

# BISWADHARMA SAMANWAYA GITA HRUDAYAM

## SECOND VOLUME- (VAKTI TATTVA )



*SUDARSHAN MISHRA*



## Dedication

With the blessings of the late, ever-revered father Narayan Mishra and the loving blessings of my mother Shrimati Pankaj Devi, I offer this book as a gift of Lord Krishna's divine knowledge for the welfare of the world. Inspired by the teachings of the revered Guru Swami Sivananda Maharaj, Swami Chidananda Maharaj and Swami Siva Chidananda Maharaj, through the application of the nectar-like words of the Gita over thirty years of life, I have tried to understand and present this experience with my limited knowledge, along with the profound interpretations of various Gita commentators. An effort has been made to simplify how an action-oriented life can lead to the liberation of the soul and instead of causing bondage, can free one from the sorrows and pains of the world, making the words spoken by the Lord Krishna to Arjuna easily understandable. My humble prayer as an insignificant servant at the feet of the Lord is that this book, offered as a sacrifice of knowledge, may serve the welfare of the world. Nothing is certain in the passage of time. This book, titled "Vishwa dharma Samanvaya Gita Hrudayam" Volume 2 (Bhakti Tattva), originally published on 08-03-2024 in Odia language is now being translated into English for wide circulation. Due to the uncertainty of time's influence, instead of waiting for the completion of translation task of Volume 2 (Bhakti Tattva) and Volume 3 (Gyana-Vijayan Tattva), this English edition Volume 1 (Karma Tattva) is at the door to be published. Only the Supreme Lord knows when the second volume (Bhakti Tattva) and the third volume (Gyana-Vijayan Tattva), which now under preparation of translation into English will take their complete form. The contribution and support of my life partner-Arundhati is not limited to put in words. Support from family members treat as the extended blessing of the GOD for this noble deed. May all beings in the world be blessed with and may the will of the Almighty be fulfilled. Om Tat Sat.



Sudarsan Mishra & Arundhati Mishra

## BENGALURU

11-06-2025 (devasnana Purnnima)

## MUKHAVANDHA

“The Guru teaches through silence, and the disciple becomes free of all doubts.” The real explanation of Truth cannot be through anything except silence. The eternal, all-pervading, indwelling, indestructible Truth stays in our deepest self as unspoken, invisible, unchanging, and still. But outwardly, the same Truth appears in nature as ever-active, constantly changing, taking birth and ending, and visible in all forms. Seeing this, the seeker feels amazed. Full of wonder and fear, he bows down in all directions to this divine form. He becomes surrendered and devoted, and his self merges with that Supreme Being. “Only God’s grace can help” — with this belief, the seeker’s life becomes meaningful. To see God, one needs intense longing. What is this intense longing like? As Tulsidas says — “Just like a lustful man longs for a woman, and a greedy man longs for money” — The seeker must have the same kind of focused, continuous, and unwavering longing for God. Around 24 years ago, I remember — while traveling from Brahmapur to Kodala for work, I sat next to Gita-lover Sudarsan Babu on the bus. During the journey, we talked deeply about the meanings of Gita verses, and the time passed quickly — but our Gita discussion never ended. The inner joy we felt during that time reminds me of what Lord Krishna says in Chapter 10: “With minds fixed on Me, with lives dedicated to Me, talking with each other about Me, they are always satisfied and joyful.” That joyful moment is still fresh in memory and continues to inspire me on the path of spiritual practice and good company. Gita devotee Sudarsan Mishra was, by profession, a sincere employee of the State Bank of India and recently retired. Even while handling family life, professional work, and other responsibilities, he has treated all this as a practice ground for applying Gita principles. He has stayed dedicated to spiritual practice. In his daily life, he connects his experiences with Gita verses and simplifies the teachings of many great commentators for others to understand. Under the title “Vishwadharma Samanvaya Gita Hridayam,” he has compiled three books in odiya language —(1) Karma Tattwa (Principle of Action), (2) Bhakti Tattwa (Principle of Devotion), and (3) Jnana-Vijnana Tattwa (Principle of Knowledge and Wisdom). This effort is truly a result of Lord Krishna’s endless blessings and grace. While living in the household life (Grihastha Ashrama), the help and sacrifice of his wife Arundhati are a major part of his practice of Karma Yoga as taught by Lord Krishna. At the beginning of his householder life, he was inspired by Swami Sivananda Saraswati, founder of the Divine Life Society, and directly guided by Swami Chidananda Saraswati. Since 1989, he has been continuously engaged in Gita Sadhana (spiritual practice) inspired by Swami Siva Chidananda Saraswati. I pray to God that this dedication takes him to his highest goal. The first part of his book “Vishwadharma Samanvaya Gita Hridayam” (Karma Tattwa) has already been translated into English language. The second part (Bhakti Tattwa) is now about to be completed . The special feature of this part is — many Gita commentaries and explanations have been carefully studied. It attempts to gather and present the practical, essential spiritual truths from all religions that can help daily life. With the translation of this second part (Bhakti Tattwa), the translation work of for the third part (Jnana-Vijnana Tattwa) is ongoing. May this spiritual journey continue without break and may the noble wish for the welfare of all come true — humble prayers at the feet of the Supreme Lord. Charaiveti, Charaiveti” — “Keep going, keep going.”

Jyotirmaya Padhi

Brahmapur Date: 12-04-2021

(Retired Odisha Financial Services Officer)

## FEW WORDS ABOUT THE WRITTER



Swami Sivachidananda

“kulaṁ pavitraṁ jananī kṛtārthā vasundharā puṇyavatī ca tena |  
apāra sacit sukha sāgaresmin līnāṁ pare brahmaṇī yasya cetaḥ ||”

The quote “In the line of great writers, a humble writer” truly applies to Shri Sudarshan Mishra. Blessed with divine grace, human qualities, a desire for liberation, and the blessings of a great spiritual teacher, Sudarshanji sincerely decided to dedicate his spare time after fulfilling his bank duties to sharing the nectar of the Gita for public service, which purified his entire lineage. As a result, fourteen generations of his family will be uplifted. He offered the greatest gift to his mother, making her immensely joyful. His birthplace, Fashi, Kodala, Ganjam region, takes great pride in the fact that a devotee from that area has become devoted to the worship of the sacred Bhagavad Gita and has become God-centered. This is also a matter of great pride for the Divine Life Society Shivananda family. Through the practice of integral yoga, a person quickly achieves spiritual progress, just like a bird uses its two wings and tail to change direction and reach its destination. In the words of Gurudev, a devotee needs the mind of Shankar, the heart of Buddha, and the hands of King Janaka. This means they should be well-established in Karma Yoga, Bhakti Yoga, and Jnana Yoga. The great saying “Tat Tvam Asi” or “You are That” is truly divided into three parts in the eighteen chapters of the Gita scripture, and after teaching Karma Yoga, the author is preparing to publish the second part of “Vishwadharma Samanvaya Gita Hridayam” in English for the practice of Bhakti Yoga. There is no doubt that the second part of the Gita, enriched with devotee Sudarshanji’s personal experiences, will surely awaken the flow of devotion towards God in the hearts of readers. We express immense gratitude to the renowned Sudarshanji for making the best use of his retirement time by creating the third part, “Jnana-Vijnana Tattva”. He remains an ideal example for others. After living an ideal student life, following a spiritual teacher, and leading an ideal householder life, Sudarshan and his wife, as an ideal couple in the Vanaprastha stage, have become like “gold with fragrance” while preparing for the fourth stage of Sannyasa. As an ideal disciple of Gurudev Swami Chidananda Saraswati Maharaj, Shri Sudarshan Mishra, a special child of Mother Gita, deserves countless thanks and gratitude for this everlasting fame. Glory to Mother Gita. Glory to the readers.

## Background:

Among the nine types of devotion (navadha bhakti), śravana (listening) is the first and most important. That is why, in the first verse of the seventh chapter, which starts the middle six chapters of the Gita, Bhagavan tells Arjuna: "Listen to this now." He tells Arjuna to carefully listen to the complete knowledge and realization of His true nature, with full attention and no doubt. On the path of spiritual progress, a selfless worker, a knower, or a yogi – at the final stage of their practice –becomes a devotee who is fully attached to and dependent on the Lord. Bhagavan Himself begins to describe this state to Arjuna. Only Yogeshwar Bhagavan Shri Krishna has the full authority to speak about this. No one else can know or explain the full glory, power, and majesty of the Supreme Being without doubt. The words of the Gita coming from the divine mouth of Bhagavan inspire and guide one in yoga practice. This is clearly seen in Arjuna's case. The words of the Lord have such power that just by listening, the hidden spiritual awareness inside the heart gets awakened. Devotion is an inseparable part of spiritual practice. Any spiritual seeker who is free from the faults of rajas (passion) and tamas (darkness) qualities, can become truly pure only by devotion and take shelter of the Lord, and remain established in the mode of sattva (goodness). To remain connected with the Lord, one needs deep love, trust, and devotion towards Him. True devotion is to fully surrender to the Lord with love, faith, and dedication. Serving a master just for his wealth or property is double-minded or impure devotion. People of the world may take shelter of the Lord but still remain attached to wife, children, or wealth –that is also impure devotion. People who desire material things and pleasures take shelter of God with expectations. Such worshippers, who perform actions for expected results, cannot be counted among the "eternally connected" devotees of the Lord. God is very compassionate. He surely fulfills the desires of such devotees. But after getting the result, those worshippers forget the Lord. They don't see the result as God's grace, but rather claim they achieved it by their own efforts and ego. The 18 chapters of the Bhagavad Gita are divided into 3 parts of 6 chapters each – called "ṣaṭka." The first ṣaṭka is about karma (action), the second ṣaṭka is about bhakti (devotion), and the

third ṣaṭka is about jñāna-vijñāna (spiritual knowledge and realization). The Vedic statement tat tvam asi (That Thou Art) is explained through the three ṣaṭkas: ‘tvam’ (you) refers to the first ṣaṭka, ‘tat’ (that) to the middle, and ‘asi’ (are) to the final one. The name of each ṣaṭka depends on the main topic – karma, bhakti, or jñāna – it contains. So the Gita explains the truths of action, devotion, and knowledge-realization in this order. From chapter 7 to 12, the middle ṣaṭka describes worship (upāsanā). Without full knowledge of the worshipped Lord, worship cannot be complete. Knowing the influence, greatness, and mystery of the Lord’s formless and attribute-less form is called jñāna. Seeing or hearing about His form, qualities, and pastimes, and realizing it through yogic practice, is vijñāna. So in this second ṣaṭka, Bhagavan mainly teaches the truths of devotion. The power of devotion is so great that the Lord Himself appears before Arjuna in His universal form. What can be greater than this? According to Śrī Vidyāvacaspati, the Gita teaches four divine goals: (1) equanimity in selfless action, (2) knowledge, (3) divine power, and (4) righteousness (dharma). These guide us to the realization of truth. The 7th and 8th chapters of the middle ṣaṭka describe the nature of knowledge – also called siddha-vidyā. From the 9th to 12th chapters, the Lord’s divine glories are described, which point to the path of bhakti-yoga. The truth about knowledge told in chapter 7 and 8 should be well understood by all spiritual seekers. Without knowledge, there is no full understanding of the object of knowledge. At the end of chapter 6, Bhagavan says: Among all yogis, the best is the one who worships Me with full faith and keeps his mind fixed on Me. Though Arjuna did not directly ask, a doubt might have arisen in his mind – how can a limited soul with a limited mind grasp the unlimited Supreme Lord who holds countless universes? What is the complete nature of God? Is it even possible for a soul to understand this? Seeing that Arjuna did not ask, the ever-compassionate Bhagavan Shri Krishna Himself began to explain, asking Arjuna to listen attentively to the knowledge and realization of His own divine nature. To remove all doubts from Arjuna, the Lord explains in detail about His divine powers, strength, wealth, and universal form –all within this second ṣaṭka. According to Śrī Rāmānuja Āchārya, the “complete form” of the Lord includes: His visible form – with qualities, nature, and body, and

His invisible power of Yogamaya, which is beyond qualities and formless. Śrī Puruṣottam Goswami interprets “samagra” (complete) as “full of all divine rasas.” He says there are two types of bhakti: One is simple worship of the Lord, the other is worship full of divine moods like love, sweetness, etc. The essence of this ṣaṭka is how the Lord and His devotee stay eternally united, and how intense devotion leads to the highest spiritual success. From chapter 6 to 12, the Gita mainly shows the path of bhakti. The description of the Lord’s complete form in chapters 7 and 8 cannot be fully understood by one’s own learning or philosophy. Only a realized teacher can explain it through life experience. A fortunate person may get this truth of devotion from a saint, sage, or realized teacher through satsang. Only one who has deep and exclusive devotion can truly experience the complete nature of the Lord. This cannot be fully known just by studying the Vedas or scriptures. With the blessings of saints and sages, one can understand the greatness of God’s human-like form, actions, and names. This removes doubts and creates a special love and attraction for Shri Krishna. With complete love, one should listen to His pastimes, sing His names, and meditate on His form. This opens the path to the highest goal in life. At the end of life, the soul reaches the supreme state and attains liberation. Pujya Swami Sivananda has said: “To get Brahmajnana (knowledge of God), Guru’s grace is the only true inspiration.” In the book *Mananīya Satyāvalī* (Odia version of Ponder These Truths) by the realized saint Swami Chidānanda Saraswati, he has explained in simple language how, even in difficult life situations, we can move toward life’s highest goal by following the teachings of scriptures, Upanishads, and Guru’s words. In that book, two chapters – Arjuna’s Condition and Surrender – present some deeply touching truths of the Gita. These should be shared with seekers and lovers of God as part of satsang.

