

# Bhagavad Gita - Chapter Seven

Knowledge of the Absolute

Vijnana-yoga

## Section-I – Knowing Krsna by Hearing about Him (1-3)

|| 7.1 ||

śrī-bhagavān uvāca  
mayy āsakta-manāḥ pārtha  
yogaṁ yuñjan mad-āśrayaḥ  
asaṁśayaṁ samagraṁ mām  
yathā jñāsyasi tac chṛṇu

The Supreme Personality of Godhead said : With your mind attached to Me (**mayy āsakta-manāḥ**), establishing a relationship with Me (**yogaṁ yuñjan**), surrendered to Me alone (**mad-āśrayaḥ**), you will know Me in My complete form (**samagraṁ mām yathā jñāsyasi**), without doubt (**asaṁśayaṁ**). Please listen (**tat śṛṇu**).

## SVCT

- When will I take shelter of Mahāprabhu's feet, which are a sweet ocean of mercy, made of eternal bliss?
- Then, somehow or other, I will attain the nectar of prema through the path of bhakti, which shuns liberation.
- The seventh chapter describes the powers of Kṛṣṇa, the powers of the Lord who is most worthy of worship.
- The four types of persons who worship and do not worship Kṛṣṇa are also described.

## SVCT

- In the first six chapters of the Gītā, jñāna and aṣṭāṅga-yoga which lead to liberation, and depend upon niṣkāma-karmayoga which first purifies the heart, have been described.
- In the middle six chapters, two types of bhakti will be described: that bhakti which yields sālōkya and other types of liberation by being either without desire or with desire, because of mixture of karma, jñāna or other elements; and the main type of bhakti which yields liberation in the form of becoming an associate of the Lord with prema.
- This type of bhakti is independent of karma, jñāna or other processes, and, moreover, independently yields all goals such as Svarga and mokṣa without performance of any other process. Though easy to perform for all people, it is most rare.

## SVCT

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat  
yogena dāna-dharmaṇa śreyobhir itarair api

sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā  
svargāpavargam 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 11.20.32-33**

- “But the śruti says tam eva veditvā ati mṛtyum eti: knowing it, one surpasses death (Śvetāśvatara Upaniṣad 6.15).
- How can you then say that without knowledge, just by bhakti, one attains liberation?”

## SVCT

- This is not a correct conclusion.
- The meaning of that śruti statement is: knowing Paramātmā (tam), having direct realization of Paramātmā (the word tat refers to Paramātmā, not jīva), one surpasses death.
- It does not mean “Knowing the individual soul (tvam padārtham), or prakṛti or any existing object at all, one surpasses death.”
- Just as the cause of tasting sugar is the tongue, not the eye or ear, so the cause of tasting the para-brahman, is bhakti.

## SVCT

- It is possible to grasp the Brahman which is beyond the guṇas only by the process of bhakti which is also beyond the guṇas, and not by sattvic knowledge of the ātmā being different from the body (ātma-jñāna).
- This is understood from the Lord's statement bhaktyāham ekayā grahyaḥ: I am obtained only by bhakti. (SB 11.14.11)
- And I will elaborate on this in the commentary on the verse bhaktyā mām abhijānāti yāvān yas cāsmi tattvataḥ: I can be known as I am only by bhakti. (BG 18.55)

## SVCT

- And the accomplishment of liberation through jñāna and aṣṭāṅga-yoga is brought about only through the influence of bhakti which is a subordinate element within those practices.
- It is stated in many places in the scriptures that without bhakti, those two processes are insignificant.
- Moreover, because of the absence of the word eva (only) after veditvā, there is another meaning.
- This sentence without eva does not indicate that exclusively by knowing Paramātmā, one attains liberation.
- Rather, knowing Paramātmā or not knowing, one attains liberation.



- Therefore, one can get liberation by knowledge beyond the guṇas—knowledge of Paramātmā, which arises through bhakti; and sometimes also, one can attain liberation without Paramātmā knowledge arising from bhakti—by bhakti alone.
- It is just like eating sugar which cannot be tasted, due to malfunction of the tongue. But gradually taste is restored and as well, the sickness is destroyed (one action accomplishes two results).

**nanv īśvaro 'nubhajato 'viduṣo 'pi sāksāc  
chreyas tanoty agada-rāja ivopayuktaḥ**

It is true that the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients. **SB 10.47.59**

## SVCT

- In the Mokṣa Dharma, there is a statement made about Nārāyaṇa:

**yo vai sādhana sampattiḥ puruṣārtha catuṣṭhaye  
tayā vinā tad āpnoti naro nārāyaṇāśrayaḥ**

Even without performing actions for attaining the four puruṣārthas (artha, dharma, kāma and mokṣa), the person who surrenders to Nārāyaṇa attains the goal.

- As quoted above already, Bhāgavatam says:
- 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 11.20.32-33**

## SVCT

**yan-nāma sakṛc chravaṇāt pukkaśo 'pi vimucyate saṁsārāt**

Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even caṇḍālas, men of the lowest class, are freed from saṁsāra. **SB 6.16.44**

- Thus, according to many such statements in the scriptures, liberation can be attained by bhakti alone.
- Now, let us return to the verse.

## SVCT

- “In Your statement at the end of the last chapter (yoginām api sarveṣām), I have understood that You have indicated the unique quality of Your own devotee who absorbs his mind in You (mad gatenāntarātmanā) and has faith in You.
- But what type of devotee is he?
- One would expect that he is qualified with knowledge (jñāna) and realization (vijñāna).”
- The Lord then answers in two verses.

## SVCT

- Realization will occur gradually in proportion to the intensity of the worship.

**bhaktiḥ pareśānubhavo viraktir  
anyatra caiṣa trika eka-kālah  
prapadyamānasya yathāśnataḥ syus  
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam**

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating. **SB 11.2.42**

## SVCT

- Just as by eating a handful of food one does not attain satisfaction or nourishment but by taking a lot of food one does get satisfaction and nourishment, when you have attained the stage of attachment to Me (mayy āsakta manāḥ) in My form of Śyāmasundara with yellow cloth, you will know Me.
- Hear how (yathā) you will realize Me clearly.
- What type of yoga is this?
- You will gradually attain a relationship with Me (sam̐yogam yuñjan).
- You will take shelter of Me alone, not karma or jñāna (mad-āśrayaḥ), since you are My ananya-bhakta.

## SVCT

- You will be absolutely without doubt about which is better— My impersonal aspect or My personal aspect, as indicated later in chapter 12 with My words:

**kleśo 'dhikataras teṣām avyaktāsakta-cetasām  
avyaktā hi gatiḥ duḥkham dehavadbhir avāpyate**

Those who are attached to the impersonal aspect endure great difficulties. The impersonal goal gives difficulties for one a body.

**BG 12.5**

- Moreover, that Brahman is just an expression of My greatness

## SVCT

- In the Gītā I will later say, brahmaṇo hi pratiṣṭhāham: I am the basis of Brahman.
- Thus, in comparison to knowledge about Me in My personal form, which is complete (samagram), this knowledge of impersonal Brahman is incomplete.
- Therefore you will know Me completely (samagram mām), without doubt.



## Srila Prabhupada

- In this Seventh Chapter of Bhagavad-gītā, the nature of Kṛṣṇa consciousness is fully described.
- Kṛṣṇa is full in all opulences, and how He manifests such opulences is described herein.
- Also, four kinds of fortunate people who become attached to Kṛṣṇa and four kinds of unfortunate people who never take to Kṛṣṇa are described in this chapter.
- In the first six chapters of Bhagavad-gītā, the living entity has been described as nonmaterial spirit soul capable of elevating himself to self-realization by different types of yogas.

## Srila Prabhupada

- At the end of the Sixth Chapter, it has been clearly stated that the steady concentration of the mind upon Kṛṣṇa, or in other words Kṛṣṇa consciousness, is the highest form of all yoga.
- By concentrating one's mind upon Kṛṣṇa, one is able to know the Absolute Truth completely, but not otherwise.
- Impersonal brahma-jyoti or localized Paramātmā realization is not perfect knowledge of the Absolute Truth, because it is partial.
- Full and scientific knowledge is Kṛṣṇa, and everything is revealed to the person in Kṛṣṇa consciousness.
- In complete Kṛṣṇa consciousness one knows that Kṛṣṇa is ultimate knowledge beyond any doubts.
- Different types of yoga are only steppingstones on the path of Kṛṣṇa consciousness.

## Srila Prabhupada

- One who takes directly to Kṛṣṇa consciousness automatically knows about brahma-jyoti and Paramātmā in full.
- By practice of Kṛṣṇa consciousness yoga, one can know everything in full—namely the Absolute Truth, the living entities, the material nature, and their manifestations with paraphernalia.
- One should therefore begin yoga practice as directed in the last verse of the Sixth Chapter.
- Concentration of the mind upon Kṛṣṇa the Supreme is made possible by prescribed devotional service in nine different forms, of which śravaṇam is the first and most important.

## Srila Prabhupada

- The Lord therefore says to Arjuna, *tac chr̥ṇu*, or "Hear from Me."
- No one can be a greater authority than Kṛṣṇa, and therefore by hearing from Him one receives the greatest opportunity to become a perfectly Kṛṣṇa conscious person.
- One has therefore to learn from Kṛṣṇa directly or from a pure devotee of Kṛṣṇa—and not from a nondevotee upstart, puffed up with academic education.
- In the Śrīmad-Bhāgavatam this process of understanding Kṛṣṇa, the Supreme Personality of Godhead, the Absolute Truth, is described in the Second Chapter of the First Canto as follows:

## Srila Prabhupada

śṛṅvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ  
hr̥dy antaḥ-stho hy abhadraṇi vidhunoti suhṛt satām

naṣṭa-prāyeṣv abhadreṣu nityam bhāgavata-sevayā  
bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī

tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye  
ceta etair anāviddham sthitam sattve prasīdati

evam prasanna-manaso bhagavad-bhakti-yogataḥ  
bhagavat-tattva-vijñānam mukta-saṅgasya jāyate

bhidyate hr̥daya-granthiś chidyante sarva-saṁśayāḥ  
kṣīyante cāsyā karmāṇi dṛṣṭa evātmanīśvare

- Therefore only by hearing from Kṛṣṇa or from His devotee in Kṛṣṇa consciousness can one understand the science of Kṛṣṇa.

## Section-I – Knowing Krsna by Hearing about Him (1-3)

|| 7.2 ||

**jñānaṁ te 'haṁ sa-vijñānam  
idaṁ vakṣyāmy aśeṣataḥ  
yaj jñātvā neha bhūyo 'nyaj  
jñātavyam avaśiṣyate**

I will explain to you (**aśeṣataḥ te ahaṁ vakṣyāmy**) knowledge of My powers (jñāna) along with knowledge of My sweetness (vijñāna) (**jñānaṁ sa-vijñānam**), knowing which (**yaj jñātvā**) nothing else remains to be known (**anyad jñātavyam na iha bhūyo avaśiṣyate**).

## Baladeva

- The Lord praises the knowledge that He is about to explain.
- Jñāna concerns the svarūpa of the Lord relating to his spiritual and material energies (jīva and material prakṛti).
- I will speak or teach this knowledge in fullness (aśeṣataḥ) along with vijñāna, knowledge of My svarūpa apart from those energies, to you who are surrendered.
- Note: This indicates his form and pastimes not related to material creation—the form and pastimes in the spiritual world.

## Baladeva

- Understanding this knowledge which I have promised to speak, knowledge of both of these topics concerning My svarūpa, the cause of everything, which should be the object of your meditation, nothing else will remain to be known by you, who are inquisitive about and absorbed in the highest path, since everything else is included in this knowledge.



## Srila Prabhupada

- Complete knowledge includes knowledge of the phenomenal world, the spirit behind it, and the source of both of them.
- This is transcendental knowledge.
- The Lord wants to explain the above-mentioned system of knowledge because Arjuna is Kṛṣṇa's confidential devotee and friend.
- In the beginning of the Fourth Chapter this explanation was given by the Lord, and it is again confirmed here: complete knowledge can be achieved only by the devotee of the Lord in disciplic succession directly from the Lord.

## Srila Prabhupada

- Therefore one should be intelligent enough to know the source of all knowledge, who is the cause of all causes and the only object for meditation in all types of yoga practice.
- When the cause of all causes becomes known, then everything knowable becomes known, and nothing remains unknown.
- The Vedas (Muṇḍaka Upaniṣad 1.1.3) say, *kasmin nu bhagavo vijñāte sarvam idaṁ vijñātaṁ bhavatīti*.

## Section-I – Knowing Kṛṣṇa by Hearing about Him (1-3)

॥ 7.3 ॥

**manuṣyāṅāṁ sahasreṣu  
kaścid yatati siddhaye  
yatatām api siddhānām  
kaścin mām vetti tattvataḥ**

Among thousands of men (**manuṣyāṅāṁ sahasreṣu**), some attain success in their endeavors (**kaścid yatati siddhaye**). Among those who attain success (**yatatām api siddhānām**), hardly anyone knows Me (**kaścin mām vetti tattvataḥ**).

## Baladeva

- In this verse Kṛṣṇa states that knowledge of Himself is very rare.
- Among the countless jīvas in high and low bodies, some take the human form.
- Among thousand of men, who are qualified for the scriptures, some, but not all, endeavor for seeing ātmā and paramātmā (siddhaye), by association with saintly persons.
- Out of the thousands who attain realization of ātmā and paramātmā of those who endeavor in this manner, only one person knows Me, Kṛṣṇa, in truth.

## Baladeva

- The meaning is this. Many people, performing the scriptural goals, after realizing their own ātmā as a minute conscious particle, and paramātmā, My expansion, measuring one pradeśa, become liberated.
- But only the person who attains bhakti to Me after attaining association with My devotees knows Me as I really am (tattvataḥ)—the Kṛṣṇa who takes milk from Yaśodā's breast and who is now your chariot driver.
- Such a person realizes Me as the possessor of unlimited, inconceivable energies, the cause of everything, as the jewel of unlimited auspicious qualities such as omniscience, omnipotence and affection for His devotees, and as the complete expression of brahman.
- In a similar vein the Lord will later say sa mahātmā sudurlabhaḥ: this great soul is very rare (BG 7.19); and mām tu veda na kaścana: no one knows Me . (BG 7.26).

