

Bhagavad Gita

Chapter 14

The Three Modes of Material Nature

Guna Traya Vibhaga Yoga

Section – I

Liberation and Conditioning of the Living Entity (1-4)

Section-I Liberation and Conditioning of the Living Entity (1-4)

|| 14.1 ||

śrī-bhagavān uvāca
param bhūyaḥ pravakṣyāmi
jñānānām jñānam uttamam
yaj jñātvā munayaḥ sarve
parām siddhim ito gatāḥ

The Lord said: Again I will speak (**bhūyaḥ pravakṣyāmi**) more knowledge, which is the best among all types of knowledge (**param jñānānām jñānam uttamam**); by knowing this (**yaj jñātvā**), all the sages (**munayaḥ sarve**) attained the highest perfection of understanding ātmā in this world (**parām siddhim ito gatāḥ**).

Baladeva

- The fourteenth chapter explains that the guṇas are a cause of bondage, that they give three results, and that they are destroyed by devotion to Me.
- Having examined and concluded the natures of jīvas and prakṛti which are mixed together, one should become liberated from the bondage of prakṛti by becoming endowed with certain qualities such as pridelessness (amānitvā).
- The cause of bondage is the association of gunās.
- This was explained in BG 13.21: kāraṇam guṇa-saṅgo'sya sad-asad-yoni-janmasu.

Baladeva

- What are those guṇas?
- How does the association with one of those guṇas take place?
- What is the result of association with the guṇa?
- What are the characteristics of a person associated with a guṇa? How does one become freed from the guṇas?
- With these questions in mind the Lord praises in two verses the topics He will be explaining, to induce a taste for ātmā.
- Again I will speak more knowledge, which is different from the knowledge just spoken (param).

Baladeva

- This knowledge concerns the guṇas and is included in knowledge of prakṛti and the jīva.
- It is the best among all topics of knowledge concerning the jīva and prakṛti.
- It is similar to fresh butter extracted from yogurt.
- Realizing this (jñātvā), all sages, those dedicated to contemplation (munayaḥ), attained the perfection of true understanding of the ātmā (param siddhim gataḥ) in this world (itah).

Baladeva

- Or another meaning is this.
- The process by which one gains knowledge that I previously spoke I will describe again in a different way.
- Among the processes of attaining knowledge, such as austerity, this is the most excellent (param uttamam) because it contains all the other practices.
- Knowing this, all the sages attained the supreme goal of liberation (param siddham) from this world (itah).

Srila Prabhupada

- From the Seventh Chapter to the end of the Twelfth Chapter, Śrī Kṛṣṇa in detail reveals the Absolute Truth, the Supreme Personality of Godhead. Now, the Lord Himself is further enlightening Arjuna.
- If one understands this chapter through the process of philosophical speculation, he will come to an understanding of devotional service.
- In the Thirteenth Chapter, it was clearly explained that by humbly developing knowledge one may possibly be freed from material entanglement.
- It has also been explained that it is due to association with the modes of nature that the living entity is entangled in this material world.

Srila Prabhupada

- Now, in this chapter, the Supreme Personality explains what those modes of nature are, how they act, how they bind and how they give liberation.
- The knowledge explained in this chapter is proclaimed by the Supreme Lord to be superior to the knowledge given so far in other chapters.
- By understanding this knowledge, various great sages attained perfection and transferred to the spiritual world.
- The Lord now explains the same knowledge in a better way.
- This knowledge is far, far superior to all other processes of knowledge thus far explained, and knowing this many attained perfection.
- Thus it is expected that one who understands this Fourteenth Chapter will attain perfection.

Section-I Liberation and Conditioning of the Living Entity (1-4)

|| 14.2 ||

**idaṁ jñānam upāśritya
mama sādharmaḡyama āgatāḡ
sarge 'pi nopajāyante
pralaye na vyathanti ca**

Those who, taking shelter of this knowledge (**idaṁ jñānam upāśritya**), have attained a form like Mine (**mama sādharmaḡyama āgatāḡ**), do not attain rebirth in this world (**sarge api na upajāyante**), and do not experience pain at the time of death (**pralaye na vyathanti ca**).

Those who, taking shelter of this knowledge (**idaṁ jñānam upāśritya**), have attained similar qualities to Mine (**mama sādharmaḡyama āgatāḡ**), do not take rebirth in this world (**sarge api na upajāyante**), and do not experience pain at the time of death (**pralaye na vyathanti ca**).

SVCT

- He who has taken shelter of this knowledge and attained liberation in the form of sārūpya, similarity of form with Mine (sādharmyam), does not experience pain at the time of death.

Baladeva

- Attaining this knowledge which I will describe, through service to guru (upāśrtiya), people have attained eight qualities appearing through practice, which are similar to My eight qualities (sādharmyam).
- In Me, the Lord of all, these eight qualities are eternally manifest.
- These persons are not subject to the karma of taking birth or dying (sarge, pralaye).
- Devoid of birth and death, they are liberated. The Lord states that many have attained this liberation.
- This is understood from the śrutis which say tad viṣṇoḥ paramam padam sadā paśyanti sūrayaḥ: the devotees always see the supreme form of Viṣṇu. (Ṛg Veda 1.22.20, Gopāla Tāpanī Upaniṣad)

Srila Prabhupada

- After acquiring perfect transcendental knowledge, one acquires qualitative equality with the Supreme Personality of Godhead, becoming free from the repetition of birth and death.
- One does not, however, lose his identity as an individual soul.
- It is understood from Vedic literature that the liberated souls who have reached the transcendental planets of the spiritual sky always look to the lotus feet of the Supreme Lord, being engaged in His transcendental loving service.
- So, even after liberation, the devotees do not lose their individual identities.

Srila Prabhupada

- Generally, in the material world, whatever knowledge we get is contaminated by the three modes of material nature. Knowledge which is not contaminated by the three modes of nature is called transcendental knowledge.
- As soon as one is situated in that transcendental knowledge, he is on the same platform as the Supreme Person.
- Those who have no knowledge of the spiritual sky hold that after being freed from the material activities of the material form, this spiritual identity becomes formless, without any variegatedness.
- However, just as there is material variegatedness in this world, in the spiritual world there is also variegatedness.

Srila Prabhupada

- Those in ignorance of this think that spiritual existence is opposed to material variety.
- But actually, in the spiritual sky, one attains a spiritual form. There are spiritual activities, and the spiritual situation is called devotional life.
- That atmosphere is said to be uncontaminated, and there one is equal in quality with the Supreme Lord.
- To obtain such knowledge, one must develop all the spiritual qualities.
- One who thus develops the spiritual qualities is not affected either by the creation or by the destruction of the material world.

Section-I Liberation and Conditioning of the Living Entity (1-4)

|| 14.3 ||

mama yonir mahad brahma
tasmin garbham dadhāmy aham
sambhavaḥ sarva-bhūtānām
tato bhavati bhārata

The great expanse called prakṛti (**mahad brahma**) is My womb (**mama yonih**). In that womb (**tasmin**) I place the seed in the form of all jīvas (**garbham dadhāmy aham**). The birth of all beings comes from that (**sarva-bhūtānām sambhavaḥ tato bhavati**), O descendent of Bharata (**bhārata**).

SVCT

- In order to explain how the contact of the jīva with the guṇas through beginningless ignorance creates bondage, the Lord speaks about the method of appearance of the field and knower of the field.
- My (Supreme Lord's) place of impregnation is prakṛti, called mahat, because it extends through all place and time continuously.
- It is called brahma because it is the cause of increase (root is br̥h).
- In some śruti texts, prakṛti is referred to as brahma.

SVCT

- I place the seed (garbha) within that prakṛti.
- The Lord said itas tv anyām prakṛtiṁ viddhi me parām jīva-bhūtām: know this other prakṛti of Mine, which is superior and which gives rise to the jīvas. (BG 7.5)
- From this it is understood that there is a mass of consciousness, the jīva-prakṛti, which is called the tataṣṭha-śakti.
- This is called the seed (garbha), because it gives life to all beings.
- Then (tataḥ) from My action of placing the seed (jīva-śakti) in the prakṛti, the appearance of all the entities such as Brahmā and others takes place.

Baladeva

- Having thus praised the topic to be spoken, and producing taste for that in the hearer, the Lord makes clear here that the Lord is the cause of the combination of prakṛti and jīva.
- This combination was previously described in two verses starting with bhūmir āpaḥ (BG 7.4), [Note: These two verses explain that prakṛti and jīva are the Lord's energies.] and in yāvat sañjāyate kiñcit (BG 13.27). [Note: This verse explains that everything in the world is combination of these two energies.]
- The cause of the whole world (mahat) is the pradhāna composed of the guṇas (brahma).

Baladeva

- This pradhāna is the womb, the place which holds the seeds (yonih).
- It belongs to Me, the Lord of all, the creator of millions of universes.
- The word brahma here means pradhāna, as shown by the śruti brahma nāma-rūpam annam ca jāyate: this brahma becomes name, form and food, (Muṇḍaka Upaniṣad 1.9) In that great pradhāna, functioning as a womb, I offer (dadhāmi) the multitude of small particles of consciousness (garbham).
- What was called dull prakṛti with the words bhumir apo 'nalo vayuḥ, described as earth, water and other elements, is here called mahad brahman.

Baladeva

- What was called conscious prakṛti with the word itas tv anyām is here called the garbha, since it is the seed of all living entities.
- The meaning here is that I join together the conscious enjoying entities with the material prakṛti which serves as the field for their enjoyment.
- From this pradhāna, or from the combination of the two prakṛtis, or from the offering into the pradhāna of the jīvas (tataḥ), the birth of all entities from Brahmā down to grass takes place.

Srila Prabhupada

- This is an explanation of the world: everything that takes place is due to the combination of kṣetra and kṣetra-jña, the body and the spirit soul.
- This combination of material nature and the living entity is made possible by the Supreme God Himself.
- The mahat-tattva is the total cause of the total cosmic manifestation; and that total substance of the material cause, in which there are three modes of nature, is sometimes called Brahman.
- The Supreme Personality impregnates that total substance, and thus innumerable universes become possible.

