lord?
- They should be without pride (nirmāna) which is generated from respectful treatment.
- They should be free of absorption in what is false (nirmoha).
- They should be free of affection for wife and others (jita saṅga doṣā).
- They should daily consider the nature of their own ātmā and paramātmā (adhyātma nityā). (They should be free of material desires.)

Baladeva

- They should be tolerant of or free of disturbance (vimuktāḥ) from opposites such as heat and cold which are the cause of the dualities of happiness and distress.
- They should be knowledgeable of the process of surrender (amūḍhāḥ).

Srila Prabhupada

- The surrendering process is described here very nicely.
- The first qualification is that one should not be deluded by pride.
- Because the conditioned soul is puffed up, thinking himself the lord of material nature, it is very difficult for him to surrender unto the Supreme Personality of Godhead.
- One should know by the cultivation of real knowledge that he is not lord of material nature; the Supreme Personality of Godhead is the Lord.
- When one is free from delusion caused by pride, he can begin the process of surrender.
- For one who is always expecting some honor in this material world, it is not possible to surrender to the Supreme Person.

Srila Prabhupada

- Pride is due to illusion, for although one comes here, stays for a brief time and then goes away, he has the foolish notion that he is the lord of the world.
- He thus makes all things complicated, and he is always in trouble.
- The whole world moves under this impression.
- People are considering the land, this earth, to belong to human society, and they have divided the land under the false impression that they are the proprietors.
- One has to get out of this false notion that human society is the proprietor of this world.

Srila Prabhupada

- When one is freed from such a false notion, he becomes free from all the false associations caused by familial, social and national affections.
- These faulty associations bind one to this material world. After this stage, one has to develop spiritual knowledge.
- One has to cultivate knowledge of what is actually his own and what is actually not his own.
- And when one has an understanding of things as they are, he becomes free from all dual conceptions such as happiness and distress, pleasure and pain.
- He becomes full in knowledge; then it is possible for him to surrender to the Supreme Personality of Godhead.

Section – II

Transmigration (6-11)

Section-II Transmigration (6-11)

|| 15.6 ||

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

The sun, moon and fire (**sūryah śaśāṅkah pāvakaḥ**) do not illuminate this supreme light of Mine (**na tad mama paramam dhāma bhāsayate**). Having attained this light one does not return (**yad gatvā na nivartante**).

The sun, moon and fire (**sūryah śaśāṅkah pāvakaḥ**) do not light up My supreme form (**na tad mama paramam dhāma bhāsayate**). Having attained this beautiful form of Mine, they do not return (**yad gatvā na nivartante**).

SVCT

- What are the qualities of that object which is attained?
- The words “Sun, moon and fire do not light it” means that it is self-revealing, self-dependent, self-sufficient, and devoid of miseries such as heat and cold (caused by the sun, moon and fire).
- tad dhāma paramam mama means that light (dhāma) which is non-material, beyond the material senses (paramam), which illuminates or reveals everything else, and which belongs to Me (mama). [Note: Dhāma can mean light, place and form.]
- The Hari Vamśa says:
**tat param paramam brahma sarvam vibhajate jagat
mamaiva tad ghanam tejo jñatum arhasi bhārata**

That supreme Brahman lights up this whole universe. You should know that this intense light belongs to Me, O Bhārata. Hari Vamśa 2.114.12

SVCT

- The śruti says:

na tatra sūryo bhāti na candra-tāraḥ
nemā vidyuto bhānti kuto'yam agniḥ
tam eva bhāntam anubhāti sarvaṁ
tasya bhāsā sarvaṁ idaṁ vibhāti

The sun does not shine there, nor do the moon or stars. Nor does lightning shine. How, then, can fire burn? When He shines, all of these shine. Through His light, all things shine. Kaṭha Upaniṣad 2.2.15

Baladeva

- The Lord, in describing the pada, indicates Himself.
- Having attained it, the surrendered persons do not return.
- That pada is My svarūpa, My form (dhāma), which is full of all excellences (paramam).
- Though the sun and moon and light illuminate everything, they do not illuminate that form.
- The śrutis say na tatra sūryo: there exists no sun there. (Kaṭha Upaniṣad 5.15)
- That form cannot be lit by the sun, but rather, that form, which the sun cannot reveal, illuminates the sun and all other luminaries.
- I, the husband of Lakṣmi, the form of knowledge which reveals itself, am to be known as the padam. I am attained by those who surrender.

Srila Prabhupada

- The spiritual world, the abode of the Supreme Personality of Godhead, Kṛṣṇa—which is known as Kṛṣṇaloka, Goloka Vṛndāvana—is described here.
- In the spiritual sky there is no need of sunshine, moonshine, fire or electricity, because all the planets are self-luminous.
- We have only one planet in this universe, the sun, which is self-luminous, but all the planets in the spiritual sky are self-luminous.
- The shining effulgence of all those planets (called Vaikuṅṭhas) constitutes the shining sky known as the brahma-jyoti.

Srila Prabhupada

- Actually, the effulgence is emanating from the planet of Kṛṣṇa, Goloka Vṛndāvana.
- Part of that shining effulgence is covered by the mahat-tattva, the material world.
- Other than this, the major portion of that shining sky is full of spiritual planets, which are called Vaikuṅṭhas, chief of which is Goloka Vṛndāvana.
- As long as a living entity is in this dark material world, he is in conditional life, but as soon as he reaches the spiritual sky by cutting through the false, perverted tree of this material world, he becomes liberated.

Srila Prabhupada

- Then there is no chance of his coming back here. In his conditional life, the living entity considers himself to be the lord of this material world, but in his liberated state he enters into the spiritual kingdom and becomes an associate of the Supreme Lord.
- There he enjoys eternal bliss, eternal life, and full knowledge. One should be captivated by this information.
- He should desire to transfer himself to that eternal world and extricate himself from this false reflection of reality.
- For one who is too much attached to this material world, it is very difficult to cut that attachment, but if he takes to Kṛṣṇa consciousness there is a chance of gradually becoming detached.

Srila Prabhupada

- One has to associate himself with devotees, those who are in Kṛṣṇa consciousness.
- One should search out a society dedicated to Kṛṣṇa consciousness and learn how to discharge devotional service.
- In this way he can cut off his attachment to the material world.
- One cannot become detached from the attraction of the material world simply by dressing himself in saffron cloth.
- He must become attached to the devotional service of the Lord. Therefore one should take it very seriously that devotional service as described in the Twelfth Chapter is the only way to get out of this false representation of the real tree.

Srila Prabhupada

- In Chapter Fourteen the contamination of all kinds of processes by material nature is described. Only devotional service is described as purely transcendental.
- The words paramam mama are very important here. Actually every nook and corner is the property of the Supreme Lord, but the spiritual world is paramam, full of six opulences.
- The Kāṭha Upaniṣad (2.2.15) also confirms that in the spiritual world there is no need of sunshine, moonshine or stars (na tatra sūrya bhāti na candratāraṅgam), for the whole spiritual sky is illuminated by the internal potency of the Supreme Lord.
- That supreme abode can be achieved only by surrender and by no other means.

Section-II Transmigration (6-11)

|| 15.7 ||

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

This eternal jīva (**jīva-bhūtaḥ sanātanaḥ**), one of My parts (**mama eva aṁśah**), drags with it (**karṣati**) the senses and the sixth sense called the mind (**manaḥ-ṣaṣṭhāni indriyāṇi**), which are situated in the bewildering prakṛti (**jīva-loke prakṛti-sthāni**).

SVCT

- Who is that jīva who, crossing saṁsāra by devotion to You, attains that place? [Note: This was one of the questions asked in the commentary on the first verse of this chapter, in response to the last verses of the previous chapter.]
- In the Varāha Purāṇa it is said:
**svāmśaś cātha vibhinnāmśa iti dvedhāyam iṣyate
vibhinnāmśas tu jīvaḥ syāt**

There are two types of amśa of the Lord, the svāmśa and vibhinnāmśa. The vibhinnāmśa is the jīva.