## Srila Prabhupada

- There are various grades of men, and out of many thousands, one may be sufficiently interested in transcendental realization to try to know what is the self, what is the body, and what is the Absolute Truth.
- Generally mankind is simply engaged in the animal propensities, namely eating, sleeping, defending and mating, and hardly anyone is interested in transcendental knowledge.
- The first six chapters of the Gītā are meant for those who are interested in transcendental knowledge, in understanding the self, the Superself and the process of realization by jñāna-yoga, dhyāna-yoga and discrimination of the self from matter.
- However, Kṛṣṇa can be known only by persons who are in Kṛṣṇa consciousness.

## Srila Prabhupada

- Other transcendentalists may achieve impersonal Brahman realization, for this is easier than understanding Kṛṣṇa.
- Kṛṣṇa is the Supreme Person, but at the same time He is beyond the knowledge of Brahman and Paramātmā.
- The yogīs and jñānīs are confused in their attempts to understand Kṛṣṇa.
- Although the greatest of the impersonalists, Śrīpāda Śaṅkarācārya, has admitted in his Gītā commentary that Kṛṣṇa is the Supreme Personality of Godhead, his followers do not accept Kṛṣṇa as such, for it is very difficult to know Kṛṣṇa, even though one has transcendental realization of impersonal Brahman.

## Srila Prabhupada

- Kṛṣṇa is the Supreme Personality of Godhead, the cause of all causes, the primeval Lord Govinda.
- Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ/ anādir ādir govindaḥ sarva-kāraṇa-kāraṇam.
- It is very difficult for the nondevotees to know Him.
- Although non-devotees declare that the path of bhakti, or devotional service, is very easy, they cannot practice it.
- If the path of bhakti is so easy, as the nondevotee class of men proclaim, then why do they take up the difficult path? Actually the path of bhakti is not easy.



## Srila Prabhupada

- The so-called path of bhakti practiced by unauthorized persons without knowledge of bhakti may be easy, but when it is practiced factually according to the rules and regulations, the speculative scholars and philosophers fall away from the path.
- Śrīla Rūpa Gosvāmī writes in his Bhakti-rasāmṛta-sindhu (1.2.101):

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

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

## Srila Prabhupada

- It is not possible for the Brahman-realized impersonalist or the Paramātmā-realized yogī to understand Kṛṣṇa, the Supreme Personality of Godhead as the son of mother Yaśodā or the charioteer of Arjuna.
- Even the great demigods are sometimes confused about Kṛṣṇa (muhyanti yat sūrayaḥ). Mām tu veda na kaścana: "No one knows Me as I am," the Lord says. And if one does know Him, then sa mahātmā su-durlabhaḥ.
- "Such a great soul is very rare." Therefore unless one practices devotional service to the Lord, one cannot know Kṛṣṇa as He is (tattvataḥ), even though one is a great scholar or philosopher.

## Srila Prabhupada

- Only the pure devotees can know something of the inconceivable transcendental qualities in Kṛṣṇa—His being the cause of all causes, His omnipotence and opulence, and His wealth, fame, strength, beauty, knowledge and renunciation—because Kṛṣṇa is benevolently inclined to His devotees.
- He is the last word in Brahman realization, and the devotees alone can realize Him as He is. Therefore it is said:

**ataḥ śrī-kṛṣṇa-nāmādi  
na bhaved grāhyam indriyaiḥ  
sevonmukhe hi jihvādau  
svayam eva sphuraty adaḥ  
[Cc. Madhya 17.136]**

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

## Section-II – Knowing Kṛṣṇa’s Material and Spiritual Energies (4-12)

|| 7.4 ||

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

Earth, water, fire, air, ether (as well as their sense objects) (**bhūmir āpo 'nalo vāyuh khaṁ**), pradhāna, mahat tattva, false ego (with the ten senses and mahat tattva) (**mano buddhir eva ca ahaṅkāra iti**) are My separated energy in eight divisions (**iyam aṣṭadhā me bhinnā prakṛtiḥ**).

## Baladeva

- Addressing Arjuna, Kṛṣṇa then speaks in two verses about His two energies, in order to describe next His svarūpa as the highest cause, possessing both material and spiritual energies.
- Prakṛti is divided into twenty four parts.
- Know that this prakṛti divided in eight parts composed of earth and other elements is Mine.
- Including the sense objects and senses with the five gross elements brings the total to twenty four elements.
- The mention of earth, water, fire, air, and ether includes their respective sense objects, their causes—smell, taste, form, touch and sound.

## Baladeva

- False ego includes its effects, the eleven senses: mind, nose, tongue, eye, skin, ear, hands, feet, voice, anus and genital.
- Buddhi here refers to the mahat tattva.
- Mana (mind) here refers to the pradhāna, the unmanifest stage of prakṛti (avyaktam), understood through the mind (but not the senses).

## Srila Prabhupada

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

**viṣṇos tu trīṇi rūpāṇi puruṣākhyāny atho viduḥ  
ekam tu mahataḥ sraṣṭṛ dvitīyaṁ tv aṇḍa-saṁsthitam  
tṛtīyaṁ sarva-bhūta-stham tāni jñātvā vimucyate**

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

## Srila Prabhupada

- This material world is a temporary manifestation of one of the energies of the Lord.
- All the activities of the material world are directed by these three Viṣṇu expansions of Lord Kṛṣṇa.
- These puruṣas are called incarnations.
- Generally one who does not know the science of God (Kṛṣṇa) assumes that this material world is for the enjoyment of the living entities and that the living entities are the puruṣas—the causes, controllers and enjoyers of the material energy.
- According to Bhagavad-gītā this atheistic conclusion is false.



## Srila Prabhupada

- In the verse under discussion it is stated that Kṛṣṇa is the original cause of the material manifestation. Śrīmad-Bhāgavatam also confirms this.
- The ingredients of the material manifestation are separated energies of the Lord.
- Even the brahma-jyoti, which is the ultimate goal of the impersonalists, is a spiritual energy manifested in the spiritual sky.
- There are no spiritual diversities in the brahma-jyoti as there are in the Vaikuṅṭhalokas, and the impersonalist accepts this brahma-jyoti as the ultimate eternal goal.

## Srila Prabhupada

- The Paramātmā manifestation is also a temporary all-pervasive aspect of the Kṣīrodakaśāyī Viṣṇu.
- The Paramātmā manifestation is not eternal in the spiritual world.
- Therefore the factual Absolute Truth is the Supreme Personality of Godhead Kṛṣṇa.
- He is the complete energetic person, and He possesses different separated and internal energies.
- In the material energy, the principal manifestations are eight, as above mentioned.
- Out of these, the first five manifestations, namely earth, water, fire, air and sky, are called the five gigantic creations or the gross creations, within which the five sense objects are included.

## Srila Prabhupada

- They are the manifestations of physical sound, touch, form, taste and smell.
- Material science comprises these ten items and nothing more.
- But the other three items, namely mind, intelligence and false ego, are neglected by the materialists.
- Philosophers who deal with mental activities are also not perfect in knowledge because they do not know the ultimate source, Kṛṣṇa.
- The false ego—"I am," and "It is mine," which constitute the basic principle of material existence—includes ten sense organs for material activities.
- Intelligence refers to the total material creation, called the mahat-tattva.

## Srila Prabhupada

- Therefore from the eight separated energies of the Lord are manifest the twenty-four elements of the material world, which are the subject matter of Sāṅkhya atheistic philosophy; they are originally offshoots from Kṛṣṇa's energies and are separated from Him, but atheistic Sāṅkhya philosophers with a poor fund of knowledge do not know Kṛṣṇa as the cause of all causes.
- The subject matter for discussion in the Sāṅkhya philosophy is only the manifestation of the external energy of Kṛṣṇa, as it is described in the Bhagavad-gītā.

## Section-II – Knowing Krsna’s Material and Spiritual Energies (4-12)

|| 7.5 ||

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

This is My inferior energy (**iyam aparā**). But understand (**viddhi tu**) My superior energy (**me parām prakṛtiṁ**) which is different from this inferior energy (**itas tv anyām**). It is the jīvas (**jīva-bhūtām mahā-bāho**), who employ the inferior energy for their enjoyment (**yayā idam dhāryate jagat**).

## Baladeva

- This prakṛti is considered inferior since it is unconscious and the object of enjoyment.
- Know that the jīva is My prakṛti as well, but superior, since it is conscious and the enjoyer of inferior prakṛti, O Mighty-armed one, Arjuna. He then explains the reason for its superiority.
- This conscious prakṛti accepts this universe for his enjoyment, with such activities as sleeping and eating (yayā idam jagat dhāryate).
- The śrutis also explain that these two energies belong to the Lord alone:  
**pradhāna-kṣetrajña-patir guṇeśaḥ**
- The Lord is the master of the knower of the field (jīva) and matter. He is the master of the guṇas. **Śvetāśvatara Upaniṣad 6.16**

## Srila Prabhupada

- Here it is clearly mentioned that living entities belong to the superior nature (or energy) of the Supreme Lord.
- The inferior energy is matter manifested in different elements, namely earth, water, fire, air, ether, mind, intelligence and false ego.
- Both forms of material nature, namely gross (earth, etc.) and subtle (mind, etc.), are products of the inferior energy.
- The living entities, who are exploiting these inferior energies for different purposes, are the superior energy of the Supreme Lord, and it is due to this energy that the entire material world functions. The cosmic manifestation has no power to act unless it is moved by the superior energy, the living entity.

## Srila Prabhupada

- Energies are always controlled by the energetic, and therefore the living entities are always controlled by the Lord—they have no independent existence.
- They are never equally powerful, as unintelligent men think. The distinction between the living entities and the Lord is described in Śrīmad-Bhāgavatam (10.87.30) as follows:

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



## Srila Prabhupada

- The Supreme Lord, Kṛṣṇa, is the only controller, and all living entities are controlled by Him.
- These living entities are His superior energy because the quality of their existence is one and the same with the Supreme, but they are never equal to the Lord in quantity of power.
- While exploiting the gross and subtle inferior energy (matter), the superior energy (the living entity) forgets his real spiritual mind and intelligence.
- This forgetfulness is due to the influence of matter upon the living entity.
- But when the living entity becomes free from the influence of the illusory material energy, he attains the stage called mukti, or liberation.

## Srila Prabhupada

- The false ego, under the influence of material illusion, thinks, "I am matter, and material acquisitions are mine."
- His actual position is realized when he is liberated from all material ideas, including the conception of his becoming one in all respects with God.
- Therefore one may conclude that the Gītā confirms the living entity to be only one of the multi-energies of Kṛṣṇa; and when this energy is freed from material contamination, it becomes fully Kṛṣṇa conscious, or liberated.

## Section-II – Knowing Kṛṣṇa’s Material and Spiritual Energies (4-12)

|| 7.6 ||

etad-yonīni bhūtāni  
sarvāṇīty upadhāraya  
aham kṛtsnasya jagataḥ  
prabhavaḥ pralayas tathā

Know (**upadhāraya**) that all things of the universe (**sarvāṇi bhūtāni**) have their origin in these two energies (**etad-yonīni iti**), and that I am the origin and dissolution of the whole universe (**aham kṛtsnasya jagataḥ kṛtsnasya jagataḥ**).

## Baladeva

- By these two energies the Lord creates the whole universe.
- Know that all moving and nonmoving entities arise from these energies.
- The inferior and superior energies, called the field and knower of the field, are the cause of everything.
- But these two energies belong to Me; they arise from Me.
- Therefore I alone am the cause of the manifestation (prabhavaḥ) of the whole world arising from prakṛti.
- I am that entity from which everything arises (prabhavaḥ). I alone am also the destroyer (pralayaḥ), that entity by which all things disappear.

## Srila Prabhupada

- Everything that exists is a product of matter and spirit.
- Spirit is the basic field of creation, and matter is created by spirit.
- Spirit is not created at a certain stage of material development.
- Rather, this material world is manifested only on the basis of spiritual energy.
- This material body is developed because spirit is present within matter; a child grows gradually to boyhood and then to manhood because that superior energy, spirit soul, is present.
- Similarly, the entire cosmic manifestation of the gigantic universe

## Srila Prabhupada

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- This material body is developed because spirit is present within matter; a child grows gradually to boyhood and then to manhood because that superior energy, spirit soul, is present.
- Similarly, the entire cosmic manifestation of the gigantic universe is developed because of the presence of the Supersoul, Viṣṇu.

## Srila Prabhupada

- Therefore spirit and matter, which combine to manifest this gigantic universal form, are originally two energies of the Lord, and consequently the Lord is the original cause of everything.
- A fragmental part and parcel of the Lord, namely the living entity, may be the cause of a big skyscraper, a big factory, or even a big city, but he cannot be the cause of a big universe.
- The cause of the big universe is the big soul, or the Supersoul.
- And Kṛṣṇa, the Supreme, is the cause of both the big and small souls. Therefore He is the original cause of all causes.
- This is confirmed in the Kaṭha Upaniṣad (2.2.13). Nityo nityānām cetanaś cetanānām.

## Section-II – Knowing Krsna’s Material and Spiritual Energies (4-12)

|| 7.7 ||

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

There is nothing superior to Me (**mattaḥ parataram na anyat kiñcid asti**), O conqueror of wealth (**dhanañjaya**). Everything is pervaded by Me (**mayi sarvam idam protam**), as pearls are strung on a thread (**sūtre maṇi-gaṇā iva**).



## SVCT

- Because of this, I am everything. That is expressed in this verse.
- There is nothing superior to Me, because I am both the cause and the effect, and I am the śakti and śaktimān.
- As the śruti says, ekam evādvitīyaṁ brahma: there is only one Brahman and nothing else (**Chāndogya Upaniṣad 6.2.2**); and neha nānāsti kiñcana: there is no variety at all. (**Bṛhad Āraṇyaka Upaniṣad 4.4.19**)

## SVCT

- Having thus spoken about His own identity with everything, the Lord then speaks about His entrance into everything.
- The whole universe (sarvam idam), composed of conscious and unconscious prakṛti, is identical with Me, because it is My effect.
- Still, everything is pervaded by the Paramātmā (I am in everything), as pearls are strung on a thread. Madhusūdana Sarasvatī says that being strung like pearls means only that everything is pervaded by the Lord, and does not refer to material causality.
- A suitable example of material causality would be gold and gold earrings.

