

Śrīmad Bhagavad-gītā

with the

Sārārtha Varsīṇī commentary

by

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# Chapter-7

## Knowledge of the Absolute

### Vijnana-yoga

# Section - I

Knowing Krsna by Hearing  
about Him (1-3)

- Describing the process of Bhakti
- ① Mind is attached to P → Goal
  - ② Establishing a relationship with P.
  - ③ Surrendered to P alone  
→ Not D.G.S  
→ Not any process  
One P. completely understood

śrī-bhagavān uvāca  
mayy āsakta-manāḥ pārtha  
yogaṁ yuñjan mad-āśrayaḥ  
asamśayaṁ 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 (asamśayaṁ). Please listen (tat śṛṇu).

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.

① 1st topic

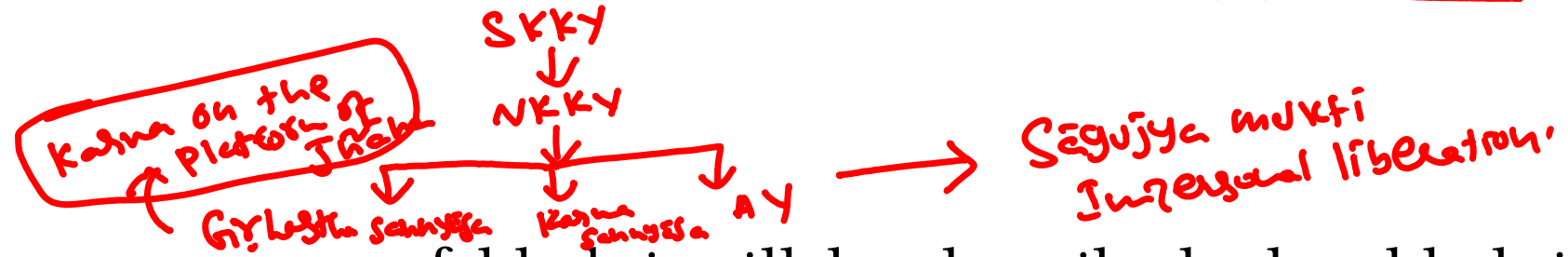
The seventh chapter describes the powers of Kṛṣṇa, the powers of the Lord who is most worthy of worship.

2nd topic

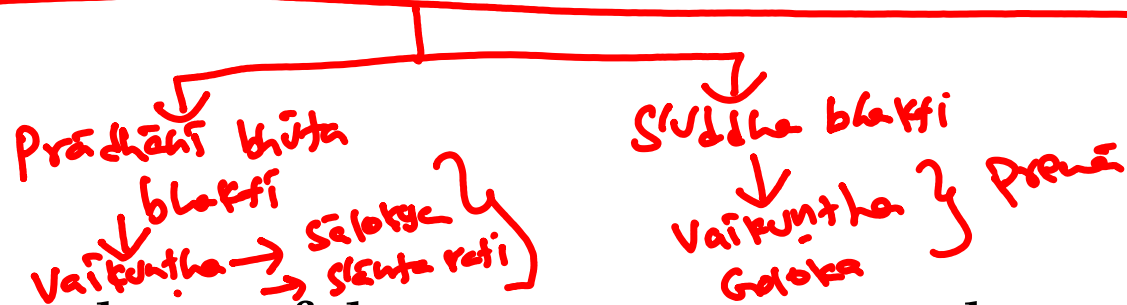
The four types of persons who worship and do not worship Kṛṣṇa are also described.

In the first six chapters of the Gītā, jñāna and aṣṭāṅga-yoga which lead to liberation, and depend upon niṣkāma-karma-yoga which first purifies the heart, have been described.

↓  
Guru-bhūta bhakti



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.

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

sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā  
svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati

Everything that can be achieved by fruitive activities, penance (yat karmabhir yat tapasā), knowledge, detachment (jñāna-vairāgyataś ca yat), mystic yoga, charity, religious duties (yogena dāna dharmeṇa) and all other means of perfecting life (śreyobhir itarair api) is easily achieved by My devotee (sarvaṁ mad-bhaktah labhate 'ñjasā) through loving service unto Me (mad-bhakti-yogena). If somehow or other My devotee desires (kathañcid mad-bhaktah yadi vāñchati) promotion to heaven, liberation, or residence in My abode (for service) (svargāpavargaṁ mad-dhāma), he easily achieves such benedictions (sarvaṁ anjasā labhate). SB 11.20.32-33

“But the śruti says tam eva viditvā ati mṛtyum eti: knowing it, one surpasses death (Śvetāśvatara Upaniṣad 6.15).”

↓  
X JIVĀ  
✓ Supreme Govt.

How can you then say that without knowledge, just by bhakti, one attains liberation?”

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.

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)

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 (nanv īśvarah sāksāt) awards (tanoty) His blessings (śreyas) even to an ignorant worshiper (aviduṣah anubhajataḥ 'pi), just as the best medicine works even when taken by a person ignorant of its ingredients (agada-rāja iva upayuktaḥ). SB 10.47.59

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

yo vai sādhana sampattiḥ puruṣārtha catuṣṭhaye  
tayā vinā tad āpnoti naro nārāyaṇāśrayah

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

Ḡan-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.

Arjuna says: ↓

“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.

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

|| 11.2.42 ||

↑ Intensity of  
worship

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

EXPERIENCE of ॐ ↑  
DETACHMENT from matter ↑

Devotion, direct experience of the Supreme Lord (**bhaktiḥ pareśānubhavo**), and detachment from other things (**anyatra viraktir ca**)—these three occur simultaneously (**eṣa trika eka-kālah syuh**) for one who has taken shelter of Kṛṣṇa (**prapadyamānasya**), in the same way (**yathā**) that pleasure, fullness of the stomach and relief from hunger (**tuṣṭiḥ puṣṭiḥ kṣud-apāyo**) are experienced simultaneously, with each bite (**anu-ghāsam**), for a person engaged in eating (**āsnataḥ**).

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.

Yathā jñēsyasi  
→ अत इति च

Hear how (yathā) you will realize Me clearly.

What type of yoga is this?

क) योग

You will gradually attain a relationship with Me (samyogam yuñjan).

You will take shelter of Me alone, not karma or jñāna (mad-āśrayaḥ), since you are My ananya-bhakta..

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 realization (**avyakta āsakta-cetasām**) encounter extreme difficulties (**kleśo adhikataras teṣām**). The unmanifest goal (**avyaktā hi gatiḥ**) brings suffering (**duḥkham avāpyate**) to those who have bodies (**dehavadbhir**). **BG 12.5**

Moreover, that Brahman is just an expression of My greatness

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.