OM SRI PARAMAATMANE NAMAH !

SRIMAD BHAGABD GITA-CHAPTER 7 (JNANA VIJNANA YOGA )

Shri Bhagavān uvācha:

**Mayyāsakta-manāḥ pārtha yogam yuñjan mad-āśrayah**

**Asamśayam samagram mām yathā jñāsyasi tach chhṛṇu (7-1)**

**Comm.** The Blessed Lord said: O Pārtha (Arjuna)! If you keep your mind fixed on Me with deep focus and one-pointed devotion, and if you practice yoga by taking shelter in Me, then you will become able to know My divine glories, strength, and full form. Now, listen to this from Me. I will tell you the complete knowledge about Myself. After hearing it, you will realize that this whole universe, in its formless and formful aspects, is filled with God. The word "complete" includes all divine truths about Bhagavan, and nothing will be left out from it. Just as a fish cannot live without water, in the same way, a true devotee cannot stay without remembering Me even for a moment. Such a person is fully attached to Me. When a person becomes free from the influence of worldly joy and sorrow, gain and loss, favorable and unfavorable situations, and likes and dislikes, then, as per Bhagavan's instruction, they can remain always connected with Him. The special quality of a devotee is this: they accept all success and failure, good and bad in life, as the will of God, and stay worry-free, fully surrendered to the Supreme Lord. In the last verse of Chapter 6, Bhagavan has said: Among all yogis, the best is the one who worships Me with love and faith, keeping his heart fixed on Me. But, as long as a person does not understand the form, qualities, and power of Bhagavan, it is very difficult to give up all worldly enjoyments and fix the mind only on the all-powerful, most lovable Supreme Lord. In normal worldly life, people usually rely on human support, money power, physical strength, or their reputation and status during difficulties. But Bhagavan says: If one wants to stay attached to Me, then they must consider Me alone as their ultimate shelter in all situations. This entire universe is My form. Everything – the visible and invisible, movement and stillness, creation and destruction – all happen

through My divine Yogamaya power. Taking shelter in God does not mean worshipping Him just to fulfill worldly desires. Instead, one should give up attachment to worldly pleasures, and focus their thoughts only on the Supreme Soul. When one builds a close relationship with God, they will always remain happy, and a unique, divine love will awaken in their heart. Then the seeker will automatically become absorbed in Me and take shelter in Me fully. One whose mind naturally feels attracted to God has truly taken full refuge in Him. When someone accepts their eternal relationship with God through mind, body, and speech, then understanding the complete knowledge and realization of God's form becomes easy.

**Jñānam te 'ham sa-vijñānam idam vaksyāmy aśeṣataḥ  
Yaj jñātvā neha bhūyo 'nyaj jñātavyam avaśiṣyate (7-2)**

**Comm.** In Chapter 4, Lord Krishna says that only a devotee can truly understand My complete nature and the essence of knowledge and realization. The one who is the source of the entire universe, whose nature is the sum of all knowledge and wisdom, is the cause of all causes and the goal of all spiritual practices. A wise person follows the path of knowledge and realization to seek this divine truth. After understanding the supreme cause, the knowledge in the mind and intellect transforms into realization through personal experience. The direct experience of the pure, supreme divine essence is called realization (vijñāna). After this experience, no doubts remain about God's formless (nirguna) or form-based (saguna) nature, and they don't need to know anything else. Lord Krishna does not just teach Arjuna the philosophy of divine knowledge but strives to help him reach the highest level of self-realization. So, He advises Arjuna to listen to the teachings of knowledge and realization with faith and trust from the beginning. The great householder Saunaka respectfully asked the sage Rishi Annurasa, "O great one, what is that which, once known, makes everything else known automatically?" Knowledge (jñāna) is what is perceived through the senses, mind, and intellect. Realization (vijñāna) is the direct, simple experience of the eternal divine essence. Knowledge is external and indirect, while realization is

internal and direct. One must strive to gain knowledge. But realization comes through the Vedantic process, where the ego is destroyed, and the divine truth instantly shines forth. After a seeker understands the difference between knowledge and realization, they naturally gain complete knowledge of the eternal divine truth. They become all-knowing, like the Supreme Soul. This is why the principle of knowledge and realization is highly beneficial and rare. Revered commentators of the Gita have explained this principle using different spiritual practices. Some scholars say that truly understanding the influence and mystery of God's formless, attributeless nature is knowledge. Experiencing the true knowledge of God's formless or divine form, along with His divine play, mystery, greatness, and influence, is called realization. According to Shri Shankaracharya, teachings from the Upanishads, scriptures, Vedic statements, and the words of a guru are knowledge. Knowledge combined with personal experience is realization. By reasoning and reflection, one removes doubts from indirect knowledge, and through contemplation and meditation, they achieve direct realization of Brahman. This self-experience is realization. This way, realizing Brahman is the Vedantic process. This entire universe is a tiny part of God's complete nature, which originates from Him and merges back into Him. He is the ultimate cause of creation and dissolution. Accepting this is knowledge. The divine experience that "there is no existence apart from Him" is realization. According to Dvaita philosophy, the senses, mind, and intellect are material and cannot know the divine truth beyond nature. The divine truth can only be known through itself. The true experience of attaining the nectar-like divine essence, which creates the universe during creation, is realization. Some believe that the ability of great souls to work everywhere simultaneously is the application of knowledge, which is realization. Just as God works in everyone's hearts at once, during His incarnation, He transcends nature's dualities and performs divine acts—this process is called realization. According to Shri Vidyavachaspati, seeing the one essence in many forms is knowledge, and seeing the

one expands into many forms is realization. In other words, seeing the cause within the effect is knowledge, and seeing many effects arise from one cause is realization. Seeing the creation, sustenance, and dissolution of the manifested world, with its three qualities, in one truth is the process of realization. Various objects made of clay are named differently through words, meaning their names and forms differ. After knowing the fundamental essence of clay, one understands that all objects made of clay contain only clay as the true substance. Similarly, after gaining knowledge of the one true "Sat" (truth) as the root cause of the entire world, one gains real knowledge of all things. The names and forms of all things in the world are mere imagination. In practical life, differences in form and name may seem real, but the true substance is the one "Sat" present in everything. Reviewing all views on knowledge and realization leads to this essence: God's influence, power, and glory have no limit. Though understanding this is beyond human intellect, accepting that one Supreme Soul exists everywhere is knowledge and realization. In the path of devotion, a seeker first accepts and then knows; in the path of knowledge, they first know and then accept. Thus, in the perfection of yoga, both practices become one. Only God is fully capable and authorized to explain His complete nature. No one else can fully know it, nor will they ever be able to. Therefore, Lord Krishna Himself promises to explain His complete nature to Arjuna. After knowing this, nothing else remains to be known.

**Manuṣyāñāṁ sahasreṣu kaścid yatati siddhaye  
Yatatām api siddhānāṁ kaśchin mām vetti tattvataḥ (7-3)**

**Comm.** In this verse, Lord Krishna explains how rare a true knower of the Self is, and how great true knowledge is. One who sees no difference between the soul and the Supreme Soul is called a tattvadarshi (truth-seer). Such a person is greater than those who practice austerity, knowledge, or action. Though thousands of people have faith in God, only one among them gives up attachment to wealth, honor, and pleasures and sincerely tries to reach perfection. Even among many who strive in yoga, only rarely does

someone truly know the full truth of God. In this verse, Lord Krishna shows how rare and difficult it is to find a true seeker or someone desiring liberation. This does not mean that knowing the Supreme Truth is impossible. Lord wants to say that reaching the truth requires deep dedication to the path of yoga and the company of enlightened saints, which is hard to get. In this world, material things can be gained quickly by money or exchange. But to truly know the full nature of God and attain eternal peace, one needs to do spiritual practice over many lives. Many yogis and wise people try to know the truth, but in the end, some fail due to doubts and leave the path. Even after knowing the difference between truth and untruth, they cannot recognize God within the visible world. Doubts also arise when thinking of God as having a form and qualities, like "Vasudeva is everything." Only by the Lord's grace can someone understand His full form through supreme devotion. From the view of existence, awareness, and joy, human birth is a complete birth. Only humans can build their life, knowledge, and happiness. Every human has the birthright to strive for self-knowledge. For this, there is no need for any specific country, caste, religion, or class. Still, why do most people stay away from thoughts of God? The answer is: deep attachment to pleasure and strong worldly feelings like "me" and "mine" from many past lives block love and faith in God. Acharya Shankar said: childhood passes in play and in parents' arms, youth goes in enjoying company of wife, middle age goes in trying to earn wealth, and old age passes in regret, illness, and memory loss. Thus, the whole life passes without remembering God, the Supreme Father. The desire for liberation (mumukshutva) does not easily arise in most people's hearts and minds. But by effort, turning away from worldly life, reading scriptures, hearing wise words, and meeting saints, the desire for liberation arises. In today's world, wealth, position, power, and worldly knowledge help people enjoy sense pleasures easily. So, they may question why one should even care to know spiritual truth. Those who are trapped by pride in wealth, position, or power often think this way due to ignorance. But a thoughtful

person feels something is missing in all these material pleasures. He tries to find out what that missing thing is. That missing thing is the eternal truth – the search for supreme peace and bliss. We are all part of that eternal bliss. A part always naturally wants to go back to its whole. A stone thrown up falls back to earth. A river flows toward the ocean. A flame moves toward the sun. So we too must return to our source and know the truth of God to find true love, peace, and joy. An ignorant person is satisfied with temporary happiness from objects and situations, and endures suffering life after life. Such a person never thinks about the reason for sorrow or how to get free from it. Some others worship God to remove their current suffering and gain material happiness. But they do not seek God as the source of eternal joy and as their true self. That is why God does not come to such people easily. God is present everywhere, always, and in every situation. But people turn away from Him. God never turns away from His children. When the soul truly longs to unite with God, it doesn't take long to find Him. That deep longing in the mind and heart is supreme devotion. Arjuna had this doubt: If God lives in everyone's heart, then why doesn't He inspire all to know Him? The answer is: the soul is under the control of Maya and is attached to worldly enjoyment. Only when the soul evolves through many births does it realize God is its true home. Then the journey of spiritual effort begins. Whoever sincerely starts striving for this knowledge should be called a realized person, even if he hasn't fully succeeded yet. He has turned toward God and the right path, so he is already spiritually successful. Among many such seekers, only one rarely becomes capable of fully knowing My power, glory, and divinity. Trying to get spiritual knowledge is already a great success. The soul, which is bound in ignorance, becomes free by removing that darkness and becomes full of divine light – that is the highest success. In scriptures and history, saints like Shukadeva and Vamadeva are examples of such great realization. They were one in millions. Some may know God in His different forms like incarnations, but it is very difficult and rare to realize God's true nature of eternal

existence, consciousness, and bliss. The word "success" can mean many things in daily life – gaining something useful, solving problems, removing doubt, passing exams, getting blessings, or becoming healthy. All these are also called "success" in normal life. And yes, every person struggles in some way to reach some form of success in life. But among them, only those who aim for divine knowledge and act with good thoughts, actions, and company reach the highest success. Such great souls are extremely rare. Among thousands of people, hardly one strives for perfection. And among those who strive and attain perfection, only a rare one knows Me in truth.