## Srila Prabhupada

- There is a common controversy over whether the Supreme Absolute Truth is personal or impersonal.
- As far as Bhagavad-gītā is concerned, the Absolute Truth is the Personality of Godhead, Śrī Kṛṣṇa, and this is confirmed in every step.
- In this verse, in particular, it is stressed that the Absolute Truth is a person.
- That the Personality of Godhead is the Supreme Absolute Truth is also the affirmation of the Brahma-saṁhitā: īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ; that is, the Supreme Absolute Truth Personality of Godhead is Lord Kṛṣṇa, who is the primeval Lord, the reservoir of all pleasure, Govinda, and the eternal form of complete bliss and knowledge.
- These authorities leave no doubt that the Absolute Truth is the Supreme Person, the cause of all causes.

## Srila Prabhupada

- The impersonalist, however, argues on the strength of the Vedic version given in the Śvetāśvatara Upaniṣad (3.10): tato yad uttarataram tad arūpam anāmayam/ ya etad vidur amṛtās te bhavanti athetare duḥkham evāpiyanti. "In the material world Brahmā, the primeval living entity within the universe, is understood to be the supreme amongst the demigods, human beings and lower animals.
- But beyond Brahmā there is the Transcendence, who has no material form and is free from all material contaminations.
- Anyone who can know Him also becomes transcendental, but those who do not know Him suffer the miseries of the material world."

## Srila Prabhupada

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

**vedāham etaṁ puruṣaṁ mahāntam  
āditya-varṇaṁ tamasaḥ parastāt  
tam eva viditvāti mṛtyum eti  
nānyaḥ panthā vidyate 'yanāya**

**yasmāt paraṁ nāparam asti kiñcid  
yasmān nāṇīyo no jyāyo 'sti kiñcit  
vrkṣa iva stabdho divi tiṣṭhaty ekas  
tenedaṁ pūrṇaṁ puruṣeṇa sarvam**

## Srila Prabhupada

- "I know that Supreme Personality of Godhead who is transcendental to all material conceptions of darkness. Only he who knows Him can transcend the bonds of birth and death. There is no way for liberation other than this knowledge of that Supreme Person.
- "There is no truth superior to that Supreme Person, because He is the supermost. He is smaller than the smallest, and He is greater than the greatest. He is situated as a silent tree, and He illumines the transcendental sky, and as a tree spreads its roots, He spreads His extensive energies."
- From these verses one concludes that the Supreme Absolute Truth is the Supreme Personality of Godhead, who is all-pervading by His multi-energies, both material and spiritual.

## Section-II – Knowing Kṛṣṇa’s Material and Spiritual Energies (4-12)

|| 7.8 ||

raso 'ham apsu kaunteya  
prabhāsmi śaśi-sūryayoḥ  
praṇavaḥ sarva-vedeṣu  
śabdaḥ khe pauruṣaṁ nṛṣu

I am the taste of water (**raso aham apsu kaunteya**), the light of the sun and moon (**prabhā smi śaśi-sūryayoḥ**). I am praṇava in the Vedas (**praṇavaḥ sarva-vedeṣu**), sound in the ether (**śabdaḥ khe**) and successful efforts of men (**pauruṣaṁ nṛṣu**).

## SVCT

- Kṛṣṇa illustrates this truth (that he is the maintainer of the universe) in five verses. I am the taste in water.
- This means that I exist in the elements since I maintain them through the sense objects (taste for water), which are My vibhūti.
- Without the sense object, the element cannot exist.
- I am the light in the moon and sun.
- Maintaining them through My vibhūti of light, in this way I am in them. In the same way, the other examples should be seen.



## SVCT

- I am praṇava in the all the Vedas, since praṇava is the root which finally manifests as the fourth stage of sound, vaikhari, full sentences heard as the Vedas.
- I am the sense object known as sound in the ether.
- I am the efforts which bring fruits to men, because only by those efforts do men continue to exist.

## Srila Prabhupada

- This verse explains how the Lord is all-pervasive by His diverse material and spiritual energies.
- The Supreme Lord can be preliminarily perceived by His different energies, and in this way He is realized impersonally.
- As the demigod in the sun is a person and is perceived by his all-pervading energy, the sunshine, so the Lord, although in His eternal abode, is perceived by His all-pervading diffusive energies.
- The taste of water is the active principle of water. No one likes to drink sea water, because the pure taste of water is mixed with salt. Attraction for water depends on the purity of the taste, and this pure taste is one of the energies of the Lord.

## Srila Prabhupada

- The impersonalist perceives the presence of the Lord in water by its taste, and the personalist also glorifies the Lord for His kindly supplying tasty water to quench man's thirst.
- That is the way of perceiving the Supreme.
- Practically speaking, there is no conflict between personalism and impersonalism.
- One who knows God knows that the impersonal conception and personal conception are simultaneously present in everything and that there is no contradiction.
- Therefore Lord Caitanya established His sublime doctrine: acintya bheda-and-abheda-tattva—simultaneous oneness and difference.

## Srila Prabhupada

- The light of the sun and the moon is also originally emanating from the brahma-jyoti, which is the impersonal effulgence of the Lord.
- And praṇava, or the omkāra transcendental sound in the beginning of every Vedic hymn, addresses the Supreme Lord.
- Because the impersonalists are very much afraid of addressing the Supreme Lord Kṛṣṇa by His innumerable names, they prefer to vibrate the transcendental sound omkāra.
- But they do not realize that omkāra is the sound representation of Kṛṣṇa.
- The jurisdiction of Kṛṣṇa consciousness extends everywhere, and one who knows Kṛṣṇa consciousness is blessed.
- Those who do not know Kṛṣṇa are in illusion, and so knowledge of Kṛṣṇa is liberation, and ignorance of Him is bondage.

## Section-II – Knowing Krsna’s Material and Spiritual Energies (4-12)

|| 7.9 ||

puṇyo gandhaḥ pṛthivyām ca  
tejaś cāsmi vibhāvasau  
jīvanam sarva-bhūteṣu  
tapaś cāsmi tapasviṣu

I am the fragrance of the earth element (**puṇyo gandhaḥ pṛthivyām ca**), the heat in fire (**tejaś cāsmi vibhāvasau**), the life in all entities (**jīvanam sarva-bhūteṣu**), and the endurance in the tapasvī (**tapaś cāsmi tapasviṣu**).

## SVCT

- Puṇya means “pleasing” or “natural” according to Amara Kośa.
- I am the natural fragrance of earth element.
- Ca indicates that this statement applies to all the elements. Thus, I am the pleasing taste of water, the pleasing form of fire as well as the natural fragrance of the earth element.
- I am the power of fire, the essence—that which can burn, illuminate, and relieve cold in all things. I am the life span of all entities—their essence.
- I am the toleration of suffering, the essence of those performing austerities.

## Srila Prabhupada

- Puṇya means that which is not decomposed; puṇya is original.
- Everything in the material world has a certain fragrance, as the fragrance in a flower, or in the earth, in water, in fire, in air, etc.
- The uncontaminated fragrance, the original fragrance, which permeates everything, is Kṛṣṇa.
- Similarly, everything has a particular original taste, and this taste can be changed by the mixture of chemicals.
- So everything has some original fragrance and taste.
- Vibhāvasu means fire. Without fire we cannot run factories, we cannot cook, etc., and that fire is Kṛṣṇa.

## Srila Prabhupada

- The heat in the fire is Kṛṣṇa.
- According to Vedic medicine, indigestion is due to a low temperature in the belly. So even for digestion fire is needed.
- In Kṛṣṇa consciousness we become aware that earth, water, fire, air and every active principle, all chemicals and all material elements are due to Kṛṣṇa.
- The duration of man's life is also due to Kṛṣṇa.
- Therefore by the grace of Kṛṣṇa, man can prolong his life or diminish it. So Kṛṣṇa consciousness is active in every sphere.



## Section-II – Knowing Kṛṣṇa’s Material and Spiritual Energies (4-12)

|| 7.10 ||

**bījaṁ mām sarva-bhūtānām  
viddhi pārtha sanātanam  
buddhir buddhimatām asmi  
tejas tejasvinām aham**

I am the eternal, original cause of all entities (**mām viddhi sarva-bhūtānām sanātanam bījaṁ**), O son of Pṛthā (**pārtha**). I am the factor of discrimination in the intelligent (**buddhir buddhimatām asmi**) and the ability to conquer in the powerful (**tejas tejasvinām aham**).

## Baladeva

- Know Me to be the one eternal seed of all moving and nonmoving beings, not a different seed in each entity, and not temporary. [Note: The Lord remains one in spite of pervading all entities.]
- Another meaning: know that I am the seed of all things as I alone am the form of the pradhāna (the material cause of all bodies for the jīvas). By this vibhūti I maintain all things and they are nourished by that dependence.
- I am intelligence, the ability to distinguish what is valuable from what is worthless—in those having intelligence.
- I am confidence—the ability to conquer others and not be conquered by others—in those who have power.

## Srila Prabhupada

- Bījam means seed; Kṛṣṇa is the seed of everything.
- There are various living entities, movable and inert. Birds, beasts, men and many other living creatures are moving living entities; trees and plants, however, are inert—they cannot move, but only stand.
- Every entity is contained within the scope of 8,400,000 species of life; some of them are moving and some of them are inert. In all cases, however, the seed of their life is Kṛṣṇa.
- As stated in the Vedic literature (Taittirīya Upaniṣad 3.1.1), *yato vā imāni bhūtāni jāyante*: "Brahman, or the Supreme Absolute Truth, is that from which everything is emanating."

## Srila Prabhupada

- Kṛṣṇa is Parabrahman, the Supreme Spirit. Brahman is impersonal and Parabrahman is personal.
- Impersonal Brahman is situated in the personal aspect—that is stated in Bhagavad-gītā (14.27): brahmaṇo hi pratiṣṭhāham.
- Therefore, originally, Kṛṣṇa is the source of everything. He is the root.
- As the root of a tree maintains the whole tree, Kṛṣṇa, being the original root of all things, maintains everything in this material manifestation.
- This is also confirmed in the Vedic literature (Kaṭha Upaniṣad 2.2.13):

## Srila Prabhupada

**nityo nityānām cetanaś cetanānām  
eko bahūnām yo vidadhāti kāmān**

- He is the prime eternal among all eternals. He is the supreme living entity of all living entities, and He alone is maintaining all life.
- One cannot do anything without intelligence, and Kṛṣṇa also says that He is the root of all intelligence.
- Unless a person is intelligent he cannot understand the Supreme Personality of Godhead, Kṛṣṇa.

## Section-II – Knowing Krsna’s Material and Spiritual Energies (4-12)

|| 7.11 ||

**balam balavatām cāham  
kāma-rāga-vivarjitam  
dharmāviruddho bhūteṣu  
kāmo 'smi bharatarṣabha**

I am the strength of the strong (**balam balavatām cāham**) which is devoid of desire and excessive craving (**kāma-rāga-vivarjitam**). I am that lust (**bhūteṣu kāmo asmi**) which is for producing offspring (**dharmāviruddho**), O best of Bharata (**bharatarṣabha**).

## Baladeva

- Kāma means desire for maintaining ones life and for material objects.
- Rāga means that, after having attained ones desired object, one still hankers for additional things.
- Another name for rāga is excessive thirst for material enjoyment, which contaminates the consciousness.
- Strength devoid of kāma and rāga enables one to perform ones prescribed duties properly.
- I am kāma which is only for the purpose of producing offspring through ones wife (dharma aviruddhaḥ kāmahaḥ).

## Srila Prabhupada

- The strong man's strength should be applied to protect the weak, not for personal aggression.
- Similarly, sex life, according to religious principles (dharma), should be for the propagation of children, not otherwise.
- The responsibility of parents is then to make their offspring Kṛṣṇa conscious.



## Section-II – Knowing Krsna’s Material and Spiritual Energies (4-12)

|| 7.12 ||

ye caiva sāt̥tvikā bhāvā  
rājasās tāmasās ca ye  
matta eveti tān viddhi  
na tv aham teṣu te mayi

Know (**viddhi**) that all things in sattva, rajas and tamas (**ye caiva sāt̥tvikā bhāvā rājasās tāmasās ca ye**) come from Me (**matta eva**). I am not dependent on them (**na tv aham teṣu**), but they are dependent on Me (**te mayi**).

## SVCT

- The expressions of My powers (vibhūti), being the cause of things or the essence of things and being the living entities such as Rākṣasas have thus been mentioned to some degrees. There is no need to list these more extensively.
- All things are dependent on Me, and are an expression of My power.
- Those things (bhāvā) in the mode of goodness, like sense and mind control and the devatās; those things in the mode of passion, such as lust and pride, and the asuras like Hiraṇyakaśipu; and those things in the mode of ignorance like lamentation, illusion and the Rākṣasas—these are all the products of the guṇas of prakṛti belonging to Me.
- I do not exist in them: I do not depend on them like the jīvas. But they exist in Me: they are dependent on Me.

## Srila Prabhupada

- All material activities in the world are being conducted under the three modes of material nature. Although these material modes of nature are emanations from the Supreme Lord, Kṛṣṇa, He is not subject to them.
- For instance, under the state laws one may be punished, but the king, the lawmaker, is not subject to that law.
- Similarly, all the modes of material nature—goodness, passion and ignorance—are emanations from the Supreme Lord, Kṛṣṇa, but Kṛṣṇa is not subject to material nature.
- Therefore He is nirguṇa, which means that these guṇas, or modes, although issuing from Him, do not affect Him.
- That is one of the special characteristics of Bhagavān, or the Supreme Personality of Godhead.

## Section-III – Kṛṣṇa controls the Modes – So Surrender (13-14)

|| 7.13 ||

tribhir guṇa-mayair bhāvair  
ebhiḥ sarvam idaṁ jagat  
mohitaṁ nābhijānāti  
mām ebhyaḥ param avyayam

The whole world (**sarvam idaṁ jagat**), bewildered by the transformations of three guṇas (**ebhiḥ tribhir guṇa-mayair bhāvair mohitaṁ**), does not know Me (**mām na abhijānāti**), possessed of unchanging spiritual qualities (**avyayam**), who am untouched by all of the products of the guṇas (**ebhyaḥ param**).