## 7.2

jñānam te 'ham sa-vijñānam  
idam vakṣyāmy aśeṣataḥ  
yaj jñātvā neha bhūyo 'nyaj  
jñātavyam avaśiṣyate

I will explain to you <sup>completely</sup> (aśeṣataḥ) (te) (aham) (vakṣyāmy)  
knowledge of My powers (jñāna) along with knowledge of  
My sweetness (vijñāna) (jñānam) (sa-vijñānam), knowing  
which (yaj jñātvā) nothing else remains to be known (anyad  
jñātavyam na iha bhūyo avaśiṣyate).

Knowledge of P's powers is important to develop attachment to P.

Before attaining the stage of attachment to Me, the devotee understands (jñānam) about My powers.

- ① powers → aīśvarya
- ② mādhurya.

After that, he realizes (vijñānam) My sweetness. Hear about both of these.

Knowing this, nothing else remains to be known, for knowledge and realization of My impersonal aspect are included in it.

## 7.3

manuṣyāṇām sahasreṣu  
kaścid yatati siddhaye  
yatatām api siddhānām  
kaścin mām vetti tattvataḥ

Among thousands of men (manuṣyāṇām 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).



Knowledge of Me and realization of Me are rare for the jñānīs and yogīs who were described in the previous six chapters.

First, the Lord speaks of the rarity of realizing the sweetness of the Lord (vijñāna) among those persons.

Among the countless jīvas, one may be a human being.

Among thousands of humans, one of them may work for spiritual progress.

Among thousands who work for spiritual progress, only one will know Me.

Only one person will directly realize Me, truly, in the form of Śyāmasundara.

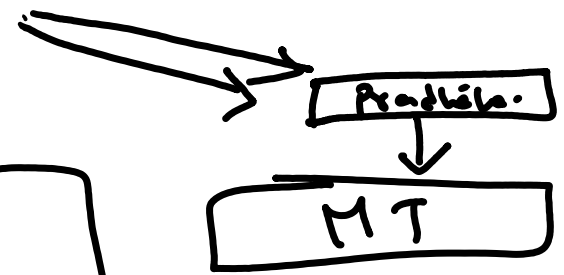
This implies that the bliss from realization of personal Brahman is thousands of times greater than the bliss from realization of the impersonal Brahman.

## Section - II

Knowing Krsna's Material  
and Spiritual Energies (4-12)

7.4

8 → 25



bhūmir āpo 'nalo vāyuḥ  
kham mano buddhir eva ca  
ahaṅkāra itīyaṁ me  
bhinnā prakṛtir aṣṭadhā

13 + 10 → 23  
 Mind → 24  
 Intelligence → 25

Smell

Taste

Form

Touch

Sound

Earth, water, fire, air, ether (as well as their sense objects) (bhūmir āpo 'nalo vāyuḥ kham), (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).

11

12

And, knowledge in relation to bhakti also means knowledge of the Lord's powers, not knowledge of the ātmā being separate from the body (which is knowledge in relation to the process of jñāna).

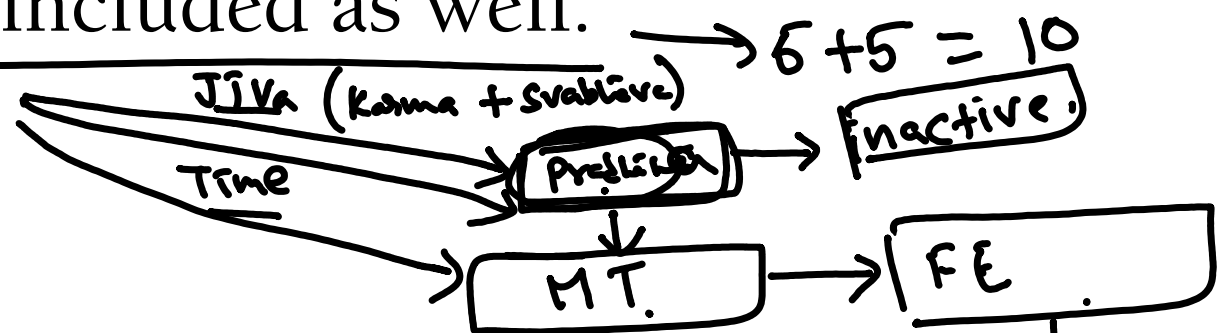
In defining knowledge of the Lord's powers, the Lord speaks of His two energies (prakṛti), superior and inferior, in two verses.

↓  
जिवा

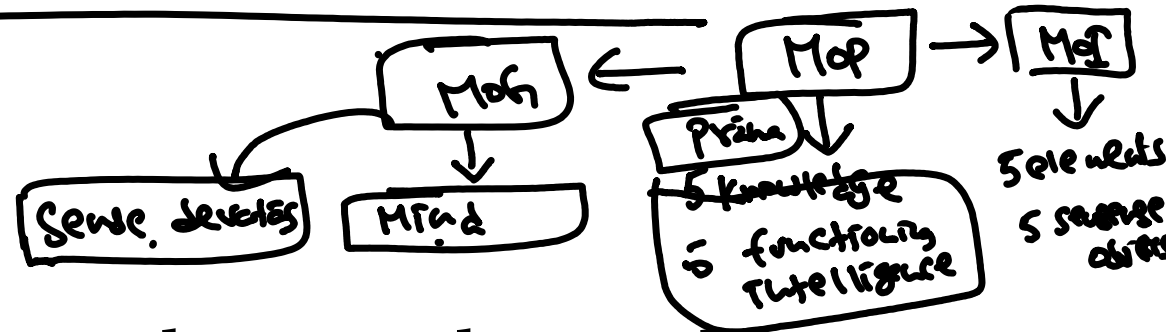
↓  
Prakṛti

[Note: The previous verse spoke of the Lord's sweetness (vijñānam). This and the next verse describe the Lord's powers (jñānam), by describing His inferior and superior energies.]

By the listing of the five gross elements beginning with earth, the subtle elements, known as the sense objects smell, taste, form, touch and sound, are understood to be included as well.



By the word false ego, the ten senses which arise from it, and the mahat-tattva, its cause, are also understood to be included.



Mind and intellect are listed separately to show their greater importance among all the elements.

## 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).

This prakṛti is called the external energy.

As it is not conscious, it is inferior (aparā).

Know also the other energy, tataṣṭha-śakti, which gives rise to the jīvas, which is superior (parām), because it is conscious.

Why is the jīva considered superior?

The unconscious matter (idam jagat) is employed (dhāryate) by this conscious jīva, for jīva's own enjoyment.



## 7.6

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

Know (upadhāraya) that all things of the universe (sarvāṇī bhūtāni) have their origin in these two energies (etad-yonīni iti), and that I am (tathā aham) the origin and dissolution (prabhavaḥ pralayaḥ) of the whole universe (krtsnasya jagataḥ).