- The jīva is eternal (sanātanah), and in the conditioned state, drags the senses, the sixth of which is the mind, situated in prakṛti, situated in delusion—like a person who drags chains bolted on his feet, which he proudly accepts, thinking “These are mine.”

Baladeva

- “Who is the jīva who attains You by the process of surrender?”
- The jīva is part of Me, the Supreme Lord alone (mama eva amśaḥ), not part of Brahmā or Śiva, who are also lords, but not supreme.
- The jīva is eternal (sanātanaḥ), not produced at a certain time like sky temporarily confined by a pot.
- [Note: This is Śaṅkara’s idea. The conception of the jīva is a temporary subdivision of Brahman, like sky in a pot. When the pot is broken the sky in the pot merges with the total sky.]
- He is situated in the material world (jīva loka), and carries or drags with him the six senses (ear etc. and mind), like shackles on his feet.

Baladeva

- What are these senses?
- They are the products of ahaṅkara which arise from transformation of prakṛti (prakṛti sthāni).
- It should be understood that the mind is the effect of ahaṅkāra in the mode of sattva and the senses such as the ear are the effects of the ahaṅkāra in the mode of rajas.
- By surrender to the Lord, devoid of those material senses, the jīva goes to the planet of the Lord.
- Endowed with spiritual body and senses, like ornaments, the jīva takes shelter of the Lord and lives with Him.

Baladeva

sa vā eṣa brahma-niṣṭha idaṁ śarīraṁ martyam atisṛjya
brahmābhisampadya brahmaṇāpaśyati brahmaṇā śṛṇoti
brahmaṇaivedaṁ sarvaṁ anubhavati

This jīva fixed in the brahman giving up his material body, and attains brahman. He sees by brahman, hears by brahman, experiences everything by brahman. **Mādhyandināyana śruti**

vasanti yatra puruṣāḥ sarve vaikuṅṭha-mūrtayah

- In the Vaikuṅṭha planets all the residents are similar in form to the Supreme Personality of Godhead. They all engage in devotional service to the Lord without desires for sense gratification. **SB 3.15.14**

Baladeva

- The jīva assumes a full spiritual form by the will of the Lord.
- Some compare a portion of brahman, the jīva, to sky in a pot or reflection of sky in water.
- A portion of the brahman becomes separated by the intervention of the antaḥkaraṇa, the internal sense.
- With the destruction of the reflection, or destruction of the pot or water, the sky returns to its pure state.
- Similarly with the destruction of the internal sense, or with the destruction of the reflection, the the part of brahman, jīva, attains the state of pure brahman.

Baladeva

- This explanation of the word amśa in the verse cannot be accepted, because of a contrary statement: the group of jīvas are My part, and are eternal. (The words all refer to the same thing.)
- The two theories of pariccheda (limitation of brahman) and pratibimba (reflection of brahman) which try to explain the division of brahman, are also defeated by the explanations given to the the verse dehino'smin yathā. (BG 2.12)
- Through the similarity of its reflected image one can understand the real nature of an object, by carefully discerning the substratum of the reflection, as in the case of understanding about an object by seeing its reflection in water.

Baladeva

- Therefore the jīva can be said to be a secondary form of brahman and is thus called a part or amśa of the brahman.
- It is similar to saying that one hundredth amśa of the moon planet is the planet of Venus (since it has a hundredth of the brilliance, but not a actual portion of the moon).
- Being a part (amśa) means that a real object exists in a particular limited place.
- Brahman is the possessor of śakti, and another real entity is the śakti of brahman.
- The śakti of brahman is the jīva.

Baladeva

- This is understood from the Lord's previous statement: itas tv anyām prakṛtiṁ viddhi me parām jīva-bhūtām: know this other superior energy of Mine, the jīvas. (BG 7.5)
- Therefore, because the jīve exists in a particular limited place (separate from the Lord but similar to some degree), the jīva is called a part of the Lord.

Srila Prabhupada

- In this verse the identity of the living being is clearly given.
- The living entity is the fragmental part and parcel of the Supreme Lord—eternally.
- It is not that he assumes individuality in his conditional life and in his liberated state becomes one with the Supreme Lord. He is eternally fragmented.
- It is clearly said, sanātanaḥ.
- According to the Vedic version, the Supreme Lord manifests and expands Himself in innumerable expansions, of which the primary expansions are called viṣṇu-tattva and the secondary expansions are called the living entities.

Srila Prabhupada

- In other words, the viṣṇu-tattva is the personal expansion, and the living entities are the separated expansions.
- By His personal expansion, He is manifested in various forms like Lord Rāma, Nṛsimhadeva, Viṣṇu-mūrti and all the predominating Deities in the Vaikuṅṭha planets.
- The separated expansions, the living entities, are eternally servitors.
- The personal expansions of the Supreme Personality of Godhead, the individual identities of the Godhead, are always present. Similarly, the separated expansions of living entities have their identities.

Srila Prabhupada

- As fragmental parts and parcels of the Supreme Lord, the living entities also have fragmental portions of His qualities, of which independence is one.
- Every living entity, as an individual soul, has his personal individuality and a minute form of independence.
- By misuse of that independence one becomes a conditioned soul, and by proper use of independence he is always liberated.
- In either case, he is qualitatively eternal, as the Supreme Lord is.

Srila Prabhupada

- In his liberated state he is freed from this material condition, and he is under the engagement of transcendental service unto the Lord; in his conditioned life he is dominated by the material modes of nature, and he forgets the transcendental loving service of the Lord.
- As a result, he has to struggle very hard to maintain his existence in the material world.
- The living entities, not only human beings and the cats and dogs, but even the greater controllers of the material world—Brahmā, Lord Śiva and even Viṣṇu—are all parts and parcels of the Supreme Lord.

Srila Prabhupada

- They are all eternal, not temporary manifestations.
- The word karṣati ("struggling" or "grappling hard") is very significant.
- The conditioned soul is bound up, as though shackled by iron chains.
- He is bound up by the false ego, and the mind is the chief agent which is driving him in this material existence.
- When the mind is in the mode of goodness, his activities are good; when the mind is in the mode of passion, his activities are troublesome; and when the mind is in the mode of ignorance, he travels in the lower species of life.

Srila Prabhupada

- It is clear, however, in this verse, that the conditioned soul is covered by the material body, with the mind and the senses, and when he is liberated this material covering perishes, but his spiritual body manifests itself in its individual capacity.
- The following information is there in the Mādhyandināyana-śruti: sa vā eṣa brahma-niṣṭhā idaṁ śarīraṁ martyam atisṛjya brahmābhisampadya brahmaṇā paśyati brahmaṇā śṛṇoti brahmaṇaivedaṁ sarvaṁ anubhavati.
- It is stated here that when a living entity gives up this material embodiment and enters into the spiritual world, he revives his spiritual body, and in his spiritual body he can see the Supreme Personality of Godhead face to face.

Srila Prabhupada

- He can hear and speak to Him face to face, and he can understand the Supreme Personality as He is.
- From smṛti also it is understood, *vasanti yatra puruṣāḥ sarve vaikuṅṭha-mūrtayah*: in the spiritual planets everyone lives in bodies featured like the Supreme Personality of Godhead's.
- As far as bodily construction is concerned, there is no difference between the part-and-parcel living entities and the expansions of *viṣṇu-mūrti*.
- In other words, at liberation the living entity gets a spiritual body by the grace of the Supreme Personality of Godhead.
- The words *mamaivāṁśaḥ* ("fragmental parts and parcels of the Supreme Lord") are also very significant.

Srila Prabhupada

- The fragmental portion of the Supreme Lord is not like some material broken part.
- We have already understood in the Second Chapter that the spirit cannot be cut into pieces.
- This fragment is not materially conceived. It is not like matter, which can be cut into pieces and joined together again.
- That conception is not applicable here, because the Sanskrit word sanātana ("eternal") is used. The fragmental portion is eternal.
- It is also stated in the beginning of the Second Chapter that in each and every individual body the fragmental portion of the Supreme Lord is present (dehino 'smin yathā dehe).