## Baladeva

- Having shown His svarūpa which is the worthy object of meditation, distinct from His two energies (inferior and superior prakṛti), the Lord in three verses explains the cause of ignorance of His svarūpa—attachment to the inferior energy.
- All the jīvas of this universe, taking up forms of deva, asura, human and so forth (saravam idam jagat), have lost their power of discrimination (mohitam) by the states of existence (bhavaiḥ) made of sattva, rajas and tamas, the effects of My material gunās previously explained (ebhiḥ tribhiḥ guṇa mayaiḥ); by these states in which the jīvas are subject to birth (and body) and to transformation at every moment; by these states where the jīvas are situated in various bodies, senses and sense objects in accordance with their karmas.

## Baladeva

- They are envious of Me, Kṛṣṇa, possessed of unfailing nature, not liable to fall into the state experience of the jīvas (avyayam); they are envious of Me, the lord of all beings, full of condensed knowledge and bliss, an ocean of infinite auspicious qualities, who am untouched (param) by all the jīvas in the guṇas (ebhyaḥ).

## Srila Prabhupada

- The whole world is enchanted by the three modes of material nature. Those who are bewildered by these three modes cannot understand that transcendental to this material nature is the Supreme Lord, Kṛṣṇa.
- Every living entity under the influence of material nature has a particular type of body and a particular type of psychological and biological activities accordingly.
- There are four classes of men functioning in the three material modes of nature.
- Those who are purely in the mode of goodness are called brāhmaṇas. Those who are purely in the mode of passion are called kṣatriyas. Those who are in the modes of both passion and ignorance are called vaiśyas. Those who are completely in ignorance are called śūdras.

## Srila Prabhupada

- And those who are less than that are animals or animal life.
- However, these designations are not permanent. I may either be a brāhmaṇa, kṣatriya, vaiśya or whatever-in any case, this life is temporary.
- But although life is temporary and we do not know what we are going to be in the next life, by the spell of this illusory energy we consider ourselves in terms of this bodily conception of life, and we thus think that we are American, Indian, Russian, or brāhmaṇa. Hindu, Muslim, etc.
- And if we become entangled with the modes of material nature, then we forget the Supreme Personality of Godhead who is behind all these modes.



## Srila Prabhupada

- So Lord Kṛṣṇa says that living entities deluded by these three modes of nature do not understand that behind the material background is the Supreme Personality of Godhead.
- There are many different kinds of living entities—human beings, demigods, animals, etc.—and each and every one of them is under the influence of material nature, and all of them have forgotten the transcendent Personality of Godhead.
- Those who are in the modes of passion and ignorance, and even those who are in the mode of goodness, cannot go beyond the impersonal Brahman conception of the Absolute Truth.

## Srila Prabhupada

- They are bewildered before the Supreme Lord in His personal feature, which possesses all beauty, opulence, knowledge, strength, fame and renunciation.
- When even those who are in goodness cannot understand, what hope is there for those in passion and ignorance?
- Kṛṣṇa consciousness is transcendental to all these three modes of material nature, and those who are truly established in Kṛṣṇa consciousness are actually liberated.

## Section-III – Krsna controls the Modes – So Surrender (13-14)

|| 7.14 ||

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

My māyā made of the guṇas (**eṣā mama guṇa-mayī māyā**), fit for jivas' pleasure (**daivī**), is hard to surpass (**duratyayā**), but those who surrender to Me alone (**mām eva ye prapadyante**) can cross over māyā (**māyām etām taranti te**).

## SVCT

- “Then how will they be delivered from this bewilderment of the three modes?”
- The word daivī comes from deva, which means “those who sport with sense enjoyment.”
- It refers to the jīvas.
- Thus daiva makes it possessive: that belonging to the jīvas for their pleasure.
- Daivī therefore means that which bewilders the jīvas.

## SVCT

- This māyā is the bewilderer of the jīvas who enjoy sense objects (daivī).
- It is made of the guṇas, and by implication, it is a great noose of three strands (guṇa means rope).
- This māyā, the external energy, belongs to Me, the Supreme Lord.
- It is difficult to surpass. As a noose, it is impossible for anyone to untie or to cut it.
- Touching His chest, the Lord says, “Have faith in My words. Anyone who surrenders unto Me, the form of Śyāmasundara, crosses over this māyā.”

## Srila Prabhupada

- The Supreme Personality of Godhead has innumerable energies, and all these energies are divine.
- Although the living entities are part of His energies and are therefore divine, due to contact with material energy their original superior power is covered.
- Being thus covered by material energy, one cannot possibly overcome its influence.
- As previously stated, both the material and spiritual natures, being emanations from the Supreme Personality of Godhead, are eternal.
- The living entities belong to the eternal superior nature of the Lord, but due to contamination by the inferior nature, matter, their illusion is also eternal.

## Srila Prabhupada

- The conditioned soul is therefore called nitya-baddha, or eternally conditioned.
- No one can trace out the history of his becoming conditioned at a certain date in material history.
- Consequently, his release from the clutches of material nature is very difficult, even though that material nature is an inferior energy, because material energy is ultimately conducted by the supreme will, which the living entity cannot overcome.
- Inferior, material nature is defined herein as divine nature due to its divine connection and movement by the divine will.
- Being conducted by divine will, material nature, although inferior, acts so wonderfully in the construction and destruction of the cosmic manifestation.

## Srila Prabhupada

- The Vedas confirm this as follows: *māyām tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram*. "Although *māyā* [illusion] is false or temporary, the background of *māyā* is the supreme magician, the Personality of Godhead, who is *Maheśvara*, the supreme controller." (*Śvetāśvatara Upaniṣad* 4.10)
- Another meaning of *guṇa* is rope; it is to be understood that the conditioned soul is tightly tied by the ropes of illusion.
- A man bound by the hands and feet cannot free himself—he must be helped by a person who is unbound.
- Because the bound cannot help the bound, the rescuer must be liberated.



## Srila Prabhupada

- Therefore, only Lord Kṛṣṇa, or His bona fide representative the spiritual master, can release the conditioned soul. Without such superior help, one cannot be freed from the bondage of material nature.
- Devotional service, or Kṛṣṇa consciousness, can help one gain such release. Kṛṣṇa, being the Lord of the illusory energy, can order this insurmountable energy to release the conditioned soul. He orders this release out of His causeless mercy on the surrendered soul and out of His paternal affection for the living entity, who is originally a beloved son of the Lord.
- Therefore surrender unto the lotus feet of the Lord is the only means to get free from the clutches of the stringent material nature.

## Srila Prabhupada

- The words mām eva are also significant.
- Mām means unto Kṛṣṇa (Viṣṇu) only, and not Brahmā or Śiva.
- Although Brahmā and Śiva are greatly elevated and are almost on the level of Viṣṇu, it is not possible for such incarnations of rajo-guṇa (passion) and tamo-guṇa (ignorance) to release the conditioned soul from the clutches of māyā.
- In other words, both Brahmā and Śiva are also under the influence of māyā.

## Srila Prabhupada

- Only Viṣṇu is the master of māyā; therefore He alone can give release to the conditioned soul.
- The Vedas (Śvetāśvatara Upaniṣad 3.8) confirm this in the phrase tam eva veditvā, or "Freedom is possible only by understanding Kṛṣṇa."
- Even Lord Śiva affirms that liberation can be achieved only by the mercy of Viṣṇu. Lord Śiva says, mukti-pradātā sarveṣāṃ viṣṇur eva na saṁśayaḥ: "There is no doubt that Viṣṇu is the deliverer of liberation for everyone."

## Section-IV – The Impious never Surrender, but the Pious Do (15-19)

|| 7.15 ||

na mām duṣkṛtino mūḍhāḥ  
prapadyante narādhamāḥ  
māyayāpahṛta-jñānā  
āsuram bhāvam āśritāḥ

The falsely intelligent (**duṣkṛtinah**), consisting of the animalistic humans engrossed solely in material pleasure (**mūḍhāḥ**), the condemned humans who give up bhakti after practicing it (**narādhamāḥ**), the deluded theists who think My body is material (**māyayā apahṛta-jñānā**), and the demons who attack My form (**āsuram bhāvam āśritāḥ**), do not surrender to Me (**na mām prapadyante**).

## SVCT

- “Do not the wise then surrender unto You?”
- Yes, those who are wise surrender to Me but those who only think themselves wise do not.
- Duṣṭa means evil or spoiled, and kṛtinah means clever.
- Those who have evil intelligence (duṣkṛtinah) are of four types.
- One is the mūḍhaḥ, the fool equal to an animal. He pursues only (animalistic) enjoyment through his work.

## SVCT

- It is said:

nūnaṁ daivena vihatā  
ye cācyuta-kathā-sudhām  
hitvā śṛṅvanty asad-gāthāḥ  
purīṣam iva viḍ-bhujāḥ

Struck by fate (**daivena vihatā**), rejecting the nectar of topics of the Lord (**acyuta-kathā-sudhām hitvā**), they hear material topics (**śṛṅvanty asad-gāthāḥ**), like pigs eating rubbish (**purīṣam iva viḍ-bhujāḥ**). SB 3.32.19

## SVCT

- Others are narādhamaṣ. For some time, they attain the status of a human by accepting the process of bhakti, but they then reject it by their own will, thinking that it is not useful as a practice for attaining their goals.
- They become the lowest beings (adhama) because of giving up bhakti (after attaining it).
- Others, though having studied the scriptures, have their knowledge stolen by māyā.
- They think that Nārāyaṇa residing in Vaikuṇṭha is obtainable by constant bhakti, but not Kṛṣṇa or Rāma, whom they consider humans.

## SVCT

- It is said, avajānanti mām mūḍhā mānuṣīm tanum āśritam (BG 9.11).
- These fools think that I have a human body.
- This means that though they surrender to Me (in some forms), they actually do not surrender to Me.
- Others take shelter of the mood of the asuras.
- Asuras like Jarāsandha, seeing My form, attack it with arrows.
- They even try to destroy My form in Vaikuṅṭha by their bad arguments, based on faulty logic such as insisting on visible proof. They do not surrender at all.



## Srila Prabhupada

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

## Srila Prabhupada

- The Gītā answers this question very frankly.
- Those really learned leaders of society like Brahmā, Śiva, Kapila, the Kumāras, Manu, Vyāsa, Devala, Asita, Janaka, Prahlāda, Bali, and later on Madhvācārya, Rāmānujācārya, Śrī Caitanya and many others—who are faithful philosophers, politicians, educators, scientists, etc.—surrender to the lotus feet of the Supreme Person, the all-powerful authority.
- Those who are not actually philosophers, scientists, educators, administrators, etc., but who pose themselves as such for material gain, do not accept the plan or path of the Supreme Lord.

## Srila Prabhupada

- They have no idea of God; they simply manufacture their own worldly plans and consequently complicate the problems of material existence in their vain attempts to solve them.
- Because material energy (nature) is so powerful, it can resist the unauthorized plans of the atheists and baffle the knowledge of "planning commissions."

## Srila Prabhupada

- They have no idea of God; they simply manufacture their own worldly plans and consequently complicate the problems of material existence in their vain attempts to solve them.
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## Srila Prabhupada

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

## Srila Prabhupada

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

## Srila Prabhupada

- (1) The mūdhas are those who are grossly foolish, like hardworking beasts of burden.
- They want to enjoy the fruits of their labor by themselves, and so do not want to part with them for the Supreme.
- The typical example of the beast of burden is the ass. This humble beast is made to work very hard by his master.
- The ass does not really know for whom he works so hard day and night. He remains satisfied by filling his stomach with a bundle of grass, sleeping for a while under fear of being beaten by his master, and satisfying his sex appetite at the risk of being repeatedly kicked by the opposite party.

## Srila Prabhupada

- The ass sings poetry and philosophy sometimes, but this braying sound only disturbs others.
- This is the position of the foolish fruitive worker who does not know for whom he should work.
- He does not know that karma (action) is meant for yajña (sacrifice).
- Most often, those who work very hard day and night to clear the burden of self-created duties say that they have no time to hear of the immortality of the living being.



## Srila Prabhupada

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

## Srila Prabhupada

- (2) Another class of duṣkṛtī, or miscreant, is called the narādhama, or the lowest of mankind.
- Nara means human being, and adhama means the lowest.
- Out of the 8,400,000 different species of living beings, there are 400,000 human species. Out of these there are numerous lower forms of human life that are mostly uncivilized.
- The civilized human beings are those who have regulative principles of social, political and religious life.
- Those who are socially and politically developed but who have no religious principles must be considered narādhamas.
- Nor is religion without God religion, because the purpose of following religious principles is to know the Supreme Truth and man's relation with Him.

## Srila Prabhupada

- In the Gītā the Personality of Godhead clearly states that there is no authority above Him and that He is the Supreme Truth.
- The civilized form of human life is meant for man's reviving the lost consciousness of his eternal relation with the Supreme Truth, the Personality of Godhead Śrī Kṛṣṇa, who is all-powerful.
- Whoever loses this chance is classified as a narādhama.
- We get information from revealed scriptures that when the baby is in the mother's womb (an extremely uncomfortable situation) he prays to God for deliverance and promises to worship Him alone as soon as he gets out.
- To pray to God when he is in difficulty is a natural instinct in every living being because he is eternally related with God. But after his deliverance, the child forgets the difficulties of birth and forgets his deliverer also, being influenced by māyā, the illusory energy.

## Srila Prabhupada

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

## Srila Prabhupada

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

## Srila Prabhupada

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

## Srila Prabhupada

- (3) The next class of duṣkṛtī is called māyayāpahṛta-jñānāḥ, or those persons whose erudite knowledge has been nullified by the influence of illusory material energy.
- They are mostly very learned fellows—great philosophers, poets, literati, scientists, etc.—but the illusory energy misguides them, and therefore they disobey the Supreme Lord.
- There are a great number of māyayāpahṛta-jñānāḥ at the present moment, even amongst the scholars of the Bhagavad-gītā.
- In the Gītā, in plain and simple language, it is stated that Śrī Kṛṣṇa is the Supreme Personality of Godhead. There is none equal to or greater than Him.