Shri Bhagavān uvācha:

**Bhūmir āpo 'nalo vāyuḥ kham mano buddhir eva cha  
Ahaṅkāra itīyam me bhinnā prakṛtir aṣṭadhā (7-4)  
Apareyam itas tv anyām prakṛtiṁ viddhi me parām  
Jīva-bhūtām mahā-bāho yayedaṁ dhāryate jagat (7-5)**

**Comm.** To explain the complete nature of knowledge and philosophy, God first describes the glory of His "lower" and "higher" natures. During creation, God expands Himself and takes three forms of Vishnu. As "Mahavishnu," He holds the original nature to create material energy. This is also called the great principle. As "Garbhodakshayi Vishnu," He enters countless universes and establishes living beings in them. The third form is "Kshirodakshayi Vishnu." In this form, He exists as the all-pervading Supreme Soul in all universes. The creation, maintenance, and destruction of the entire universe are controlled by these three forms. Nature is included in God's complete form. The word "nature" literally means the first creation. Therefore, to describe His complete form, God starts with the concept of nature. Some great commentators say God's complete form is beyond speech and mind. Thus, He cannot be fully known by anyone. The Supreme with nature can be known. Nature is inseparable from God. Hence, with the help of nature, God's form can be understood. In Vedanta scriptures, the Supreme influenced by illusion is considered the subject of knowledge. The Absolute Supreme,

without attributes, is beyond speech and action. For this reason, the Upanishads say, "I do not know" or "I cannot know." This means God cannot be conceived in general or specific forms. The Supreme Soul creates the universe using lower nature. Nature is the inherent quality of the Supreme Soul. Nature is divided into eight types: earth, water, fire, air, space, mind, intellect, and ego. This is called lower nature. This eightfold division of nature is also mentioned in Sankhya philosophy. Among these, the five gross elements are considered gross creation, while mind, intellect, and ego are subtle creation. The cause of the five gross elements is the five subtle elements: sound, touch, form, taste, and smell, which are part of lower nature. Each subtle creation acts as a carrier for its respective gross element. Space causes sound, and air causes touch. Similarly, fire causes form, water causes taste, and earth causes smell. All five gross elements are combined. Each gross element contains half of its own essence and one-eighth of each of the other four elements, making it complete. For example, the earth element has half of earth and one-eighth each of water, air, fire, and space. First, air is created from space. Fire is created from air, which contains space. Water is created from fire, which contains space and air. Earth is created from water, which contains space, air, and fire. Each gross element contains the subtle elements of the other mixed elements. For instance, since earth contains the other four elements, it has its own smell along with taste, touch, form, and sound. Similarly, air, containing space, has sound and touch. This is called the fivefold combination. In the subtle creation of lower nature, the mind is understood as "I am" in the sense of ego, which is the cause of the mind. In Sankhya philosophy, this is indicated by the feeling of "I exist." This "I am" feeling includes the desire for enjoyment and curiosity. Intellect is the great principle, through which decisive actions occur. Intellect is the cause of ego. In the eightfold lower nature, ego is understood in a material sense. The inner function of "I am" is called ego. Ego is the most subtle and imagined part of the eightfold nature. The state where the entire material creation exists as a seed in the collective nature is also

called ego. The eight types of lower nature mentioned by God in this verse are individual lower nature. Bonding occurs due to attachment to the individual material body. Thus, lower nature includes gross, subtle, and causal collective bodies. Scriptures describe this collective nature as "nature and transformation," meaning cause and effect. From nature comes the great principle, from the great principle comes ego, from ego come the five subtle elements. From the pure part of the five subtle elements come mind, intellect, ego, senses, and many combined forms, creating the entire universe. The nature of the entire creation is God's nature. Thus, God creates the universe using lower nature. Just as human nature is not separate from a person, nature is not separate from God. The original nature, called "great Brahman" by God in the fourteenth chapter, is not produced by anything. Thus, original nature is not a transformation or effect of anything. The great principle, ego, and five subtle elements produced from original nature are transformations or effects. However, these seven are also causes of sound, other five objects, mind, and ten senses, so they are called nature. Therefore, the great principle, ego, and five subtle elements are both nature and transformation.

O brave Arjuna, know that the living soul, different from lower nature, is "higher nature" or conscious nature. With the help of this conscious nature, the entire world is sustained. This higher nature is the living soul. Since the living soul is related to nature, it is also called nature. The living being, a part of God, is His higher power, which is superior, conscious, and unchanging. Thus, the living being cannot be proven separate from God. Though the living soul is God's form, it is called nature due to its connection with lower nature. When consciousness identifies with lower nature and ego, feeling "I am," it becomes the living soul, called higher nature. The individuality and local feeling of "I am" is also called ego, which is the doer. It considers itself the doer of all actions. This perceived "I am" is higher nature. On the other hand, the functional "I am" is also ego, which is lower nature. In other words, the causal "I am" is higher nature, and the effective "I am" is lower nature. On one side

of "I am" is the visible world, lower nature, and on the other side is the Supreme Soul. Without accepting this "I am" or doership, the living soul naturally is the Supreme Soul. Ego causes identification with the body. In this identification, the material part is the causal body, and the one who feels "I am" is conscious. Conscious nature is neither nature nor transformation. It is neither a cause nor an effect. Until the knowledge of the soul is attained, this conscious, related to material, acts as the doer and enjoyer as "I am." When the conscious, revealing lower nature, considers the body as itself, it becomes the living soul, higher nature, called "living being" by God in this verse. The living soul, as God's higher nature, sustains the visible world. Acting with the intent of enjoyment, assuming the world's independent existence, causes bondage. Considering the apparent world as God's form and removing the intent of enjoyment breaks bondage. Though the world is essentially God's form, a desire-driven person sees the body and world with an enjoyment perspective. Attachment to the body, made of blood and flesh, causes a sense of attraction. The body and world are not truly separate. This means individual and collective are essentially the same. The body and world are material, while only the living being is conscious. Between the world and the living being, only the living being has real existence. Due to attachment to the world, the world seems attained and real, though it is unattained and unreal. On the other hand, the Supreme Soul, always attained as the whole, is not felt due to the living being's aversion. Though higher and lower powers are different, both are God's form. The higher power, holding lower, is accepted as the living being. There is no such thing as the world. It is only an imagined state in the intellect, given existence by the living being's consciousness. Similarly, the "I am" in individual lower nature has no real existence. In delusion, the living being identifies with the causal body, leading to bondage. In higher nature within the living being, there is no substance or action. The living being itself relates to the body and world. Being attached to lower nature and relying on it is sustaining the world. As long as the living being considers the body and world's existence

as eternal and real, it will experience sorrow, joy, birth, and death. Identifying with what is entirely different from the living being's nature—body, mind, senses, intellect, and ego—is sustaining the world. In countless universes, there is nothing beyond higher and lower nature. All substances and actions are within lower nature. Earth, fire, air, water, space, senses, mind, intellect, and ego all arise from nature. Nature exists in everything. This is divine nature. When actions occur with attachment to the body through senses, mind, and intellect, the potential for results arises. There is no joy or sorrow in earth or air. Joy and sorrow do not exist in intellect or ego. All this is God's creation. The creation made by God's hands is blissful. The creator Himself is blissful, His will is bliss, and His hands are bliss. He creates bliss from bliss. Then, where do joy and sorrow come from for humans? When the living being considers God's blissful creation as "mine," saying this is my body, my life, my house, my wealth, my wife, my family, joy and sorrow arise from this "mine" relationship. The death of a relative is not the cause of sorrow; the breaking of the "mine" bond instantly turns into sorrow. Sankhya yogis believe this world is an expansion of nature and not sorrowful. The "I am" and "mine" relationship in it is sorrowful. Vedantins believe there is no such thing as joy or sorrow. Ignorance brings sorrow. Sorrow is neither God's creation nor the living soul's nature. Deep attachment to lower nature with an enjoyment mindset is the cause of sorrow. This body is "I am," and everything related to it—substances, people, situations—is "mine." This is the living soul's identification with the body. If someone thinks, "This nation is I am, and all its matters are mine," it means the living soul identifies with the nation. Similarly, thinking the entire world is mine and I am the benefactor of all creation also leads to identification with the world. The more noble and elevated the perspective, the broader the sense of "I am" becomes, and the more one understands oneself. The world is created from higher and lower nature. It exists in earth and in trees. What exists in this body exists in the universe. As in the body, so in the universe. When countless universes are created and destroyed,

the "I am" also remains and vanishes. Similarly, in the body, the "I am" is created and destroyed. Where was the "I am" initially? Ego, in the individual causal body, exists as "I am," identifying as "I am a Brahmin," "I am a householder," "I am a celibate," "I am a forest-dweller," "I am a monk." The truth is that "I am" does not truly exist anywhere. By removing lower nature from consciousness and resting in one's true nature, "I am" is realized as the soul. The living soul is not "I am." "I am" is a direct part of the Supreme Lord. The difference between part and whole is experienced in a pure heart with a limited perspective. "I am" is eternal, pure, enlightened, and free Brahman.

**Etad-yonīni bhūtāni sarvāṇīty upadhāraya  
Aham kṛtsnasya jagataḥ prabhavaḥ pralayas tathā (7-6)**

**Comm.** O Dhananjaya (Arjuna), know for certain that all beings, whether material or conscious, gross or subtle, originate from My two natures—higher (parā) and lower (aparā). The entire world, both conscious and unconscious, is created through the union of My higher and lower natures. Through nature, I am the creator and destroyer of the entire world. The world is created and sustained by the existence and energy of the Supreme Soul. The whole universe arises from God, exists in God, and merges back into God. He is the sole great cause and the ultimate foundation. I create the world in the form of gods, humans, animals, birds, plants, and all moving and stationary things, and I am the material cause of their existence. Similarly, I destroy, and I am what is destroyed. There is nothing else in the world that can be a cause or an effect apart from Me. During the time of dissolution (pralaya), all beings merge back into their original nature. God creates the world and takes on the form of the universe. The Supreme Soul destroys the world, and what is destroyed is also Himself. The Taittiriya Upanishad says, "I am the food, and I am the eater of the food." Thus, both the lower and higher natures, and all beings born from their union, are the form of God. The cause is God, and the effect is also God. At the end of dissolution, at the start of creation, I resolve to become many from one—this divine will moves as a seed in the cosmic form

(Hiranyagarbha). From that seed-like will, the bodies of souls are created according to their nature. I am the material cause and the ultimate cause of the entire gross and subtle world, the supreme treasure. Everything ultimately dissolves in Me. The material world is illuminated by the light of divine consciousness. The grand cosmic form shines due to the combination of matter and supreme consciousness. The higher nature (jīva) within beings knows itself and can know others. The body is part of the lower material nature, which is inert. Due to the soul's identification with the material body, the body seems permanent. As a result, the illusion arises that the soul is born and dies with the body's creation and destruction. When one turns away from matter and realizes unity with the divine essence, the veil of ignorance lifts, and they experience the self. Shri Shankaracharya calls the lower nature the unmanifest form of Maya. According to him, God creates and destroys the world through the power of Maya. Though the world, born of Maya, has no direct connection to God's creation and destruction, God is the support of Maya, meaning He sustains it. Without God's support, Maya cannot do anything. Thus, God resides in the world as Maya and merges into Maya during dissolution. In Shri Madhvacharya's Dvaita philosophy, the existence and perception of the entire material and conscious world come from Me, and I am its enjoyer. Hence, I am called the creator and destroyer. According to Shri Vallabhacharya's pure devotion philosophy, Maya and nature also arise from the Supreme Brahman. Using Maya and nature, Brahman creates the world for His divine play. According to Shri Vidyavachaspati, the perishable (kshara) and imperishable (akshara) beings are causes of the world's creation. But since everything depends on God, Lord Krishna takes responsibility, saying, "I am the source of the world's creation and dissolution." Some respected commentators explain "prabhava" (creation) and "pralaya" (dissolution) as follows: the supreme power holding the lower nature through divine energy is the world's creation. Completely removing the lower nature from consciousness is dissolution. When the lower nature unites with consciousness, the

world arises. Identifying with the lower nature is the world's sustenance. Completely removing the lower nature from consciousness is the world's dissolution. As long as nature exists, I am the cause of its creation, sustenance, and dissolution. If a great soul transcends nature, know that I am the great dissolution, residing in their heart as realization. In the 8th and 9th chapters of the 12th canto of Shrimad Bhagavatam, sages like Saunaka asked Suta: "Markandeya is our ancestor, and no dissolution occurred in his time, so how did he see Balamukunda floating on a banyan leaf during the great dissolution?" Suta replied: Pleased by Markandeya Muni's prayers, Nara-Narayana granted him a vision. Markandeya, inspired, expressed his desire to know the Maya that causes souls to wander through countless births and sought divine grace. God accepted his request. One day, while Markandeya was absorbed in divine contemplation at his ashram, he felt a great ocean rushing toward him from all directions. Beings, animals, birds, trees, the sun, moon, stars, rivers, and mountains were sinking one by one into the ocean. A terrifying crocodile was charging toward the sage to devour him. While running to save his life, he saw a child floating on a banyan leaf. Coming into contact with the child's breath, Markandeya entered the child's stomach. Inside the stomach, he saw all beings, the world, and even his own ashram. Later, through the child's breath, he came out and returned to the ground. When he opened his eyes after breaking his meditation, Markandeya saw he was still seated in his ashram as before. This shows that after millions of years of devotion, Markandeya received the grace to experience the divine vision in his heart. Thus, dissolution is the experience of realizing God in a yogi's heart. At the peak of devotion, the worldly flow ceases in the yogi's heart, leaving only the unmanifest Supreme Soul. That is dissolution. Dissolution does not happen externally. The great dissolution is the indescribable non-dual state while the body still exists. It is a dynamic state. It creates illusion because it is determined only by the intellect.