Srila Prabhupada

- This total material substance, the mahat-tattva, is described as Brahman in the Vedic literature (Muṇḍaka Upaniṣad 1.1.9): tasmād etad brahma nāma-rūpam annaṁ ca jāyate.
- The Supreme Person impregnates that Brahman with the seeds of the living entities.
- The twenty-four elements, beginning from earth, water, fire and air, are all material energy, and they constitute what is called mahad brahma, or the great Brahman, the material nature.
- As explained in the Seventh Chapter, beyond this there is another, superior nature—the living entity.

Srila Prabhupada

- Into material nature the superior nature is mixed by the will of the Supreme Personality of Godhead, and thereafter all living entities are born of this material nature.
- The scorpion lays its eggs in piles of rice, and sometimes it is said that the scorpion is born out of rice.
- But the rice is not the cause of the scorpion.
- Actually, the eggs were laid by the mother.
- Similarly, material nature is not the cause of the birth of the living entities.
- The seed is given by the Supreme Personality of Godhead, and they only seem to come out as products of material nature.

Srila Prabhupada

- Thus every living entity, according to his past activities, has a different body, created by this material nature, so that the entity can enjoy or suffer according to his past deeds.
- The Lord is the cause of all the manifestations of living entities in this material world.

Section-I Liberation and Conditioning of the Living Entity (1-4)

|| 14.4 ||

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsām brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

O son of Kuntī (**kaunteya**), prakṛti is the mother (**mahad brahma yonir**) and I am the father of all forms (**ahaṁ bīja-pradaḥ pitā tāsām mūrtayaḥ**) that arise in all wombs in this world (**yāḥ sarva-yoniṣu sambhavanti**).

SVCT

- Not only at the time of creation of the universe is prakṛti the mother and I the father, but at all times.
- Prakṛti, mahad brahma, is the place of birth (yoniḥ), the mother, of all those forms of moving and non-moving creatures which appear in all wombs from devas to grass, and I am the giver of the seed.
- I am the father, the giver of the seed, the giver of the jīvas.

Baladeva

- O son of Kuntī! Of all the bodies that appear within the wombs of the creatures from Brahmā to non-moving beings, the pradhāna is the cause of arising; it is the mother.
- I, the Supreme Lord, am the father, who gives the jīvas, who supplies the heap of small conscious particles according to their karmas.

Srila Prabhupada

- In this verse it is clearly explained that the Supreme Personality of Godhead, Kṛṣṇa, is the original father of all living entities.
- The living entities are combinations of the material nature and the spiritual nature.
- Such living entities are seen not only on this planet but on every planet, even on the highest, where Brahmā is situated.
- Everywhere there are living entities; within the earth there are living entities, even within water and within fire.

Srila Prabhupada

- All these appearances are due to the mother, material nature, and Kṛṣṇa's seed-giving process.
- The purport is that the material world is impregnated with living entities, who come out in various forms at the time of creation according to their past deeds.

Section – II

The Modes Bind the Pure
Soul (5-9)

Section-II The Modes Bind the Pure Soul (5-9)

|| 14.5 ||

sattvaṁ rajas tama iti
guṇāḥ prakṛti-sambhavāḥ
nibadhnanti mahā-bāho
dehe dehinam avyayam

The guṇas of sattva, rajas and tamas (**sattvaṁ rajas tama iti guṇāḥ**) arising from prakṛti (**prakṛti-sambhavāḥ**) bind the unchanging jīva (**nibadhnanti avyayam dehinam**) in this body (**dehe**), O Mighty-armed one (**mahā-bāho**).

SVCT

- After the Lord has described the appearance of all the living entities through prakṛti (mother) and puruṣa (father), how are the guṇas to be described?
- What type of bondage arises for the jīva from association with these guṇas?
- This verse answers these questions.
- In the body, the product of prakṛti, the guṇas bind up the jīva (dehinam) situated there by his identification with it, due to the association with the guṇas arising from beginningless ignorance, even though the jīva actually is without change (avyayam) and not attached.

Baladeva

- In four verses the Lord describes the guṇas, how the jīva becomes related to the guṇas, or how they bind him.
- The guṇas known as sattva, rajas and tams arise from prakṛti.
- They bind up the indestructible jīva, who is actually without change (avyayam), who is situated in a body made from the guṇas.
- They bind him with their quality of illusory happiness and distress, which are accepted by the jīva without understanding their true nature.

Srila Prabhupada

- The living entity, because he is transcendental, has nothing to do with this material nature.
- Still, because he has become conditioned by the material world, he is acting under the spell of the three modes of material nature.
- Because living entities have different kinds of bodies, in terms of the different aspects of nature, they are induced to act according to that nature.
- This is the cause of the varieties of happiness and distress.

Section-II The Modes Bind the Pure Soul (5-9)

|| 14.6 ||

tatra sattvaṁ nirmalatvāt
prakāśakam anāmayam
sukha-saṅgena badhnāti
jñāna-saṅgena cānagha

The mode of sattva (**tatra sattvaṁ**) is peaceful and gives knowledge (**prakāśakam anāmayam**), because of its purity (**nirmalatvāt**). It binds the jīva (**badhnāti**) with false conceptions of happiness and knowledge (**sukha-saṅgena jñāna-saṅgena ca**), O sinless one (**anagha**).

SVCT

- This verse describes how sattva-guṇa binds the jīva.
- It is without distress (anāmayam); it is peaceful.
- The association of the jīva with happiness, which is the product of peacefulness, and the association of the jīva with knowledge, which is the product of illumination (prakāśakam), produce the mistaken identity of “I am happy, I am learned.”
- Thus, from happiness and knowledge whose quality is to produce these designations, from this ignorance, the jīva develops his misconception of himself.
- These bind him.
- O pure one (anagha), do not accept impurity in the form of such misconception of “I am happy” or “I am learned.”

Baladeva

- The Lord describes the characteristics of the three modes, and their different ways of binding the jīva in three verses.
- Of the three (tatra), sattva produces knowledge (prakāśakam) and happiness, contrary to suffering (anāmayam, which literally means health), arising from its purity.
- Accordingly, it is said prakāśa-sukha-kāraṇam sattvam: the cause of illumination and happiness is sattva.
- Moreover, sattva which is conjoined with (saṅgena) its effects of knowledge and happiness, binds the jīva with the conception that one is happy or knowledgeable.

Baladeva

- It should be understood that knowledge means knowledge of the real nature of a material object, and happiness means tranquility of the senses and body.
- In the association with those qualities of knowledge and happiness, the engagement in actions for attaining that happiness and knowledge produces future bodies which are a means to experience that result.
- Since one will repeatedly take association with those qualities, one will not get liberation through sattva.

Srila Prabhupada

- The living entities conditioned by material nature are of various types.
- One is happy, another is very active, and another is helpless.
- All these types of psychological manifestations are causes of the entities' conditioned status in nature.
- How they are differently conditioned is explained in this section of Bhagavad-gītā.
- The mode of goodness is first considered.
- The effect of developing the mode of goodness in the material world is that one becomes wiser than those otherwise conditioned.

Srila Prabhupada

- A man in the mode of goodness is not so much affected by material miseries, and he has a sense of advancement in material knowledge.
- The representative type is the brāhmaṇa, who is supposed to be situated in the mode of goodness.
- This sense of happiness is due to understanding that, in the mode of goodness, one is more or less free from sinful reactions.
- Actually, in the Vedic literature it is said that the mode of goodness means greater knowledge and a greater sense of happiness.

Srila Prabhupada

- The difficulty here is that when a living entity is situated in the mode of goodness he becomes conditioned to feel that he is advanced in knowledge and is better than others.
- In this way he becomes conditioned.
- The best examples are the scientist and the philosopher.
- Each is very proud of his knowledge, and because they generally improve their living conditions, they feel a sort of material happiness.
- This sense of advanced happiness in conditioned life makes them bound by the mode of goodness of material nature.

Srila Prabhupada

- As such, they are attracted toward working in the mode of goodness, and, as long as they have an attraction for working in that way, they have to take some type of body in the modes of nature.
- Thus there is no likelihood of liberation, or of being transferred to the spiritual world.
- Repeatedly one may become a philosopher, a scientist or a poet, and repeatedly become entangled in the same disadvantages of birth and death.
- But, due to the illusion of the material energy, one thinks that that sort of life is pleasant.

Section-II The Modes Bind the Pure Soul (5-9)

|| 14.7 ||

**rajo rāgātmakam viddhi
trṣṇā-saṅga-samudbhavam
tan nibadhnāti kaunteya
karma-saṅgena dehinam**

O son of Kuntī (**kaunteya**), know that (**viddhi**) rajas, consisting of attraction (**rajo rāgātmakam**), arising from longing for the unattained and attachment to the attained (**trṣṇā-saṅga-samudbhavam**), binds the jīva (**tad dehinam nibadhnāti**) with attachment to action (**karma-saṅgena**).

O son of Kuntī (**kaunteya**), know that (**viddhi**) rajas, consisting of mutual attraction between men and women (**rajo rāgātmakam**), and which gives rise to longing for the unattained and attachment to the attained (**trṣṇā-saṅga-samudbhavam**), binds the jīva (**tad dehinam nibadhnāti**) with attachment to action (**karma-saṅgena**).

SVCT

- Know that rajo-guṇa consists of attraction (rāgātmakam).
- When one does not obtain ones desired objects, one develops desire (tr̥ṣṇa), and when one obtains ones objects, one develops attachment (saṅga).
- Rajo-guṇa gives rise to these two.
- Rajo-guṇa binds up the soul (dehinam) by attachment (saṅgena) to actions, in quest of present and future goals.
- Attachment to action arises by desire and attachment (tr̥ṣṇa and saṅga).