## Srila Prabhupada

- He is mentioned as the father of Brahmā, the original father of all human beings.
- In fact, Śrī Kṛṣṇa is said to be not only the father of Brahmā but also the father of all species of life.
- He is the root of the impersonal Brahman and Paramātmā; the Supersoul in every entity is His plenary portion.
- He is the fountainhead of everything, and everyone is advised to surrender unto His lotus feet.
- Despite all these clear statements, the māyayāpahṛta-jñānāḥ deride the personality of the Supreme Lord and consider Him merely another human being.
- They do not know that the blessed form of human life is designed after the eternal and transcendental feature of the Supreme Lord.



## Srila Prabhupada

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

## Srila Prabhupada

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

## Srila Prabhupada

- Śrī Yāmunācārya Albandaru of South India said, "O my Lord! You are unknowable to persons involved with atheistic principles, despite Your uncommon qualities, features and activities, despite Your personality's being confirmed by all the revealed scriptures in the quality of goodness, and despite Your being acknowledged by the famous authorities renowned for their depth of knowledge in the transcendental science and situated in the godly qualities."
- Therefore, (1) grossly foolish persons, (2) the lowest of mankind, (3) the deluded speculators, and (4) the professed atheists, as above mentioned, never surrender unto the lotus feet of the Personality of Godhead in spite of all scriptural and authoritative advice.

## Section-IV – The Impious never Surrender, but the Pious Do (15-19)

|| 7.16 ||

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

Four types of religious persons (**catur-vidhā sukṛtino janāḥ**) worship Me (**mām bhajante**), O Arjuna (**arjuna**): the sufferer, the inquirer, the enjoyer and the jñānī (**ārto jijñāsur arthārthī jñānī ca**).

## SVCT

- **“Then, who worships You?”** Four types worship Me. Those who follow the rules of varṇāśrama (sukṛtinaḥ), worship Me.
- Among them some desire relief from affliction, from calamities like sickness; some desire knowledge of ātmā or desire knowledge of scriptures with grammar; and some desire enjoyment in this life and the next with land, elephants, horses, women, gold and other such things. These persons worship Me. These three are sakāma gr̥hasthas.
- The fourth type, the jñānī, a sannyāsī with pure heart who worships Me with devotion, is niṣkāma, without material desire.
- **Note:** In this definition the jñānī does not have a desire for liberation. The devotee desiring liberation is mentioned at the end of the chapter as a sakāma-bhakta.

## SVCT

- These four types of devotees, qualified for pradhānī bhūtā bhakti (in which bhakti is the principle component), have been enumerated.
- The first three types of persons have karma-miśra-bhakti. The fourth type has jñāna-miśra-bhakti.
- Later in the book, yoga-miśra-bhakti will also be described in verse like sarva dvārāni saṁyamya (BG 8.12).
- But kevalā bhakti, unmixed with karma or jñāna, was also described in the beginning of this chapter with the words mayyāsakta manaḥ pārtha (BG 7.1).

## SVCT

- Kevalā bhakti will also be described in the eighth chapter with *ananya cetāḥ satatam* (BG 8.14), in the ninth with *mahātmānas tu mām pārtha* (BG 9.13) and with *ananyās cintayanto mām* (BG 9.22).
- The Lord describes these two types of bhakti, *pradhānī bhūtā* and *kevalā bhakti*, in the middle six chapters of the Gītā.
- A third type of bhakti, *guṇī bhūtā bhakti* (processes in which bhakti is a secondary element) is seen in the *karmīs*, *jñānīs* and *yogīs*, who predominantly desire results for their actions (*bhukti* and *mukti*).

## SVCT

- Because of the lack of predominance of bhakti, and instead a predominance of karma, jñāna or yoga, this guṇī bhūtā bhakti it is not classed as bhakti.
- As things should be classed by predominance of quality, these processes are classed as karma, jñāna and yoga, and the practitioners are not classed as bhaktas, but as karmīs, jñānīs or yogīs.
- The result of sakāma-karma is Svarga, the result of niškāma-karma is jñāna-yoga, and the result of jñāna and aṣṭāṅga-yoga is nirvāṇa mokṣa, impersonal liberation.



## SVCT

- The results of the two types of pradhānī bhūtā bhakti are described as follows.
- Among the types of pradhānī bhūtā bhakti, the first three are karma-miśra-bhakti, or sakāma-bhakti.
- The result of this bhakti is attainment of the respective desires (deliverance from suffering, attainment of scriptural knowledge with materialistic method, gain of material benefits).
- And after that, because the superior nature of their object of worship (the Lord), those devotees attain liberation in the form of sālōkya (attaining the same planet) with predominance of happiness and powers (sukha and aiśvarya).

## SVCT

- And there is no fall down as in the case of exhausting enjoyment in Svarga as a result of karma. It will be said, “Those who worship Me come to Me.” (BG 9.25)
- The result of jñāna-miśra-bhakti, which is superior to the other three types, is śānta rati (bhāva), as in the case of Sanaka and others.
- Sometimes, because of exceptional mercy of the Lord and His devotee, the result of jñāna-miśra-bhakti is the supreme position of prema, as in the case of Śukadeva.
- If sakāma-bhakti (the first three types) becomes nişkāma, without desires, the result is jñāna-miśra-bhakti, and the result of that jñāna-miśra-bhakti is as stated above (śānta-rati).

## SVCT

- Sometimes, those who have jñāna-miśra-bhakti or karma-miśra-bhakti attain prema in dāsya and higher rasas on their own (with no apparent association of devotees in this life), because of influence of association with devotees in previous lives.
- However, that prema is predominated by a mood of reverence (aiśvarya).
- The result of pure bhakti unmixed with jñāna, karma or yoga, called ananyā bhakti akiñcanā bhakti or uttamā bhakti, which has many types, is that one becomes an associate of the Lord with dāsya, sākhyā, and other rasas.
- This is explained elaborately in the commentaries on the Bhāgavatam. As it is a matter related to the topic at hand, the distinctions in perfected bhakti have been briefly discussed.
- [Note: Though the topic is sādhana, the results of sādhyā, prema, are also described here to illustrate the difference in the sādhanas.]

## Srila Prabhupada

- Unlike the miscreants, these are adherents of the regulative principles of the scriptures, and they are called sukṛtinaḥ, or those who obey the rules and regulations of scriptures, the moral and social laws, and are, more or less, devoted to the Supreme Lord.
- Out of these there are four classes of men—those who are sometimes distressed, those who are in need of money, those who are sometimes inquisitive, and those who are sometimes searching after knowledge of the Absolute Truth.
- These persons come to the Supreme Lord for devotional service under different conditions.

## Srila Prabhupada

- These are not pure devotees, because they have some aspiration to fulfill in exchange for devotional service.
- Pure devotional service is without aspiration and without desire for material profit. The Bhakti-rasāmṛta-sindhu (1.1.11) defines pure devotion thus: (**anyābhilāṣitā-śūnyam**)

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

- When these four kinds of persons come to the Supreme Lord for devotional service and are completely purified by the association of a pure devotee, they also become pure devotees.

## Srila Prabhupada

- As far as the miscreants are concerned, for them devotional service is very difficult because their lives are selfish, irregular and without spiritual goals.
- But even some of them, by chance, when they come in contact with a pure devotee, also become pure devotees.
- Those who are always busy with fruitive activities come to the Lord in material distress and at that time associate with pure devotees and become, in their distress, devotees of the Lord.
- Those who are simply frustrated also come sometimes to associate with the pure devotees and become inquisitive to know about God.

## Srila Prabhupada

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

## Section-IV – The Impious never Surrender, but the Pious Do (15-19)

|| 7.17 ||

teṣāṁ jñānī nitya-yukta  
eka-bhaktir viśiṣyate  
priyo hi jñānino 'tyartham  
ahaṁ sa ca mama priyaḥ

Of these four types (**teṣāṁ**), the jñānī (**jñānī**), who is constantly engaged in thinking of Me (**nitya-yukta**), who is practicing bhakti alone (**eka-bhaktir**), is the best (**viśiṣyate**). I am cherished by that jñānī (**priyo hi jñānino 'tyartham**), and he is cherished by Me (**ahaṁ sa ca mama priyaḥ**).



## SVCT

- Among these four types who are qualified with bhakti (those with pradhānī bhūtā bhakti), who is the best?
- Among them the jñānī is the best.
- He is absorbed in Me constantly (nitya-yukta).
- This means that because his consciousness has been brought under control by practice of jñāna, he has full concentration in the mind.
- The other three types do not have this quality.
- “But does the jñānī just worship you out of fear that his jñāna will be ineffective without bhakti?”

## SVCT

- No, he has a predominance of bhakti (eka-bhaktiḥ), not like other jñānīs who have a predominance of jñāna; or the meaning can be “He has great attachment to the process of bhakti alone, and is a jñānī in name only.”
- I, in the form of Śyāmasundara, am exceedingly (atyartham) dear to such a jñānī.
- He cannot give Me up either in the stage of sādhana or perfection.
- I also hold him very dear.
- This is according to the reasoning that I respond to the devotee in proportion to his amount of surrender to Me.

## Srila Prabhupada

- Free from all contaminations of material desires, the distressed, the inquisitive, the penniless and the seeker after supreme knowledge can all become pure devotees.
- But out of them, he who is in knowledge of the Absolute Truth and free from all material desires becomes a really pure devotee of the Lord.
- And of the four orders, the devotee who is in full knowledge and is at the same time engaged in devotional service is, the Lord says, the best.
- By searching after knowledge one realizes that his self is different from his material body, and when further advanced he comes to the knowledge of impersonal Brahman and Paramātmā.

## Srila Prabhupada

- When one is fully purified, he realizes that his constitutional position is to be the eternal servant of God.
- So by association with pure devotees the inquisitive, the distressed, the seeker after material amelioration and the man in knowledge all become themselves pure.
- But in the preparatory stage, the man who is in full knowledge of the Supreme Lord and is at the same time executing devotional service is very dear to the Lord.
- He who is situated in pure knowledge of the transcendence of the Supreme Personality of God is so protected in devotional service that material contamination cannot touch him.

## Section-IV – The Impious never Surrender, but the Pious Do (15-19)

|| 7.18 ||

udārāḥ sarva evaite  
jñānī tv ātmaiva me matam  
āsthitaḥ sa hi yuktātmā  
mām evānuttamām gatim

They are all exalted (**ete sarva udārāḥ eva**), but the jñānī is My soul (**jñānī tv ātmā eva**), because he is firmly convinced (**āsthitaḥ sa hi yuktātmā**) that I alone am the highest goal (**mām eva anuttamām gatim**). That is My opinion (**me matam**).

## SVCT

- “Then, that means that the other three are not dear to You?”
- No, they are all dear to Me.
- Those who worship Me, accepting objects they have desired, but which I wanted to give them anyway, are certainly dear to Me, who have affection for My devotees.
- This is because I give generously to them. But the jñānī is Myself.
- He worships Me and does not desire anything at all from Me, neither Svarga nor mokṣa.
- Thus I am dependent on him: he is My soul. This is My opinion.

## SVCT

- This is because he is firmly convinced (asthitaḥ) that I alone in the form of Syāmasundara, not My impersonal aspect as brahma-nirvāṇa, am the highest goal (anuttamām gatim) to be attained.
- The jñānī, who has a predominance of bhakti and no material desires, is considered by the affectionate Lord as His own self.
- But the kevalā bhakta, the pure devotee, is considered by the Lord to be dearer than His very self.

**na tathā me priyatama ātma-yonir na śaṅkaraḥ  
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān**

My dear Uddhava, neither Lord Brahmā, Lord Śiva, Lord Saṅkarṣaṇa, the goddess of fortune nor indeed My own self are as dear to Me as you are. **SB 11.14.15**

SVCT

**nāham ātmānam āśāse mad-bhaktaiḥ sādhubhir vinā**

O best of the brāhmaṇas, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences. **SB 9.4.64**

**ātmārāmo 'py arīramat**

Smiling upon hearing these despondent words from the gopīs, Lord Kṛṣṇa, the supreme master of all masters of mystic yoga, mercifully enjoyed with them, although He is self-satisfied. **SB 10.29.42**



## Srila Prabhupada

- It is not that devotees who are less complete in knowledge are not dear to the Lord.
- The Lord says that all are magnanimous because anyone who comes to the Lord for any purpose is called a mahātmā, or great soul.
- The devotees who want some benefit out of devotional service are accepted by the Lord because there is an exchange of affection.
- Out of affection they ask the Lord for some material benefit, and when they get it they become so satisfied that they also advance in devotional service.
- But the devotee in full knowledge is considered to be very dear to the Lord because his only purpose is to serve the Supreme Lord with love and devotion.

## Srila Prabhupada

- Such a devotee cannot live a second without contacting or serving the Supreme Lord.
- Similarly, the Supreme Lord is very fond of His devotee and cannot be separated from him.
- In the Śrīmad-Bhāgavatam (9.4.68), the Lord says:

**sādhavo hṛdayam mahyam  
sādhūnām hṛdayam tv aham  
mad-anyat te na jānanti  
nāham tebhyo manāg api**

"The devotees are always in My heart, and I am always in the hearts of the devotees. The devotee does not know anything beyond Me, and I also cannot forget the devotee. There is a very intimate relationship between Me and the pure devotees. Pure devotees in full knowledge are never out of spiritual touch, and therefore they are very much dear to Me."

## Section-IV – The Impious never Surrender, but the Pious Do (15-19)

|| 7.19 ||

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

The jñānī (**jñānavān**), seeing Vāsudeva everywhere (**vāsudevaḥ sarvam iti**), surrenders to Me through devotee association (**mām prapadyate**) after many births (**bahūnām janmanām ante**). He has a steady mind (**sah mahātmā**) and is very rare (**su-durlabhaḥ**).

## SVCT

- “You say that this jñānī is fixed in You as the supreme goal. Consequently this jñānī bhakta attains You. But after how long does a jñānī become qualified as a devotee?”
- He who possesses knowledge, seeing Vāsudeva everywhere, after many births surrenders to Me.
- Such a saintly person surrenders to Me through chance association with devotees.
- That jñānī-bhakta has a very steady mind (mahātmā), and is very rare.
- As I have said, manuṣyānām sahasreṣu, out of thousands, one person may know Me in truth.
- What to speak of the rarity then, of the kevala or ekānta bhakta? Such a person is even rarer.