**Mattaḥ paratarāṁ nānyat kiñcid asti dhanañjaya  
Mayi sarvam idam protam sūtre mani-gaṇā iva (7-7)**

**Comm.** God says, "O Dhananjaya, there is nothing in the entire creation, whether cause or effect, that is superior to Me." Dhananjaya is another name for Arjuna, meaning fire. Just as wealth plays a key role in human life, spiritual practice is essential for this world and the next. By addressing Arjuna as Dhananjaya, God indicates that Arjuna is radiant and powerful like fire. God tells Arjuna to gain knowledge of His complete form and become the greatest treasure in the world. God is unique and unparalleled. There is nothing else besides Him. Since He is all-pervading, supreme, and unique, how can anything be different or superior to Him? Just as beads are strung together in a necklace, the entire universe is woven into God's essence, appearing like a garland. The lower nature, like the beads, is God's form, and the conscious essence, like the thread, is also Him. Though objects and substances in lower nature have different forms and names, the conscious essence pervading them is one and the same. God is interwoven in everything, meaning the entire creation depends on Him. Whether the Supreme Lord is with form or formless, personal or impersonal, has always been a dualistic question. The Brahma Samhita states, "The Supreme Lord Krishna is the embodiment of truth, consciousness, and bliss." Lord Krishna, the source of all incarnations, is the Supreme Lord Himself. He is the original person, the source of all bliss, known as Govinda, and His form is full of truth, consciousness, and bliss. Thus, scriptures confirm that the Supreme Lord incarnates in human form as the Supreme Person and ultimate truth. As a divine person, He performs pastimes in human form. As Yogeshwara, He enters the meditation of yogis in an unmanifest form. He holds countless universes like a garland, being the cause of their creation and dissolution. From the smallest living being to Brahma, from an atom to the great Meru Mountain, only He pervades everything and is their essence. All manifestations are Himself. In the world, place, time, objects, people, and events are all subject to change. But the Supreme Lord, in whose existence the entire world gains reality and permanence, is complete in space and time. That Supreme Person, the Supreme

Soul, is the ultimate truth and non-dual knowledge. Just as cotton is the root cause of a thread woven into a garland, the Supreme essence is the root foundation of all creation. After knowing this ultimate truth, nothing else remains to be known. Because that non-dual Supreme is the root cause of everything, and no one else is its producer. The Supreme Lord is the material cause of the entire world. Shri Ramanujacharya explains this verse, saying that though the soul is different from the body in essence, the sense of unity with the body remains, and the body gains power through the soul's energy. Similarly, the entire world, its nature, and its effects are not entirely separate from God. Everything depends on Him. Just as beads depend on a thread, all beings depend on God, gaining knowledge and power like Him.

**Raso 'ham apsu kaunteya prabhāsmi śāsi-sūryayoh  
Praṇavah sarva-vedeṣu śabdaḥ khe pauruṣam nṛṣu (7-8)  
Puṇyo gandhaḥ pr̥thivyām cha tejaś chāsmi vibhāvasau  
Jīvanam sarva-bhūteṣu tapaś chāsmi tapasviṣu (7-9)**

**Comm :** Lord Krishna begins describing His divine powers based on the knowledge of the Supreme Soul. He says: O Arjuna, I exist as taste in water. I am the brightness in the moon and sun. I am the sacred sound "Om" in all the Vedas. I am the vibration of sound in the sky and the strength of manhood in human beings. Since the beginning of creation, every object has a form and a nature. The form is the external shape, and the name reflects the inner quality or essence. Behind every visible object—known through the senses, mind, and intellect—is the subtle presence of the Supreme. That eternal truth is the origin of all names and forms. With the help of both His higher and lower powers, the Lord exists everywhere in both form and formless ways. All objects created by the lower nature have form. But within every form is the invisible essence, which is the energy of consciousness. In water, He is the essence of taste. Even a single drop of water is not without taste—meaning, the Lord is fully present as taste in water. If taste is removed, water cannot be experienced. The light in the moon and sun comes from the Lord Himself. The light in all planets and stars comes from His

divine brilliance. The essence of everything is the Supreme Soul. The Upanishads say, "By His light, everything shines." The Lord, using His conscious power, appears as the entire creation. This conscious power is symbolized by the sacred sound "Om." The syllable "Om" at the beginning of every Vedic mantra comes first from the Lord. "Om" is the root of all names and forms. Because "Om" and the conscious power are inseparable, it is also called "Nada Brahma" (the sound form of God). "Om" consists of three parts: A, U, and M. All sounds in the world arise from these three elements. These syllables represent creation, preservation, and destruction—and also describe the form, name, and nature of the soul. Therefore, "Om" is another name for the Supreme Soul. The word "Pranava" is a shorter name for the mantra "Om." According to the Shiva Purana: "Pra" means world, "Na" means not, and "Va" means owner—so "Pranava" refers to the Supreme beyond the material world. All the Vedas declare that "Om" is the Lord's true nature. First came "Pranava." From "Pranava" came the three-part Gayatri mantra. From the Gayatri, the three Vedas emerged. So "Pranava" is the essence of the Vedas. It is expressed in the forms of the Vedas and Gayatri mantra. That "Pranava" is Me. The mantra "Om" is everything for a renunciate monk (sannyasi). During initiation on the banks of the Ganga, the guru whispers this mantra into the ear of the disciple. From that day, the disciple chants "Om" and takes refuge in it. In the Gita, it is said to be the single-syllable Brahman. Sound is the special quality of space (sky). Empty space is born from the subtle sound and remains within sound, and merges back into it. In other words, sound is what gives form to space. Without sound, space has no existence. That subtle sound is Me. Man's strength and manhood are the presence of the Supreme Soul. The body's intellect, mind, and physical strength—all are He. Whatever a person desires or does is because of Him. Without His presence, knowledge, and motivation, man would be inactive like a statue. So the Supreme Lord is present in man as strength and purpose. Due to ignorance, people think that getting perishable things is the true goal of life. But real purpose is the effort made

with faith to realize the Supreme. The Lord exists as inspiration in such efforts. The earth naturally has fragrance. The Lord says, "I am the pure fragrance of the earth." In fire, I am the power to burn. Fire has both heat and light, and both powers come from Him. In the body, the Lord exists as the power of life. In ascetics, the Lord is the strength to endure pain and difficulty. The life of a monk is meant for penance and self-control. According to Adi Shankaracharya, the Supreme exists in every object as its pure nature. The names and forms of things are imagined—they are Maya (illusion). When Maya is removed, what remains is the Supreme Soul present in all things and beings. According to Sri Ramanuja, the soul in the body is the real essence. The body functions through the power received from the soul. In this way, I am present as the essence in the whole universe. Just like I exist as taste in water, light in the sun and moon, and so on. Like how clay is the base material of pots and vessels, the Lord is the material cause of all creation. Since everything in the universe is made from Him, He exists in every object. Just as the taste in water is imagined but felt, the whole world is imagined in the Supreme. To remove Arjuna's doubt that the world is an illusion, like a dream or snake imagined in a rope, the Lord explains that He is the real essence behind all creation. In creation, He is the doer, the cause, and the result. He is the taste and the water, the light and the moon and sun. He is "Om," the Vedas, the sound, and the sky. He is the purpose, and He is the human being. Because no one else exists apart from Him, there is no difference between action and cause in the Lord. This difference exists only in human perception. Fire and heat, life and body, penance and monk—all are one Lord. The higher and lower powers are both parts of the Lord, and are inseparable from Him. So all living and non-living things born from these two powers are truly forms of God.

**Bījam mām sarva-bhūtānām viddhi pārtha sanātanam**

**Buddhir buddhimatām asmi tejas tejasvinām aham (7-10)**

**Comm.** Every living being belongs to 84 lakh (8.4 million) types of life forms. Among them, animals, birds, humans, and other living

creatures belong to the moving category. Trees, vines, and similar things belong to the stationary category. In every state, the Supreme Soul (God) is the seed of all beings. The Supreme Soul is the root of everything. Ramanujacharya explains the word “seed” as follows: the Supreme Brahman (God) is the only cause of the world’s creation, just like the soul is the cause of all energy, ability, strength, intelligence, and elements in the body. The pure, conscious power that controls the body, mind, and senses, and makes them function, is called intelligence. The power of intelligence is a part of God’s material nature. The pure, wise intelligence of an intelligent person reflects the nature of God. Therefore, only an intelligent person can understand the Supreme God. The power that influences everyone around is called brilliance (tejas). A person who has this special brilliance is called radiant (tejasvi). In radiant people, the Supreme Soul exists as talent or brilliance. Those whose lives are divine have attained this radiant form of Brahman (God). This brilliance shines like light on the faces of such great people. This brilliance is the very nature of God. The brilliance or talent in liberated, wise people can transform even those with bad qualities or behavior into virtuous and righteous individuals. In a living being’s body, the Supreme Soul exists as intelligence and brilliance. Therefore, the entire world of living beings is a form of the Supreme Soul. God says, “O Arjuna, grandson of Pritha! The indestructible seed in all beings, which remains even during cosmic destruction, is Me.” This eternal seed is never destroyed. Even though the world arises from Me, I remain unchanged and indestructible. This unique quality of God is the eternal truth. A tree begins with a seed. It bears leaves, flowers, and fruits, and in the end, it returns to a seed. Similarly, because of My seed, all beings are born, exist in Me, and ultimately merge back into Me. In the end, only My existence remains. This is called the Supreme Unmanifested or the Supreme Imperishable. This conscious spiritual seed is eternal, free from change or destruction, and is the creator, revealer, supporter, shelter, and root cause of the entire world. When the soul connects with matter, the word “seed”

refers to the soul; otherwise, it refers to the eternal nature of God. Even the two leaves sprouting from one seed are not the same size. Similarly, though all beings and objects in creation are different, their creator, the “seed,” is one. The living beings in the infinite universe are also infinite. But the spiritual essence, the seed, of these infinite beings is one. This means that the one God is expressed in many forms, and even though expressed in many forms, He remains one. The scripture says: “That (God) is perfect, this (world) is perfect, the perfect arises from the perfect. Even after taking the perfect from the perfect, the perfect remains perfect.” This means the creator of the world, the Supreme Soul, is perfect, and this world is also perfect. This perfection comes from that perfection. But even after the perfect is created, no part of the perfect is reduced; it remains fully perfect. How is this possible? To prove this, Shankaracharya called the world an illusion (maya). This means the world is not created from the Supreme Soul. Due to ignorance, the Supreme Soul’s nature appears as the world, but it is only imagined.

**Balam balavatām chāham kāma-rāga-vivarjitam**

**Dharmāviruddho bhūteṣu kāmo 'smi bharatarṣabha (7-11)**

**Comm.** O best of the Bharata lineage, Arjuna! Know this also — the desireless strength that stays with the strong is actually “Me”. For the welfare of the world, I exist in the hearts of the strong as strength free from passion (rajas) and darkness (tamas). Keeping the good of the world in mind, I appear among living beings in the form of “desire” that helps in performing good actions. I also take the form of desire like Kamadeva (god of love) and become the cause of the birth of living beings. Some commentators interpret the phrase “desire not against dharma” as referring to the lawful physical union between husband and wife for the purpose of having children. According to them, even the desire born from such rightful union is also a form of God. But God’s rules apply equally to all human beings — regardless of caste, class, age, or gender. So, it is proper to understand that the pure, righteous desires that support dharma are the dwelling place of God. The wish for the

welfare of the creation is a form of God. Because, the entire creation runs according to God's will. In the same way, the soul inside every being also has the nature of wishing well for oneself and others. The inner strength that helps a self-controlled person to resist emotional urges and attachment is also God's form. Wanting food to satisfy hunger is not a sin. But choosing wrong ways to get tasty food due to attachment to taste — that is a sin. So, the thought behind a desire must be pure, peaceful, and for good. When a thing is not with us but lives in our mind as a craving — that is called "kāma" (desire). When an object is with us and the mind is deeply attached to it — that is called "rāga" (attachment). After enjoying a thing, if one still has special attraction to it — that is called "moha" (delusion). The desires, attachments, and delusions that go against dharma are called maya-born (illusion-based). But even that maya is not something separate from God, because the world is made through God's maya-shakti (power of illusion). In fact, the demoniac qualities (asuric nature) are also a form of God's power. Only the qualities and nature of those are different from the pure form of the Supreme God. The demoniac nature is nothing but the defects created in the human body by lower nature (apara prakriti). We can never fully stop thoughts or desires from arising in the mind. But they should not go beyond control; they must stay within our inner strength. Desires that go against dharma pull humans into sinful actions and bring suffering in hell. So, the desire-power in humans that follows dharma and proper limits is a form of God. God says: "I am that 'kāma' (desire) by which a person lives his life and lovingly prays to Me for grace." Therefore, God further says: the person who surrenders to the Supreme crosses maya and attains Brahman. Before one commits a sinful act, the conscience gives a warning — that warning is "dharma". Dharma lives in the heart like a shadow of the soul and controls the senses, mind, and intellect. One is "action-dharma" (what one follows), and the other is "cause-dharma" (what holds the person). Man holds on to action-dharma, but cause-dharma holds the man. The dharma a person follows can be affected by

illusion and lead to defects. But the dharma that holds the soul is eternal, pure, and sacred. “Dharma protects those who protect it” — this is said in scriptures. If one protects the inner dharma (cause-dharma), the outer action-dharma protects him in return. In Bhishma’s life, his only sin was that he did not get angry at the right time. In Jatayu’s life, his only merit was that he got angry at the right time. As a result, Bhishma had to lie on a bed of arrows at death and suffer, while Jatayu attained the feet of Lord Rama. Thus, the Vedas say — “kāma” (desire) and “krodha” (anger) become merits when used to protect dharma and righteousness.