Srila Prabhupada

- That fragmental portion, when liberated from the bodily entanglement, revives its original spiritual body in the spiritual sky in a spiritual planet and enjoys association with the Supreme Lord.
- It is, however, understood here that the living entity, being the fragmental part and parcel of the Supreme Lord, is qualitatively one with the Lord, just as the parts and parcels of gold are also gold.

Section-II Transmigration (6-11)

|| 15.8 ||

śarīram yad avāpnoti
yac cāpy utkrāmatīśvaraḥ
grhītvaitāni samyāti
vāyur gandhān ivāśayāt

Whenever the jīva (**yad īśvaraḥ**) accepts (**avāpnoti**) or leaves (**yat cāpy utkrāmai**) a body (**śarīram**), he takes these senses with him in the subtle body (**etāni grhītvā samyāti**), just as air takes fragrances from objects and goes elsewhere (**vāyur gandhān iva āśayāt**).

SVCT

- In dragging around the senses, what does the jīva do?
- When the jīva, the master of his senses (īśvaraḥ), accepts a body and leaves the body, he goes away, taking these senses along with the subtle body.
- This is like the wind taking the fragrances with its subtle elements from the receptacles of fragrance (āśayāt), such as garlands or sandalwood, and going elsewhere.

Srila Prabhupada

- Here the living entity is described as īśvara, the controller of his own body.
- If he likes, he can change his body to a higher grade, and if he likes he can move to a lower class.
- Minute independence is there.
- The change his body undergoes depends upon him.
- At the time of death, the consciousness he has created will carry him on to the next type of body.

Srila Prabhupada

- If he has made his consciousness like that of a cat or dog, he is sure to change to a cat's or dog's body.
- And if he has fixed his consciousness on godly qualities, he will change into the form of a demigod.
- And if he is in Kṛṣṇa consciousness, he will be transferred to Kṛṣṇaloka in the spiritual world and will associate with Kṛṣṇa.
- It is a false claim that after the annihilation of this body everything is finished.

Srila Prabhupada

- The individual soul is transmigrating from one body to another, and his present body and present activities are the background of his next body.
- One gets a different body according to karma, and he has to quit this body in due course.
- It is stated here that the subtle body, which carries the conception of the next body, develops another body in the next life.
- This process of transmigrating from one body to another and struggling while in the body is called karṣati, or struggle for existence.

Section-II Transmigration (6-11)

|| 15.9 ||

śrotram cakṣuḥ sparśanam ca
rasanam ghrāṇam eva ca
adhiṣṭhāya manaś cāyam
viṣayān upasevate

Taking shelter (**adhiṣṭhāya**) of the ear, eye, skin (**śrotram cakṣuḥ sparśanam ca**), tongue, nose (**rasanam ghrāṇam eva ca**) and mind (**manaś ca**), the jīva enjoys the objects of the senses (**ayam viṣayān upasevate**).

Baladeva

- For what purpose does he take the senses and go to the next body?
- This jīva taking shelter of, or depending on the senses such as the ear, along with the mind, enjoys the sense objects such as sound.
- He takes the senses in order to receive the sense objects.
- The word ca indicates also (besides the knowledge senses mentioned in the verse), the action senses (hands, feet, voice, genital, anus), and the five life airs (prāṇa, apāna, udāna, vyāna, samana).
- The jīva takes shelter of all of these.

Srila Prabhupada

- In other words, if the living entity adulterates his consciousness with the qualities of cats and dogs, in his next life he gets a cat or dog body and enjoys.
- Consciousness is originally pure, like water.
- But if we mix water with a certain color, it changes.
- Similarly, consciousness is pure, for the spirit soul is pure.
- But consciousness is changed according to the association of the material qualities.
- Real consciousness is Kṛṣṇa consciousness.

Srila Prabhupada

- When, therefore, one is situated in Kṛṣṇa consciousness, he is in his pure life.
- But if his consciousness is adulterated by some type of material mentality, in the next life he gets a corresponding body.
- He does not necessarily get a human body again; he can get the body of a cat, dog, hog, demigod or one of many other forms, for there are 8,400,000 species.

Section-II Transmigration (6-11)

|| 15.10 ||

utkrāmantam sthitam vāpi
bhuñjānam vā guṇānvitam
vimūḍhā nānupaśyanti
paśyanti jñāna-cakṣuṣaḥ

The foolish do not understand (**vimūḍhā na anupaśyanti**) when the jīva is leaving the body (**utkrāmantam**), residing in it (**sthitam vāpi**) or enjoying the sense objects (**bhuñjānam vā guṇānvitam**). Those with eyes of knowledge perceive this (**paśyanti jñāna-cakṣuṣaḥ**).

SVCT

- Do we not realize at all that body from which we depart, within which we reside in the body and residing there, how we enjoy pleasures?
- Persons with no intelligence (vimūḍhā) do not recognize when the jīva is leaving the body, residing in the body or enjoying the present sense objects with the senses (guṇānvitam).
- But men of discrimination (jñāna-cakṣuṣaḥ) observe this.

Srila Prabhupada

- The word jñāna-cakṣuṣaḥ is very significant.
- Without knowledge, one cannot understand how a living entity leaves his present body, nor what form of body he is going to take in the next life, nor even why he is living in a particular type of body.
- This requires a great amount of knowledge understood from Bhagavad-gītā and similar literatures heard from a bona fide spiritual master. One who is trained to perceive all these things is fortunate.
- Every living entity is quitting his body under certain circumstances, he is living under certain circumstances, and he is enjoying under certain circumstances under the spell of material nature.

Srila Prabhupada

- As a result, he is suffering different kinds of happiness and distress, under the illusion of sense enjoyment.
- Persons who are everlastingly fooled by lust and desire lose all power to understand their change of body and their stay in a particular body.
- They cannot comprehend it.
- Those who have developed spiritual knowledge, however, can see that the spirit is different from the body and is changing its body and enjoying in different ways.
- A person in such knowledge can understand how the conditioned living entity is suffering in this material existence.

Srila Prabhupada

- Therefore those who are highly developed in Kṛṣṇa consciousness try their best to give this knowledge to the people in general, for their conditional life is very much troublesome.
- They should come out of it and be Kṛṣṇa conscious and liberate themselves to transfer to the spiritual world.

Section-II Transmigration (6-11)

|| 15.11 ||

yatanto yoginaś cainam
paśyanty ātmany avasthitam
yatanto 'py akṛtātmāno
nainam paśyanty acetasaḥ

Endeavoring yogīs (**yatanto yoginaḥ**) see this soul (**enam paśyanty**) situated in the body (**ātmany avasthitam**). Those with impure heart (**akṛtātmāno acetasaḥ**), though they may endeavor (**yatantah api**), do not see it (**na enam paśyanty**).

SVCT

- Those persons of discrimination are the endeavoring yogīs. They see the soul in the body.
- Those of impure consciousness (akṛtātmānaḥ), even endeavoring, do not see the soul there.

Srila Prabhupada

- There are many transcendentalists on the path of spiritual self-realization, but one who is not situated in self-realization cannot see how things are changing in the body of the living entity.
- The word *yoginaḥ* is significant in this connection.
- In the present day there are many so-called *yogīs*, and there are many so-called associations of *yogīs*, but they are actually blind in the matter of self-realization.
- They are simply addicted to some sort of gymnastic exercise and are satisfied if the body is well built and healthy.

Srila Prabhupada

- They have no other information. They are called yatanto 'py akṛtātmānaḥ.
- Even though they are endeavoring in a so-called yoga system, they are not self-realized.
- Such people cannot understand the process of the transmigration of the soul.
- Only those who are actually in the yoga system and have realized the self, the world, and the Supreme Lord—in other words, the bhakti-yogīs, those engaged in pure devotional service in Kṛṣṇa consciousness—can understand how things are taking place.