The Lord is the cause of the world, by these two energies.

Know that all moving and non-moving entities arise from these two energies, māyā-śakti and jīva-śakti, kṣetra and kṣetra-jña.

√ Kāla-Śakti

I alone am the creator of all this universe, since these two energies arise from Me, and I alone am the destroyer of the universe, since it merges into Me, the possessor of these two energies.

## 7.7

mattaḥ parataram nānyat  
kiñcid asti dhanañjaya  
mayi sarvam idaṁ 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 idaṁ protam), as pearls are strung on a thread (sūtre maṇi-gaṇā iva).

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)

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.

*Handwritten annotations:*  
- A red arrow points from the word "matter" to the circled "unconscious".  
- A red arrow points from the word "Jīva" to the circled "conscious".  
- A red arrow points from the word "effect" to the word "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.

## 7.8

Ether - sound  
 air → touch  
 Fire → form  
 water → taste  
 Earth → smell

rāso 'ham apsu kaunteya  
prabhāsmi śaśi-sūryayoḥ  
praṇavaḥ sarva-vedeṣu  
śabdaḥ khe pauruṣam nr̥ṣu



I am the taste of water (rāso aham apsu kaunteya), the light of the sun and moon (prabhāsmi śaśi-sūryayoḥ). I am praṇava in the Vedas (praṇavaḥ sarva-vedeṣu), sound in the ether (śabdaḥ khe) and successful efforts of men (pauruṣam nr̥ṣu).

Just as I have entered into the universe, My effect, in the form as Paramātmā, also I exist in the form of the cause of those effects (as sound in ether), or in the form of the essence of those things (as in success in man).

This is expressed in four verses.

The water's taste, which is its cause, is a manifestation of My power (vibhūti).

Likewise one can find a similar meaning in the items following.



I am light itself which gives light to the sun and moon.

I am omkāra, the source of the Vedas.

I am sound in the ether, as sound is the cause of the ether. [Note: Sound gives rise to ether, touch gives rise to air, form gives rise to fire, taste gives rise to water, and smell gives rise to earth.]

I am the distinguishing efforts (pauruṣam) of men, since effort is the essence of humans.

7.9

punyo gandhaḥ prthivyām ca  
tejaś cāsmi vibhāvasau  
jīvanam sarva-bhūteṣu  
tapaś cāsmi tapasviṣu

ESSENCE

ESSENCE

SOURCE

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

ESSENCE

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. [Note: In this verse the Lord is the essence of all items,  
except the fragrance of earth. Fragrance is the cause of earth.]

7.10

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

Essence.

I am the eternal, original cause of all entities (mām viddhi sarva-  
bhūtānām sanātanam bījam), O son of Prthā (pārtha). I am the  
intelligence of the intelligent people (buddhir buddhimatām asmi)  
and the majesty of the majestic (tejas tejasvinām aham).

↓  
Essence.

Bija or seed means the cause before transformation, the pradhāna.

Sanātana means eternal.

Intelligence is the essence of the intelligent persons.

I am that intelligence.

## 7.11

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

I am the strength of the strong (balam balavatām ca aham) which is devoid of lust and anger (kāma-rāga-vivarjitam). I am that lust (bhūteṣu kāmah asmi) which is according to dharma (dharmāviruddhah), O best of Bharata (bharata rṣabha).

I am the strength of the strong, not displayed out of anger or used with the desire to maintain to ones own lifestyle.

I am lust not contrary to dharma, directed towards one's wife only for the production of children.



## 7.12

ye caiva sāttvikā 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 sāttvikā bhāvā rājasās tāmasās ca ye) come from Me (matta eva). I am not in them (na tv aham teṣu), but they are in Me (te mayi).

*→ balam balavatah Cāla...*

*yaśo 'haṁ eśu*

The expressions of My powers (vibhūti), being the cause of things or the essence of things and being the living entities such as Rākṣasas [Note: The reference seems unclear since Rākṣasas have not been mentioned in the above list of vibhūtis.] 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.

# Section - III

Krsna 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 (mohitaṁ) by the objects and persons made of three gunas (ebhiḥ tribhir guṇa-mayair bhāvair), does not know Me (mām na abhijānāti), the unchanging (avyayam), who am above all of those things (ebhyaḥ param).

“Then if You are all things, why do people not know You, the Supreme Lord?”

All the jīvas born in the universe (sarvam idam jagat), being bewildered by the states such as (sense and mind control in the mood of goodness), (jubilation in the mode of passion) and (lamentation in the mode of ignorance) (stemming from the nature of the guṇas, do not know Me, who am superior to them (param) and without change (avyayam), since I am beyond the guṇas.

# Understanding the Three Modes and their Influence on Bhakti and Worship

3 modes

Pure sāstric faith

Svabhāva of a Sādhakā

Non-sāstric faith

Laukikī śradhā  
Svabhāva of faith

Pure devotional faith

Sattva  
rajas  
tamas

Mixed devotional faith

MoG  
MoP  
MoI  
Cleanliness  
Regularity  
Clarity

Greed  
Lust

~~Letting  
steer?~~

MoG

MoP

MoI

worship of Dhṛs

worship of  
YAKṢAS  
& REKṢAS

worship of  
Pretas &  
bhūta gṛhās

Svabhāva of śradhā

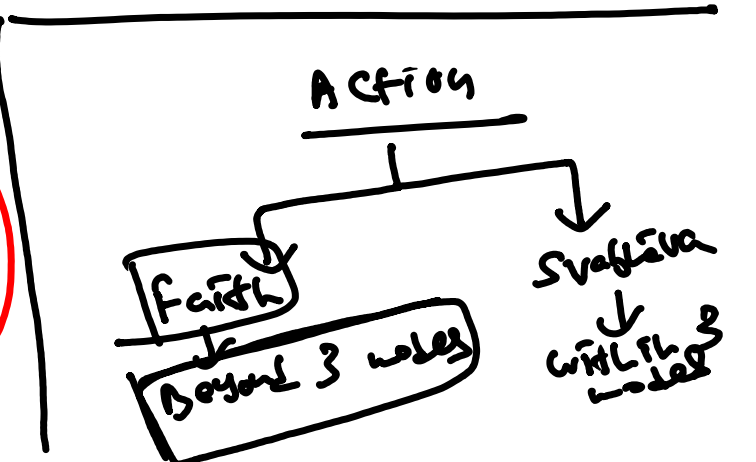
anāsthas

Sādhakā

- ① Pure devotional faith Svabhāva
- ② But contaminated Svabhāva  
↓  
3 modes

Nitya dhāra  
↓  
eternal  
residence  
of the  
soul.