**Ye chaiva sāttvikā bhāvā rājasās tāmasāś cha ye  
Matta eveti tān viddhi na tv aham teṣu te mayi (7-12)**

**Comm.** According to the previous explanation, the statement “even the form of maya is not separate from God” is supported in this verse. God says, “I am not controlled by the world that appears through nature and its qualities; rather, the entire world, including nature and qualities, is under My control.” The three qualities of material nature—sattva (goodness), rajas (passion), and tamas (ignorance)—are part of My lower energy, arising from My original nature. I am not affected by the flaws of nature, qualities, or maya, nor am I influenced by them. Acharya Ramanuja says, “God, engaged in His divine play, has created this maya for His own amusement.” Accordingly, the world born from nature gains its existence and expression from God and functions through Him. Nature is always benefited by the Supreme Soul, but no qualities or actions born from nature can reach the eternal essence of the Supreme Soul. The entire world is illuminated by the rays of the sun, but the sun is not affected by the shape, name, or qualities of the illuminated objects. Similarly, the world born from nature is illuminated by the light of the Supreme Soul, present as the soul within living beings, and appears in the form of sattva, rajas, and tamas qualities. The three qualities—sattva, rajas, and tamas—present in both living beings and matter, develop only through the existence of God. Just as the body feels hunger and thirst due to the presence of the soul, but the soul itself needs no food or water,

similarly, nature can perform all actions only because of the Supreme Soul's existence. However, since God has no need to gain anything from the world, He remains free from desire and unaffected. According to Advaita philosophy, the world born from nature is created by the Supreme Soul in the form of maya. Just as clay is present in a pot or jar made from it and influences their functions, similarly, if the essence of the Supreme Soul is present in every particle of the world born from nature and its qualities, why shouldn't the flaws and changes of nature also be attributed to God? Why shouldn't the Supreme Soul, in the form of the soul, be considered affected by the dualities of pain and pleasure? Lord Shankaracharya's principle of "the world is an illusion" provides the solution to this. The Supreme Soul is not affected by any flaws or changes born from the nature and qualities of the world. The relationship between God and the world is not like that of clay and a pot (cause and effect) but like a rope mistaken for a snake—an illusory superimposition. Just as a snake appears on a rope due to ignorance or illusion, that imagined snake exists only because of the rope's reality and appears within the rope. The imagined snake form does not actually create or destroy anything in the real nature of the rope. Similarly, the Supreme Soul gives existence and expression to the world. The world develops in many names and forms, but God has no connection with this. The world cannot appear without the Supreme Soul. Thus, the world is superimposed on the Supreme Soul, just as an imagined snake is superimposed on a rope. The reason a rope appears as a snake to the viewer is due to ignorance or maya. Just as the true nature of the rope is not affected by the imagined snake, the Supreme Soul remains unaffected and unchanged by the qualities of the world. Due to ignorance, the world appears to living beings as maya. According to Shri Vallabhacharya, neither is God within nature and its qualities, nor are nature and its qualities within God. Nature and its qualities exist only within themselves, and they do not touch God. According to Shri Lokmanya Tilak, God does not exist only as divine manifestations in the objects and beings of the world; He also exists

beyond the entire illusory world. The universe and its beings are not only God's form; there is also a transcendent form of God, beyond qualities, visible to those who have transcended qualities. Although scriptures describe the world with three qualities as appearing within the Supreme Soul, the nature of God, free from qualities, is completely independent, eternal, and all-powerful. According to Shri Vidyabachaspati, the word "I" in the Gita refers to the imperishable Supreme Being. In the fifteenth chapter of the Gita, the "Purushottama Yoga" explains that the imperishable Supreme Being does nothing directly, but since He is the foundation of everything, He is considered to do everything. The imperishable Supreme Being is like the ocean; just as water, waves, foam, and bubbles arise from the ocean and are not separate from it, similarly, space, time, matter, the five elements, and everything are included within God. God has no foundation; He is the foundation of everything. This means the Supreme Soul is the conscious foundation, and the entire world is superimposed on Him. The forms with qualities (saguna-sakara) and without qualities (nirguna-nirakara) arising from the imperishable Supreme Being are not separate from Him. As stated in the previous verse, "There is nothing higher than Me," the world, whether seen as an illusion superimposed on Brahman or as changes born from nature and its qualities, is considered to arise from the imperishable Supreme Being. However, the imperishable Supreme Being has only a "divine manifestation" relationship with it. The imperishable Supreme Being has no "binding" or "union" relationship with nature and its changes. In a binding relationship, two substances mix to create a new substance, where the original substances lose their individual forms and qualities. For example, mixing soda and charcoal creates gunpowder, which has different qualities and functions from soda or charcoal. A union relationship is where two substances mix but retain their forms, like mixing milk and water. In a "divine manifestation" relationship, where two things combine, one retains its independent existence while the other is superimposed on it. For example, a cow grazing on a mountain does not change the

mountain's form or name; the cow's form is superimposed on the mountain. Similarly, various objects of the world appear in human intelligence and also disappear from it, but intelligence itself undergoes no change. This is called a "divine manifestation" relationship between intelligence and the objects of the world. Similarly, all objects in the world, characterized by sattva, rajas, and tamas qualities, are within God's nature but have only a "divine manifestation" relationship with Him. According to Nyaya and Vaisheshika philosophies, the world is created through the combination of atomic elements due to God's will. The atomic elements in earth, water, air, fire, and space are eternal. During cosmic dissolution, only these atomic elements remain. Atoms are the material cause of the world, and God is the efficient cause. According to Sankhya and Patanjali's philosophy, the three-quality state of maya, or nature, is the material cause of the world. In Sankhya's view, nature transforms to create the world. Nature transforms into the cosmic intelligence (mahat), which transforms into ego (ahankara), then into the five subtle elements (tanmatras), the five gross elements (mahabhutas), and the eleven senses; this is the order of creation. According to Vedanta, Brahman with maya is the material cause of creation. Lord Krishna in the Gita has repeatedly stated, "I create this world by relying on nature." God is the creator, material cause, and efficient cause of the world. The world is not separate from Brahman. The entire world is the form of Brahman. Brahman has simply manifested and transformed into the form of the world. The realization that "everything is Vasudeva (God)" is extremely rare among great souls. The development and expansion of all objects in the world arise from God's lower nature. Since this nature belongs to God, it is not separate from Him. Through God's divine play, nature causes the creation, expansion, and dissolution of everything. Although God is the cause and foundation of all states with the three qualities, in reality, nature and its qualities do not reside in God, nor does God reside in them. God is always beyond qualities, eternal, and established in His own glory. If everything resided in God, they would also be

indestructible like Him. If God resided in them, His existence would be destroyed with their destruction. But God is eternal and everlasting. Therefore, God is neither in all of creation, nor is all of creation within Him. Thus, God says, "In the Vedas, I am described as beyond qualities, independent, and the master of maya, the Lord of all qualities." When needed, by controlling nature and its qualities, "I incarnate in the world of beings and perform divine acts for the welfare of the world."

**Tribhir guna-mayair bhāvair ebhiḥ sarvam idam jagat  
Mohitaṁ nābhijānāti mām ebhyah param avyayam (7-13)**

**Comm.** All living beings are deluded by the actions of the three gunas — sattva, rajas, and tamas. Because of this, humans cannot easily understand Me or My eternal, guna-less truth. I exist beyond these three gunas. As long as even a little covering of gunas remains in a person's inner mind, that person cannot understand My true, formless nature. In this verse, Lord Krishna wants to say that the entire universe is My form and is filled by Me. In this way, I am present everywhere and extremely close to all beings. But the beings who are under the influence of the gunas cannot understand My true form due to ignorance. Because of the influence of sattva, rajas, and tamas, many negative qualities arise in the human mind, such as desire for bodily pleasure, greed, eagerness to act, craving, attachment, hatred, carelessness, and clinging. These negative traits cover the knowledge-nature of the soul. As a result, the intellect gets confused and sees countless differences in worldly things. Therefore, a person cannot understand the true difference between truth and untruth, soul and not-soul. This is the result of being deluded by the effects and actions of sattva, rajas, and tamas. Like watching a movie on a screen — we get emotionally affected by the imaginary events shown, forgetting that the screen is real while the movie is not. Similarly, due to the effects and actions of nature and gunas, the world becomes deluded and loses sight of the eternal, unchanging, untouched Supreme Soul behind everything. People consider the flow of nature and gunas to be real and go through joys and sorrows. In this condition, a person cannot understand the

mystery of the Lord's saguna-nirguna and form-formless nature. Although God lives in every being as the inner controller (Antaryami), He stays above the guna-born impurities in their minds. These guna-based impurities arise from God's external power (apara shakti). These do not have any connection with God's eternal truth. Because of the influence of the impurities caused by gunas, beings turn away from God and become attracted to the world. So, the effort to attain God or the curiosity to know His truth does not arise in their minds. According to Adi Shankaracharya, due to maya, which hides knowledge, the world appears like a dream. The world has no true reality. But Ramanujacharya considers maya as God's divine power. God has created the world using this power. This power is actually the real cause of the world's creation. All beings, from gods to trees and plants, are formed from sattva, rajas, and tamas — and are all forms of My body. All beings are deluded and do not know Me — who is ever-present in all as the soul. Why do all living beings have this sense of enjoyment even in low things? The reason is: the body is made of bone, flesh, and skin — all under tamasic nature. The gross body is filled with tamas. Within it, rajas becomes active. Because of sattva, knowledge (like discrimination and understanding) arises in the body. The soul residing in the body is above all this. But thinking "this body is mine" is called attachment, and thinking "I am the body" is called ego. Because of ego and attachment to the body, the soul becomes deluded. In this deluded state, a person cannot experience the divine, guna-transcending truth of God. The soul is completely different from the body made of three gunas, and completely one with God. Even when there is no body, the soul remains. Even when thoughts arise in the mind, the soul is there. Even when there are no thoughts at all, the soul still exists. The impurities born from gunas cover the soul like a veil. As a result, people think the body is the soul and fall into attachment. Thinking proudly of the body's actions is also delusion. In sattva, the body remains awake; in rajas, it dreams; and in tamas, it sleeps deeply. In all these states, the Supreme Soul remains untouched. Even through actions done with sattva, rajas,

or tamas, one cannot know the formless, changeless Brahman form of God. Because the Supreme Soul is conscious and beyond all matter, nature, gunas, and actions. It is free from change, gunas, and beyond mind, intellect, and senses.

**Daiī hy eṣā guṇa-mayī mama māyā duratyayā**

**Mām eva ye prapadyanti māyām etāṁ taranti te (7-14)**

**Comm.** All living beings are influenced by three types of qualities — sattva (goodness), rajas (passion), and tamas (darkness). Because of this, people remain deluded and cannot easily understand Me or My eternal nature, which is beyond these three qualities. I exist above these three qualities. As long as even a little covering of these qualities remains in a person's heart, he cannot understand My qualityless divine form. In this verse, Lord Krishna wants to say that the whole world is My form and it is spread from Me. In this way, I am present everywhere and very close to all beings. But the beings, deluded by the three qualities, cannot know My true form due to ignorance. Because of the influence of sattva, rajas, and tamas, many faults arise in the human mind like desire for physical pleasure, greed, eagerness to act, longing, attraction, hatred, carelessness, and attachment. These faults cover the knowledge nature of the soul. Because of this, the mind gets confused with many wrong ideas about the world and objects. As a result, people fail to understand the real difference between truth and untruth, or between soul and non-soul. This is the state of delusion caused by the effects and actions of the three qualities. When we watch a movie on a screen, we think the imaginary story is real and become emotional. But in truth, the screen is real, and the pictures are just illusions that cover it. Similarly, the actions and effects of the three qualities make the world deluded. Because of this, people fail to see the constant, unchanging, untouched Supreme Soul behind all actions. People think the actions of nature and qualities are real and suffer joy and sorrow due to that. In this condition, a person cannot understand the secret of God — whether He is with qualities or without, with form or formless. Even though God lives in the heart of beings as the inner controller, He stays

above the faults created by the qualities. These faults are born from God's lower energy. But they have no connection with God's eternal nature. Because of the effect of faults created by the qualities, the soul turns away from God and becomes attracted to the world. So, the desire to know God or reach Him does not arise in the heart. According to Shankaracharya, the illusion called maya covers knowledge and makes the world look like a dream. The world is not truly real. But Ramanujacharya says that maya is God's divine power. With this power, God has created the world. So, this power is the real cause of the creation. All living beings — from gods to trees — are made with sattvic, rajasic, or tamasic qualities, and all are parts of My divine body. But all beings, deluded by maya, do not know Me who is always present as their inner soul. Why do all beings run toward enjoyment in lowly things? The reason is — their bodies are made of bones, flesh, and skin, and are full of tamasic nature. The gross body has tamasic tendencies. Rajas is active in it. Due to sattva, knowledge and discrimination appear in the body. The soul inside the body exists above these qualities. Thinking "this body is mine" is attachment, and thinking "I am this body" is ego. Because of this ego and attachment to the body, the soul becomes deluded. In a deluded state, one cannot realize the God who is beyond all qualities. The soul is fully different from the body of three qualities, and fully one with the Supreme Soul. Even when there is no body, the soul remains. Even when thoughts arise in the body, the soul remains. Even when there are no thoughts, the soul still remains. The faults born from qualities are placed on the soul and cover it. As a result, people think the body is the soul and become trapped in illusion. Feeling proud of the actions of the body is also a type of delusion. Sattva brings waking state in the body, rajas brings dream state, and tamas causes deep sleep. In all these states, God stays untouched. Even by performing sattvic, rajasic, or tamasic actions, one cannot gain true knowledge of God's formless divine light. Because God is conscious and beyond all nature, qualities, and actions. He has no defects, no qualities, and is beyond the mind, intellect, and senses.