## Srila Prabhupada

- The living entity, while executing devotional service or transcendental rituals after many, many births, may actually become situated in transcendental pure knowledge that the Supreme Personality of Godhead is the ultimate goal of spiritual realization.
- In the beginning of spiritual realization, while one is trying to give up one's attachment to materialism, there is some leaning towards impersonalism, but when one is further advanced he can understand that there are activities in the spiritual life and that these activities constitute devotional service.
- Realizing this, he becomes attached to the Supreme Personality of Godhead and surrenders to Him.

## Srila Prabhupada

- At such a time one can understand that Lord Śrī Kṛṣṇa's mercy is everything, that He is the cause of all causes, and that this material manifestation is not independent from Him.
- He realizes the material world to be a perverted reflection of spiritual variegatedness and realizes that in everything there is a relationship with the Supreme Lord Kṛṣṇa.
- Thus he thinks of everything in relation to Vāsudeva, or Śrī Kṛṣṇa.
- Such a universal vision of Vāsudeva precipitates one's full surrender to the Supreme Lord Śrī Kṛṣṇa as the highest goal. Such surrendered great souls are very rare.

## Srila Prabhupada

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

**sahasra-śīrṣā puruṣaḥ  
sahasrākṣaḥ sahasra-pāt  
sa bhūmiṁ viśvato vṛtvā-  
tyātiṣṭhad daśāṅgulam**

**puruṣa evedaṁ sarvaṁ  
yad bhūtaṁ yac ca bhavyam  
utāmṛtatvasyeśāno  
yad annenātirohati**

"Lord Viṣṇu has thousands of heads, thousands of eyes and thousands of feet. Entirely encompassing the whole universe, He still extends beyond it by ten fingers' breadth. He is in fact this entire universe. He is all that was and all that will be. He is the Lord of immortality and of all that is nourished by food."

## Srila Prabhupada

- In the Chāndogya Upaniṣad (5.1.15) it is said, **na vai vāco na cakṣūṁṣi na śrotrāṇi na manāmsīty ācakṣate prāṇa iti evācakṣate prāṇo hy evaitāni sarvāṇi bhavanti**: "In the body of a living being neither the power to speak, nor the power to see, nor the power to hear, nor the power to think is the prime factor; it is the life air which is the center of all activities."
- Similarly Lord Vāsudeva, or the Personality of Godhead, Lord Śrī Kṛṣṇa, is the prime entity in everything.
- And because Vāsudeva is all-pervading and everything is Vāsudeva, the devotee surrenders in full knowledge (cf. Bhagavad-gītā 7.17 and 11.40).



## Section-V – Surrender to Demigods and impersonalism (20-25)

|| 7.20 ||

kāmais tais tair hr̥ta-jñānāḥ  
prapadyante 'nya-devatāḥ  
taṁ taṁ niyamam āsthāya  
prakṛtyā niyatāḥ svayā

Those who have become foolish (**hr̥ta-jñānāḥ**) because of their many desires (**taih tair kāmaih**) worship various devatās (**prapadyante anya-devatāḥ**), adopting various rules (**taṁ taṁ niyamam āsthāya**), under the control of their low natures (**svayā prakṛtyā niyatāḥ**).

## SVCT

- “It is understood from what you have said that the sakāma-bhaktas, because they worship You, the Lord, who responds to them, become somewhat successful.
- But what happens to those who have material desires and worship the devatās with the desire to remove their suffering or gain material pleasure?”
- Four verses answer this question.
- These people, having no intelligence (hr̥ta-jñāna), think that the devatās like Sūrya will give immediate relief from afflictions like sickness, whereas Viṣṇu will not.
- They therefore surrender to the devatās.
- They are under the control of their natures (prakṛtyā niyatā svayā), which are corrupted, averse to surrender to Me.

## Srila Prabhupada

- Those who are freed from all material contaminations surrender unto the Supreme Lord and engage in His devotional service.
- As long as the material contamination is not completely washed off, they are by nature nondevotees.
- But even those who have material desires and who resort to the Supreme Lord are not so much attracted by external nature; because of approaching the right goal, they soon become free from all material lust.
- In the Śrīmad-Bhāgavatam it is recommended that whether one is a pure devotee and is free from all material desires, or is full of material desires, or desires liberation from material contamination, he should in all cases surrender to Vāsudeva and worship Him.

## Srila Prabhupada

- As stated in the Bhāgavatam (2.3.10) (akāmaḥ sarva-kāmo vā): Less intelligent people who have lost their spiritual sense take shelter of demigods for immediate fulfillment of material desires.
- Generally, such people do not go to the Supreme Personality of Godhead, because they are in the lower modes of nature (ignorance and passion) and therefore worship various demigods.
- Following the rules and regulations of worship, they are satisfied.
- The worshipers of demigods are motivated by small desires and do not know how to reach the supreme goal, but a devotee of the Supreme Lord is not misguided.

## Srila Prabhupada

- Because in Vedic literature there are recommendations for worshiping different gods for different purposes (e.g., a diseased man is recommended to worship the sun), those who are not devotees of the Lord think that for certain purposes demigods are better than the Supreme Lord.
- But a pure devotee knows that the Supreme Lord Kṛṣṇa is the master of all.
- In the Caitanya-caritāmṛta (Ādi 5.142) it is said, ekale īśvara kṛṣṇa, āra saba bhr̥tya: only the Supreme Personality of Godhead, Kṛṣṇa, is master, and all others are servants.
- Therefore a pure devotee never goes to demigods for satisfaction of his material needs. He depends on the Supreme Lord. And the pure devotee is satisfied with whatever He gives.

## Section-V – Surrender to Demigods and impersonalism (20-25)

|| 7.21 ||

yo yo yām yām tanum bhaktaḥ  
śraddhayārcitum icchati  
tasya tasyācalām śraddhām  
tām eva vidadhāmy aham

I give those persons (**tām bhaktaḥ eva vidadhāmy aham**) firm faith in those devatās (**tasya tasya acalām śraddhām**) whose forms (**yām yām tanum**) they desire to worship with faith (**yah yah śraddhayā arcitum icchati**).

## SVCT

- You should not say that the devatā, pleased with being worshiped, will produce faith in worshipping the Supreme Lord, in order to give benefit of the worshipper.
- As those devatās cannot even produce faith in their followers to worship the devatās, how then can they produce faith in their followers to worship Me?
- When those people desire to worship forms (tanum) such as Sūrya, which are actually My forms since they are My vibhūtis, I, as Paramātmā, give the faith in those forms of devatās.
- The devatās do not give the faith.

## Srila Prabhupada

- God has given independence to everyone; therefore, if a person desires to have material enjoyment and wants very sincerely to have such facilities from the material demigods, the Supreme Lord, as Supersoul in everyone's heart, understands and gives facilities to such persons.
- As the supreme father of all living entities, He does not interfere with their independence, but gives all facilities so that they can fulfill their material desires.
- Some may ask why the all-powerful God gives facilities to the living entities for enjoying this material world and so lets them fall into the trap of the illusory energy.



## Srila Prabhupada

- The answer is that if the Supreme Lord as Supersoul does not give such facilities, then there is no meaning to independence.
- Therefore He gives everyone full independence—whatever one likes—but His ultimate instruction we find in the Bhagavad-gītā: one should give up all other engagements and fully surrender unto Him.
- That will make man happy.
- Both the living entity and the demigods are subordinate to the will of the Supreme Personality of Godhead; therefore the living entity cannot worship the demigod by his own desire, nor can the demigod bestow any benediction without the supreme will.

## Srila Prabhupada

- As it is said, not a blade of grass moves without the will of the Supreme Personality of Godhead.
- Generally, persons who are distressed in the material world go to the demigods, as they are advised in the Vedic literature.
- A person wanting some particular thing may worship such and such a demigod.
- For example, a diseased person is recommended to worship the sun-god; a person wanting education may worship the goddess of learning, Sarasvatī; and a person wanting a beautiful wife may worship the goddess Umā, the wife of Lord Śiva. In this way there are recommendations in the śāstras (Vedic scriptures) for different modes of worship of different demigods.

## Srila Prabhupada

- And because a particular living entity wants to enjoy a particular material facility, the Lord inspires him with a strong desire to achieve that benediction from that particular demigod, and so he successfully receives the benediction.
- The particular mode of the devotional attitude of the living entity toward a particular type of demigod is also arranged by the Supreme Lord.
- The demigods cannot infuse the living entities with such an affinity, but because He is the Supreme Lord, or the Supersoul who is present in the hearts of all living entities, Kṛṣṇa gives impetus to man to worship certain demigods.

## Srila Prabhupada

- The demigods are actually different parts of the universal body of the Supreme Lord; therefore they have no independence.
- In the Vedic literature it is stated: "The Supreme Personality of Godhead as Supersoul is also present within the heart of the demigod; therefore He arranges through the demigod to fulfill the desire of the living entity. But both the demigod and the living entity are dependent on the supreme will. They are not independent."

## Section-V – Surrender to Demigods and impersonalism (20-25)

|| 7.22 ||

sa tayā śraddhayā yuktaḥ  
tasyārādhanam ihate  
labhate ca tataḥ kāmān  
mayaiva vihitān hi tān

Endowed with the faith given by Me (**tayā śraddhayā yuktaḥ**), that person worships the devatā (**sah tasya ārādhanam ihate**), and attains his desired objects (**labhate ca tataḥ kāmān**), which are given only by Me (**mayaiva vihitān hi tān**).

## SVCT

- That person, endowed with that faith, performs (īhate) worship of that devatā.
- He obtains the results of that worship (kāmān) from the worship of that particular devatā.
- But those devatās cannot fulfill those desires.
- It is I who fulfill those desires.

## Srila Prabhupada

- The demigods cannot award benedictions to their devotees without the permission of the Supreme Lord.
- The living entity may forget that everything is the property of the Supreme Lord, but the demigods do not forget.
- So the worship of demigods and achievement of desired results are due not to the demigods but to the Supreme Personality of Godhead, by arrangement.
- The less intelligent living entity does not know this, and therefore he foolishly goes to the demigods for some benefit.
- But the pure devotee, when in need of something, prays only to the Supreme Lord.

## Srila Prabhupada

- Asking for material benefit, however, is not a sign of a pure devotee.
- A living entity goes to the demigods usually because he is mad to fulfill his lust. This happens when something undue is desired by the living entity and the Lord Himself does not fulfill the desire.
- In the Caitanya-caritāmṛta it is said that one who worships the Supreme Lord and at the same time desires material enjoyment is contradictory in his desires.
- Devotional service to the Supreme Lord and the worship of a demigod cannot be on the same platform, because worship of a demigod is material and devotional service to the Supreme Lord is completely spiritual.



## Srila Prabhupada

- For the living entity who desires to return to Godhead, material desires are impediments.
- A pure devotee of the Lord is therefore not awarded the material benefits desired by less intelligent living entities, who therefore prefer to worship demigods of the material world rather than engage in the devotional service of the Supreme Lord.

## Section-V – Surrender to Demigods and impersonalism (20-25)

|| 7.23 ||

antavat tu phalaṁ teṣāṁ  
tad bhavaty alpa-medhasāṁ  
devān deva-yajo yānti  
mad-bhaktā yānti mām api

The results obtained by these foolish persons (**teṣāṁ alpa-medhasāṁ phalaṁ**) are temporary (**antavat tu bhavaty**). Those who worship devas attain the devas (**devān deva-yajo yānti**), and those who worship Me attain to Me (**mad-bhaktā yānti mām api**).

## SVCT

- “But then You give the devotees of the devatā temporary results, whereas You give Your devotees permanent results. It is unjust for You to do that, since You are the Supreme Lord.”
- No, it is not unjust. Those who worship the devatās attain (yānti) the devatās. Those who worship Me attain Me.
- The meaning is this.
- It is very logical that a person attains what he worships. Thus if the devatā are temporary, how can their devotees become permanent, and how can the results of worship be permanent?
- Thus it is said here that the devotees of those devatā are not intelligent (alpa-medhasām).
- The Supreme Lord however is eternal, and therefore His devotees are also eternal. Their bhakti and all the results of their bhakti are eternal.

## Srila Prabhupada

- Some commentators on the Bhagavad-gītā say that one who worships a demigod can reach the Supreme Lord, but here it is clearly stated that the worshipers of demigods go to the different planetary systems where various demigods are situated, just as a worshiper of the sun achieves the sun or a worshiper of the demigod of the moon achieves the moon.
- Similarly, if anyone wants to worship a demigod like Indra, he can attain that particular god's planet. It is not that everyone, regardless of whatever demigod is worshiped, will reach the Supreme Personality of Godhead.
- That is denied here, for it is clearly stated that the worshipers of demigods go to different planets in the material world but the devotee of the Supreme Lord goes directly to the supreme planet of the Personality of Godhead.

## Srila Prabhupada

- Here the point may be raised that if the demigods are different parts of the body of the Supreme Lord, then the same end should be achieved by worshiping them.
- However, worshipers of the demigods are less intelligent because they don't know to what part of the body food must be supplied.
- Some of them are so foolish that they claim that there are many parts and many ways to supply food. This isn't very sanguine.
- Can anyone supply food to the body through the ears or eyes?
- They do not know that these demigods are different parts of the universal body of the Supreme Lord, and in their ignorance they believe that each and every demigod is a separate God and a competitor of the Supreme Lord.

## Srila Prabhupada

- Not only are demigods parts of the Supreme Lord, but ordinary living entities are also.
- In the Śrīmad-Bhāgavatam it is stated that the brāhmaṇas are the head of the Supreme Lord, the kṣatriyas are His arms, the vaiśyas are His waist, the śūdras are His legs, and all serve different functions.
- Regardless of the situation, if one knows that both the demigods and he himself are part and parcel of the Supreme Lord, his knowledge is perfect.
- But if he does not understand this, he achieves different planets where the demigods reside.
- This is not the same destination the devotee reaches.

## Srila Prabhupada

- The results achieved by the demigods' benedictions are perishable because within this material world the planets, the demigods and their worshipers are all perishable.
- Therefore it is clearly stated in this verse that all results achieved by worshiping demigods are perishable, and therefore such worship is performed by the less intelligent living entity.
- Because the pure devotee engaged in Kṛṣṇa consciousness in devotional service of the Supreme Lord achieves eternal blissful existence that is full of knowledge, his achievements and those of the common worshiper of the demigods are different.
- The Supreme Lord is unlimited; His favor is unlimited; His mercy is unlimited. Therefore the mercy of the Supreme Lord upon His pure devotees is unlimited.