Baladeva

- Rajas is said to be identical (ātmakam) with the mutual affection between men and women (rāgā), since that affection is both the cause and effect of increased rajas.
- Moreover, rajas gives rise to the desire for sense objects (tr̥ṣṇa) such as sound, and the desire for association (saṅga) with sons, friends and others.
- Accordingly, the following definition is given. rāga-tr̥ṣṇāsaṅga-kāraṇam rajaḥ: rajas is the cause of attraction between men and women, the desire of sense objects and desire for association of other persons.

Baladeva

- This rajas binds the jīva (dehinam) by possessing those desires in his actions (karma saṅgena), which are for the purpose of attaining women, sense objects and sons.
- He does activities with a desire for these things.
- These actions enable him to attain the objects, which are means for enjoying the results of action.
- He repeats these actions and receives similar results.
- Thus he is not liberated from rajas.

Srila Prabhupada

- The mode of passion is characterized by the attraction between man and woman.
- Woman has attraction for man, and man has attraction for woman.
- This is called the mode of passion.
- And when the mode of passion is increased, one develops the hankering for material enjoyment.
- He wants to enjoy sense gratification.
- For sense gratification, a man in the mode of passion wants some honor in society, or in the nation, and he wants to have a happy family, with nice children, wife and house.
- These are the products of the mode of passion.
- As long as one is hankering after these things, he has to work very hard.

Srila Prabhupada

- Therefore it is clearly stated here that he becomes associated with the fruits of his activities and thus becomes bound by such activities.
- In order to please his wife, children and society and to keep up his prestige, one has to work.
- Therefore, the whole material world is more or less in the mode of passion.
- Modern civilization is considered to be advanced in the standard of the mode of passion.
- Formerly, the advanced condition was considered to be in the mode of goodness.
- If there is no liberation for those in the mode of goodness, what to speak of those who are entangled in the mode of passion?

Section-II The Modes Bind the Pure Soul (5-9)

|| 14.8 ||

tamas tv ajñāna-jam viddhi
mohanam sarva-dehinam
pramādālasya-nidrābhis
tan nibadhnāti bhārata

Know that (**viddhi**) tamas, which is produced from ignorance (**tamas tv ajñāna-jam**), which causes confusion for all living beings in the form of opposite knowledge (**mohanam sarva-dehinam**), binds the jīva (**tan nibadhnāti**) with inattention, laziness, and sleep (**pramāda-ālasya-nidrābhis**).

Baladeva

- The word tu indicates distinct difference of this guṇa particularly from the first two.
- Knowledge means understanding the nature of objects as they are. Ignorance is a part of prakṛti, whose main nature is to cover and oppose knowledge.
- Tama guṇa is produced from ignorance (ajñāna jam) and produces opposite knowledge, or bewilderment (mohanam) for all souls.
- The following definition of tamas is given: vastu-yāthātmya-jñānāvarakam viparyaya-jñāna-janakam tamaḥ: tamas produces opposite knowledge, and covers true knowledge of things.

Baladeva

- This tamas binds all souls by its effects—carelessness, laziness and sleep.
- Carelessness (pramāda) means the tendency to perform actions which should not be done, and is opposed to illumination which is the effect of sattva.
- Laziness or lack of enthusiasm (ālasya) is opposed to action, the effect of rajas.
- Sleep (nidrā), faintness of consciousness, is opposed to both rajas and sattva.

Srila Prabhupada

- In this verse the specific application of the word tu is very significant.
- This means that the mode of ignorance is a very peculiar qualification of the embodied soul.
- The mode of ignorance is just the opposite of the mode of goodness.
- In the mode of goodness, by development of knowledge, one can understand what is what, but the mode of ignorance is just the opposite.
- Everyone under the spell of the mode of ignorance becomes mad, and a madman cannot understand what is what.

Srila Prabhupada

- Instead of making advancement, one becomes degraded.
- The definition of the mode of ignorance is stated in the Vedic literature.
- Vastu-yāthātmya-jñānāvarakam viparyaya-jñāna-janakam tamaḥ: under the spell of ignorance, one cannot understand a thing as it is.
- For example, everyone can see that his grandfather has died and therefore he will also die; man is mortal.
- The children that he conceives will also die. So death is sure.
- Still, people are madly accumulating money and working very hard all day and night, not caring for the eternal spirit.

Srila Prabhupada

- This is madness. In their madness, they are very reluctant to make advancement in spiritual understanding.
- Such people are very lazy. When they are invited to associate for spiritual understanding, they are not much interested.
- They are not even active like the man who is controlled by the mode of passion. Thus another symptom of one embedded in the mode of ignorance is that he sleeps more than is required.
- Six hours of sleep is sufficient, but a man in the mode of ignorance sleeps at least ten or twelve hours a day. Such a man appears to be always dejected and is addicted to intoxicants and sleeping.
- These are the symptoms of a person conditioned by the mode of ignorance.

Section-II The Modes Bind the Pure Soul (5-9)

|| 14.9 ||

sattvaṃ sukhe sañjayati
rajaḥ karmaṇi bhārata
jñānam āvṛtya tu tamaḥ
pramāde sañjayaty uta

Sattva produces attachment to happiness (**sattvaṃ sukhe sañjayati**); rajas produces attachment to action (**rajaḥ karmaṇi**); and tamas, covering knowledge (**jñānam āvṛtya tu tamaḥ**), produces attachment to inattention (**pramāde sañjayaty uta**), O descendent of Bharata (**bhārata**).

SVCT

- The Lord summarizes what He has just said in this verse.
- Sattva subjugates or binds the jīva who is attached to the happiness he has achieved from his actions.
- Rajas binds the jīva who is attached to the actions he performs.
- Tamas binds the jīva who is inattentive to his works, and produces ignorance in him (jñānam āvṛtya).

Srila Prabhupada

- A person in the mode of goodness is satisfied by his work or intellectual pursuit, just as a philosopher, scientist or educator may be engaged in a particular field of knowledge and may be satisfied in that way.
- A man in the mode of passion may be engaged in fruitive activity; he owns as much as he can and spends for good causes.
- Sometimes he tries to open hospitals, give to charity institutions, etc.
- These are signs of one in the mode of passion.
- And the mode of ignorance covers knowledge.
- In the mode of ignorance, whatever one does is good neither for him nor for anyone.

Section – III

Recognizing a Mode's Supremacy (10-13)

Section-III Recognizing a Mode's Supremacy (10-13)

|| 14.10 ||

rajas tamaś cābhibhūya
sattvaṁ bhavati bhārata
rajaḥ sattvaṁ tamaś caiva
tamaḥ sattvaṁ rajas tathā

When rajas and tamas disappear (**rajas tamaś ca abhibhūya**), sattva becomes prominent (**sattvaṁ bhavati**), O descendent of Bharata (**bhārata**). When rajas and sattva vanish, tamas becomes prominent (**rajaḥ sattvaṁ tamaś caiva**). When tamas and sattva disappear, rajas becomes prominent (**tamaḥ sattvaṁ rajas tathā**).

Baladeva

- When the three guṇas are equal, how can one of them suddenly become prominent?
- The nature of the guṇas is that they appear and disappear according to operation or exhaustion of old karmas.
- Sattva becomes prominent with the disappearance of rajas and tamas.
- Rajas becomes prominent with the disappearance of sattva and tamas.
- Tamas becomes prominent with the disappearance of sattva and rajas.
- When one of them becomes strong and the others are weak, then it produces its particular effects which were previously described.

Srila Prabhupada

- When the mode of passion is prominent, the modes of goodness and ignorance are defeated.
- When the mode of goodness is prominent, passion and ignorance are defeated.
- And when the mode of ignorance is prominent, passion and goodness are defeated.
- This competition is always going on.
- Therefore, one who is actually intent on advancing in Kṛṣṇa consciousness has to transcend these three modes.
- The prominence of some certain mode of nature is manifested in one's dealings, in his activities, in eating, etc. All this will be explained in later chapters.

Srila Prabhupada

- But if one wants, he can develop, by practice, the mode of goodness and thus defeat the modes of ignorance and passion.
- One can similarly develop the mode of passion and defeat goodness and ignorance.
- Or one can develop the mode of ignorance and defeat goodness and passion.
- Although there are these three modes of material nature, if one is determined he can be blessed by the mode of goodness, and by transcending the mode of goodness he can be situated in pure goodness, which is called the Vāsudeva state, a state in which one can understand the science of God.
- By the manifestation of particular activities, it can be understood in what mode of nature one is situated.

Section-III Recognizing a Mode's Supremacy (10-13)

|| 14.11 ||

sarva-dvāreṣu dehe 'smin
prakāśa upajāyate
jñānam yadā tadā vidyād
vivṛddham sattvam ity uta

When illumination (**yadā prakāśa**) in the form of knowledge (**jñānam**) arises (**upajāyate**) in all gates of the body (**asmin dehe sarva-dvāreṣu**), know that (**tadā vidyād**) sattva has increased (**vivṛddham sattvam ity uta**).

When knowledge (and happiness as well) (**yadā prakāśa**) arise (**upajāyate**) in all doors of knowledge, in all the senses (**sarva-dvāreṣu**), know that (**tadā vidyād**) sattva has increased (**vivṛddham sattvam ity uta**) in the body (**asmin dehe**).

SVCT

- It has been stated that the prominent guṇa appears when the other two guṇas become weak of their own accord.
- Now the Lord speaks of the qualities of increased guṇas in three verses.
- When illumination or knowledge, real awareness of things through the sound of the Vedas, appears in all the doors such as the ears, one should understand there is an increase in sattva through such symptoms of knowledge.
- The word uta (also) indicates there will also be an appearance of happiness arising from the soul.
- When knowledge and happiness appear, one should understand there is an increase in sattva.

Srila Prabhupada

- There are nine gates in the body: two eyes, two ears, two nostrils, the mouth, the genitals and the anus.
- When every gate is illuminated by the symptoms of goodness, it should be understood that one has developed the mode of goodness.
- In the mode of goodness, one can see things in the right position, one can hear things in the right position, and one can taste things in the right position.
- One becomes cleansed inside and outside.
- In every gate there is development of the symptoms of happiness, and that is the position of goodness.