Section – III

**Krsna's Position as our
Maintainer (12-15)**

Section-III Krsna's Position as our Maintainer (12-15)

|| 15.12 ||

yad āditya-gataṁ tejo
jagad bhāsayate 'khilam
yac candramasi yac cāgnau
tat tejo viddhi māmakam

Know that (**viddhi**) the light of the sun (**āditya-gataṁ tejo**), moon and fire (**yac candramasi yac ca agnau**), which illuminates this universe (**yad akhilam jagad bhāsayate**), is My light (**tat māmakam tejah**).

SVCT

- Whatever the jīva attains in his bound state, I, being the essence of the sun, moon and other objects, supply that.
- This is explained in three verses.
- The light situated in the sun, rising in the morning on Udaya Parvata, illuminates the world in order to cause action for the attaining present and future enjoyment.
- That light, and all light (akhilam) that is in the moon and fire, belong to Me alone.
- What are known as the sun, moon and fire, are actually Me.
- Know that these are My vibhūti.

Baladeva

- I alone accomplish the enjoyment for My amśa, the jīva, who is attached to the material world, and I alone accomplish the liberation for the jīva desiring freedom from the material world.
- This is explained in four verses.
- Know that the light situated in the sun, in the moon and in fire, which illuminates the whole universe, belongs to Me.
- Actions for attaining jīva's enjoyment according to his karma are accomplished by the light of the sun which has risen and the fire which is blazing.
- These actions are causes of happiness and destroy darkness and lethargy for the jīva.

Baladeva

- When the moon rises, there is nourishment of herbs, dissipation of heat and pain, and relaxation in the moonlight.
- The light which produces these effects in the sun, moon and fire is My vibhūti of light.

Srila Prabhupada

- The unintelligent cannot understand how things are taking place.
- But one can begin to be established in knowledge by understanding what the Lord explains here.
- Everyone sees the sun, moon, fire and electricity.
- One should simply try to understand that the splendor of the sun, the splendor of the moon, and the splendor of electricity or fire are coming from the Supreme Personality of Godhead.
- In such a conception of life, the beginning of Kṛṣṇa consciousness, lies a great deal of advancement for the conditioned soul in this material world.

Srila Prabhupada

- The living entities are essentially the parts and parcels of the Supreme Lord, and He is giving herewith the hint how they can come back to Godhead, back to home.
- From this verse we can understand that the sun is illuminating the whole universe.
- There are different universes, and there are different suns, moons and planets also, but in each universe there is only one sun.
- As stated in Bhagavad-gītā (10.21), the moon is one of the stars (nakṣatrāṇām ahaṁ śaśī).

Srila Prabhupada

- Sunlight is due to the spiritual effulgence in the spiritual sky of the Supreme Lord.
- With the rise of the sun, the activities of human beings are set up.
- They set fire to prepare their foodstuff, they set fire to start the factories, etc.
- So many things are done with the help of fire.
- Therefore sunrise, fire and moonlight are so pleasing to the living entities.
- Without their help no living entity can live.

Srila Prabhupada

- So if one can understand that the light and splendor of the sun, moon and fire are emanating from the Supreme Personality of Godhead, Kṛṣṇa, then one's Kṛṣṇa consciousness will begin.
- By the moonshine, all the vegetables are nourished.
- The moonshine is so pleasing that people can easily understand that they are living by the mercy of the Supreme Personality of Godhead, Kṛṣṇa.
- Without His mercy there cannot be sun, without His mercy there cannot be moon, and without His mercy there cannot be fire, and without the help of sun, moon and fire, no one can live. These are some thoughts to provoke Kṛṣṇa consciousness in the conditioned soul.

Section-III Krsna's Position as our Maintainer (12-15)

|| 15.13 ||

**gām āviśya ca bhūtāni
dhārayāmy aham ojasā
puṣṇāmi cauṣadhīḥ sarvāḥ
somo bhūtvā rasātmakāḥ**

Entering the earth (**gām āviśya**) by My power (**ojasā**), I support all beings (**bhūtāni dhārayāmy aham**). I nourish all plants (**puṣṇāmi ca auṣadhīḥ sarvāḥ**), becoming the moon (**somo bhūtvā**), full of sweet juice (**rasātmakāḥ**).

Baladeva

- Entering the earth, which is like a lump of dust, I make it firm and support all moving and non-moving things by My śakti.
- The sacred text says yena dyaur ugrā pṛthivī ca dṛḍhā: by whom the heavens, and powerful earth are made firm. (Ṛk Veda 8.7.3.1)
- This indicates that, if not for that power, the earth would perish, dissolving like a fistful of sand.
- Becoming the moon, made of nectar (rasātmakaḥ somah), I nourish all plants, such as rice.
- I make things full of various tasty flavors.
- For the jīvas situated on the earth and enjoying various tastes, I alone accomplish their experience of various tastes, after making the places of enjoyment such as palaces, gardens, tanks and playgrounds (from earth).

Srila Prabhupada

- It is understood that all the planets are floating in the air only by the energy of the Lord.
- The Lord enters into every atom, every planet, and every living being.
- That is discussed in the Brahma-saṁhitā. It is said there that one plenary portion of the Supreme Personality of Godhead, Paramātmā, enters into the planets, the universe, the living entity, and even into the atom.
- So due to His entrance, everything is appropriately manifested.
- When the spirit soul is there, a living man can float on the water, but when the living spark is out of the body and the body is dead, the body sinks.

Srila Prabhupada

- Of course when it is decomposed it floats just like straw and other things, but as soon as the man is dead, he at once sinks in the water.
- Similarly, all these planets are floating in space, and this is due to the entrance of the supreme energy of the Supreme Personality of Godhead. His energy is sustaining each planet, just like a handful of dust.
- If someone holds a handful of dust, there is no possibility of the dust's falling, but if one throws it in the air it will fall down.
- Similarly, these planets, which are floating in the air, are actually held in the fist of the universal form of the Supreme Lord.

Srila Prabhupada

- By His strength and energy, all moving and nonmoving things stay in their place.
- It is said in the Vedic hymns that because of the Supreme Personality of Godhead the sun is shining and the planets are steadily moving.
- Were it not for Him, all the planets would scatter, like dust in air, and perish.
- Similarly, it is due to the Supreme Personality of Godhead that the moon nourishes all vegetables.
- Due to the moon's influence, the vegetables become delicious.

Srila Prabhupada

- Without the moonshine, the vegetables can neither grow nor taste succulent.
- Human society is working, living comfortably and enjoying food due to the supply from the Supreme Lord.
- Otherwise, mankind could not survive.
- The word rasātmakah is very significant.
- Everything becomes palatable by the agency of the Supreme Lord through the influence of the moon.

Section-III Krsna's Position as our Maintainer (12-15)

|| 15.14 ||

aham vaiśvānaro bhūtvā
prāṇinām deham āśritaḥ
prāṇāpāna-samāyuktaḥ
pacāmy annam catur-vidham

Becoming the fire of digestion (**vaiśvānaro bhūtvā**), I take shelter within all beings (**aham prāṇinām deham āśritaḥ**). I digest the four types of food (**pacāmy annam catur-vidham**) using the prāṇa and apāna (**prāṇa apāna-samāyuktaḥ**).

Baladeva

- I alone am the cause of digesting foods, such as rice and other enjoyable items.
- Becoming the fire of the stomach, accepting that small body, taking shelter in the stomachs (deham) of all living beings, being engaged with the prāṇa and apāna which enliven the stomach, I bring about the digestion of the four types of food eaten by the living entities.
- The śṛuti says ayam agnir vaiśvānaro yo'yam antaḥ puruṣe yenedam annam pacyate: the Lord is the fire of digestion which is within man and by which food is digested. (Bṛhad Āraṇyaka Upaniṣad 5.9)
- That I alone am the body of the digestive fire, assisting in digestion, is also stated by the author of Vedānta.