Naiṣkarmika dhāra

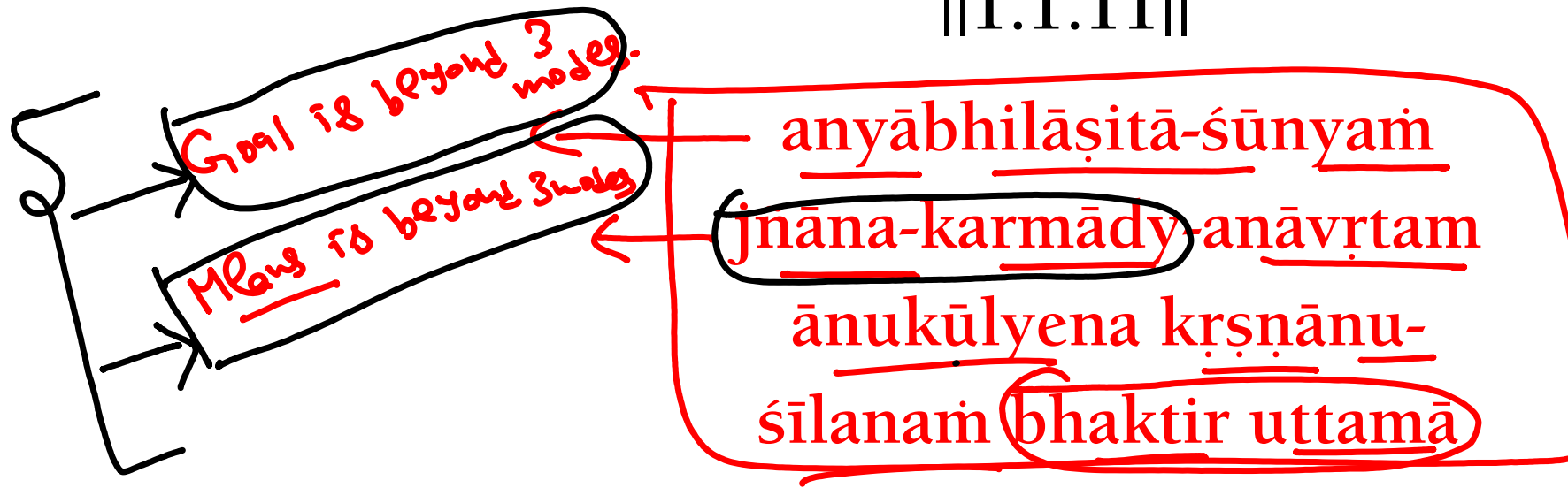




# Modes influencing Faith

pure  
plastic faith





The highest *bhakti* (**bhaktir uttamā**) is defined as continuous service or emotions (**anuśīlanam**) directed towards Kṛṣṇa, His expansion forms or others related to Him (**kṛṣṇa**), with a pleasing attitude towards Kṛṣṇa (**ānukūlyena**). It should be devoid of desires other than the desire to please the Lord (**anyābhilāṣitā-śūnyam**), and unobstructed by impersonal *jñāna*, the materialistic rituals of *karma* or other unfavorable acts (**jñāna-karmādy-anāvṛtam**). (BRS)

### 3.29.8

abhisandhāya yo himsām  
dambham mātsaryam eva vā  
saṁrambhī bhinna-drg bhāvaṁ  
mayi kuryāt sa tāmasah

tāmasic bhakti

↓  
Pure devotional  
faith → add intention  
with MOI

Mixed devotional  
faith

Goal  
Means  
→ Covert  
→ Covert Modes

Goal

The angry person (saṁrambhī), devoid of compassion (bhinna-drg), who worships me (mayi bhāvaṁ kuryāt) with intentions (abhisandhāya) of violence, pride and hatred (himsām dambham mātsaryam), is tamasic in his bhakti (sa tāmasah).

### 3.29.9

८  
viṣayān abhisandhāya  
yaśa aiśvaryam eva vā  
arcādāv arcayed yo mām  
prthag-bhāvaḥ sa rājasah

He who worships me (yah mām arcayed) in the forms of deities and others (arca ādāu) with desire for other objects (prthag-bhāvaḥ abhisandhāya), with goals of material gain (viṣayān), fame (yaśa) or wealth (aiśvaryam) has rajasic bhakti (sa rājasah).

### 3.29.10

karma-nirhāram uddiśya  
parasmin vā tad-arpanam  
yajed yaṣṭavyam iti vā  
prthag-bhāvaḥ sa sāttvikah

He who worships me (yajed) with a desire to destroy karma (karma-nirhāram uddiśya), making his works an offering to the Supreme Lord (parasmin tad-arpanam), or (vā) executing the worship as a duty (yaṣṭavyam iti), having a desire for liberation (prthag-bhāvaḥ), has sattvic bhakti (sa sāttvikah).

# Modes influencing Svabhava of a Sadhaka

Sādhakās → Pure faith

Svabhāva/Conditioning → Can be influenced by the 3 modes.

|| 14.6 ||

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

Clarity.

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).

|| 14.7 ||

rajo rāgātmakam viddhi  
tr̥ṣṇa-saṅga-samudbhavam  
taṁ nibadhnāti kaunteya  
karma-saṅgena dehinam

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) (tr̥ṣṇā-saṅga-samudbhavam), binds the jīva (tad dehinam nibadhnāti) with attachment to action (karma-saṅgena).



|| 14.8 ||

tamas tv ajñāna-jam viddhi  
mohanam sarva-dehinām  
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-dehinām), binds the jīva (tan nibadhnāti) with inattention, laziness, and sleep (pramādālasya-nidrābhis).

## 5 obstacles to attainment of Nistha

1. Laya (sleep) →
2. Vikshepa (distraction) →
3. Apratipatti (indifference or disinterest in spiritual topics) →
4. Kashaya (tendency toward bad habits) →
5. Rasasvada (taste for material enjoyment).

|| 1.2.19 ||

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

The mind (**cetaḥ**) becomes unaffected (**anāviddham**) by lust, greed, anger, hatred and illusion (**kāma-lobhādayaś ca ye etaiḥ**) which arise from rajas and tamas (**rajas-tamo-bhāvāḥ**). Then (**tadā**) the mind becomes fixed in the form of the Lord at the stage of āsakti (**sthitam sattve**) and becomes satisfied (**prasīdati**).