Section-III Recognizing a Mode's Supremacy (10-13)

|| 14.12 ||

lobhaḥ pravṛttir ārambhaḥ
karmaṇām aśamaḥ sprhā
rajasy etāni jāyante
vivṛddhe bharatarṣabha

Attachment to possessions (**lobhaḥ**), effort to increase possessions (**pravṛttir**), engaging in strenuous undertakings (**ārambhaḥ**), inability to withdraw the senses from sense objects, and longing for objects of enjoyment (**karmaṇām aśamaḥ sprhā**) arise (**etāni jāyante**) with an increase of rajas (**rajasy vivṛddhe**), O best of Bharata (**bharata rṣabha**).

Srila Prabhupada

- One in the mode of passion is never satisfied with the position he has already acquired; he hankers to increase his position.
- If he wants to construct a residential house, he tries his best to have a palatial house, as if he would be able to reside in that house eternally.
- And he develops a great hankering for sense gratification.
- There is no end to sense gratification.
- He always wants to remain with his family and in his house and to continue the process of sense gratification.
- There is no cessation of this. All these symptoms should be understood as characteristic of the mode of passion.

Section-III Recognizing a Mode's Supremacy (10-13)

|| 14.13 ||

aprakāśo 'pravṛttiś ca
pramādo moha eva ca
tamasy etāni jāyante
vivṛddhe kuru-nandana

Absence of discernment, absence of effort (**aprakāśo apravṛttih ca**), inattention and absorption in the false (**pramādo moha eva ca**) appear (**etāni jāyante**) with the increase of tamas (**tamasy vivṛddhe**), O son of the Kurus (**kuru-nandana**).

Absence of discernment, aversion to prescribed duties (**aprakāśo apravṛttih ca**), getting no results from work and absorption in the false (**pramādo moha eva ca**) appear (**etāni jāyante**) with the increase of tamas (**tamasy vivṛddhe**), O son of the Kurus (**kuru-nandana**).

SVCT

- Absence of discrimination, accepting sound and other sense objects not approved by the scriptures (aprakāśaḥ); absence of all effort (apravṛttiḥ); inattention, for example, conviction that one does not have anything when holding it in ones hands (pramādaḥ); and absorption in the wrong or false (mohaḥ) appear with the increase of tamas.

Baladeva

- By lack of knowledge (aprakāśaḥ), by enjoyment of things prohibited by scripture and aversion to prescribed actions (apravṛttiḥ), by lack of awareness (pramādaḥ), such as not noticing something one is holding in ones hand, and by absorption in what is false (moha), one should know that tamas has increased.

Srila Prabhupada

- When there is no illumination, knowledge is absent.
- One in the mode of ignorance does not work by a regulative principle; he wants to act whimsically, for no purpose.
- Even though he has the capacity to work, he makes no endeavor.
- This is called illusion.
- Although consciousness is going on, life is inactive.
- These are the symptoms of one in the mode of ignorance.

Section – IV

Acting and Dying with the Modes (14-18)

Section-IV Acting and Dying with the Modes (14-18)

|| 14.14 ||

yadā sattve pravṛddhe tu
pralayaṁ yāti deha-bhṛt
tadottama-vidāṁ lokān
amalān pratipadyate

When a person with predominance of sattva (**yadā sattve pravṛddhe deha-bhṛt tu**) dies (**pralayaṁ yāti**), he attains (**tadā pratipadyate**) the pure planets (**amalān lokān**) of the worshippers of Brahmā (**uttama-vidāṁ**).

SVCT

- When a person with a predominance of sattva dies (pralayam yati), he attains the pure worlds of the worshipers of Hiraṇyagarbha (uttamā-vidām) and others, worlds which give happiness.
- The word uttama vidam means “of those who attain (vindanti) the supreme (uttama).”

Srila Prabhupada

- One in goodness attains higher planetary systems, like Brahmaloaka or Janaloka, and there enjoys godly happiness.
- The word amalān is significant; it means "free from the modes of passion and ignorance."
- There are impurities in the material world, but the mode of goodness is the purest form of existence in the material world.
- There are different kinds of planets for different kinds of living entities.
- Those who die in the mode of goodness are elevated to the planets where great sages and great devotees live.

Section-IV Acting and Dying with the Modes (14-18)

|| 14.15 ||

rajasi pralayam gatvā
karma-saṅgiṣu jāyate
tathā pralīnas tamasi
mūḍha-yoniṣu jāyate

He who dies in the mode of rajas (**rajasi pralayam gatvā**) attains a position among persons attached to work (**karma-saṅgiṣu jāyate**). He who dies in the mode of tamas (**tathā pralīnas tamasi**) is born in the wombs of the foolish (**mūḍha-yoniṣu jāyate**).

Baladeva

- Dying with a predominance of rajas, a person is born among men attached to kāmīya karmas [Note: Kāmīya karmas are scripturally ordained acts which are optional, performed for fulfilling personal desires ,such as begetting children or gaining wealth.] (karma saṅgiṣu).
- Dying with a predominance of tamas, a person is born among animal species or something similar.

Srila Prabhupada

- Some people have the impression that when the soul reaches the platform of human life it never goes down again.
- This is incorrect.
- According to this verse, if one develops the mode of ignorance, after his death he is degraded to an animal form of life.
- From there one has to again elevate himself, by an evolutionary process, to come again to the human form of life.
- Therefore, those who are actually serious about human life should take to the mode of goodness and in good association transcend the modes and become situated in Kṛṣṇa consciousness.
- This is the aim of human life.
- Otherwise, there is no guarantee that the human being will again attain to the human status.

Section-IV Acting and Dying with the Modes (14-18)

|| 14.16 ||

karmaṇaḥ sukṛtasyāhuḥ
sāttvikam nirmalam phalam
rajasas tu phalam duḥkham
ajñānam tamasaḥ phalam

The result of sattvic work (**sukṛtasya karmaṇaḥ phalam āhuḥ**) is purity and absence of distress (**sāttvikam nirmalam**). The result of rajas is sorrow (**rajasas tu phalam duḥkham**). The result of tamas is ignorance (**ajñānam tamasaḥ phalam**).

Baladeva

- The Lord then describes the various results by actions according to the various guṇas.
- The sages knowledgeable of the nature of the guṇas say that the result of work in sattva (sukṛtasya) is pure happiness (sāttvikam nirmalam).
- That means happiness devoid of the results of tajas and tamas, devoid of sorrow, illusion and impurity.
- Sāttvikam means the bliss arising from sattva guṇa.
- The result of actions in rajas is a little happiness with abundance of grief.

Baladeva

- This is according to the cause, which produces the effect. [Note: There is a mixture of puṇya and papa in raja guṇa, and thus the result is mixed happiness and distress. The amount of distress will depend on the amount of sin.]
- The result of actions in tamas, such as violent actions, is grief alone in which there is almost totally ignorant consciousness.
- By the words rajas and tamas in the verse, the activities in rajas and tamas are meant, as in the example gobhiḥ prīṇita-matsaram, which, though literally meaning “pleased with the cows.” (Ṛg Veda 9.4.64), actually means “pleased with the cow milk.”
- The characteristics of work in the three modes will be described in the eighteenth chapter, starting with the words niyataṁ saṅga-rahitam. (BG 18.23)

Srila Prabhupada

- The result of pious activities in the mode of goodness is pure.
- Therefore the sages, who are free from all illusion, are situated in happiness.
- But activities in the mode of passion are simply miserable.
- Any activity for material happiness is bound to be defeated.
- If, for example, one wants to have a skyscraper, so much human misery has to be undergone before a big skyscraper can be built.
- The financier has to take much trouble to earn a mass of wealth, and those who are slaving to construct the building have to render physical toil.

Srila Prabhupada

- The miseries are there.
- Thus Bhagavad-gītā says that in any activity performed under the spell of the mode of passion, there is definitely great misery.
- There may be a little so-called mental happiness—"I have this house or this money"—but this is not actual happiness.
- As far as the mode of ignorance is concerned, the performer is without knowledge, and therefore all his activities result in present misery, and afterwards he will go on toward animal life.
- Animal life is always miserable, although, under the spell of the illusory energy, māyā, the animals do not understand this.

Srila Prabhupada

- Slaughtering poor animals is also due to the mode of ignorance.
- The animal killers do not know that in the future the animal will have a body suitable to kill them.
- That is the law of nature. In human society, if one kills a man he has to be hanged.
- That is the law of the state.
- Because of ignorance, people do not perceive that there is a complete state controlled by the Supreme Lord.
- Every living creature is a son of the Supreme Lord, and He does not tolerate even an ant's being killed.

Srila Prabhupada

- One has to pay for it.
- So indulgence in animal killing for the taste of the tongue is the grossest kind of ignorance.
- A human being has no need to kill animals, because God has supplied so many nice things.
- If one indulges in meat-eating anyway, it is to be understood that he is acting in ignorance and is making his future very dark.

Srila Prabhupada

- Of all kinds of animal killing, the killing of cows is most vicious because the cow gives us all kinds of pleasure by supplying milk.
- Cow slaughter is an act of the grossest type of ignorance.
- In the Vedic literature (Ṛg Veda 9.46.4) the words gobhiḥ prīṇita-matsaram indicate that one who, being fully satisfied by milk, is desirous of killing the cow is in the grossest ignorance.
- There is also a prayer in the Vedic literature that states:

**namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ**

"My Lord, You are the well-wisher of the cows and the brāhmaṇas, and You are the well-wisher of the entire human society and world." (Viṣṇu Purāṇa 1.19.65)

Srila Prabhupada

- The purport is that special mention is given in that prayer for the protection of the cows and the brāhmaṇas.
- Brāhmaṇas are the symbol of spiritual education, and cows are the symbol of the most valuable food; these two living creatures, the brāhmaṇas and the cows, must be given all protection—that is real advancement of civilization.
- In modern human society, spiritual knowledge is neglected, and cow killing is encouraged.
- It is to be understood, then, that human society is advancing in the wrong direction and is clearing the path to its own condemnation.