Baladeva

- śabdādibhyo'ntaḥ pratiṣṭhānāc ca: if there be objection that the fire of digestion is not Viṣṇu, because of opposing statements and His residing in the human body, the answer is that the fire is Viṣṇu, because meditation on Visnu is taught. (Vedānta Sūtras 1.2.27)
- The four types of food are those which are chewed (bhakṣyam), sipped (bhojyam), licked (lehyam) and sucked (cūṣyam).
- Bhakṣya means that which is chewed with the teeth, such as chick peas or bread. It is also called carvyam.
- Sipped items are such thing as soup and porridge. Licked items are such things as milk rice, raw sugar and honey. Sucked items are such things as ripe amalaki and sugar cane.
- When the Lord says He becomes the moon and the fire of digestion, that He is not different from them, it should be understood that He does so by His power of pervasion.

Srila Prabhupada

- According to Āyur-vedic śāstra, we understand that there is a fire in the stomach which digests all food sent there. When the fire is not blazing there is no hunger, and when the fire is in order we become hungry.
- Sometimes when the fire is not going nicely, treatment is required.
- In any case, this fire is representative of the Supreme Personality of Godhead.
- Vedic mantras (Bṛhad-āraṇyaka Upaniṣad 5.9.1) also confirm that the Supreme Lord or Brahman is situated in the form of fire within the stomach and is digesting all kinds of foodstuff (ayam agnir vaiśvānaro yo 'yam antaḥ puruṣe yenedam annam pacyate).

Srila Prabhupada

- Therefore since He is helping the digestion of all kinds of foodstuff, the living entity is not independent in the eating process. Unless the Supreme Lord helps him in digesting, there is no possibility of eating.
- He thus produces and digests foodstuff, and by His grace we are enjoying life.
- In the Vedānta-sūtra (1.2.27) this is also confirmed. Śabdādibhyo 'ntaḥ pratiṣṭhānāc ca: the Lord is situated within sound and within the body, within the air and even within the stomach as the digestive force.
- There are four kinds of foodstuff—some are drunk, some are chewed, some are licked up, and some are sucked—and He is the digestive force for all of them.

Section-III Krsna's Position as our Maintainer (12-15)

|| 15.15 ||

sarvasya cāham hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanam ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

I am situated in everyone's heart (**sarvasya hṛdi ca aham sanniviṣṭah**). From Me come remembrance, knowledge and forgetfulness (**mattaḥ smṛtir jñānam apohanam ca**). And I am also known by all the Vedas (**vedaiś ca sarvair aham eva vedyah**). I am the maker of the Vedānta (**vedānta-kṛd**) since I alone know the Vedas (**aham eva ca veda-vid**).

Baladeva

- This verse indicates that the Lord alone is the cause of knowledge and ignorance of the living entities.
- I alone have entered as the controller into the hearts of the moon and fire of digestion, and of all living beings.
- I alone have entered their bodies as the regulator for bringing about their knowledge for performing all their actions.
- The śruti says antaḥ-praviṣṭaḥ śāstā janānām: He has entered within as the controller of all people. (Taittirīya Āraṇyaka 3.11)

Baladeva

- As well, from Me alone comes remembrance and knowledge to seek out sensations of objects previously experienced, for connecting the sense with the sense object.
- From Me alone comes the removal of those two items (apohanam).
- Thus Uddhava says: tvatto jñānaṁ hi jīvānām pramoṣas tatra śaktiḥ: from You alone the knowledge of the living beings arises, and by Your potency that knowledge is stolen away. (SB 11.22.28)
- Having shown how He alone enables the jīvas to enjoy in the material world, the Lord now shows how He alone enables the jīvas to get liberation.

Baladeva

- I alone, the Lord of all, holder of all powers, Kṛṣṇa, am to be known by all the Vedas.
- The śruti says yo'sau sarvair vedair gīyate: It is He who is praised by all the Vedas. (Gopāla Tāpanī Upaniṣad) I am to be known indirectly through karma kāṇḍa portion of the Vedas and directly through the jñāna kāṇḍa portion of the Vedas.
- “How is this to be understood?”
- “I have produced the final conclusion (anta) of the Vedas, Vedānta Sūtras, by taking the form of Bādarāyaṇa. Thus the author of the vedānta says ta tu samanvayāt: Viṣṇu is the subject of the Vedas because that is the meaning of all Vedic texts. (Vedānta Sūtras 1.1.4)”

Baladeva

- “But others will explain the meaning of the Vedas in a different way.”
- “I alone am the knower of the Vedas (veda vit).
- The meaning which I have determined by becoming Bādarāyaṇa is the meaning of the Vedas.
- Any other meaning is filled with error.
- Thus I alone (as Bādarāyaṇa) am the producer of liberation, since even by studying the Vedas there is misunderstanding about the identity of the Supreme Lord who bestows liberation.”

Srila Prabhupada

- The Supreme Lord is situated as Paramātmā in everyone's heart, and it is from Him that all activities are initiated.
- The living entity forgets everything of his past life, but he has to act according to the direction of the Supreme Lord, who is witness to all his work.
- Therefore he begins his work according to his past deeds.
- Required knowledge is supplied to him, and remembrance is given to him, and he forgets, also, about his past life.
- Thus, the Lord is not only all-pervading; He is also localized in every individual heart. He awards the different fruitive results.

Srila Prabhupada

- He is worshipable not only as the impersonal Brahman, the Supreme Personality of Godhead, and the localized Paramātmā, but as the form of the incarnation of the Vedas as well.
- The Vedas give the right direction to people so that they can properly mold their lives and come back to Godhead, back to home.
- The Vedas offer knowledge of the Supreme Personality of Godhead, Kṛṣṇa, and Kṛṣṇa in His incarnation as Vyāsadeva is the compiler of the Vedānta-sūtra.
- The commentation on the Vedānta-sūtra by Vyāsadeva in the Śrīmad-Bhāgavatam gives the real understanding of Vedānta-sūtra.

Srila Prabhupada

- The Supreme Lord is so full that for the deliverance of the conditioned soul He is the supplier and digester of foodstuff, the witness of his activity, and the giver of knowledge in the form of Vedas and as the Supreme Personality of Godhead, Śrī Kṛṣṇa, the teacher of the Bhagavad-gītā.
- He is worshipable by the conditioned soul. Thus God is all-good; God is all-merciful.
- Antaḥ-praviṣṭaḥ śāstā janānām. The living entity forgets as soon as he quits his present body, but he begins his work again, initiated by the Supreme Lord.
- Although he forgets, the Lord gives him the intelligence to renew his work where he ended his last life.

Srila Prabhupada

- So not only does a living entity enjoy or suffer in this world according to the dictation from the Supreme Lord situated locally in the heart, but he receives the opportunity to understand the Vedas from Him.
- If one is serious about understanding the Vedic knowledge, then Kṛṣṇa gives the required intelligence.
- Why does He present the Vedic knowledge for understanding?
- Because a living entity individually needs to understand Kṛṣṇa.
- Vedic literature confirms this: *yo 'sau sarvair vedair gīyate*.
- In all Vedic literature, beginning from the four Vedas, Vedānta-sūtra and the Upaniṣads and Purāṇas, the glories of the Supreme Lord are celebrated.

Srila Prabhupada

- By performance of Vedic rituals, discussion of the Vedic philosophy and worship of the Lord in devotional service, He is attained.
- Therefore the purpose of the Vedas is to understand Kṛṣṇa.
- The Vedas give us direction by which to understand Kṛṣṇa and the process of realizing Him.
- The ultimate goal is the Supreme Personality of Godhead.
- Vedānta-sūtra (1.1.4) confirms this in the following words: tat tu samanvayāt.
- One can attain perfection in three stages.

Srila Prabhupada

- By understanding Vedic literature one can understand his relationship with the Supreme Personality of Godhead, by performing the different processes one can approach Him, and at the end one can attain the supreme goal, who is no other than the Supreme Personality of Godhead.
- In this verse the purpose of the Vedas, the understanding of the Vedas, and the goal of the Vedas are clearly defined.

Section – IV

Tri-Sloki Gita of Knowledge (16-18)

Section-IV Tri-Sloki Gita of Knowledge (16-18)

|| 15.16 ||

**dvāv imau puruṣau loke
kṣaraś cākṣara eva ca
kṣarah sarvāṇi bhūtāni
kūṭa-stho 'kṣara ucyate**

There are two conscious beings in this universe (**dvāv imau puruṣau loke kṣarah ca akṣara eva ca**): the collective jīvas (**kṣarah sarvāṇi bhūtāni**) and Brahman (**kūṭa-stho akṣara ucyate**).