Modes influencing Worship and  
Svabhava-jam Sraddha

Defining characteristic  
of a demon → दुष्टा

|| 16.23 ||

yaḥ śāstra-vidhim utsrjya  
vartate kāma-kārataḥ  
na sa siddhim avāpnoti  
na sukhaṁ na parāṁ gatim

He who giving up the rules of scripture (yaḥ śāstra-vidhim utsrjya) acts according to his own whim (vartate kāma-kārataḥ) does not attain perfection (na sa siddhim avāpnoti), happiness, or the supreme goal (na sukhaṁ na parāṁ gatim).



|| 17.1 ||

arjuna uvāca

ye śāstra-vidhim utsrjya  
yajante śraddhayānvitāḥ  
teṣāṁ niṣṭhā tu kṛṣṇa  
sattvam āho rajas tamah

Arjuna said: O Kṛṣṇa (kṛṣṇa), what is the position of those (teṣāṁ niṣṭhā tu kṛṣṇa) who give up the rules of scripture (ye śāstra-vidhim utsrjya) but worship with faith (yajante śraddhayānvitāḥ). Is this a sattva, or rajas and tamas condition (sattvam āho rajas tamah)?

## Baladeva

Responding to the questions of Arjuna, Kṛṣṇa explains various items in sattva, rajas and tamas in the seventeenth chapter.

Those who study the Vedas, and with faith in the scriptures, undertake activities according to its rules are called devas.

Those who ignore the Vedas, and act as they please, without following Vedic rules, are called demons or asuras. You have said this in the previous chapter

Now this is my question.

## Baladeva

Those who, having read and understood the Vedas which are difficult to understand, (give up the rules out of laziness) or (other reasons), and worship the devas and others with faith born of local custom, (are in what position)?

Are they considered among the godly and demonic types previously defined, by ignoring scripture but having faith (and worship)?

Have they taken shelter of sattva, rajas or tamas?



|| 17.2 ||

śrī-bhagavān uvāca

tri-vidhā bhavati śraddhā

dehinām sā svabhāva-jā

sāttvikī rājasī caiva

tāmasī ceti tāṁ śṛṇu

The Lord said: The faith of embodied beings (dehinām śraddhā) is of three types (tri-vidhā bhavati), arising from their previous impressions (sā svabhāva-jā). It is made of sattva, rajas or tamas (sāttvikī rājasī caiva tāmasī ca iti). Hear about it (tāṁ śṛṇu).

## Baladeva

Being asked, the Lord begins to speak.

That faith by which one worships the devas and other beings while giving up rules of scripture because of laziness or difficulties, should be understood to arise from virtuous and sinful impressions from previous lives (svabhāva jā).

That faith is of three types, arising from states of sattva, rajas and tamas, for the beginningless, unrelenting births of embodied souls in beginningless contact with the three guṇas of prakṛti.

## Baladeva

They do not have the spiritual intelligence arising from scripture taught by the devotees which will allow them to change those impressions (svabhāva).

∴ they do not have śāstric faith.

Therefore the three types of faith which arise from those impressions appear.

Faith born from the scriptures is different.

→ śāstrīya-śraddhā

It brings about performance of actions only according to the scriptural directions (not because of impressions of the three guṇas).

॥ 17.3 ॥

sattvānurūpā sarvasya  
śraddhā bhavati bhārata  
śraddhā-mayo 'yaṁ puruṣo  
yo yat-śraddhaḥ sa eva saḥ

access to 208+  
सुखदुःखानां  
(05) वाचसायनः  
How do  
they convert

Convert material sensory  
signals into material  
subtle energies.  
Heat → 4 organs  
① Mind  
② Intelligence  
③ FE  
④ Citta

This faith corresponds to the nature of the internal organ (sattva  
anurūpā sarvasya śraddhā bhavati), O descendent of Bharata  
(bhārata). Man is made of his (faith) (śraddhā-mayo ayaṁ puruṣaḥ).  
He becomes similar to whatever form he worships with faith (yo yat-  
śraddhaḥ sa eva saḥ).

## Baladeva

Though faith itself is a function of sattva guṇa, it becomes three types of faith for the embodied soul possessing an internal organ whose very nature is to hold the impressions (svabhāva).

[Note: The internal organ or antaḥkaraṇa refers to the subtle internal organ consisting of the mind, intelligence, false ego and memory (citta).]

The internal organ (sattvam) is composed of three guṇas, and corresponding to that, the faith of all living entities appears.

The faith of the internal organ predominated by sattva guṇa is sattvic.

## Baladeva

The internal organ predominated by raja guṇa is rajasic.

The internal organ predominated by tama guṇa is tamasic.

The ordinary person (ayam puruṣaḥ), a worshipper who has an object of worship, endowed with one of three types of faith (śraddhamayaḥ), will be faithful to one of three respective types of object—devas, yaksas or pretas (yat śraddhaḥ).

That worshipper (sa) becomes endowed with the qualities of the deity worshipped (sa eva).

॥ 17.4 ॥

Sattvic  
Sattvik non-  
scriptural faith

yajante sāt̥tvikā devān

yakṣa-rakṣāmsi rājasāḥ

pretān bhūta-gaṇāmsī cānye

yajante tāmasa janāḥ

Those with sattvic nature worship the devas (yajante sāt̥tvikā devān). Those with rajasic nature worship the Yaksas and Rāksasas (yakṣa-rakṣāmsi rājasāḥ). Those with tamasic nature worship the Pretas and Bhūtas (pretān bhūta-gaṇāmsī ca anye yajante tāmasā janāḥ).

## Baladeva

The results of worshipping with the different faiths are described in this verse.

Those persons who with faith born of their previous impressions worship sattvika devas such as Vasu and Rudra without the discrimination of scripture are called sāt̥tvika.

Those who worship rajasic entities such as Yakṣas, Rākṣasas, Kuvera and Nairṛti are in the mode of passion.

Those who worship tamasic entities such as pretas and bhūtas are in the mode of ignorance.



## Baladeva

The pretas are fallen brāhmanas who attain an airy body after death in the form of ulāmukhas, kaṭas or pūtanās, according to Manu.

The pretas are a type of piśaca (evil spirit) according to others.

Ca indicates the seven mothers [Note: These are said to be Brahmānī, Vaiṣṇavī, Maheśvarī, Kaumārī, Vārāḥī, Indrāṇi and Camuṇḍī] and other entities.

[Note: The bhūta gaṇas are not explained. According to some commentators they are the followers of Śiva.]

## Baladeva

Thus the three types of faith arising from the differing natures due to previous impressions, without following the rules of scripture because of laziness, have been described.

It should be understood that by conquering over their natures by association with persons following Vedic principles, these persons sometimes come under the authority of the Vedas.

7.14

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

My māyā made of the gunas (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).

“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.”