Srila Prabhupada

- A civilization which guides the citizens to become animals in their next lives is certainly not a human civilization.
- The present human civilization is, of course, grossly misled by the modes of passion and ignorance.
- It is a very dangerous age, and all nations should take care to provide the easiest process, Kṛṣṇa consciousness, to save humanity from the greatest danger.

Section-IV Acting and Dying with the Modes (14-18)

|| 14.17 ||

sattvāt sañjāyate jñānam
rajaso lobha eva ca
pramāda-mohau tamaso
bhavato 'jñānam eva ca

Knowledge arises from sattva (**sattvāt sañjāyate jñānam**). Greed arises from rajas (**rajaso lobha eva ca**). Inattention, confusion and ignorance (**pramāda-mohau ajñānam eva ca**) arise from tamas (**tamaso bhavatah**).

Baladeva

- Having described the various results of the guṇas, the guṇas are described as causes.
- From sattva is born knowledge characterized by revelation or knowledge.
- Thus, happiness with an abundance of knowledge is the result of activities in sattva.
- [Note: The previous verse mentioned that sattva resulted in pure happiness. The present verse says sattva results in knowledge. There is no contradiction, since both are the results of sattva. One will include the other.]
- From rajas comes greed, a particular thirst, which cannot be satisfied by indulgence in millions of sense objects.

Baladeva

- Because that is a cause of sorrow, the result is a little happiness with plenty of grief from doing those activities.
- From tamas arise inattention, illusion and ignorance.
- The result of doing such activities is sorrow with almost total unconsciousness.
- [Note: The results of rajas and tamas are correlated with the statements of the previous verse.]

Srila Prabhupada

- Since the present civilization is not very congenial to the living entities, Kṛṣṇa consciousness is recommended.
- Through Kṛṣṇa consciousness, society will develop the mode of goodness.
- When the mode of goodness is developed, people will see things as they are.
- In the mode of ignorance, people are just like animals and cannot see things clearly.
- In the mode of ignorance, for example, they do not see that by killing one animal they are taking the chance of being killed by the same animal in the next life.

Srila Prabhupada

- Because people have no education in actual knowledge, they become irresponsible.
- To stop this irresponsibility, education for developing the mode of goodness of the people in general must be there.
- When they are actually educated in the mode of goodness, they will become sober, in full knowledge of things as they are. Then people will be happy and prosperous.
- Even if the majority of the people aren't happy and prosperous, if a certain percentage of the population develops Kṛṣṇa consciousness and becomes situated in the mode of goodness, then there is the possibility for peace and prosperity all over the world.

Srila Prabhupada

- Otherwise, if the world is devoted to the modes of passion and ignorance, there can be no peace or prosperity.
- In the mode of passion, people become greedy, and their hankering for sense enjoyment has no limit.
- One can see that even if one has enough money and adequate arrangements for sense gratification, there is neither happiness nor peace of mind. That is not possible, because one is situated in the mode of passion.
- If one wants happiness at all, his money will not help him; he has to elevate himself to the mode of goodness by practicing Kṛṣṇa consciousness.

Srila Prabhupada

- When one is engaged in the mode of passion, not only is he mentally unhappy, but his profession and occupation are also very troublesome.
- He has to devise so many plans and schemes to acquire enough money to maintain his status quo.
- This is all miserable. In the mode of ignorance, people become mad.
- Being distressed by their circumstances, they take shelter of intoxication, and thus they sink further into ignorance.
- Their future in life is very dark.

Section-IV Acting and Dying with the Modes (14-18)

|| 14.18 ||

ūrdhvaṃ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ

Those situated in sattva go to higher planets (**ūrdhvaṃ gacchanti sattva-sthā**). Those in rajas remain in the world of humans (**madhye tiṣṭhanti rājasāḥ**). Those of the lowest guṇa (**jaghanya-guṇa-vṛtti-sthā**), tamas (**tāmasāḥ**), go downwards to hell (**adho gacchanti**).

Baladeva

- Now the results for those fixed in the various modes in terms of higher, middle and lower destinations are described.
- The word vṛtti (conduct) should be understood in connection with mentioned of the other two modes.
- Those fixed with conduct in sattva (sattva(vṛtti) sthā) go as far as Satya-loka, according to the amount of sattva.
- Those fixed in conduct of rajas (rājasāḥ) stay in the middle of the universe, in the human world, with a mixture of sin and piety.
- They take on human forms according to the amount of rajas.

Baladeva

- Those situated in conduct of tamas, inferior to the other two modes (jaghanya), continually fixed in conduct of inattention and other such qualities, attain birth as animals, birds and non-moving entities according to the amount of tamas.
- The word tamasā indicates that they are situated constantly in tama guṇa.
- (People situated in the higher guṇas may sometimes show tama guṇa, but do not attain birth as animals because the tama is not constant.)

Srila Prabhupada

- In this verse the results of actions in the three modes of nature are more explicitly set forth.
- There is an upper planetary system, consisting of the heavenly planets, where everyone is highly elevated.
- According to the degree of development of the mode of goodness, the living entity can be transferred to various planets in this system.
- The highest planet is Satyaloka, or Brahmaloaka, where the prime person of this universe, Lord Brahmā, resides.
- We have seen already that we can hardly calculate the wondrous condition of life in Brahmaloaka, but the highest condition of life, the mode of goodness, can bring us to this.

Srila Prabhupada

- The mode of passion is mixed. It is in the middle, between the modes of goodness and ignorance.
- A person is not always pure, but even if he should be purely in the mode of passion, he will simply remain on this earth as a king or a rich man.
- But because there are mixtures, one can also go down.
- People on this earth, in the mode of passion or ignorance, cannot forcibly approach the higher planets by machine.
- In the mode of passion, there is also the chance of becoming mad in the next life.

Srila Prabhupada

- The lowest quality, the mode of ignorance, is described here as abominable.
- The result of developing ignorance is very, very risky.
- It is the lowest quality in material nature.
- Beneath the human level there are eight million species of life—birds, beasts, reptiles, trees, etc.—and according to the development of the mode of ignorance, people are brought down to these abominable conditions.
- The word *tāmasāḥ* is very significant here. *Tāmasāḥ* indicates those who stay continuously in the mode of ignorance without rising to a higher mode. Their future is very dark.

Srila Prabhupada

- There is an opportunity for men in the modes of ignorance and passion to be elevated to the mode of goodness, and that system is called Kṛṣṇa consciousness.
- But one who does not take advantage of this opportunity will certainly continue in the lower modes.

Section – V

Transcending the Modes (19-27)

Section-V Transcending the Three Modes (19-27)

|| 14.19 ||

**nānyam guṇebhyaḥ kartāram
yadā draṣṭānupaśyati
guṇebhyaś ca param vetti
mad-bhāvam so 'dhigacchati**

When the jīva sees (**yadā draṣṭā anupaśyati**) that action is being performed by the guṇas, in the form of the doer, the action and the objects of the actions (**nānyam guṇebhyaḥ kartāram**), and understands that the soul is separate from this (**guṇebhyaś ca param vetti**), he attains a state of merging with Me (**mad-bhāvam sah adhigacchati**).

When the jīva sees (**yadā draṣṭā anupaśyati**) that action is being performed only by the guṇas (**nānyam guṇebhyaḥ kartāram**), and understands that the soul is separate from this (**guṇebhyaś ca param vetti**), he attains freedom from saṁsāra (**mad-bhāvam sah adhigacchati**).

SVCT

- Having shown the repeated births caused by association with the guṇas, the Lord now shows liberation, which is beyond the guṇas, in two verses.
- When the jīva (draṣṭā) does not observe any other doer than the guṇas, which change into the form of agent, the action and the object—when he realizes that only the guṇas are always the doers, and knows the soul is separate from the guṇas—the jīva attains (adhigacchati) merging with Me (mad-bhāvam).
- It should be understood from the second to last verse in this chapter that one must still perform bhakti even after practicing such jñāna, in order to get this result.

Baladeva

- Having spoken of birth in the material realm from classification of the guṇas, the Lord now speaks of liberation by distinguishing the real self from the guṇas, in two verses.
- When the jīva, the seer of things as they are (draṣṭā), does not see any doer other than the guṇas, which transform into the body and senses, when he sees only the guṇas as the agents of action, and knows the ātmā is a non-doer superior to the guṇas, he attains My state.
- The intended meaning is this.
- The pure jīva filled with knowledge and bliss is not the agent of actions filled with sorrow, such as fighting and sacrifice.

Baladeva

- When he sees that he is endowed with body and senses made of the guṇas and thus understands that the doership of those actions is fixed in the guṇas, not in the pure ātmā, because the motive for action is in the guṇas, he attains freedom from saṁsāra or he attains My supreme bhakti (mad bhāvam).
- I have said this before.
- Agency caused by the guṇas is forbidden for the pure soul.
- But agency fixed in pure actions applies to the soul, and thus the verse says the ātmā is the seer (draṣṭā), which makes him an agent.

Srila Prabhupada

- One can transcend all the activities of the modes of material nature simply by understanding them properly by learning from the proper souls.
- The real spiritual master is Kṛṣṇa, and He is imparting this spiritual knowledge to Arjuna.
- Similarly, it is from those who are fully in Kṛṣṇa consciousness that one has to learn this science of activities in terms of the modes of nature. Otherwise, one's life will be misdirected.
- By the instruction of a bona fide spiritual master, a living entity can know of his spiritual position, his material body, his senses, how he is entrapped, and how he is under the spell of the material modes of nature.

Srila Prabhupada

- He is helpless, being in the grip of these modes, but when he can see his real position, then he can attain to the transcendental platform, having the scope for spiritual life.
- Actually, the living entity is not the performer of different activities.
- He is forced to act because he is situated in a particular type of body, conducted by some particular mode of material nature.
- Unless one has the help of spiritual authority, he cannot understand in what position he is actually situated.
- With the association of a bona fide spiritual master, he can see his real position, and by such an understanding he can become fixed in full Kṛṣṇa consciousness.