**Na māṁ duṣkṛtino mūḍhāḥ prapadyanti narādhamāḥ  
Māyayāpahṛta-jñānā āsuram bhāvam āśritāḥ (7-15)**

**Comm.** People who are bad, desire, anger, etc., and get involved in bad deeds, don't worship me. People with bad nature, whose intelligence and knowledge are lost due to illusion, and who are proud and arrogant, don't come to my shelter. Those people lost in the three qualities of Maya, who have lost intelligence and discrimination, and act badly only for enjoyment, spend their whole life collecting money. Those who do not accept the existence of God, and rely on their own pride, arrogance, and ego, and get involved in bad deeds as harmful as poison, are called people of bad nature (Asuri). People of bad nature, during the time of the divine play (Leela) of the Supreme Being, try in vain to stop him using their pride, power, and strength. Those people who are slaves of desire and get involved in bad actions like immorality, and who rely on greed and do things like deceit, fraud, and lies, and who, being slaves of anger, do harm, enmity, and bad behavior – these people are called "sinful" (Dushkriti). The intelligence of these sinful people works against the good of the world. The all-powerful Supreme Soul is present in everyone's heart. The nature (Prakriti) works completely under the direction of God. But the bad person does not accept this. People who do not believe in scriptures, the words of the Guru, the sayings of saints, etc., and who are completely ignorant about God's existence and power, holding onto nature and nature's power – these people are called "very bad" (Naradham). This rare human being, who has the right to attain God, even after getting this body, goes towards hell, animal births, etc., by doing sins, injustice, etc. Not recognizing their own true self (eternal soul), and considering the fragile body as everything, and being attracted to enjoyment, moving towards the world – this is being trapped by Maya (illusion). Not having God-consciousness is called ignorance. In the ignorant person, God-consciousness remains in a sleeping state. At the right time and in suitable circumstances, the divine consciousness within the person wakes up, just like a sprout comes out from a seed. At that time, the person

tries to remove the covering of Maya (illusion) by chanting knowledge. Even if a person is trapped by Maya, the Lord continues to show mercy towards them. Good conduct and bad conduct are the result of the person's own actions. Basically, they are all parts of the Supreme Soul. Only because of doing bad deeds, they do not have interest in the Supreme Soul. If for any reason, love for God awakens in the heart, God accepts them. Therefore, God bears the name of "Patit Pavana" (Savior of the fallen). The saying of the saint Tulsidas comes to mind; when Vibhishana, Ravana's brother, wanted to meet Lord Rama, the gatekeeper stopped him. To get permission, a messenger was sent to Lord Rama; Lord Rama said, "Do you think that Vibhishana, the evil one, wants to come to me out of foolishness?" From this, it is proved that as long as bad deeds, ignorance, and sinful nature remain in the person's heart, it is a long way off for them to go to God's shelter; the person will not even listen to God's name.

**Chatur-vidhā bhajanti mām janāḥ sukṛtino 'rjuna  
Ārto jijñāsur arthārthī jñānī cha bharatarṣabha (7-16)**

**Comm.** Lord Krishna, the Master of Yoga, said in the earlier verse that sinful people cannot take shelter of God. In this verse, He speaks about those fortunate and virtuous people who have love for God and worship Him. Lord Krishna says: O Arjuna, best of the Bharatas! The sick and troubled person, the one who desires liberation and wants to reach God, the one who wishes for wealth, prosperity, and happiness in this life and the next, and the one who has gained knowledge through study of scriptures and guidance from spiritual teachers—these four types of fortunate and virtuous people worship Me. There are four kinds of blessed people who worship Me: The person in pain, The curious one who wants to know the truth, The one who desires wealth, And the one who has spiritual knowledge. These four types of devotees have different desires, but all are devoted to God. Whether someone prays for wealth or for help in trouble, if they pray to God, they are lucky and good. Worshipping God itself is a sign of being virtuous. When a person suffers from pain, sorrow, or faces danger like untimely

death, they pray to God to save themselves. When a person depends on physical strength but everything fails, and they finally turn to God, they are called an "Ārta" (one in distress). Though they call God during trouble, they often cannot keep faith in Him till the end. In the earlier verse, Lord Krishna said such people are covered by illusion (Māyā), and their wisdom is lost. But if someone surrenders to God fully, thinking "If You want to protect me, protect me. If You want to punish me, do that," that person changes from an Ārta into a true devotee. God tests the faith of devotees during hard times. During such moments, spiritual awareness and faith wake up, and the person turns fully toward God. In the Mahabharata, when Uttara (Abhimanyu's wife) cried in distress, God sent Sudarshan Chakra to destroy the Brahmāstra and save her womb. In the court of the Kauravas, Draupadi was helpless and called Krishna, the dearest to the gopīs, with names like Govinda, Dwārakāvāsī, and Keśava. She asked, "O Lord, can You not see how my honour is being insulted by the Kauravas?" Hearing her call, Lord Krishna's heart melted. He appeared as endless cloth and protected Draupadi's dignity. Similarly, in the deep forest, He heard the call of a suffering deer and in the river, He saved the elephant Gajendra. One who wants to know the soul and God deeply is called a Jijñāsu (the curious seeker). This type of devotee gives up material desires and wants to understand spiritual truth. Even during problems caused by destiny, the Jijñāsu devotee remains steady and worships God with firm desire to know Him. One who wants freedom and oneness with God is also a Jijñāsu. Great devotees like Parīkṣit and Hanumān were such seekers of divine knowledge. Among such devotees, Uddhava is very well known. Lord Krishna gave him divine teachings, which are known as "Uddhava Gita." A person who wants only wealth, kingdom, or power and prays to God for it is called an Arthārthī. He has faith in God and believes God can give everything because He has all powers and treasures. God is full of mercy and just waits for the devotee's sincere prayer. God never runs out of anything and can grant anything to anyone. A devotee who fully surrenders to God and accepts His greatness gets all his

desires fulfilled by His grace. The closer a person becomes to God, the less selfish he becomes. Taking shelter in God brings His special mercy. The difference between a soul and God is that God is the giver of all joy, but people under illusion don't believe this. They think worldly pleasures come from money, strength, or effort. Examples of Arthārthī devotees are Dhruva, Vibhīṣaṇa, and Sugrīva. A Jñānī is one who has gained knowledge about God through proper practice and guidance. He has no desires left and worships God naturally. A Jñānī gives up all desires created by illusion. A Jñānī is also one who loves God without any selfish motive. Among Jñānī devotees, Prahlāda is most famous. From childhood, Prahlāda had realization of God and could tolerate all his father's torture. His faith was so strong that God Himself appeared from a pillar when he wished. Saints like Śuka, Nārada, Bhīṣma, and Sanaka are known as Jñānī devotees. One who asks God for something is an Arthārthī. One who cries to God for help is an Ārta. One who wants to understand God is a Jijñāsu. One who knows and loves God deeply is a Jñānī. Ārta, Jijñāsu, and Arthārthī are called Sukṛtī because of good deeds in past lives. They grow in faith and understanding of God's greatness. When they become free from material desires, they can constantly worship God and realize the soul. An Arthārthī is still attached to results of actions, so he cannot fully understand God's love. The Ārta remembers God in danger because he sees no other way to escape. The scriptures say: "Forgetting God in trouble is the real misfortune, and remembering Him in wealth is real fortune." In the Bhāgavatam, Kuntī prays to Krishna, "O Lord, let misfortunes come again and again because they bring Your presence." When You come, I forget the world. The true Ārta never asks anything from God for his own comfort. So, Ārta is better than Arthārthī. A Jijñāsu is not attached to worldly pleasures and remains steady in suffering. His love and devotion are stronger than those of the Ārta and Arthārthī. A Jñānī devotee understands God's full nature and worships Him always, everywhere, and in all forms. Therefore, the Jñānī devotee is the best. Some great scholars explain Ārta, Arthārthī, Jijñāsu, and Jñānī as different forms of love

for God. For example, Gopīs were so filled with longing that they became Ārta when separated from Krishna. “Artha” also means someone who longs for God’s vision, not just money. A Jijñāsu tries to see God in every tree, mountain, river, and living being. He takes shelter of a true Guru to understand God. The Jñānī first loves his own soul, but later, by Guru’s grace, he sees everything as God. Then he experiences unique joy of being free while alive and becomes truly wise.

**“Teṣāṁ jñānī nitya-yukta eka-bhaktir viśisyate**

**priyo hi jñānino 'tyartham ahaṁ sa ca mama priyah” (7-17)**

**Comm.** O’ Arjuna! Among these four types of devotees – the distressed, the seeker of knowledge, the person desiring wealth, and the wise person – these wise persons are considered very special. The wise person always worships God, therefore they are called “Nityayukta” (always connected). One who forgets themselves completely, relies solely and constantly only on God for refuge, and always remembers God, is called Nityayukta. While doing all worldly and spiritual activities, the wise devotee remembers God’s name and stays connected with Him. To worship God only for the pure bliss of it, without any desire, is called “Ekabhakti”. Because the wise person possesses these two qualities – Nityayukta and Ekabhakti – they are the best among all devotees. The wise devotee has truly understood God’s real nature and secrets, and this understanding has been achieved. In their view, they see only the Supreme Soul (Paramatma) and nothing else. Their mind and intellect, always free from attachment and desire, remain absorbed only in God. For this intense, unique love, God becomes very dear to them. What God loves, that thing or person also becomes dear to God. There is an attitude of non-dual love between God and the devotee. Material troubles cause some distressed people to forget God. Similarly, some people seeking wealth, after their desires are fulfilled, become ungrateful and do not remember God consistently. The wise person seeks refuge with the Guru and engages in service and scripture study, sometimes forgetting God. But for the wise person (Gyani), the Supreme Soul

appears as their own Self. Whatever they do, wherever they are, at whatever time, in whatever way – the wise person experiences the Supreme Soul within themselves. The devotion of the wise person towards God is unique. Unique means that their love is directed towards no one else. After attaining complete knowledge, devotion automatically remains single-pointed within towards God. The love between the wise person and God is like that between Sita and Rama, and Radha and Krishna. This is not like the love between a chakor (bird) and the moon, where they are separate; their love is one. There is no division in their love; their mutual love is boundless. Just as Radha sees Krishna within herself and Krishna sees Radha within himself, similarly, the wise person's soul is God, and God's soul is the wise person. The enjoyment of God is called the wise person, and the bliss of the wise person is called God. Both are full of existence, consciousness, and bliss (Chit-Anand). Both are one wave, one bliss. The wise person sees the inner Controller (Anami Lila Purusha), the Supreme Soul, as their main Self. Therefore, as the Soul, the Supreme Soul becomes extremely dear to the wise person. The meaning of the word 'atyartham' is without separation. That is, there is no separation between the wise person and God.

**Udārāḥ sarva evaite jñānī tv ātmaiva me matam  
Āsthitaḥ sa hi yuktātmā mām evānuttamāṁ gatim (7-18)**

**Comm.** All devotees who come to God with a purpose, giving up worldly pleasures and possessions, are virtuous and generous. Those who establish a relationship with God and surrender to Him are also called generous. The four types of devotees—those in distress, those seeking wealth, the curious, and the wise—have a devoted relationship with God, making them generous. These devotees strongly believe that God is all-powerful and supremely compassionate. They rely on God to be free from the sorrows and pains of the world. These devotees move toward God to uplift their souls, preventing them from falling into ruin. They have firm faith that God alone grants the results of their actions. Since their main goal is to connect with God, they later become capable of attaining

divine knowledge. The specialty of devotion to God is that it creates purity in the heart and gradually increases love for God. In some cases, the word "generous" is interpreted as "giver." According to devotees like Ramanuja, worshiping God is like an offering from the soul to God. Therefore, all devotees who remember God are generous. Among them, the wise devotee has no goal other than being constantly connected with God. The place of a pure devotee is always in God's heart, and God resides directly in the heart of the pure devotee. The bond between a pure devotee and God is so close that there is no difference between them. A devotee whose mind and intellect are absorbed in God without distraction is a united soul. Lord Krishna firmly believes that a wise devotee who fully surrenders to Him is the best, remaining steadfast in Him as the ultimate reality. Such a devotee stays in constant devotion and bliss, attaining supreme joy.