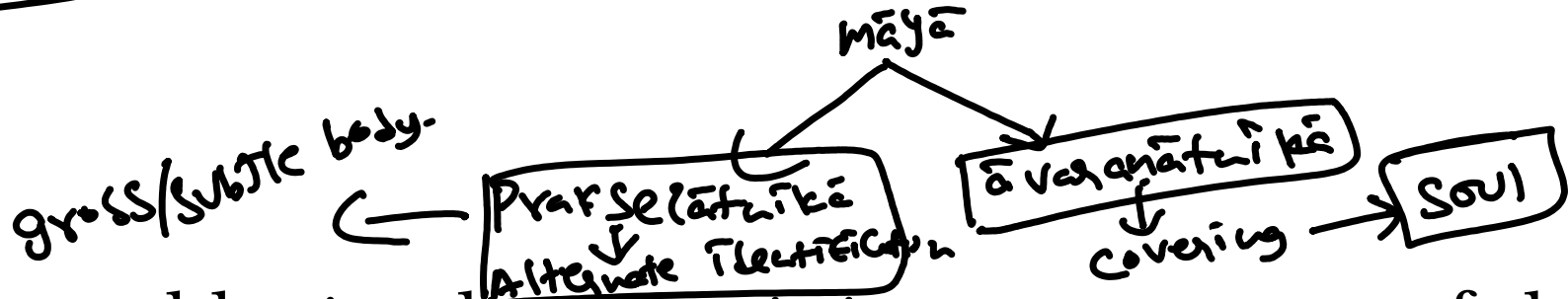
It refers to the jīvas.

Thus daiva makes it possessive: that belonging to the jīvas for their pleasure.

Daivī therefore means that which bewilders the jīvas.



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 (gūṇa 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."

## Section - IV

The Impious never Surrender,  
but the Pious Do (15-19)

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).

Does everyone  
 Surrender to K?  
 Why don't we?  
 Why don't we?  
 duṣkṛtinah Surrender to K?  
 Faith is not based  
 on practices.  
 Faith.

4 types of duṣkṛtinah  
 ① mūḍhāḥ → Engrossed in material pleasure.  
 ② narādhamāḥ → Give up bhakti after practicing.  
 ③ māyayā apahṛta-jñānā → Deluded theists.  
 ④ āsuram bhāvam āśritāḥ → Demons.



“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 mūdhaḥ, the fool equal to an animal.

He pursues only (animalistic) enjoyment through his work.

It is said:

### 3.32.19

nūnam daivena vihatā  
ye cācyuta-kathā-sudhām  
hitvā śṛṅvanty asad-gāthāḥ  
purīṣam iva viḍ-bhujah

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-bhujah**).

mukundaṁ ko vai na seveta vinā naretaraḥ [Note: Bhāgavatam  
5.15.11 is similar. Perhaps the quotation is a different version of the  
text.]

Who would not serve Mukunda except a non-human?

②

Others are ~~narādhamas.~~

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).

③ मयायै अहस्ता ज्ञाना

Others, though having studied the scriptures, have their knowledge stolen by māyā.

They think that Nārāyaṇa residing in Vaikuṅṭha is obtainable by constant bhakti, but not Kṛṣṇa or Rāma, whom they consider humans.

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.

④ असुरान् भवान् अस्तिह

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 Vaikunṭha by their bad arguments, based on faulty logic such as insisting on visible proof.

They do not surrender at all.

Who suffers  
to Q?

7.16

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

Four Sufferers  
a) ārtah → Relief from suffering  
b) arthārthī → want same wealth  
c) jijñāsu → inquire  
d) jñānī

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).



“Then, who worships You?”

Four types worship Me.

Those who follow the rules of varṇāśrama (sukṛtinaḥ), worship Me.

*Those who do not worship (P) are not actual followers of VA.*

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.]

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.)

सिद्धा अर्थवर्तकी जिज्ञासु

The fourth type has (jñāna-miśra-bhakti.)

ज्ञेहि ↓

Later in the book, yoga-miśra-bhakti will also be described in verse like sarva dvārāni saṁyamya (BG 8.12).

8th chapter

But kevalā bhakti, unmixed with karma or jñāna, was also described  
in the beginning of this chapter with the words mayyāsakta manah  
pārtha (BG 7.1).

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 ananyāś 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).

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.

## Results of guṇī bhūta bhakti

The result of sakāma-karma is Svarga, the result of niṣkāma-karma is jñāna-yoga, and the result of jñāna and aṣṭāṅga-yoga is nirvāṇa mokṣa, impersonal liberation.

The results of the two types of pradhānī bhūtā bhakti are described as follows.

āra, anbhakti, jīvanmū → sakāma bhakti

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).

→ sukha aiśvarya uttaraṃ mukti → sālōkye mukti

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).

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.

↓ 4 powers

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 Sukadeva.

If sakāma-bhakti (the first three types) becomes niṣkāma, without desires, the result is jñāna-miśra-bhakti, and the result of that jñāna-miśra-bhakti is as stated above (śānta-rati).



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.