Srila Prabhupada

- A man in Kṛṣṇa consciousness is not controlled by the spell of the material modes of nature.
- It has already been stated in the Seventh Chapter that one who has surrendered to Kṛṣṇa is relieved from the activities of material nature.
- For one who is able to see things as they are, the influence of material nature gradually ceases.

Section-V Transcending the Three Modes (19-27)

|| 14.20 ||

guṇān etān atītya trīn
dehī deha-samudbhavān
janma-mṛtyu-jarā-duḥkhair
vimukto 'mṛtam aśnute

Surpassing the three guṇas (**etān trīn guṇān atītya**) which give rise to the body (**deha-samudbhavān**), free from the suffering of birth, death and old age (**janma-mṛtyu-jarā-duḥkhair vimuktah**), one attains eternal life (**dehī amṛtam aśnute**).

Baladeva

- The Lord clarifies the meaning of His previous statement about attaining mad bhāvam.
- Though the ātmā is situated in the body, by the power of distinguishing jīva from the guṇas, he overcomes the three guṇas which give rise to the body (deha samudbhavān) and, freed from birth, death, old age and suffering, experiences the ātmā (amṛtam).
- Thus mad bhāvam of the previous verse can mean “beyond saṁsāra” in the sense of being deathless (amṛtam), or “becoming qualified for My pure bhakti.”
- The verse brahma-bhūtaḥ prasannātmā explains this: having attained the state of brahman, being a pure soul, he does not lament in loss of what he has or desire for he does not have, and looks upon all beings as equal; he then attains prema bhakti. (BG 18.54)

Srila Prabhupada

- How one can stay in the transcendental position, even in this body, in full Kṛṣṇa consciousness, is explained in this verse.
- The Sanskrit word dehī means "embodied."
- Although one is within this material body, by his advancement in spiritual knowledge he can be free from the influence of the modes of nature.
- He can enjoy the happiness of spiritual life even in this body because, after leaving this body, he is certainly going to the spiritual sky.

Srila Prabhupada

- But even in this body he can enjoy spiritual happiness.
- In other words, devotional service in Kṛṣṇa consciousness is the sign of liberation from material entanglement, and this will be explained in the Eighteenth Chapter.
- When one is freed from the influence of the modes of material nature, he enters into devotional service.

Section-V Transcending the Three Modes (19-27)

|| 14.21 ||

arjuna uvāca

kair liṅgais trīn guṇān etān
atīto bhavati prabho
kimācāraḥ katham caitāms
trīn guṇān ativartate

O Lord (**prabho**), by what symptoms (**kair liṅgaih**) is a person known to be beyond the guṇas (**etān trīn guṇān atīto bhavati**). What is his conduct (**kim ācāraḥ**)? How does he surpass the guṇas (**katham ca etān trīn guṇān ativartate**)?

SVCT

- This is the same question asked in chapter two: sthita-prajñasya kā bhāsā (please describe the sthita-prajña).
- However, out of extreme desire to know, Arjuna asks again.
- One question is “By what symptoms should one understand a person is beyond the guṇas?” (kair liṅgaiḥ)
- The second question is “What is his behavior?” (kim ācāraḥ)
- The third question is “What is the means of attaining transcendence of the guṇas?” (katham ca etān)
- When Arjuna asked his question in chapter two, he did not ask how a person could transcend the guṇas. But now he asks this question also. That is the difference.

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- In this verse, Arjuna's questions are very appropriate.
- He wants to know the symptoms of a person who has already transcended the material modes.
- He first inquires of the symptoms of such a transcendental person.
- How can one understand that he has already transcended the influence of the modes of material nature?
- The second question asks how he lives and what his activities are. Are they regulated or nonregulated?

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- Then Arjuna inquires of the means by which he can attain the transcendental nature. That is very important.
- Unless one knows the direct means by which one can be situated always transcendently, there is no possibility of showing the symptoms.
- So all these questions put by Arjuna are very important, and the Lord answers them.

Section-V Transcending the Three Modes (19-27)

|| 14.22 ||

śrī-bhagavān uvāca
prakāśam ca pravṛttim ca
moham eva ca pāṇḍava
na dveṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati

The Lord said: One who is beyond the guṇas does not lament (**na dveṣṭi**) the appearance (**sampravṛttāni**) of illumination, activity or confusion (**prakāśam ca pravṛttim ca moham eva ca**), nor rejoice at their disappearance (**na nivṛttāni kāṅkṣati**).

SVCT

- Kṛṣṇa answers the question “What are the symptoms of one who is beyond the guṇas?”
- Illumination (prakāśaḥ) is the effect of sattva guṇa, as mentioned previously in the verse sarva dvāreṣu dehe’ smin prakāśa upajayate.
- Absorption in various projects (pravṛtti) is the effect of rajo guṇa.
- Absorption in the false (moha) is the effect of tamo guṇa.
- These three words are representative of all the other qualities (mentioned previously) of the respective guṇas.
- He who does not lament when all these effects of the guṇas, illumination, absorption in activities and absorption in falsity appears suddenly, nor rejoice when the effects of the guṇas disappear, is said to be beyond the guṇas.

Section-V Transcending the Three Modes (19-27)

|| 14.23 ||

udāsīna-vad āsīno
guṇair yo na vicālyate
guṇā vartanta ity evaṁ
yo 'vatiṣṭhati neṅgate

One who remains unmoved by the guṇas (**guṇair yo na vicālyate**), who is situated indifferently (**udāsīna-vad āsīnah**), who remains without action (**yo avatiṣṭhati na iṅgate**), understanding that only the guṇas are acting (**guṇā vartanta ity evaṁ**), is said to have surpassed the guṇas (**implied**).

SVCT

- Kṛṣṇa answers the second question, about the conduct of the person beyond the guṇas, in verses 23-25.
- He who is not disturbed by the effects of the guṇas (guṇaiḥ), in the form of happiness and distress, who does not move from his svarūpa as ātmā (guṇaiḥ na vicālyate), who remains silent (avatiṣṭhati), knowing “The guṇas alone are giving these effects; I have no relationship with this happiness and distress,” (guṇa vartante iti evam), who does not strive for bodily needs (na iṅgate), is said to be beyond the guṇas.

Section-V Transcending the Three Modes (19-27)

॥ 14.24-25 ॥

sama-duḥkha-sukhaḥ sva-sthaḥ sama-loṣṭāśma-kāñcanaḥ
tulya-priyāpriyo dhīras tulya-nindātma-saṁstutiḥ

mānāpamānayos tulyas tulyo mitrāri-pakṣayoḥ
sarvārambha-parityāgī guṇātītaḥ sa ucyate

He who is fixed in his svarūpa (**sva-sthaḥ**), is equal in sorrow and joy (**sama-duḥkha-sukhaḥ**), who sees a lump of earth, a stone and gold as the same (**sama-loṣṭāśma-kāñcanaḥ**), who regards causes of happiness and distress as the same (**tulya-priyāpriyo**), who sees the difference between ātmā and prakṛti (**dhīrah**), who regards criticism and praise of himself as the same (**tulya-nindātma-saṁstutiḥ**), is said to be beyond the guṇas (**guṇātītaḥ sa ucyate**).

One who remains equal in respect or disrespect (**māna-apamānayoh tulyah**), who is equal to friend and foe (**tulyo mitra-ari-pakṣayoḥ**), who has given up all extraneous undertakings (**sarvārambha-parityāgī**), is said to be beyond the guṇas (**guṇātītaḥ sa ucyate**).

Baladeva

- (Two verses continue to describe the external conduct.)
- Because he is fixed in his svarūpa (sva sthaḥ), he is equal in happiness and distress, since he knows that those are not part of the ātmā.
- Because of recognizing them as inferior things, he considers earth, stone and gold the same.
- He considers objects which yield happiness and distress (priyāpriye) as equal to a lump of earth.
- He is expert at seeing the difference between jīva and prakṛti (dhirah).
- He is equal in criticism or praise of himself, because those faults or good qualities which are causes of criticism or praise are not constitutional to the ātmā.
- Such a person is beyond the guṇas

Baladeva

- This verse clarifies the previous verse.
- Criticism and praise are accomplished by words, whereas respect and disrespect (māna apamāna) are accomplished by someone else's body or mind.
- He gives up all undertakings (sarvārambha parityāgī), other than those essential for supporting the material body.
- A person with the conduct mentioned from verse 23 to 25 can be understood by others to be beyond the guṇas.
- He should be understood to be actually beyond the guṇas, rather than one who talks a lot about conclusions (but does not act.)

Srila Prabhupada

- Arjuna submitted three different questions, and the Lord answers them one after another.
- In these verses, Kṛṣṇa first indicates that a person transcendently situated has no envy and does not hanker for anything.
- When a living entity stays in this material world embodied by the material body, it is to be understood that he is under the control of one of the three modes of material nature.
- When he is actually out of the body, then he is out of the clutches of the material modes of nature.
- But as long as he is not out of the material body, he should be neutral.
- He should engage himself in the devotional service of the Lord so that his identity with the material body will automatically be forgotten.

Srila Prabhupada

- When one is conscious of the material body, he acts only for sense gratification, but when one transfers the consciousness to Kṛṣṇa, sense gratification automatically stops.
- One does not need this material body, and he does not need to accept the dictations of the material body.
- The qualities of the material modes in the body will act, but as spirit soul the self is aloof from such activities.
- How does he become aloof?
- He does not desire to enjoy the body, nor does he desire to get out of it.
- Thus transcendently situated, the devotee becomes automatically free.
- He need not try to become free from the influence of the modes of material nature.

Srila Prabhupada

- The next question concerns the dealings of a transcendently situated person.
- The materially situated person is affected by so-called honor and dishonor offered to the body, but the transcendently situated person is not affected by such false honor and dishonor.
- He performs his duty in Kṛṣṇa consciousness and does not mind whether a man honors or dishonors him.
- He accepts things that are favorable for his duty in Kṛṣṇa consciousness, otherwise he has no necessity of anything material, either a stone or gold.