**Bahūnām janmanām ante jñānavān mām prapadyati  
Vāsudevah sarvam iti sa mahātmā su-durlabhaḥ (7-19)**

**Comm.** A great wise person gains self-realization in this life after many births of spiritual practice and accumulated good deeds. He realizes that "Vasudeva is everything", meaning the Supreme God, the Lord of all, is present throughout the entire world and universe. The wise person who attains this true knowledge can actually feel and experience this truth. For the upliftment of a soul, God Himself gives this final human birth. Every person has the right to know and realize this Supreme Truth. If in this human life one gets good company, studies scriptures like the Gita, and feels inspired to do spiritual practice, then the seeker should understand that God has shown special mercy on him. From faith, trust, and practice comes devotion, and from devotion comes the realization of this Supreme Truth. First, when someone starts to believe in God, he begins to feel a little love for God. Slowly, this love for God grows, and he gains proper knowledge about God's true form. After understanding the full nature of God, his love for God reaches the highest level. The final stage of devotion and knowledge is called Parā-jñāna, matured knowledge or divine power, where one

realizes the truth that “Vasudeva is everything.” After many lives of practice, the one who realizes this truth becomes free and attains God as liberation. He does not worship just any idol or statue of Vasudeva. Instead, he feels the presence of the Supreme Lord inside his own heart. For such a wise person, the final goal of life is to surrender to the feet of God and experience supreme joy by feeling that “everything is Vasudeva.” Such great souls are rarely seen in this world. In the third verse of this chapter, Lord Krishna says that out of thousands of people, only one tries to attain real perfection. And among those who try, only one knows God in truth. So, it is very rare to find someone who truly knows the Supreme. A great wise man becomes one with the Supreme, and because of this, he also becomes non-dual—meaning, he sees no separation. Birth and death, sin and virtue, attachment and hatred, heaven and hell, coming and going—all these continue until one realizes the knowledge of the Supreme Self. This supreme knowledge is that “Vasudeva is everything” — which means that except for the Supreme, there is no other real existence. In reality, there is nothing in the name of the world. What we call the world is not different from God. Brahman (Supreme Reality) has appeared as this world. “All this is truly Brahman” — this is the clear and unchanging realization of the truth behind all causes. The one who sees this in all beings remains steady in the vision of the Supreme in everything. The word “Vasudeva” is made of two parts: “Vasu” and “Deva”. “Vasu” means the one who lives in everything and in whom everything lives. “Deva” means one who shines or reveals. The seer, the seen, and the act of seeing — all these are expressions of the Supreme’s form. Leaving aside Vedanta, if we look at other religions like Buddhism, Jainism, Islam, Christianity, Brahmo Samaj, Arya Samaj—in none of them do we find the truth that “Vasudeva is everything.” At the beginning of creation, only God existed, and even after its end, only God will remain. So, during the middle time, it is God Himself who appears as this world. That’s why all these visible objects are nothing but Vasudeva. In this world, in many names, many forms, and many shapes — it is God alone who exists.

As long as the eyes are turned towards the world, we cannot feel that everything is God. “This entire universe is Supreme Brahman”—this is the truth. “Sa evedam sarvam” – means “He alone is all this.” “Ātmaivedam sarvam” – means “The Self alone is all this.” “Anamevedam sarvam” – means “That One alone is all this.” The meaning of these scriptural statements is: • I alone am everything. • The Self is everything. • That One is everything. This is the idea of sāmānyādhikaraṇa (common relation). The meaning of sāmānyādhikaraṇa is: two different things existing under one same category. Cloth and pot are two different objects. How can they be considered as one? How can we say “Everything is God” and “God is everything”? Rāmānuja said: The Supreme is the soul (śarīrī), and the beings and the world are His body (śarīra). The Supreme is the shelter, and the beings and the world are dependent on Him. The Supreme is the source, and the beings are the supported ones. The Supreme is the master, and the beings are the servants. Just like we say a person is made up of the soul, body, mind, and thoughts. All these together are called a person. Similarly, when we say everything is God, that includes earth, air, water, sky, fire, mind, cosmic intelligence (mahat-tattva), and nature. All these are part of God. The connection between inert nature (apara prakṛti) and conscious nature (parā prakṛti) is what forms the world. This world is the body of the Supreme who is present in it. From the physical body to the soul inside, everything is nothing but the one Supreme. Śrī Nimbakācārya said: There are two conditions of one object – one is the causal state and the other is the manifested or active state. For example: This is a mango tree, this is a banyan tree, this is its leaf, flower, fruit — all these are the expressed state of the tree. When the tree is in seed form, that is the causal state. In the seed form, God exists. And during the time of use or display, He appears as branches, leaves, flowers, and fruits — many forms. In the manifested state, there is duality. In the causal state, there is oneness or non-duality. “Vasudevaḥ Sarvam” means the power of the Supreme appears as the individual soul and the world. This is the divine energy (śakti) of the Supreme, which is seen as the soul

and the world. Śrī Śaṅkarācārya explained that thinking two different things as one happens due to illusion. Because of lack of right understanding, two separate things appear as one. But when true knowledge comes, we realize that one is true and the other is false. Still, the false thing is not different from the real one. The real thing is seen in the form of the false thing. For example, a rope is mistaken for a snake due to illusion. But once knowledge comes, we know it is just a rope, not a snake. So, the snake is only a false appearance of the rope, created by ignorance. In the verse, the word “sarva” (all) means: earth, water, air, sky, fire, and all the countless things made from them. All these exist in the one Supreme. Because people cannot recognize the Supreme, they see everything as separate. But in reality, only one truth exists in all, and nothing is separate from it. So, whatever appears to be separate is false. Just like a snake appears without a real base, this illusion too appears without truth. Therefore, this world is not separate from the Supreme.

**Kāmais tais tair hṛta-jñānāḥ prapadyanti 'nya-devatāḥ  
Tam tam niyamam āsthāya prakṛtyā niyatāḥ svayā (7-20)**

**Comm.** In the fifteenth verse of this chapter, the Lord says that people with a demonic nature, whose knowledge is stolen by illusion, resort to falsehood, deceit, and betrayal, and do not worship the Lord. The Lord states that a person whose knowledge is taken away by desire is driven by their nature to seek different deities for fulfilling desires in this world and the next. The desire for sensual pleasures and their fulfillment weakens a person's power of discrimination. Desires for women, children, wealth, honor, and status cloud a wise person's inner vision toward the divine soul. Such desire-driven people turn to gods like Indra, Varuna, Kubera, and Yama, performing sacrifices, chanting mantras, undertaking rituals, vows, and worship to fulfill specific desires. For worshiping the attributeless and formless Lord, scriptures accept five forms—Vishnu, Shiva, Shakti, Ganesha, and Surya—as representations of the Lord. This verse does not criticize these five forms of deities. Every person is bound by their own nature.

Actions and desires from past lives accumulate as impressions, forming a person's nature. A person's nature, shaped by these impressions, varies from one individual to another. Driven by this nature, desire-driven people develop different inclinations to worship various deities. Without strong and firm reasoning, it is impossible for a seeker to remain aware of the divine soul for liberation. In pursuit of peace, people chase material pleasures in the world. Even after obtaining material objects, the peace they seek is not found. This is called knowledge stolen by desire. The phrase "bound by their nature" means that tamasic people worship tamasic deities, rajasic people worship rajasic deities, and sattvic people worship sattvic deities. Those who wish to transcend qualities worship the Supreme Lord. Where there is illusion and pride, desires take many forms. There is no end to desires in human life. Having desires in the mind is not a fault or sin. Whether a resolution in the mind leads to the soul's liberation or downfall is determined by discerning intellect. The distinction between the soul and non-soul, and the determination of desire in accordance with scriptures and righteousness, is made through a discerning and detached nature. Desire clouds intellect and knowledge, leading the soul to downfall. Due to ignorance, people turn away from the Supreme Lord, the inner controller, and seek other deities. The desire for happiness is not created by nature or the Lord but by humans themselves. Therefore, humans are capable of removing desire from their minds if they choose. Worshiping other deities with desire may lead to wealth and prosperity, but not liberation. Only Vasudeva (the Supreme Lord) can free the soul from worldly suffering and grant liberation. Even if there are many desires, if the worshiped deity is the Supreme Soul, the worshiper's liberation is certain.

**Yo yo yāṁ yāṁ tanuṁ bhaktāḥ śraddhayārchitum ichchhati  
Tasya tasyāchalaṁ śraddhāṁ tāṁ eva vidadhāmy aham (7-21)**

The devotee worships which deity idol with respect in order to fulfill their desires. The Lord strengthens the devotee's faith towards that very deity. Because all the gods and goddesses are

only the Lord. Only by good fortune does devotion arise in one's heart. Therefore the Lord says that He never breaks anyone's devotion, but instead fulfills it. The worship of the deity, the blessings of the great souls, when the desires of the mind are fulfilled, the devotion and devotion of the devotee towards those great souls and deity increases. By worshipping a specific deity for a specific desire, the devotion towards those deities is awakened by the Lord, and the fruit is also given through them. This example is; some devotees worship Ganesha to gain knowledge, to attain a beautiful wife they worship Mother Parvati, and for good health they worship the Sun God. In this way, the scriptures have the method of worship of different gods and goddesses for different desires. All the gods and goddesses are parts of the Lord's universal form. Therefore, only according to the Lord's will do the deities grant boons to the worshipper. The Lord is present as the Antaryami (In-dwelling Spirit) in the heart of the living being, knowing all the desires and feelings there. The Lord is very generous and compassionate. He has given the devotee complete freedom as to how they should fulfill their desired aspirations. Knowing the devotee's desire and feeling, He arranges what is beneficial for them. Here the question arises that why does the Lord, knowing full well, allow humans to enjoy, grant fulfillment of desires, and give preference to them, thereby making them even more entangled in the maya (illusion) of the world? The solution to this is that the Lord's divinity is selfless and impartial, that is, without bias. He does not reach any obstacle in the desire and feeling of any devotee. But He gives the fruit in such a way that even if they get what they desire, they do not attain ultimate peace or happiness in it. Based on that devotion and devotion, one reaches the state of ultimate peace and bliss by searching, and finally takes refuge in the Lord. From another perspective, the solution is that the devotee worships whichever deity, it should be considered that the Supreme Soul Himself accepts that worship in that form. If one serves an animal also considering it as God, then in that form God also appears for a darshan. It is said that when the devotee Namdev

was making roti for offering, he brought water, while a dog came and took the roti in its mouth and ran away. Namdev, holding ghee to anoint it, ran behind the dog, running and running, shouting; "Lord! Stay, it would be easy for him to eat dry bread if he anoints it with a little ghee." At that very moment, for that reason, the Lord manifested before Namdev in the form of a dog. Its meaning is that the Lord keeps all paths open for the upliftment of the devotee. The devotee, inspired by their own nature, in whichever path they go, finally becomes dependent on the Lord. The living being and the deity, all are under the will of the Supreme. Everything happens only by the will of all the Lords. The Supreme Lord, in the form of the Paramatman, is present in both the living being and the deity. It has been determined in the Vedanta Sutras that according to past impressions, actions proceed further, and the fruit of that action also obtained from God according to karma.

**Sa tayā śraddhayā yuktaś tasyārādhanam īhate**

**Labhate cha tataḥ kāmān mayaiva vihitān hi tān (7-22)**

**Comm.** Lord Shri Krishna says that devotees with desires worship different deities with faith established by Me. Such devotees sincerely worship those specific divine forms. Through those deities, they undoubtedly receive the results that have already been decided by Me. No other deity has the power to give more or less than what I have ordained. If the deities had the unlimited power to give fruits, then God would not be one — there would be many gods. It is only through faith and devotion that people receive the results they desire. With faith and dedication, their desires get fulfilled. When the soul is deeply connected with faith, then the power of the soul enters that faith. The mind or emotion the soul follows becomes powerful. When faith becomes strong, it becomes capable of fulfilling desires. God says, "I alone am the giver of results. The deities are only mediums." In reality, it is My power that works through the deities. And according to My will, the deities fulfill the desires of the worshippers. According to Acharya Shankar, the Supreme God is all-knowing. He alone knows the results of all kinds of actions. Even though people depend on deities

to fulfill their desires, in truth, the one who gives the result is the Supreme God Himself. God watches over the devotee's welfare and gives the result at the right time. Because God's aim is to uplift the soul. Whatever happens in the world is done by God. A devotee who understands this secret becomes a servant of God. A pure devotee, whenever he desires something, prays only to God. God listens to the call of His devotee — this has been true in all ages.