There are two conscious beings mentioned in the Vedas (**dvāv imau puruṣau loke**): the conditioned jīvas and the liberated jīvas (**kṣarah ca akṣara eva ca**). The bound jīvas are all these living entities with bodies (**kṣarah sarvāṇi bhūtāni**). The liberated jīva are fixed with one form for all time (**kūṭa-sthah akṣara ucyate**).

SVCT

- The collective jīvas are all these living entities. The Brahman is fixed with one form for all time.
- Because I am the knower of the Vedas, I will speak in brief the essential meaning of all the Vedas in three verses.
- Please listen.
- In the material universe made of fourteen worlds (loke), there are these two conscious beings (imau dvau puruṣau).
- He then describes who they are in brief.
- One is the jīva, called kṣara, because he is in a deviated (kṣar means to fall) condition from his svarūpa or true nature.

SVCT

- The other is Brahman, called akṣara, which does not deviate from its svarūpa.
- The śruti says:
etad vai tad akṣaram gārgi brāhmaṇā abhivadanti

The knowers of Brahman know this as akṣara, O Gārgī. Bṛhad Āraṇyaka Upaniṣad 3.8.3

- The smṛti says:
akṣaram brahma paramam

The akṣara is the supreme Brahman. BG 8.3

SVCT

- From these quotations, it is seen that the word akṣara means Brahman. Now the Lord makes clear the meaning of these two words.
- All the living entities are one aggregate jīva (sarvāni kṣaraḥ).
- The collective jīva, fallen from his svarūpa by beginningless ignorance and subject to karma, becomes the variety of living entities up to the moving entities like Lord Brahmā.
- The singular number of kṣaraḥ is used to express a class. The second conscious being, akṣara, is situated for all of time with is one svarūpa, which does not fall.
- Amara Kośa says “That is kuṭa-sthaḥ which is situated over all time with one form.”

Baladeva

- The Lord now summarizes the meaning of the Vedas as defined by Bādarāyaṇa.
- The meaning of the word loka is “that by which truth is perceived (lokyate).”
- Thus loka means Veda. In the Vedas, two types of men (puruṣau) are celebrated (prathitau), or confirmed.
- Who are they?
- One is destructible (kṣaraḥ), going through many changes because of having a destructible body. He is bound up because of mixing with the material world.

Baladeva

- The other is situated in a a single condition, because of not having a destructible body (akṣaraḥ). He is liberated because of having no connection with the material world.
- The two are further described. The destructible refers to all the beings from Brahmā to the immovable beings (sarva bhūtāni).
- The indestructible is always in one state (kūṭasthaḥ), ever liberated.
- The delineation of a whole group by the singular case can be understood in connection with previous statements such as such as bahavo jñāna-tapasā (BG 4.10) and idaṁ jñānam upāśritya (BG 14.2), There, such liberated souls are mentioned as many.

Srila Prabhupada

- As already explained, the Lord in His incarnation as Vyāsadeva compiled the Vedānta-sūtra.
- Here the Lord is giving, in summary, the contents of the Vedānta-sūtra.
- He says that the living entities, who are innumerable, can be divided into two classes—the fallible and the infallible.
- The living entities are eternally separated parts and parcels of the Supreme Personality of Godhead.
- When they are in contact with the material world they are called jīva-bhūta, and the Sanskrit words given here, kṣaraḥ sarvāṇi bhūtāni, mean that they are fallible.

Srila Prabhupada

- Those who are in oneness with the Supreme Personality of Godhead, however, are called infallible.
- Oneness does not mean that they have no individuality, but that there is no disunity.
- They are all agreeable to the purpose of the creation.
- Of course, in the spiritual world there is no such thing as creation, but since the Supreme Personality of Godhead, as stated in the Vedānta-sūtra, is the source of all emanations, that conception is explained.

Srila Prabhupada

- According to the statement of the Supreme Personality of Godhead, Lord Kṛṣṇa, there are two classes of living entities.
- The Vedas give evidence of this, so there is no doubt about it.
- The living entities who are struggling in this world with the mind and five senses have their material bodies, which are changing.
- As long as a living entity is conditioned, his body changes due to contact with matter; matter is changing, so the living entity appears to be changing.
- But in the spiritual world the body is not made of matter; therefore there is no change.

Srila Prabhupada

- In the material world the living entity undergoes six changes—birth, growth, duration, reproduction, then dwindling and vanishing.
- These are the changes of the material body.
- But in the spiritual world the body does not change; there is no old age, there is no birth, there is no death.
- There all exists in oneness.
- Kṣaraḥ sarvāṇi bhūtāni: any living entity who has come in contact with matter, beginning from the first created being, Brahmā, down to a small ant, is changing its body; therefore they are all fallible. In the spiritual world, however, they are always liberated in oneness.

Section-IV Tri-Sloki Gita of Knowledge (16-18)

|| 15.17 ||

uttamaḥ puruṣas tv anyaḥ
paramātmety udāhṛtaḥ
yo loka-trayam āviśya
bibharty avyaya īśvaraḥ

But the highest person is different from this (**uttamaḥ puruṣas tv anyaḥ**). He is described as the Paramātmā (**paramātmā ity udāhṛtaḥ**), who having entered the three worlds (**yaḥ loka-trayam āviśya**), though being the controller (**īśvaraḥ**) and unchanging (**avyayaḥ**), supports it (**bibharty**).

SVCT

- Having just spoken about the impersonal Brahman, which the jñānīs worship, the Lord now speaks about the Paramātmā which the yogīs worship.
- The word tu indicates a distinction from what was previously spoken.
- As the yogī is a different worshipper than the jñānī, the object worshipped by him will also be different.
- The Lord shows the nature of Paramātmā.
- Paramātmā is He who, though having the nature of commanding (īśvara) and being unchanging (avyayaḥ), enters into the three worlds completely and supports and protects it (bibharti).

Srila Prabhupada

- The idea of this verse is very nicely expressed in the Kaṭha Upaniṣad (2.2.13) and Śvetāśvatara Upaniṣad (6.13).
- It is clearly stated there that above the innumerable living entities, some of whom are conditioned and some of whom are liberated, there is the Supreme Personality, who is Paramātmā.
- The Upaniṣadic verse runs as follows: nityo nityānām cetanaś cetanānām.
- The purport is that amongst all the living entities, both conditioned and liberated, there is one supreme living personality, the Supreme Personality of Godhead, who maintains them and gives them all the facility of enjoyment according to different work.
- That Supreme Personality of Godhead is situated in everyone's heart as Paramātmā. A wise man who can understand Him is eligible to attain perfect peace, not others.

Section-IV Tri-Sloki Gita of Knowledge (16-18)

|| 15.18 ||

**yasmāt kṣaram atīto 'ham
akṣarād api cottamaḥ
ato 'smi loke vede ca
prathitaḥ puruṣottamaḥ**

Because I am superior to the jīvas (**yasmāt kṣaram atītaḥ aham**), to the Brahman and to the puruṣa known as Paramātmā, and even to the other forms of Bhagavān (**akṣarād api ca uttamaḥ**), I am celebrated (**ataḥ prathitaḥ asmi**) in the Vedas and the smṛtis (**loke vede ca**), as the Supreme Person (**puruṣottamaḥ**).

Because I am superior to the conditioned (**yasmāt kṣaram atītaḥ aham**) and liberated jīvas (**akṣarād api ca uttamaḥ**), I am celebrated (**ataḥ prathitaḥ asmi**) in the Vedas and the smṛtis (**loke vede ca**), as the Supreme Person (**puruṣottamaḥ**).