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- He takes everyone as his dear friend who helps him in his execution of Kṛṣṇa consciousness, and he does not hate his so-called enemy.
- He is equally disposed and sees everything on an equal level because he knows perfectly well that he has nothing to do with material existence.
- Social and political issues do not affect him, because he knows the situation of temporary upheavals and disturbances.
- He does not attempt anything for his own sake.
- He can attempt anything for Kṛṣṇa, but for his personal self he does not attempt anything. By such behavior one becomes actually transcendently situated.

Section-V Transcending the Three Modes (19-27)

|| 14.26 ||

**mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate**

He who serves Me in pure devotional service (**mām ca yo avyabhicāreṇa bhakti-yogena sevate**) surpasses the guṇas (**sa guṇān samatītyaitān**), and is qualified for Brahman (**brahma-bhūyāya kalpate**).

He who serves Me alone in pure devotional service (**mām ca yo avyabhicāreṇa bhakti-yogena sevate**) surpasses the guṇas (**sa guṇān samatītyaitān**), and becomes endowed with his spiritual nature (**brahma-bhūyāya kalpate**).

SVCT

- In this verse, the Lord answers the third question about the method of surpassing the guṇas.
- Ca in this verse means eva: “only”. He who serves only Me (mama ca)—in My form as Śyāmasundara, the Supreme Lord—by bhakti-yoga, he alone is qualified for becoming Brahman, or realizing Brahman (brahma-bhūyāya kalpate).
- This statement is supported by the use of the adjective ekayā in the statement bhaktyāham ekayā grahyaḥ: I can be attained by bhakti alone.
- And in the statement mām eva ye prapadyante māyām etām taranti te: those who surrender to Me surpass the material world, from use of the word eva (only), it is confirmed that without bhakti (to the Lord only), realization of Brahman cannot be attained.
- It cannot be attained by any other method.

SVCT

- What type of bhakti-yoga is this? It should be without deviation (avyabhicāreṇa).
- That means it is without mixture of karma, jñāna or other elements, because there are statements rejecting niṣkāma-karma, and statements rejecting even jñāna by the jñānī in his final stage.
- jñānaṁ ca mayi sannyaset: One should surrender that jñāna to Me. (SB 11.19.1)
- But there are no statements about the rejection of bhakti-yoga anywhere.
- Thus, by bhakti-yoga, after giving up even jñāna-yoga, just as he has previously given up karma-yoga, the jñānī surpasses the guṇas.
- There is no other means.

SVCT

- Here is the principle.

**sattvika kārako 'saṅgī rāgāndho rājasah smṛtaḥ
tāmasah smṛti-vibhraṣṭo nirguṇo mad-apāśrayah**

A worker free of attachment is in the mode of goodness; a worker blinded by personal desire is in the mode of passion, and a worker who has completely forgotten how to tell right from wrong is in the mode of ignorance. But a worker who has taken shelter of Me is understood to be transcendental to the modes of nature. SB 11.25.26

SVCT

- It is understood that those who are free from attachment are practicing either karma-yoga or jñāna-yoga on the level of sattva.
- And the person who is beyond the guṇas, having taken shelter of the Lord, is practicing sādhana-bhakti.
- The jñānī, having reached the perfection of jñāna, becomes transcendental to the guṇas by then giving up the level of sattva.
- But the devotee, even at the beginning stage as a sādḥaka, is beyond the guṇas.

SVCT

- This is the meaning of the Bhāgavatam verse.
- Śrīdhara Svāmī also says that ca gives the meaning of limitation, “only”.
- Madhusūdana Sarasvatī says the meaning is “He who serves only Me, the Lord, Nārāyaṇa, by undeviating bhakti-yoga as described in the twelfth chapter, qualifies for liberation.”

Baladeva

- This verse answers the third question “How can one surpass the guṇas?”
- The word ca indicates exclusiveness.
- He who has attained knowledge of the difference of the jīva from the guṇas as described in verse 19 does not attain perfection of freedom from the guṇas by that alone.
- Having attained that nature, He who takes shelter (sevate) of Me, Kṛṣṇa alone, who am not touched by the guṇas of māyā, who am the controller of māyā, who appear in many forms such as Nārāyaṇa, who am composed of pure knowledge and bliss, who am the abode of precious qualities such as omniscience—he who takes shelter of Me alone by performing the process of bhakti yoga—that person surpasses the guṇas which are hard to surpass, and becomes suitable for, in other words attains (kalpate) his own inherent nature (brahma bhuyāya), the eight qualities of ātmā (no sin, no death, no old age, no hunger, no thirst, no lamentation, all desires are fulfilled, fully satisfied).

Baladeva

- It was shown previously that the word brahma can mean the jīva.
- Accordingly, by the topmost process of bhakti, which inherently distinguishes jīva from God, the jīva realizes his svarūpa.
- By bhakti one does not attain a disappearance of the svarūpa of the jīva through merging with brahman.
- Previously the Lord said that one attains similarity with the Lord (samad-bhāvaṁ yāti, BG 8.5 and mama sādharmaṁ āgatāḥ BG 14.2).
- Saying brahma bhūyāya, the Lord simply explains the previous statements.
- By the statements such as verse 2 of this chapter (idaṁ jñānam upāśritya), even in the state of liberation the jīva remains separate.

Baladeva

- In such śrutis as nirañjanaḥ paramam sāmīyam upaiti: being free of contamination, he attains similarity with the supreme (Muṇḍaka Upaniṣad 3.1.3), there would seem to be oneness with the Lord indicated.
- However by examination, one must still conclude difference of the jīva from the supreme Brahman because of other śrutis showing inherent difference between jīva and the supreme Brahman in qualities such as smallness and greatness, which are eternal.
- Therefore the phrase brahma bhūta means that the jīva attains the state of manifesting the eight qualities and still remains distinct from the Lord.

Baladeva

- The statement brahmaiva san brahmāpyeti (Being Brahman, he attains Brahman) (Bṛhad Āraṇyaka Upaniṣad 4.4.6.) does not mean that he becomes the Lord.
- It must only mean that he becomes similar to the Lord and thus attains the Lord.
- The Viśva Prakāśa says that eva can mean resemblance (similarity) as well as exclusiveness (alone).
- Amara Kośa also says that vayā, yathā, tathā, eva, evam and sāmye (likeness) are equivalents.
- Thus brahma eva san brahma api eti means “he, becoming like the Lord with eight qualities, attains the Lord.”

Baladeva

- If this meaning were not taken the rest of the sentence would not make sense.
- There would be no meaning to “He, being brahman, then attains brahman.” [Note: How can he attain something if he already is that something?]

Srila Prabhupada

- This verse is a reply to Arjuna's third question: What is the means of attaining to the transcendental position?
- As explained before, the material world is acting under the spell of the modes of material nature.
- One should not be disturbed by the activities of the modes of nature; instead of putting his consciousness into such activities, he may transfer his consciousness to Kṛṣṇa activities.
- Kṛṣṇa activities are known as bhakti-yoga—always acting for Kṛṣṇa.

Srila Prabhupada

- This includes not only Kṛṣṇa, but His different plenary expansions such as Rāma and Nārāyaṇa.
- He has innumerable expansions.
- One who is engaged in the service of any of the forms of Kṛṣṇa, or of His plenary expansions, is considered to be transcendently situated.
- One should also note that all the forms of Kṛṣṇa are fully transcendental, blissful, full of knowledge and eternal.
- Such personalities of Godhead are omnipotent and omniscient, and they possess all transcendental qualities.

Srila Prabhupada

- So if one engages himself in the service of Kṛṣṇa or His plenary expansions with unfailing determination, although these modes of material nature are very difficult to overcome, one can overcome them easily.
- This has already been explained in the Seventh Chapter.
- One who surrenders unto Kṛṣṇa at once surmounts the influence of the modes of material nature.
- To be in Kṛṣṇa consciousness or in devotional service means to acquire equality with Kṛṣṇa.
- The Lord says that His nature is eternal, blissful and full of knowledge, and the living entities are part and parcel of the Supreme, as gold particles are part of a gold mine.

Srila Prabhupada

- Thus the living entity, in his spiritual position, is as good as gold, as good as Kṛṣṇa in quality.
- The difference of individuality continues, otherwise there would be no question of bhakti-yoga.
- Bhakti-yoga means that the Lord is there, the devotee is there and the activity of exchange of love between the Lord and the devotee is there.
- Therefore the individuality of two persons is present in the Supreme Personality of Godhead and the individual person, otherwise there would be no meaning to bhakti-yoga.

Srila Prabhupada

- If one is not situated in the same transcendental position with the Lord, one cannot serve the Supreme Lord.
- To be a personal assistant to a king, one must acquire the qualifications.
- Thus the qualification is to become Brahman, or freed from all material contamination.
- It is said in the Vedic literature, brahmaiva san brahmāpy eti.
- One can attain the Supreme Brahman by becoming Brahman. This means that one must qualitatively become one with Brahman.
- By attainment of Brahman, one does not lose his eternal Brahman identity as an individual soul.

Section-V Transcending the Three Modes (19-27)

|| 14.27 ||

**brahmaṇo hi pratiṣṭhāham
amṛtasyāvyayasya ca
śāśvatasya ca dharmasya
sukhasyaikāntikasya ca**

I am the basis of impersonal Brahman (**brahmaṇo hi pratiṣṭhā aham**), the basis of indestructible liberation (**amṛtasya avyayasya ca**), the basis of the eternal method bhakti (**śāśvatasya ca dharmasya**) and the basis of the bliss of the unalloyed devotee (**sukhasya ekāntikasya ca**).

I am the shelter of the jīva who has attained his svarūpa (**brahmaṇo hi pratiṣṭhā aham**), which is beyond death and possesses unchanging devotion to Me (**amṛtasya avyayasya ca**). I am the shelter of eternal, wonderful qualities (**śāśvatasya ca dharmasya**), and extraordinary rasa for the unalloyed devotee (**sukhasya ekāntikasya ca**).