## Section-V – Surrender to Demigods and impersonalism (20-25)

|| 7.24 ||

avyaktam vyaktim āpannam  
manyante mām abuddhayaḥ  
param bhāvam ajānanto  
mamāvyayam anuttamam

The unintelligent think (**abuddhayaḥ manyante**) that the impersonal Brahman (**avyaktam**) has manifested an illusory form as Myself (**mām vyaktim āpannam**). They do not know My transcendental nature (consisting of form, qualities and activities) (**mama param bhāvam ajānanto**), which are eternal and most excellent (**avyayam anuttamam**).



## SVCT

- What to speak of the worshippers of the devatā being foolish and not recognizing Me, even those who study all the scriptures such as the Vedas do not know the truth about Me. Lord Brahmā has said to Me:

**athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugṛhīta eva hi  
jānāti tattvaṁ bhagavan mahimno  
na cānya eko 'pi ciraṁ vicinvan**

My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years. **SB 10.14.29**

## SVCT

- Thus, apart from My devotees, everyone else is foolish regarding knowledge of Me. With this intention He speaks this verse.
- The unintelligent think that the formless Brahman beyond the material world (avyaktim) has taken birth as Myself in the house of Vasudeva (vyaktim) with an illusory form: what is now visible is just an illusory form.
- This is because they do not know My transcendental state.
- They do not know that My form, birth, activities, and pastimes are beyond māyā (mama param bhāvam).
- What type of state is this? It is eternal (avyayam) and most excellent (anuttamam).

## SVCT

- According to Medinī, bhāva means existence, nature, intention, endeavor, self, birth, action, pastime and meaning of a word.
- Śrī Rūpa Gosvāmī in his Bhāgavatāmṛta has described this eternal nature of the Lord: the Lord's form, qualities, birth, actions, and pastimes are eternal since they have no beginning and no end.
- Śrīdhara Svāmī has also said, “Bhāvam means form, and avyayam means eternal. ...It is a pure form of sattva endowed with great power.”

## Srila Prabhupada

- Those who are worshipers of demigods have been described as less intelligent persons, and here the impersonalists are similarly described.
- Lord Kṛṣṇa in His personal form is here speaking before Arjuna, and still, due to ignorance, impersonalists argue that the Supreme Lord ultimately has no form.
- Yāmunācārya, a great devotee of the Lord in the disciplic succession of Rāmānujācārya, has written a very appropriate verse in this connection.

# Srila Prabhupada

- He says,

**tvām śīla-rūpa-caritaiḥ parama-prakṛṣṭaiḥ  
sattvena sāttvikatayā prabalaiś ca śāstraiḥ  
prakhyāta-daiva-paramārtha-vidām mataiś ca  
naivāsura-prakṛtayaḥ prabhavanti boddhum**

"My dear Lord, devotees like Vyāsadeva and Nārada know You to be the Personality of Godhead. By understanding different Vedic literatures, one can come to know Your characteristics, Your form and Your activities, and one can thus understand that You are the Supreme Personality of Godhead. But those who are in the modes of passion and ignorance, the demons, the nondevotees, cannot understand You. They are unable to understand You. However expert such nondevotees may be in discussing Vedānta and the Upaniṣads and other Vedic literatures, it is not possible for them to understand the Personality of Godhead." (Stotra-ratna 12)

## Srila Prabhupada

- In the Brahma-saṁhitā it is stated that the Personality of Godhead cannot be understood simply by study of the Vedānta literature. Only by the mercy of the Supreme Lord can the Personality of the Supreme be known.
- Therefore in this verse it is clearly stated that not only are the worshipers of the demigods less intelligent, but those nondevotees who are engaged in Vedānta and speculation on Vedic literature without any tinge of true Kṛṣṇa consciousness are also less intelligent, and for them it is not possible to understand God's personal nature.
- Persons who are under the impression that the Absolute Truth is impersonal are described as abuddhayaḥ, which means those who do not know the ultimate feature of the Absolute Truth.

## Srila Prabhupada

- In the Śrīmad-Bhāgavatam it is stated that supreme realization begins from the impersonal Brahman and then rises to the localized Supersoul—but the ultimate word in the Absolute Truth is the Personality of Godhead. Modern impersonalists are still less intelligent, for they do not even follow their great predecessor Śaṅkarācārya, who has specifically stated that Kṛṣṇa is the Supreme Personality of Godhead. Impersonalists, therefore, not knowing the Supreme Truth, think Kṛṣṇa to be only the son of Devakī and Vasudeva, or a prince, or a powerful living entity.
- This is also condemned in the Bhagavad-gītā (9.11). Avajānanti mām mūḍhā mānuṣīm tanum āśritam: "Only the fools regard Me as an ordinary person."

## Srila Prabhupada

- The fact is that no one can understand Kṛṣṇa without rendering devotional service and without developing Kṛṣṇa consciousness.
- The Bhāgavatam (10.14.29) confirms this: athāpi te deva padāmbujadvaya
- One cannot understand the Supreme Personality of Godhead, Kṛṣṇa, or His form, quality or name simply by mental speculation or by discussing Vedic literature. One must understand Him by devotional service.
- When one is fully engaged in Kṛṣṇa consciousness, beginning by chanting the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—then only can one understand the Supreme Personality of Godhead.
- Nondevotee impersonalists think that Kṛṣṇa has a body made of this material nature and that all His activities, His form and everything are māyā. These impersonalists are known as Māyāvādīs. They do not know the ultimate truth.



## Srila Prabhupada

- The twentieth verse clearly states, *kāmais tais tair hr̥ta-jñānāḥ prapadyante 'nya-devatāḥ*. "Those who are blinded by lusty desires surrender unto the different demigods."
- It is accepted that besides the Supreme Personality of Godhead, there are demigods who have their different planets, and the Lord also has a planet.
- As stated in the twenty-third verse, *devān deva-yajo yānti madbhaktā yānti mām api*: the worshipers of the demigods go to the different planets of the demigods, and those who are devotees of Lord Kṛṣṇa go to the Kṛṣṇaloka planet.

## Srila Prabhupada

- Although this is clearly stated, the foolish impersonalists still maintain that the Lord is formless and that these forms are impositions.
- From the study of the Gītā does it appear that the demigods and their abodes are impersonal?
- Clearly, neither the demigods nor Kṛṣṇa, the Supreme Personality of Godhead, are impersonal.
- They are all persons; Lord Kṛṣṇa is the Supreme Personality of Godhead, and He has His own planet, and the demigods have theirs.

## Srila Prabhupada

- Therefore the monistic contention that ultimate truth is formless and that form is imposed does not hold true.
- It is clearly stated here that it is not imposed.
- From the Bhagavad-gītā we can clearly understand that the forms of the demigods and the form of the Supreme Lord are simultaneously existing and that Lord Kṛṣṇa is sac-cid-ānanda, eternal blissful knowledge.
- The Vedic literature confirms that the Supreme Absolute Truth is knowledge and blissful pleasure, vijñānam ānandaṁ brahma (Bṛhad-āraṇyaka Upaniṣad 3.9.28), and that He is the reservoir of unlimited auspicious qualities, ananta-kalyāṇa-guṇātmako 'sau (Viṣṇu Purāṇa 6.5.84).

## Srila Prabhupada

- And in the Gītā the Lord says that although He is aja (unborn), He still appears.
- These are the facts that we should understand from the Bhagavad-gītā.
- We cannot understand how the Supreme Personality of Godhead can be impersonal; the imposition theory of the impersonalist monist is false as far as the statements of the Gītā are concerned.
- It is clear herein that the Supreme Absolute Truth, Lord Kṛṣṇa, has both form and personality.

## Section-V – Surrender to Demigods and impersonalism (20-25)

|| 7.25 ||

**nāham prakāśaḥ sarvasya  
yoga-māyā-samāvṛtaḥ  
mūḍho 'yaṁ nābhijānāti  
loko mām ajam avyayam**

Being covered by My yoga-māyā (**yoga-māyā-samāvṛtaḥ**), I am not visible at all times even to My devotees in My spiritual abodes (**nāham sarvasya prakāśaḥ**). And the foolish do not understand that (**ayaṁ mūḍhaḥ lokah mām nābhijānāti**) I, though appearing as the son of Vasudeva, am without birth and certainly have no material birth (**ajam avyayam**).

## SVCT

- “If You have eternal form, qualities and pastimes, then why do we not see these things at all times?”
- “I am not manifest to all people living at all times and places.
- I am always present with My associates, qualities and pastimes in some universe, at some time, but just as the sun is not visible to all people at all times, but only sometimes, since it gets covered by Mount Meru, I also am not visible at all times, being covered by yoga-māyā.
- Though the sun is situated within the zodiac and is always present there for all the living beings, it is not visible to all people at all times and places. Similarly I am not visible to all people at all times in the various sections of Bhārata.”

## SVCT

- “But as the sun is always visible in its own abode, why is Kṛṣṇa not always visible to all the people presently dwelling in His abodes such as Mathurā and Dvārakā?”
- “Since Meru is present in the middle of the zodiac, then the sun, when covered, is not visible.
- In the same way, within Kṛṣṇa’s effulgent abodes, yoga-māyā is always present like Meru. Kṛṣṇa, like the sun, covered by that Meru in the form of yoga-māyā, is not visible constantly, but only sometimes.

## SVCT

- This is all without fault.
- As well, the foolish people do not understand that I, in My form as Śyāmasundara (mām), though appearing as Vasudeva's son (ajam), am free from material birth (ajam avyayam).
- Thus, finally rejecting Me, the ocean of auspicious qualities, they worship My impersonal aspect, Brahman.”



## Srila Prabhupada

- It may be argued that since Kṛṣṇa was visible to everyone when He was present on this earth, how can it be said that He is not manifest to everyone?
- But actually He was not manifest to everyone. When Kṛṣṇa was present there were only a few people who could understand Him to be the Supreme Personality of Godhead.
- In the assembly of Kurus, when Śiśupāla spoke against Kṛṣṇa's being elected president of the assembly, Bhīṣma supported Him and proclaimed Him to be the Supreme God.
- Similarly, the Pāṇḍavas and a few others knew that He was the Supreme, but not everyone. He was not revealed to the nondevotees and the common man.

## Srila Prabhupada

- Therefore in the Bhagavad-gītā Kṛṣṇa says that but for His pure devotees, all men consider Him to be like themselves.
- He was manifest only to His devotees as the reservoir of all pleasure. But to others, to unintelligent nondevotees, He was covered by His internal potency.
- In the prayers of Kuntī in the Śrīmad-Bhāgavatam (1.8.19) it is said that the Lord is covered by the curtain of yoga-māyā and thus ordinary people cannot understand Him.

## Srila Prabhupada

- This yoga-māyā curtain is also confirmed in the Īsopaniṣad (mantra 15), in which the devotee prays:

**hiraṇmayena pātreṇa  
satyasyāpihitam mukham  
tat tvam pūṣann apāvṛṇu  
satya-dharmāya dṛṣṭaye**

"O my Lord, You are the maintainer of the entire universe, and devotional service to You is the highest religious principle. Therefore, I pray that You will also maintain me. Your transcendental form is covered by the yoga-māyā. The brahma-jyoti is the covering of the internal potency. May You kindly remove this glowing effulgence that impedes my seeing Your sac-cid-ānanda-vigraha [Bs. 5.1], Your eternal form of bliss and knowledge."

## Srila Prabhupada

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

## Section-VI – Bewilderment – And Freedom by Knowing Krsna (26-30)

|| 7.26 ||

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

I know all things in the past and present, Arjuna (**veda ahaṁ samatītāni vartamānāni ca arjuna**). I know everything in the future as well (**bhaviṣyāṇi ca bhūtāni**), but no one knows Me (**mām tu veda na kaścana**).

## SVCT

- But My own knowledge is not covered by external māyā or the internal yoga-māyā, since I cannot be bewildered by that to which I give shelter.
- I know everything.
- But no one, whether material or spiritual, not even Śiva or the most omniscient person, knows Me completely, since knowledge of Me is covered by either māyā or yoga-māyā according to the qualification of the person.

## Srila Prabhupada

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

## Srila Prabhupada

- Unlike the ordinary human being, Lord Kṛṣṇa clearly says that He completely knows what happened in the past, what is happening in the present, and what will happen in the future.
- In the Fourth Chapter we have seen that Lord Kṛṣṇa remembers instructing Vivasvān, the sun-god, millions of years ago.
- Kṛṣṇa knows every living entity because He is situated in every living being's heart as the Supersoul.
- But despite His presence in every living entity as Supersoul and His presence as the Supreme Personality of Godhead, the less intelligent, even if able to realize the impersonal Brahman, cannot realize Śrī Kṛṣṇa as the Supreme Person.



## Srila Prabhupada

- Certainly the transcendental body of Śrī Kṛṣṇa is not perishable.
- He is just like the sun, and māyā is like a cloud.
- In the material world we can see that there is the sun and that there are clouds and different stars and planets.
- The clouds may cover all these in the sky temporarily, but this covering is only apparent to our limited vision.
- The sun, moon and stars are not actually covered.
- Similarly, māyā cannot cover the Supreme Lord. By His internal potency He is not manifest to the less intelligent class of men.

## Srila Prabhupada

- As it is stated in the third verse of this chapter, out of millions and millions of men, some try to become perfect in this human form of life, and out of thousands and thousands of such perfected men, hardly one can understand what Lord Kṛṣṇa is.
- Even if one is perfected by realization of impersonal Brahman or localized Paramātmā, he cannot possibly understand the Supreme Personality of Godhead, Śrī Kṛṣṇa, without being in Kṛṣṇa consciousness.

## Section-VI – Bewilderment – And Freedom by Knowing Krsna (26-30)

|| 7.27 ||

icchā-dveṣa-samutthena  
dvandva-mohena bhārata  
sarva-bhūtāni sammohaṁ  
sarge yānti parantapa

Since the beginning of creation (**sarge**), all living beings (**sarva-bhūtāni**) have been intensely bewildered (**sammohaṁ yānti**) by the ignorance caused by duality (**dvandva-mohena**) arising from like and dislike (**icchā-dveṣa-samutthena**).