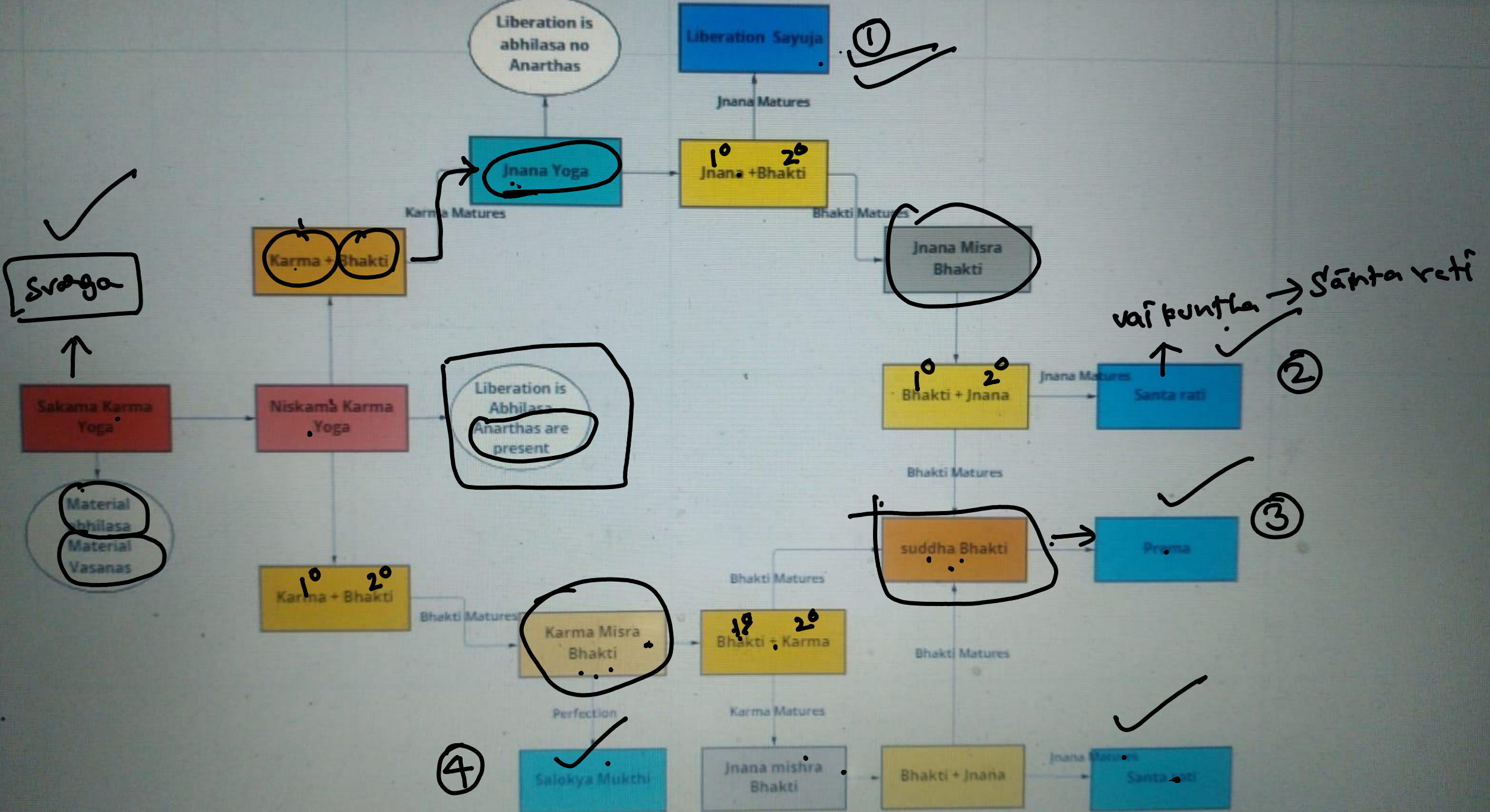
However, that prema is predominated by a mood of reverence (aiśvarya).

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 sādhya, prema, are also described here to illustrate the difference in the sādhanas.]



7.17

teṣām jñānī nitya-yukta  
eka-bhaktir viśiṣyate  
priyo hi jñānino 'tyartham  
aham sa ca mama priyah

Of these four types (teṣām), 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 (aham sa ca mama priyah).

Among these four types who are qualified with bhakti (those with pradhānī bhūtā bhakti), who is the best?

→ JMB  
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?”

No, he has a predominance of bhakti (1) (eka-bhakti), 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.” (2)

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.

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).



“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.

This is because he is firmly convinced (asthitah) 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 saṅkarsaṇo na śrīr naivātmā ca yathā bhavan

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

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

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).

“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.

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 (tais tair kāmaih) worship various devatās (prapadyante 'nya-devatāḥ), adopting various rules (taṁ taṁ niyamam āsthāya), under the control of their low natures (svayā prakṛtyā niyatāḥ).

Sva — bhava — Svabhava-jan Svabhava

Intelligence is not surbed by desire



“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.”

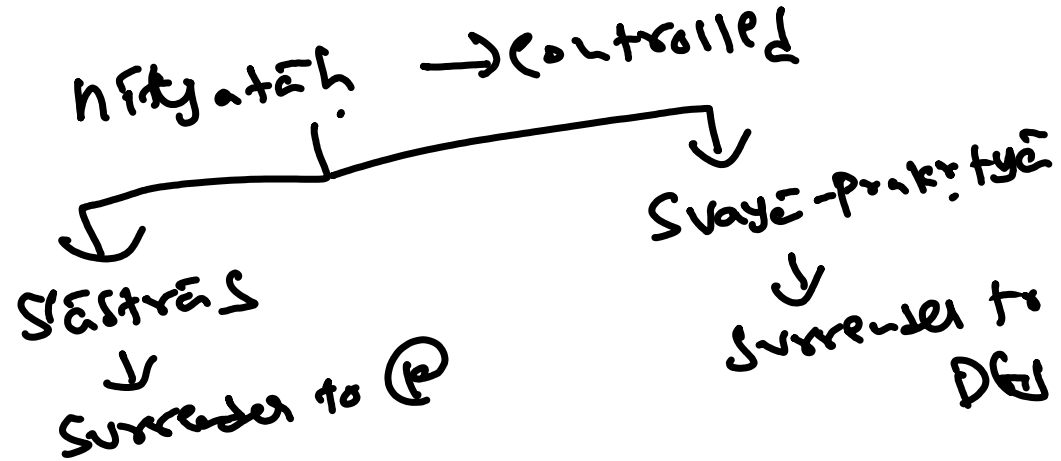
But what happens to those who have material desires and worship the devatās with the desire to remove their suffering or gain material pleasure?”

Four verses answer this question.

↳ Intelligence

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.

## 7.21

yo yo yām yām tanuṁ bhaktah  
śraddhayārcitum icchati  
tasya tasyācalām śraddhām  
tām eva vidadhāmy aham

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

- ① Pure devotee  
a) whom to worship? → P  
b) Why to worship? → relationship  
c) How to worship? → P-D-S
- ② Mixed devotee → Type-1  
a) whom to worship? → P  
b) How to worship? → P-D-S  
c) X Duty to worship?

- ③ D-G worshipper → Type 1  
a) How to worship??

- ④ D-G worshipper - Type 1

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.

7.22

sa tayā śraddhayā yuktaḥ  
tasyārādhanam ihate  
labhate ca tataḥ kāmān  
mayaiiva 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 (mayaiiva vihitān hi tān).

That person, endowed with that faith, performs (īhate) worship of that devatā.

He obtains the results of that worship (kāman) from the worship of that particular devatā.

But those devatās cannot fulfill those desires.

It is I who fulfill those desires.

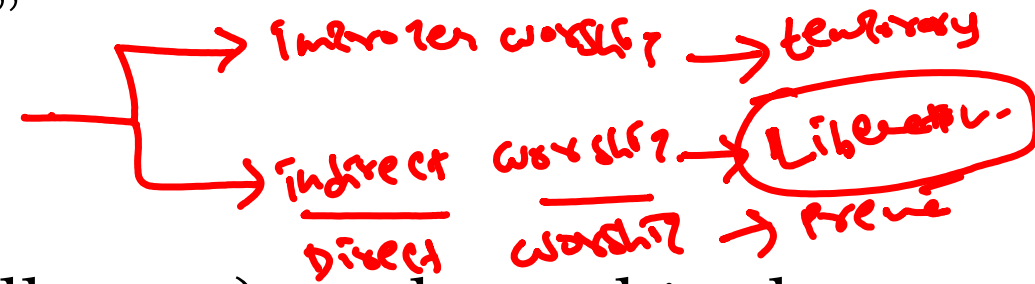
## 7.23

antavat tu phalam tesām  
tad bhavaty alpa-medhasām  
devān deva-yajo yānti  
mad-bhaktā yānti mām api

→ Intelligence are not conducted by the senses.