SVCT

- Having spoken about the object of worship of the yogīs, Paramātmā, the Lord now speaks about the object of worship of the devotees, Bhagavān.
- [Note: This answers the last question raised in the commentary on the first verse: what is the basis of Brahman?]
- Though He in His form as Kṛṣṇa is also Bhagavān, He denotes the supreme excellence of His own svarūpa as Kṛṣṇa by using the name puruṣottama.
- I am superior to the jīva (kṣaram), and I am superior to the Brahman (akṣarāt), and also to Paramātmā (the last statement is indicated by the word api.)

SVCT

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

Of all yogīs , he who, absorbing his mind in Me, worships Me with faith, is considered by Me to be the best yogī . BG 6.47

- From the difference in the worshipper, one can conclude that there is a difference in the worshipable object.
- The word ca indicates that Kṛṣṇa is superior even to the Lord of Vaikuṅṭha and other forms of Bhagavān, as Śukadeva has explained in the Bhāgavatam:

ete cāmśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam

These are all parts or parts of parts. Kṛṣṇa is Bhagavān Himself.

SVCT

- Though His one sat-cid-ānanda form is called by the names Brahman, Paramātmā and Bhagavān, actually there is no difference at all between them.
- Svarūpa-dvayābhāvāt: there is no duality in Your form. (SB 6.9. 36)
- However, because of observing difference in the worshippers, in terms of sādhana and the results, difference has been designated.
- That is to say, the sādhana respectively of the jñānī, yogī and bhakta produces realization of Brahman, Paramātmā and Bhagavān.

SVCT

- The result of jñāna and yoga is mere liberation, and the result of bhakti is to become an associate of the Lord with prema.
- Also without bhakti, the jñānī and yogī do not even attain liberation.
- This is understood from the following verses:
naiṣkarmyam apy acyuta-bhāva-varjitaṁ na śobhate

Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible God. SB 1.5.12

SVCT

pureha bhūman bahavo 'pi yoginas
tvad-arpitehā nija-karma-labdhayā
vibudhya bhaktyaiva kathopanītayā
prapedire 'ñjo 'cyuta te gatiṁ parām

O almighty Lord, in the past many yogīs in this world achieved the platform of devotional service by offering all their endeavors unto You and faithfully carrying out their prescribed duties. Through such devotional service, perfected by the processes of hearing and chanting about You, they came to understand You, O infallible one, and could easily surrender to You and achieve Your supreme abode. SB 10.14.5

SVCT

- The worshippers of Brahman and Paramātmā must necessarily perform bhakti to Bhagavān in order to achieve the final results of their sādhana.
- The worshippers of Bhagavān however do not perform worship of Brahman or Paramātmā to achieve the results of their sādhana.

**tasmān mad-bhakti-yuktasya yogino vai mad-ātmanaḥ
na jñānaṁ na ca vairāgyaṁ prāyaḥ śreyo bhaved iha**

Therefore, for a devotee engaged in My loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world. SB 11.20.31

SVCT

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat
yogena dāna-dharmaṇa śreyobhir itarair api
sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā
svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati

Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions. SB 1.20.31-32

SVCT

**yā vai sādhana -sampattiḥ puruṣārtha-catuṣṭaye
tayā vinā tad āpnoti naro nārāyaṇāśrayaḥ**

Even without the usual requirements for achieving the perfection of life, a person will gain that perfection if he is simply a surrendered devotee of Nārāyaṇa. **Nārāyaṇīya**

- The worshippers of Brahman and Paramātmā must necessarily perform bhakti to Bhagavān in order to achieve the final results of their sādhana.
- Therefore, by worship of Bhagavān, it is possible to attain all of the results: material enjoyment, liberation and prema.
- But by the worship of Brahman and Paramātmā alone, it is not possible to attain enjoyment, liberation or prema.

SVCT

- Therefore, it is said that Bhagavān is in a superior position even though He is not different from Brahman and Paramātmā.
- It is just as the huge fire is considered superior among a small light, a lamp and a huge fire, because of its superior ability to alleviate the pain of cold, even though all the items are essential the same energy.
- However, among the forms of Bhagavān, Kṛṣṇa is considered to be the supreme attractive form, just as the sun is considered superior to the huge fire.
- Why? Because Kṛṣṇa alone gave nirvāṇa-mokṣa, the final fruit of worship of Brahman, even to His enemies such as Agha, Baka and Jarāsandha, who were most sinful.

SVCT

- This verse has been explained according to Śrīdhara Svāmī's commentary on the verse brahmaṇo hi pratiṣṭhāham.
- [Note: He explained that Kṛṣṇa is the condensed form of Brahman.]
- Madhusūdana Sarasvatī says:
- Men skilful at pious work worship Kṛṣṇa repeatedly, who appears continually to relieve the burden of the earth, who enables the intelligent to cross the material ocean, who is the delight of the women of Vraja, the essence of the beauty of the rain cloud as described in the Vedas, and the form of knowledge and bliss.

SVCT

- I do not know any truth higher than Kṛṣṇa, who has lotus eyes, a face beautiful as the full moon, and lips red like the bimba fruit; who has the complexion of a rain cloud; who wears yellow cloth; and who holds a flute in his hand.
- Madhusūdana Sarasvatī's commentary on verse 19
- Those fools who cannot tolerate the glories of Kṛṣṇa which have been ascertained with valid proof go to hell.
- Madhusūdana Sarasvatī's commentary on verse 20
- There should be no indignation at the explanation of these three verses (16-18) which establish the supreme position of the form of Kṛṣṇa. I offer my respects to the impersonalists.
- [Note: Madhusūdana Sarasvatī was actually a famous supporter of impersonalism, but has also written such devotional verses in his Gītā commentary. Viśvanātha is here giving him credit for that, though also recognizing his impersonal stance.]

Srila Prabhupada

- No one can surpass the Supreme Personality of Godhead, Kṛṣṇa—neither the conditioned soul nor the liberated soul.
- He is therefore the greatest of personalities.
- Now it is clear here that the living entities and the Supreme Personality of Godhead are individuals.
- The difference is that the living entities, either in the conditioned state or in the liberated state, cannot surpass in quantity the inconceivable potencies of the Supreme Personality of Godhead.
- It is incorrect to think of the Supreme Lord and the living entities as being on the same level or equal in all respects.

Srila Prabhupada

- There is always the question of superiority and inferiority between their personalities.
- The word *uttama* is very significant. No one can surpass the Supreme Personality of Godhead.
- The word *loke* signifies "in the *pauruṣa āgama* (the *smṛti* scriptures)."
- As confirmed in the *Nirukti* dictionary, *lokyate vedārtho 'nena*: "The purpose of the Vedas is explained by the *smṛti* scriptures."
- The Supreme Lord, in His localized aspect of *Paramātmā*, is also described in the Vedas themselves.

Srila Prabhupada

- The following verse appears in the Vedas (Chāndogya Upaniṣad 8.12.3): **tāvad eṣa samprasādo 'smāc charīrāt samutthāya param jyoti-rūpaṁ sampadya svena rūpeṇābhiniṣpadyate sa uttamaḥ puruṣaḥ.** "The Supersoul coming out of the body enters the impersonal brahma-jyoti; then in His form He remains in His spiritual identity. That Supreme is called the Supreme Personality."
- This means that the Supreme Personality is exhibiting and diffusing His spiritual effulgence, which is the ultimate illumination.
- That Supreme Personality also has a localized aspect as Paramātmā. By incarnating Himself as the son of Satyavatī and Parāśara, He explains the Vedic knowledge as Vyāsadeva.

Section – V

Knowing Krsna means
Knowing Everything (19-
20)

Section-V Knowing Krsna means Knowing Everything (19-20)

|| 15.19 ||

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

He who (**yah**) without bewilderment (**asammūḍhah**) knows Me as Bhagavān (**mām evam jānāti puruṣottamam**) knows everything (**sah sarva-vid**). He worships Me (**mām bhajati**) with complete love (**sarva-bhāvena**), O descendent of Bharata (**bhārata**).

He who (**yah**) without confusion (**asammūḍhah**) knows Me as the Supreme Person (**mām evam jānāti puruṣottamam**) knows everything (**sah sarva-vid**). He worships Me (**mām bhajati**) by all methods (**sarva-bhāvena**), O descendent of Bharata (**bhārata**).