SVCT

- “Does this mean the nectar of Svarga?”
- “No, it is indestructible (avyayasya): therefore amṛta means liberation. I am the basis of liberation.
- Also I am the basis of the eternal method (śāśvatasya dharmasya), which is eternally present, both in the stage of sādhana and perfection, the supreme method called bhakti.
- And also I am the basis of happiness—of prema (sukhasya) in relation to the ekāntika devotee (aikantikasya), who is qualified to receive it.
- And because everything is dependent on Me, he who worships Me with a desire to be one with God merges into the Brahman and attains the status of Brahman.”

SVCT

- Śrīdhara Svāmī gives the following meaning of the verse: “I am the basis of Brahman” means “I am the condensed Brahman,” just as the sun globe is condensed light.
- Just as the sun, though being the form of light, is also acts as the basis of light, so I, Kṛṣṇa, am the form of Brahman, but I am also the basis of Brahman.
- In this regard, Viṣṇu Purāṇa 6.7.76 provides the authority: *subhāśrayaḥ sa cittasya sarvagasya tathātmanaḥ*.
- This statement is explained by Śrīdhara Svāmī.
- “He is the shelter (*āśrayaḥ*), or the *pratiṣṭha*, of the supreme Brahman (*sarvagasya ātmanaḥ*). Thus it is stated by the Lord: I am the shelter of Brahman (*brahmaṇo hi pratiṣṭhāham*).”

SVCT

- Also in the Viṣṇu Dharmottara, concerning the subject of Naraka Dvādaśī, it is said:

**prakṛtau puruṣe caiva brahmaṇyāpi ca sa prabhuḥ
yathaika eva puruṣo vāsudevo vyavasthitaḥ**

The Lord, one person, Vāsudeva is situated in prakṛti, the jīva and the Brahman.

- In relation to māsarkṣa worship it is also said:
**yathācyutas tvam parataḥ parasmāt sa brahmabhūtāt parataḥ
parātmā**

Just as Acyuta, Paramātmā is superior to all others, he is superior to Brahman. **Viṣṇu Dharma 26.13**

SVCT

- The Lord speaks to Arjuna in relation to bringing back the children of the brāhmaṇa in Hari Vaṁśa, Viṣṇu Parvā 114:

**tat param paramam brahma sarvam vibhajate jagat
mamaiva tad ghanam tejo jnātum arhasi bhārata**

That supreme Brahman illuminates the whole universe. You should know that the condensed light belongs to Me.

- Brahma Saṁhitā says:

**yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭīṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi**

I serve the Supreme Personality of Godhead Govinda, the primeval Lord, whose transcendental bodily effulgence, known as the brahmajyoti, which is unlimited, unfathomed and all-pervasive, is the cause of the creation of unlimited numbers of planets, etc., with varieties of climates and specific conditions of life. Brahma Saṁhitā 5.40

- In the Eighth Canto, the Lord says:

**madīyaṁ mahimānaṁc ca para-brahmeti śabditam
vetsyasy anugṛhītaṁ me sampraśnair vivṛtaṁ hr̥di**

You will be thoroughly advised and favored by Me, and because of your inquiries, everything about My glories, which are known as param brahma, will be manifest within your heart. Thus you will know everything about Me. **SB 8.24.38**

- Madhusūdana Sarasvatī explains as follows: “But Your devotee should attain You. How is he qualified merely for the state of Brahman (brahma-bhūyāya kalpate), when You are different from Brahman?”
- This verse answers that.
- I alone am the end, the conclusion or paryāptiḥ of Brahman.”
- According to the Amara Kośa, the word paryāptiḥ means complete fullness.

SVCT

- With the following verse Madhusūdana Sarasvatī offers his praise to Kṛṣṇa:

**parākṛta-mano-dvandvaṃ param brahma narākṛti
saundarya-sāra-sarvasvaṃ vande nandātmajaṃ mahāḥ**

I offer my respects to the son of Nanda, joy personified, the very essence of all beauty in human form, the supreme Brahman, devoid of dualities of the mind.

- This chapter explains the misfortune in being bound by the guṇas and the satisfaction in being free of the guṇas, which is produced by bhakti alone.
- Thus end the commentaries on the fourteenth chapter of the Gītā for the pleasure of the devotees' minds, by the mercy of the ācāryas.

Baladeva

- “Having realized the distinction of jīva, having attained transcendence of the guṇas by exclusive bhakti to You, having attained his svarūpa, and having become liberated, how should a person designated as Brahman remain situated?”
- The word hi indicates certainty.
- For the jīva who is brahman (brahmanah), who has manifested the eight qualities of brahman by destroying the previous coverings of the guṇas, who has conquered death (amṛtasya), who is unchangeable by being fixed in his svarūpa (avyayasya)—unchanging also in the state of liberation, and also unchanging in his great affection for Me—for that person, I alone—the form of bliss and knowledge, full of good qualities, beyond criticism, the best friend, the lord of all—I alone am the shelter (pratiṣṭhā).

Baladeva

- Pratiṣṭhā means “that in which something remains or resides—the ultimate shelter.”
- I am the supreme shelter, the most affectionate to all.
- Thus this person remains situated experiencing Me, endowed with the qualities mentioned above, by supreme bhakti: he is at no time separated from Me.
- na ca punar āvartate: he does not again take birth. (Chāndogya 8.15.1)
- The smṛtis say yad gatvā na nivartante: having gone there he does not return (BG 15.6); muktānām paramā gatiḥ: He is the supreme shelter for those who are liberated (Mahābhārata 13. 171.49).
- “Why should the liberated person then take shelter of You? For it says in the śrutis that liberation is the final result.”

Baladeva

- There are excellent results from that surrender.
- I alone am the shelter (pratiṣṭhā) of the six eternal auspicious qualities called ṣad aiśvarya (dharmasya). I alone am the shelter of My extraordinary (ekāntikasya) rasa or delight (sukhasya) arising from variegated pastimes.
- He takes complete shelter of Me alone for experiencing My intensely blissful form, its splendors (vibhūti) and My pastimes.
- The śruti says:
raso vai saḥ, rasam hy evāyaṁ labdhvānandī bhavati

The Lord is rasa. Attaining Him, the embodiment of rasa, one becomes blissful. Taittirīya Upaniṣad 2.7.1

- One remains in saṁsāra by combination with the guṇas. One becomes liberated by surpassing the guṇas. This is attained only by devotion to the Lord. This is the knowledge from chapter fourteen.

Srila Prabhupada

- The constitution of Brahman is immortality, imperishability, eternity, and happiness.
- Brahman is the beginning of transcendental realization. Paramātmā, the Supersoul, is the middle, the second stage in transcendental realization, and the Supreme Personality of Godhead is the ultimate realization of the Absolute Truth.
- Therefore, both Paramātmā and the impersonal Brahman are within the Supreme Person.
- It is explained in the Seventh Chapter that material nature is the manifestation of the inferior energy of the Supreme Lord.
- The Lord impregnates the inferior, material nature with fragments of the superior nature, and that is the spiritual touch in the material nature.

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- When a living entity conditioned by this material nature begins the cultivation of spiritual knowledge, he elevates himself from the position of material existence and gradually rises up to the Brahman conception of the Supreme.
- This attainment of the Brahman conception of life is the first stage in self-realization.
- At this stage the Brahman-realized person is transcendental to the material position, but he is not actually perfect in Brahman realization.
- If he wants, he can continue to stay in the Brahman position and then gradually rise up to Paramātmā realization and then to the realization of the Supreme Personality of Godhead.

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- There are many examples of this in Vedic literature.
- The four Kumāras were situated first in the impersonal Brahman conception of truth, but then they gradually rose to the platform of devotional service.
- One who cannot elevate himself beyond the impersonal conception of Brahman runs the risk of falling down.
- In Śrīmad-Bhāgavatam it is stated that although a person may rise to the stage of impersonal Brahman, without going further, with no information of the Supreme Person, his intelligence is not perfectly clear.
- Therefore, in spite of being raised to the Brahman platform, there is the chance of falling down if one is not engaged in the devotional service of the Lord.

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- In the Vedic language it is also said, raso vai saḥ, rasam hy evāyaṁ labdhvānandī bhavati: "When one understands the Personality of Godhead, the reservoir of pleasure, Kṛṣṇa, he actually becomes transcendently blissful." (Taittirīya Upaniṣad 2.7.1)
- The Supreme Lord is full in six opulences, and when a devotee approaches Him there is an exchange of these six opulences.
- The servant of the king enjoys on an almost equal level with the king.
- And so eternal happiness, imperishable happiness, and eternal life accompany devotional service.
- Therefore, realization of Brahman, or eternity, or imperishability, is included in devotional service. This is already possessed by a person who is engaged in devotional service.

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- The living entity, although Brahman by nature, has the desire to lord it over the material world, and due to this he falls down.
- In his constitutional position, a living entity is above the three modes of material nature, but association with material nature entangles him in the different modes of material nature—goodness, passion and ignorance.
- Due to the association of these three modes, his desire to dominate the material world is there.
- By engagement in devotional service in full Kṛṣṇa consciousness, he is immediately situated in the transcendental position, and his unlawful desire to control material nature is removed.

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- Therefore the process of devotional service, beginning with hearing, chanting, remembering—the prescribed nine methods for realizing devotional service—should be practiced in the association of devotees.
- Gradually, by such association, by the influence of the spiritual master, one's material desire to dominate is removed, and one becomes firmly situated in the Lord's transcendental loving service.
- This method is prescribed from the twenty-second to the last verse of this chapter.

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- Devotional service to the Lord is very simple: one should always engage in the service of the Lord, should eat the remnants of foodstuffs offered to the Deity, smell the flowers offered to the lotus feet of the Lord, see the places where the Lord had His transcendental pastimes, read of the different activities of the Lord, His reciprocation of love with His devotees, chant always the transcendental vibration Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and observe the fasting days commemorating the appearances and disappearances of the Lord and His devotees.
- By following such a process one becomes completely detached from all material activities.
- One who can thus situate himself in the brahma-jyoti or the different varieties of the Brahman conception is equal to the Supreme Personality of Godhead in quality.