## SVCT

- When do the jīvas become bewildered by Your māyā?
- At the beginning of the creation of this universe (sarge), all the jīvas (sarva-bhūtāni) become bewildered. How?
- Desire for objects favorable to the senses, and hatred for things which obstruct the pleasure of the senses, arising from previous actions, give rise to illusion of duality—of respect and disrespect, hot and cold, happiness and distress, and woman and man.
- A person thinks “I am happy, being respected.” “I am sad, being disrespected.” “This is my wife.” “This is my husband.”
- This duality gives rise to complete ignorance (moha). That in turn gives rise to complete bewilderment (sammoham)—extreme attachment to wife and sons.

## SVCT

- Those who are extremely attached are not qualified for devotion to Me. I will explain this to Uddhava:

**yadr̥cchayā mat-kathādaṁ jāta-śraddhas tu yaḥ puṁśan |  
na nirviṇṇo nāti-sakto bhakti-yogo 'sya siddhi-daḥ ||**

If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither very disgusted with nor attached to material life, should achieve perfection through the path of loving devotion to Me. **SB 11.20.8**

## Srila Prabhupada

- The real constitutional position of the living entity is that of subordination to the Supreme Lord, who is pure knowledge.
- When one is deluded into separation from this pure knowledge, he becomes controlled by the illusory energy and cannot understand the Supreme Personality of Godhead.
- The illusory energy is manifested in the duality of desire and hate.
- Due to desire and hate, the ignorant person wants to become one with the Supreme Lord and envies Kṛṣṇa as the Supreme Personality of Godhead.

## Srila Prabhupada

- Pure devotees, who are not deluded or contaminated by desire and hate, can understand that Lord Śrī Kṛṣṇa appears by His internal potencies, but those who are deluded by duality and nescience think that the Supreme Personality of Godhead is created by material energies. This is their misfortune.
- Such deluded persons, symptomatically, dwell in dualities of dishonor and honor, misery and happiness, woman and man, good and bad, pleasure and pain, etc., thinking, "This is my wife; this is my house; I am the master of this house; I am the husband of this wife."
- These are the dualities of delusion. Those who are so deluded by dualities are completely foolish and therefore cannot understand the Supreme Personality of Godhead.

## Section-VI – Bewilderment – And Freedom by Knowing Krsna (26-30)

|| 7.28 ||

yeṣām tv anta-gataṁ pāpaṁ  
janānām puṇya-karmaṇām  
te dvandva-moha-nirmuktā  
bhajante mām dṛḍha-vratāḥ

But those whose sins have been destroyed (**yeṣām janānām tv anta-gataṁ pāpaṁ**) by pious acts (**puṇya-karmaṇām**), being free of the ignorance arising from duality by worshipping Me (**te dvandva-moha-nirmuktā**), then worship Me with determination (**bhajante mām dṛḍha-vratāḥ**).

But those whose sins have been destroyed (**yeṣām janānām tv anta-gataṁ pāpaṁ**) by acts pleasing to the great souls (**puṇya-karmaṇām**), who are free of the ignorance arising from duality (**te dvandva-moha-nirmuktā**), worship Me with determination (**bhajante mām dṛḍha-vratāḥ**).



## SVCT

- Then who is qualified for bhakti? This verse answers.
- Those who have puṇya karma, who have destroyed sins partially, develop a predominance of sattva-guṇa and diminished tamo-guṇa.
- The result of this is a decrease in illusion. Consequently they become less attached.
- Then they have chance association with My devotees.
- They then become completely free of sin by practice of worship.
- Being freed completely of illusion (dvandva-moha-nimuktā), they become steady (dṛḍha-vratāh) in worshipping Me.
- Thus, one should not consider that puṇya karma is the cause of any type of bhakti. [Note: Association with the devotees is the cause.]

## SVCT

- For the Lord has said:

**yam na yogena sāṅkhyena dāna-vrata-tapo-'dhvaraiḥ |  
vyākhyā-svādhyāya-sannyāsaiḥ prāpnuyād yatnavān api ||**

Even though one engages with great endeavor in the mystic yoga system, philosophical speculation, charity, vows, penances, ritualistic sacrifices, teaching of Vedic mantras to others, personal study of the Vedas, or the renounced order of life, still one cannot achieve Me. **SB 11.12.9**

- In many places, it is stated that puṇya-karmas are dependent on kevalā bhakti, and not its cause.

## Baladeva

- “It is appears that no one will manifest devotion to You at all, from your statement in the last verse, since every living entity is bewildered.”
- “Those who have attained destruction of their sins (anta gatam pāpam) through the fortunate merciful glance of the great souls, those who have performed pleasing actions (puṇya karmāṇām) which gained the mercy of the great souls, worship Me.
- With steadiness (dṛḍha vratā), attained by association with great souls, they, being freed from the illusion of dualities, having attained true knowledge of Me, worship Me.

## Baladeva

- Regarding the role of the great devotees, the smṛti says:

**viṣṇor bhūtāni bhūtānām pāvanāya caranti hi**

The servants of Viṣṇu wander about in this world in order to purify the living entities. **SB 11.2.28**

- The word puṇya means “pleasing” according to Amara Kośa.

## Srila Prabhupada

- Those eligible for elevation to the transcendental position are mentioned in this verse.
- For those who are sinful, atheistic, foolish and deceitful, it is very difficult to transcend the duality of desire and hate.
- Only those who have passed their lives in practicing the regulative principles of religion, who have acted piously, and who have conquered sinful reactions can accept devotional service and gradually rise to the pure knowledge of the Supreme Personality of Godhead.
- Then, gradually, they can meditate in trance on the Supreme Personality of Godhead.

## Srila Prabhupada

- That is the process of being situated on the spiritual platform.
- This elevation is possible in Kṛṣṇa consciousness in the association of pure devotees, for in the association of great devotees one can be delivered from delusion.
- It is stated in the Śrīmad-Bhāgavatam (5.5.2) that if one actually wants to be liberated he must render service to the devotees (mahat-sevām dvāram āhur vimukteḥ); but one who associates with materialistic people is on the path leading to the darkest region of existence (tamo-dvāram yoṣitām saṅgi-saṅgam).

## Srila Prabhupada

- All the devotees of the Lord traverse this earth just to recover the conditioned souls from their delusion.
- The impersonalists do not know that forgetting their constitutional position as subordinate to the Supreme Lord is the greatest violation of God's law.
- Unless one is reinstated in his own constitutional position, it is not possible to understand the Supreme Personality or to be fully engaged in His transcendental loving service with determination.

## Section-VI – Bewilderment – And Freedom by Knowing Krsna (26-30)

|| 7.29 ||

**jarā-maraṇa-mokṣāya  
mām āśritya yatanti ye  
te brahma tad viduḥ kṛtsnam  
adhyātmaṁ karma cākhilam**

Those yogīs who (**ye**), taking shelter of Me (**mām āśritya**), strive for freedom from birth and death (**jarā-maraṇa-mokṣāya yatanti**), know (**te kṛtsnam viduḥ**) Brahman, the jīva (**tad brahma**), and rebirth of the jīva due to the influence karma (**adhyātmaṁ karma ca akhilaṁ**).

Those yogis (**ye**) striving for freedom from birth and death (**jarā-maraṇa-mokṣāya yatanti**) who take shelter of Me (**mām āśritya**) know the jīva (**te kṛtsnam viduḥ**) and the impressions which stick to the ātmā and the force of karma (**adhyātmaṁ karma ca akhilaṁ**).



## SVCT

- It has been said that the three types of sakāma-bhaktas who worship Me become successful, but the worshippers of devatās (also sakāma) fail.
- Those who are not qualified for worshipping the Lord have also been described.
- Now the Lord speaks about a fourth type of sakāma-bhakta.

## SVCT

- Those yogīs who strive to destroy old age and death (jarā-maraṇa-mokṣāya yatanti), who desire liberation (mokṣa-kāmī), and consequently worship Me, know all about the famous Brahman (the Lord).
- [Note: Brahman will be defined as akṣara, in verse 3 of the next chapter, and akṣara will be defined as Nārāyaṇa in verse 21.]
- They know about the jīva (adhyātmam), present as the controller (adhi) of the body (ātmānam), and the repeated bodies of the jīva generated from all types of actions (karma akhīlam), due to the power of devotion to Me.

## Baladeva

- Thus, it has been stated that the three types of devotees with desires (sakāma bhaktas) having experienced material pleasures, surrender to Me and attain Me, whereas the devotees of the devatās continue to take birth.
- There is also another type of sakāma bhakta. This is stated in this verse.
- Desiring only freedom from birth and death, they take shelter of Me and make efforts to engage in worshipping the deity of Me, by offering respects and other actions to Me.

## Baladeva

- They know the famous brahman (jīva) along with things connected to it (kṛtsnam).
- They also know about the impressions which cause the jīva to act (adhyātman) and all about karma.
- The words brahman, adhyātma and akhila karma and the words mentioned in the next verse will be explained in the next chapter by the Lord.
- By worshipping My form, they realize their object of knowledge, and attain liberation, but they do not bring Me under control or become objects of My affection.

## Srila Prabhupada

- Birth, death, old age and diseases affect this material body, but not the spiritual body.
- There is no birth, death, old age and disease for the spiritual body, so one who attains a spiritual body, becomes one of the associates of the Supreme Personality of Godhead and engages in eternal devotional service is really liberated.
- Aham brahmāsmi: I am spirit. It is said that one should understand that he is Brahman, spirit soul.
- This Brahman conception of life is also in devotional service, as described in this verse.
- The pure devotees are transcendently situated on the Brahman platform, and they know everything about transcendental activities.

## Srila Prabhupada

- Four kinds of impure devotees who engage themselves in the transcendental service of the Lord achieve their respective goals, and by the grace of the Supreme Lord, when they are fully Kṛṣṇa conscious, they actually enjoy spiritual association with the Supreme Lord.
- But those who are worshipers of demigods never reach the Supreme Lord in His supreme planet.
- Even the less intelligent Brahman-realized persons cannot reach the supreme planet of Kṛṣṇa known as Goloka Vṛndāvana.
- Only persons who perform activities in Kṛṣṇa consciousness (mām āśritya) are actually entitled to be called Brahman, because they are actually endeavoring to reach the Kṛṣṇa planet. Such persons have no misgivings about Kṛṣṇa, and thus they are factually Brahman.

## Srila Prabhupada

- Those who are engaged in worshiping the form or arcā of the Lord, or who are engaged in meditation on the Lord simply for liberation from material bondage, also know, by the grace of the Lord, the purports of Brahman, adhibhūta, etc., as explained by the Lord in the next chapter.

## Section-VI – Bewilderment – And Freedom by Knowing Krsna (26-30)

|| 7.30 ||

sādhībhūtādhidaivam mām  
sādhiyajñam ca ye viduḥ  
prayāṇa-kāle 'pi ca mām  
te vidur yukta-cetasah

Those who know Me (**ye mām viduḥ**) along with matter (**sa adhibhūtaḥ**), who know Me as the controller of devas (**ye mām adhidaivam viduḥ**), and who know My presence in sacrifice (**sa adhiyajñam ca ye viduḥ**), fixed in knowledge (**yukta-cetasah**), will know Me even at the time of death (**te prayāṇa-kāle api ca mām viduḥ**).



## SVCT

- Those who develop such knowledge of Me by the influence of devotion to Me maintain that knowledge even at the time of death. It is not like the intelligence of others, established by karma, which varies according to the future body.
- The terms adhibhūta, adhidaiva and adhiyajña will be explained in the next chapter.
- The devotees alone, enumerated as six types, who know the truth about the Lord, cross over māyā.
- [Note: These types are three sakāma devotees mentioned in verse 16, the mokṣa-kāma-bhakta mentioned in verse 29, the niskāma-jñāna-miśra-bhakta mentioned in verse 16, and the kevala-bhakta mentioned in verse 1.]
- This has been presented as the meaning of the chapter.

## Srila Prabhupada

- Persons acting in Kṛṣṇa consciousness are never deviated from the path of entirely understanding the Supreme Personality of Godhead.
- In the transcendental association of Kṛṣṇa consciousness, one can understand how the Supreme Lord is the governing principle of the material manifestation and even of the demigods.
- Gradually, by such transcendental association, one becomes convinced of the Supreme Personality of Godhead, and at the time of death such a Kṛṣṇa conscious person can never forget Kṛṣṇa.
- Naturally he is thus promoted to the planet of the Supreme Lord, Goloka Vṛndāvana.

## Srila Prabhupada

- This Seventh Chapter particularly explains how one can become a fully Kṛṣṇa conscious person.
- The beginning of Kṛṣṇa consciousness is association of persons who are Kṛṣṇa conscious.
- Such association is spiritual and puts one directly in touch with the Supreme Lord, and, by His grace, one can understand Kṛṣṇa to be the Supreme Personality of Godhead.
- At the same time one can really understand the constitutional position of the living entity and how the living entity forgets Kṛṣṇa and becomes entangled in material activities.

## Srila Prabhupada

- By gradual development of Kṛṣṇa consciousness in good association, the living entity can understand that due to forgetfulness of Kṛṣṇa he has become conditioned by the laws of material nature.
- He can also understand that this human form of life is an opportunity to regain Kṛṣṇa consciousness and that it should be fully utilized to attain the causeless mercy of the Supreme Lord.

## Srila Prabhupada

- Many subjects have been discussed in this chapter: the man in distress, the inquisitive man, the man in want of material necessities, knowledge of Brahman, knowledge of Paramātmā, liberation from birth, death and diseases, and worship of the Supreme Lord.
- However, he who is actually elevated in Kṛṣṇa consciousness does not care for the different processes.
- He simply directly engages himself in activities of Kṛṣṇa consciousness and thereby factually attains his constitutional position as an eternal servitor of Lord Kṛṣṇa.

## Srila Prabhupada

- In such a situation he takes pleasure in hearing and glorifying the Supreme Lord in pure devotional service.
- He is convinced that by his doing so, all his objectives will be fulfilled.
- This determined faith is called *dr̥ḍha-vrata*, and it is the beginning of *bhakti-yoga*, or transcendental loving service.
- That is the verdict of all scriptures.
- This Seventh Chapter of the *Bhagavad-gītā* is the substance of that conviction.