SVCT

- “Though this has been established by You, philosophers will argue over the meaning.”
- Let them argue! They are bewildered by My māyā, and the devotee is not bewildered.
- He who is not bewildered by the arguments of these philosophers (asammūḍhaḥ) knows everything.
- Even though he has not studied the scriptures, he is the knower of the meaning of all scriptures.
- The other person, though he has indeed studied and taught all the scriptures, is really a complete fool (sam mūḍhaḥ).
- He who knows Me worships Me with complete love.
- The other person, though he worships something, does not worship Me.

Baladeva

- The results for those who know the Lord as the Supreme Person are described in order to highlight the nature of the Lord.
- Thus (evam), according to the definitions given by Me, rather than according to literal definitions, he who knows Me as the Supreme Person is without foolishness.
- He is without doubt concerning My position as the Supreme Person described by Me.
- Knowing the meaning of these three verses, he is the knower of everything (sarva vit), because these three verses are the purport of the Vedas.

Baladeva

- He who knows My position as the Supreme Person worships Me in all ways (sarva bhāvena).
- I will give mercy to that person who knows the meaning of the Vedas and performs all the āṅgas of bhakti.
- But he who doubts My position as the Supreme Person, even though he has studied all the Vedas, is actually ignorant.
- Though he may do all types of worship, he is not a devotee.

Srila Prabhupada

- There are many philosophical speculations about the constitutional position of the living entities and the Supreme Absolute Truth.
- Now in this verse the Supreme Personality of Godhead clearly explains that anyone who knows Lord Kṛṣṇa to be the Supreme Person is actually the knower of everything.
- The imperfect knower goes on simply speculating about the Absolute Truth, but the perfect knower, without wasting his valuable time, engages directly in Kṛṣṇa consciousness, the devotional service of the Supreme Lord.

Srila Prabhupada

- Throughout the whole of Bhagavad-gītā, this fact is being stressed at every step.
- And still there are so many stubborn commentators on Bhagavad-gītā who consider the Supreme Absolute Truth and the living entities to be one and the same.
- Vedic knowledge is called śruti, learning by aural reception.
- One should actually receive the Vedic message from authorities like Kṛṣṇa and His representatives.

Srila Prabhupada

- Here Kṛṣṇa distinguishes everything very nicely, and one should hear from this source.
- Simply to hear like the hogs is not sufficient; one must be able to understand from the authorities.
- It is not that one should simply speculate academically.
- One should submissively hear from Bhagavad-gītā that these living entities are always subordinate to the Supreme Personality of Godhead. Anyone who is able to understand this, according to the Supreme Personality of Godhead, Śrī Kṛṣṇa, knows the purpose of the Vedas; no one else knows the purpose of the Vedas.

Srila Prabhupada

- The word bhajati is very significant.
- In many places the word bhajati is expressed in relationship with the service of the Supreme Lord.
- If a person is engaged in full Kṛṣṇa consciousness, in the devotional service of the Lord, it is to be understood that he has understood all the Vedic knowledge.
- In the Vaiṣṇava paramparā it is said that if one is engaged in the devotional service of Kṛṣṇa, then there is no need for any other spiritual process for understanding the Supreme Absolute Truth.

Srila Prabhupada

- He has already come to the point, because he is engaged in the devotional service of the Lord.
- He has ended all preliminary processes of understanding.
- But if anyone, after speculating for hundreds of thousands of lives, does not come to the point that Kṛṣṇa is the Supreme Personality of Godhead and that one has to surrender there, all his speculation for so many years and lives is a useless waste of time.

Section-V Knowing Krsna means Knowing Everything (19-20)

|| 15.20 ||

iti guhyatamaṁ śāstram
idam uktaṁ mayānagha
etad buddhvā buddhimān syāt
kṛta-kṛtyaś ca bhārata

Thus I have spoken (**iti mayā uktaṁ**) the most secret teaching (**idam guhyatamaṁ śāstram**), O sinless Arjuna (**anagha**). Knowing this (**etad buddhvā**), you will be intelligent (**buddhimān syāt**) and will have attained the goal (**kṛta-kṛtyaś ca**), O descendent of Bharata (**bhārata**).

Thus I have spoken (**iti mayā uktaṁ**) the most secret scripture (**idam guhyatamaṁ śāstram**), O sinless Arjuna (**anagha**). Knowing this (**etad buddhvā**), you will have knowledge (**buddhimān syāt**) and realization (**kṛta-kṛtyaś ca**), O descendent of Bharata (**bhārata**).

SVCT

- This verse concludes the chapter. In these twenty verses (iti), I have thus spoken completely the most secret teaching.
- In this chapter, the classes of matter and consciousness have been revealed by He who makes all things happen, and the supreme position of Kṛṣṇa has been explained.
- Thus the commentaries on the fifteenth chapter of the Gītā have been completed for the pleasure of the devotees' hearts, by the mercy of the ācāryas.

Baladeva

- This knowledge is not revealed to the unqualified persons. With that in mind, the Lord speaks.
- Thus (iti), I have briefly spoken to you, the supreme devotee, this scripture composed of three verses defining the Supreme Person.
- O sinless one (anagha), you should not reveal this to the unqualified (who are not pure like you).
- Understanding this, a person has full knowledge of the scriptures (buddhimān) and will achieve direct realization (kṛtākṛtyaḥ).

Baladeva

- Thus knowledge about the Supreme Person is praised.
- From the fifteenth chapter one learns that the person who is different from the conditioned and liberated souls, and who supports and is superior to both of them, is the Supreme Lord Kṛṣṇa.

Srila Prabhupada

- The Lord clearly explains here that this is the substance of all revealed scriptures.
- And one should understand this as it is given by the Supreme Personality of Godhead.
- Thus one will become intelligent and perfect in transcendental knowledge.
- In other words, by understanding this philosophy of the Supreme Personality of Godhead and engaging in His transcendental service, everyone can become freed from all contaminations of the modes of material nature.

Srila Prabhupada

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- In other words, by understanding this philosophy of the Supreme Personality of Godhead and engaging in His transcendental service, everyone can become freed from all contaminations of the modes of material nature.

Srila Prabhupada

- Devotional service is a process of spiritual understanding. Wherever devotional service exists, the material contamination cannot coexist.
- Devotional service to the Lord and the Lord Himself are one and the same because they are spiritual; devotional service takes place within the internal energy of the Supreme Lord.
- The Lord is said to be the sun, and ignorance is called darkness.
- Where the sun is present, there is no question of darkness.
- Therefore, whenever devotional service is present under the proper guidance of a bona fide spiritual master, there is no question of ignorance.

Srila Prabhupada

- Everyone must take to this consciousness of Kṛṣṇa and engage in devotional service to become intelligent and purified.
- Unless one comes to this position of understanding Kṛṣṇa and engages in devotional service, however intelligent he may be in the estimation of some common man, he is not perfectly intelligent.
- The word anagha, by which Arjuna is addressed, is significant. Anagha, "O sinless one," means that unless one is free from all sinful reactions it is very difficult to understand Kṛṣṇa.
- One has to become free from all contamination, all sinful activities; then he can understand. But devotional service is so pure and potent that once one is engaged in devotional service he automatically comes to the stage of sinlessness.

Srila Prabhupada

- While one is performing devotional service in the association of pure devotees in full Kṛṣṇa consciousness, there are certain things which require to be vanquished altogether.
- The most important thing one has to surmount is weakness of the heart.
- The first falldown is caused by the desire to lord it over material nature.
- Thus one gives up the transcendental loving service of the Supreme Lord.

Srila Prabhupada

- The second weakness of the heart is that as one increases the propensity to lord it over material nature, he becomes attached to matter and the possession of matter.
- The problems of material existence are due to these weaknesses of the heart.
- In this chapter the first five verses describe the process of freeing oneself from these weaknesses of heart, and the rest of the chapter, from the sixth verse through the end, discusses puruṣottama-yoga.