The results obtained by these foolish persons (tesām alpa-medhasām phalam) 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).

“Well, if the devatās are Your bodies, then worshipping them should yield the same result as worshipping You directly.”



Those who have scant intelligence (alpa medhasām), and worship devatās, considering only the particular devatā, not understanding that the devatā is My body, obtain only scant, temporary results.

Those who worship the devatā with the understanding that the devatā is My body (not being of scant intelligence) obtain infinite, eternal results.

This is because the worshippers of the devatās go to the devatās who have limited enjoyment and limited life span.



But My devotees attain Me and infinite, indestructible results, from worshipping Me, who am endowed with eternal, infinite form, qualities and powers.

Great difference in the results of worship is indicated.

## 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**).

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

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).

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.”

## 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 (**ayaṁ mūḍhaḥ lokah**) do not understand that (**na abhijānāti**) I (**mām**), though appearing as the son of Vasudeva, am without birth and certainly have no material birth (**ajam avyayam**).

“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.”

“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.

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.”

7.26

vedāham samatītāni  
vartamānāni cārjuna  
bhaviṣyāṇi ca bhūtāni  
mām tu veda na kaścana

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

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.

What is the nature  
of covering of māhātmyā?  
↓  
Since when the Jīvas get  
covered.

7.27

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

5 types of covering

- a) cridyā → Material vēśas
- b) esmitā → attachment to  
current body.
- c) rāga → attraction.
- d) dveṣa → hatred.
- e) abhiniveśa → absorption.

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

When do the jīvas become bewildered by Your māyā?

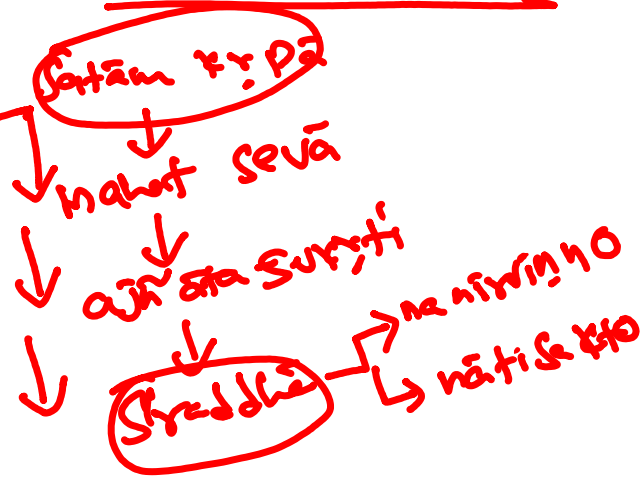
At the beginning of the creation of this universe (sarge), all the jīvas (sarva-bhūtāni) become bewildered.

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.

*पूर्व कर्मणा  
→ पुनः वशना*

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.



Those who are extremely attached are not qualified for devotion to Me.

I will explain this to Uddhava:

yadṛcchayā mat-kathā ḍau  
jāta-śraddhas tu yaḥ pumān |  
na nirviṇṇo nāti-sakto  
bhakti-yogo 'sya siddhi-daḥ ||

If by unexpected association with devotees (yadṛcchayā) one develops faith in my topics (mat-kathāḍau jāta-śraddhas tu yaḥ pumān), that person (asya), being neither very disgusted with nor attached to material life (na nirviṇṇo nāti-sakto), is qualified for bhakti and will achieve perfection (bhakti-yogah siddhi-daḥ). SB 11.20.8



7.28

yeṣām tu anta-gataṁ pāpaṁ  
janānām punya-karmanām  
te dvandva-moha-nirmuktā  
bhajante mām dr̥ḍha-vratāḥ

D-S → bhajānti kriyā  
anante nityatā  
Punya karṇe  
anta-gataṁ pāpaṁ.  
dvandva-moha-nirmuktā  
dr̥ḍha-vratāḥ bhajante

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

Then who is qualified for bhakti? This verse answers.

Those who have punya 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 (dr̥ḍha-vratāh) in worshipping Me.

↓  
निश्चिह

Thus, one should not consider that puṇya karma is the cause of any type of bhakti. [Note: Association with the devotees is the cause.]

For the Lord has said:

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

But I cannot be attained (yam na prāpnuyād) by intense efforts (yatnavān) of yoga, Sāṅkhya (yogena sāṅkhyena), charity, vows, austerity, sacrifices (dāna-vrata-tapo-'dhvaraiḥ), explaining the Vedas, study of the Vedas, or sannyasa (vyākhyā-svādhyāya-sannyāsaiḥ). SB 11.12.9

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

3 devatās → vedic devatās

Gr̥mī-bhūta bhaktās → KY, JY, AY → Bhakti is secondary

Prādīkṣī bhūta bhaktāḥ → KMB, JMB, YMB → Bhakti is pradhānyā.

Suddha bhaktās →

jarā-marāṇa-mokṣāya  
mām āśritya yatanti ye  
te brahma tad viduḥ kṛtsnam  
adhyātmanḥ karma cākhilam

3 things

1) brahma  
2) adhyātman  
3) karma

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

ārahaṇa, jījñāsu & ātmaārthi → sātoḥya.

It has been said that the three types of sakāma-bhaktas who worship Me become successful, but the worshippers of devatās (also sakāma) fail.

↓  
Do not get any transcendental benefits.

Those who are not qualified for worshipping the Lord have also been described. Now the Lord speaks about a fourth type of sakāma-bhakta.

Those yogīs who strive to destroy old age and death (jarā-marana-moksāya 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.

7.30

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

Those who know  
Ⓟ as:  
sādhibhūta  
adhidaiva  
sādhiyajña

Those <sup>matter</sup> 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 (te mām viduḥ) even at the time of death (prayāṇa-kāle api).



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, [Note: These types are three sakāma devotees mentioned in verse 16, the moksa-kāma-bhakta mentioned in verse 29, the niskāma-jñāna-miśra-bhakta mentioned in verse 16, and the kevala-bhakta mentioned in verse 1.] who know the truth about the Lord, cross over māyā.

6 types of  
 Prekshā bhakta

This has been presented as the meaning of the chapter.

- ① āraḍh
- ② arkaḍh
- ③ jñāna
- ④ jñāni → JMB
- ⑤ Mokṣ kām bhakta → 7.29
- ⑥ kevala bhakta → 7.1

They cross over māyā