**Antavat tu phalam teṣāṁ tad bhavati alpamedhasām  
Devān deva-yajo yānti mad-bhaktā yānti mām api (7-23)**

**Comm.** The results or favors obtained from deities by their worshippers are temporary and perishable. Whether in this world or the next, the duration of these results ends after the enjoyment is over. The outcome of any desire-driven action is impermanent and leads to destruction. In the Lord's creation, everything from the tiniest insect to Brahma, including gods, yakshas, gandharvas, and humans, is subject to change and destruction. People with limited intelligence, desiring children, grandchildren, honor, wealth, or enjoyment, collect materials for worship and spend much time and energy worshiping deities. Due to the peak of their devotion, they may achieve the desired results. However, the obtained results bind humans further and cause sorrow due to their fleeting nature. The end of enjoyment is called sorrow. Although fulfilling each desire may bring momentary happiness, another desire arises, trapping humans in the cycle of pleasure and pain across lifetimes. If the same materials and time are used to worship the Lord selflessly instead of deities, a person could become an eternal devotee and attain supreme bliss. Because people with limited intelligence prioritize material happiness, they do not inquire about the ultimate goal of human life. Devotees of deities have desires for perishable things and consider deities separate from the Lord, so they are called people of limited intelligence. Such people are completely ignorant about liberation, moksha, and attaining supreme bliss. By performing sacrifices and offerings to deities like Indra, one may attain Indra's heavenly realm. However, after the enjoyment of the results of such sacrifices ends, the person must

return to the mortal world. Alternatively, when the deities' duration ends, they perish along with them. People with limited knowledge fail to understand that the Lord accepts all worship in the form of deities. Through selfless worship of the Lord via the path of devotion, a pure devotee attains eternal blissful liberation, which is true knowledge. Even if one worships the Lord with a specific purpose, it is never in vain. The Lord is infinite, and His mercy and compassion are also infinite. The Lord is the ultimate giver of happiness to living beings. The glory of awakened devotion to the Lord is such that, whether the devotee's wishes are fulfilled or not, the devotional spirit never goes to waste. The devotional spirit remains in the heart and, at the right time, draws the devotee closer to the Lord. Even if a devotee tries to break this bond for some reason, the Lord never breaks the connection from His side. Even after many lifetimes, this devotional spirit leads to the realization of the Lord, uniting devotion, the devotee, and the Lord. Worshiping the Lord is very simple and does not require rituals, rules, or effort. It only requires sincere devotion and faith. No matter how skilled a person is in material knowledge, art, or skills, without spiritual knowledge, they are truly of limited intelligence. One who has true knowledge of the Lord's nature and glory is all-knowing. To a wise devotee, the entire world is the Lord's form. Thus, such a devotee always attains the Lord. By constantly remembering the Lord, keeping Him in the heart as a witness, and feeling oneness with His presence in the world, one experiences union with the Supreme Soul, which is attaining the Lord. The Lord says that His pure devotee attains this state of divine realization.

**Avyaktam vyaktim āpannam manyante mām abuddhayaḥ  
Param bhāvam ajānantaḥ mamāvyayam anuttamam (7-24)**

The Supreme Soul, who is full of truth, knowledge, and bliss, takes the help of His divine power (Maya) and appears in a special form for the good of the world. That all-powerful Lord alone takes a human form and appears on Earth. Lord Krishna says, "I am formless." Whether at the time of incarnation or in My all-pervading state, there is no difference in My invisible nature. Just as

the soul, which is ruled by karma, remains unmanifest at the time of destruction and takes visible forms like human, animal, bird, etc., at the time of creation—I too do not become a body like that. I always remain unchanged and eternal. Foolish and ignorant people think of Me as an ordinary human being. They cannot understand My supreme, eternal, and matchless divine form. To fulfill the desires of devotees, saints, and sages after many lifetimes, I take a human form with the help of the original divine energy and descend as an incarnation. Seeing the Lord in an incarnation form is like seeing God Himself. This is called the form with attributes (saguna-sakara), but even that is actually invisible. If the soul is unmanifest, then how can the Supreme Soul not be unmanifest? The soul expresses itself through the body. No one can see the soul separately from the body, senses, mind, and intellect. The whole universe is the expansion of God's higher and lower energy. He is the supreme cause and support of this nature and is the highest and best of all. The Lord who appears in a visible form with qualities is also the same formless and attributeless Supreme. His appearance and disappearance are not like the birth and death of ordinary beings. Ignorant and foolish people cannot understand this. Out of His great compassion and love for surrendered souls, the Lord appears in many forms with His eternal, all-powerful, unborn nature to give support to the surrendered beings. Through His divine plays, He fills the beings of the world with joy. During incarnation, God does not go through birth and death like other creatures. When God appears in forms like fish, turtle, or man, and then disappears after His divine play ends and returns to His supreme abode, —it is completely different from the birth and death of worldly beings. There is no one greater than God. God's nature never changes or transforms. The question of whether God is formless or has form only arises in the minds of the unintelligent. God says, "I am neither formless nor with form. I am not a particular object or statue." There is nothing in the universe for which I am not the cause. God is present fully in all places, times, objects, and beings, —and beyond all these, He remains always one,

full of divine joy, eternally pure and supremely holy. Even when He is invisible, He can appear; even when He appears, He remains invisible. God creates the world only for the welfare of beings — and arranges everything for the good of the world. In the word “Anuttamam,” this feeling of God is expressed. He who is Himself a yogi and gives yoga to others is called Yogeshwara. Lord Krishna is a human-bodied yogi and also the Yogeshwara. He is the form of truth, knowledge, and bliss, full of eternal joy and wisdom. By following the right spiritual path and rising gradually, great realized souls stay in that supreme state. Even though they have a body, they remain united with God in His supreme form, which is called the unmanifest state. Foolish people who are caught in desires cannot see the real unmanifest form of such great souls because of focusing only on their physical body. Ordinary people also cannot easily understand the real, unchanging divine nature of God—which is the base of all beings and which, when known, leads to the highest goal.

**Nāham prakāśah sarvasya yoga-māyā-samāvṛtaḥ  
Mūḍho 'yam nābhijānāti loko mām ajam avyayam (7-25)**

**Comm.**Most people are unable to understand the true nature of the Lord, and this verse explains why. The Lord says that He covers Himself with His internal energy, so His complete form is not revealed to living beings. Therefore, deluded and foolish people do not accept Him as birthless and imperishable. Due to His illusory energy, the Lord remains hidden in such a way that ordinary people's vision cannot penetrate this veil of illusion. However, the entire creation is not hidden from Him. Those who consider Him subject to birth and death, instead of birthless and imperishable, remain concealed from Him by His yogamaya (divine illusory energy). The Lord's divine energy, which acts according to His will, is called yogamaya. Relying on this yogamaya, the Lord, who is the master of illusion and possesses six opulences, takes on divine qualities and performs incarnations in the mortal world. Through this yogamaya, the attributeless Brahman becomes endowed with attributes, and the inactive Brahman becomes active. Just as it is

difficult to understand the nature of Brahman, determining the nature of yogamaya is also extremely challenging. The visible world's existence is as real as the three-fold (sattva, rajas, tamas) yogamaya. Sri Ramakrishna Dev said that within yogamaya, the three qualities—sattva, rajas, and tamas—function. Yogamaya is the primal energy through which the world of living beings is created and which also has an attractive power. The conscious soul is the purusha (male principle), and the conscious energy is prakriti (nature). This conscious energy is yogamaya. Acharya Shankar said that the combination of the three qualities is called “yoga,” and the illusion that facilitates this process is yogamaya. Yogamaya is responsible for creation, sustenance, and dissolution. Brahman remains detached. As soon as a gross body is formed, the living being becomes entangled in illusion. Due to mistaking non-self objects for the self, the living being cannot know the Lord. When Mahamaya (the great illusion) is pleased, She frees the living being from delusion, making it possible to have a vision of the Supreme Lord. To gain Mahamaya's grace, one must worship Her energy. When Mahamaya opens the way, the vision of God becomes possible. Lord Krishna, the master of yoga, says that He is not directly visible to everyone. Only a person who has reached the mature state of yoga truly perceives Him. In the heart of a pure devotee, the Lord manifests in a divine, blissful, and knowledge-filled form. For non-devotees, He remains hidden by His eternal internal energy. Just as clouds covering the sun do not reduce its full brilliance, the sun appears invisible only because vision is obstructed by clouds. Similarly, the Supreme Soul is not truly hidden by yogamaya but appears invisible to foolish people due to the lack of the eye of knowledge. Those who love the Lord, are devoted to Him, and have full faith in His qualities, glory, and divine play are the ones to whom the Lord chooses to reveal Himself. Ordinary, ignorant, and foolish people cannot understand that Sri Krishna is beyond birth and death, eternal, true, and the embodiment of knowledge and bliss—the Supreme Lord Himself. An ignorant being can overcome ignorance and know their true

self, but understanding the essence of the Supreme Soul depends entirely on the Lord's grace. Only if the Lord wills it can His devotee become capable of knowing Him. By surrendering to the Lord, He removes ignorance and lifts the veil of illusion. In the Srimad Bhagavatam (10.43.17), when Sri Krishna entered the arena with Balarama, He appeared to wrestlers as a thunderbolt-like strong body, to ordinary people as the best of men, to women as the embodiment of Cupid, to cowherd women as their kin, to wicked kings as a punisher, to His parents as a child, to Kansa as death, to the ignorant as a cosmic form, to yogis as the supreme truth, and to the Vrishni devotees as their chosen deity. Thus, the Lord's yogamaya is extraordinary, unique, and divine. He takes on forms according to the feelings of devotees and non-devotees. Swami Shivananda said that when a magician performs tricks, he is not deluded by them because he knows the art of magic. Similarly, the Lord is a great magician. In the play of the world, the illusion He creates does not delude Him or His close devotees, as this illusion originates from Him, and His devotees know its secret. Ignorant people in the world, being spectators, get deluded by it. The Lord desires that to have His vision, one must undertake spiritual practice. Seeing the love, longing, eagerness, yearning, and effort of the spiritual seeker, the Lord becomes pleased and removes the veil of illusion. To create devotees by teaching living beings the path to seek Him in the world, the Lord keeps Himself hidden. If a person loves Him, desires to attain Him, and searches for Him with their heart, they find Him.

**Vedāham samatītāni vartamānāni chārjuna**

**Bhaviṣyāṇi cha bhūtāni mām tu veda na kaśchana (7-26)**

**Comm.** The Lord says to Arjuna that He knows everything about all beings in the universe, including deities, humans, animals, and insects, across infinite cycles of time—what births they have passed through, their current state, and their future destiny. He knows all beings completely in the past, present, and future. Residing in the heart of every being as the Supreme Soul, He sees their past, present, and future. In His infinite knowledge, everything in

creation is always fully visible to Him. Except for His devoted followers, no one else can truly know Him. Earlier in this chapter, the Lord said that among thousands of people, only a few strive to know Him. Among those perfected beings who make such efforts, only one truly understands His nature as “Vasudeva is everything.” For the Lord, there is no distinction between past, future, and present. In His vision, past, future, and present are all the same, so He knows everything. In reality, the distinction of time exists only from the perspective of living beings. All beings are subject to time, but the Lord is beyond time. He is the “Great Time” (Mahakala), the source of all time. Just as the past and future do not exist now, the present also does not truly exist. The present is the junction of the past and the future. The past is beginningless, and the future is endless. The beginningless and the endless never meet. If there were truly a present, it would never turn into the past. The essence is that what changes every moment is not the present, but what never changes is the true present. Therefore, time is not the present; the Lord Himself is the present. Because the soul is subject to time, its knowledge is limited. If a being cannot recognize its own true nature, how can it know the Supreme Soul? A swan can separate milk from water and drink it, but this is not possible for other birds. Similarly, God and illusion (maya) are inseparable. Ordinary people cannot see God beyond the veil of illusion. A perfected being, like the “supreme swan,” can set aside illusion and see God. By attaining a human body, it is possible to destroy the actions of countless births, attain the Lord, and liberate oneself. In this, humans are unique. The merciful Lord grants humans a body through which they can use their uniqueness to achieve spiritual welfare. The Lord’s knowledge is eternal. Everything is within His knowledge. Nothing exists outside His knowledge. In His knowing, there is nothing apart from His own nature. Due to ignorance (“I-ness”), the being holds onto the world. By eliminating this “I-ness” and emptying the world from the heart, one can know the Lord. Knowing the Lord is the liberation of the soul.

**Ichchhā-dveṣa-samutthena dvandva-mohena bhārata  
Sarva-bhūtāni sāmmohāṁ sarge yānti parantapa (7-27)**

**Comm.** O Arjuna, the destroyer of enemies and descendant of the Bharata dynasty! From attachment (rāga) and hatred (dveṣa), which are causes of duality, delusion arises in the mind towards birth and death, pleasure and pain. Due to this delusion created by duality, all living beings in the world fall into deep ignorance. From the moment a person is born, because of the attraction of māyā (illusion), he gets separated from pure knowledge and becomes deluded. The intellect within the body, composed of the three gunas (qualities), becomes divided and creates conflicting thoughts and delusions. Birth and death, pleasure and pain, joy and sorrow, honor and dishonor, like and dislike, cold and heat, good and bad—these are all pairs of opposites (dvandva bhāva). These dualities act as tools of the power of illusion (māyā śakti) to rob the intellect. In this world, every object is recognized correctly only through the intellect. But when the intellect is deluded by these dualities, a person does not give importance to discrimination (viveka) and is instead driven by desire and hatred, engaging and withdrawing from actions. Pleasure and pain, birth and death—these two main dualities keep a person deluded for a long time. When a person feels happiness or sorrow upon gaining or losing a country, time, object, person, or situation, then attachment and hatred arise toward them. The feeling of “I” and “mine” that lies dormant within the heart is the root supporter of attachment and hatred. Even though gold, diamonds, and pearls are non-living things, people form deep attachment to them and consider them as precious, even though they cannot recognize a person. Similarly, when a person holds hatred towards other living beings instead of love, in truth, he is hating God Himself. Because God is present in all beings as the Self (Ātman). Having hatred toward other beings means turning away from God. When hatred toward others arises, it first burns one’s own heart and then spreads its effect onto others. Because of such deluded thinking, an ignorant person cannot gain knowledge of truth and untruth, self and non-self. Forgetting the ultimate

purpose of life, they consider temporary pleasures as the goal and waste their precious birth running after enjoyment. If the only goal is to attain God, then both worldly and spiritual actions become part of spiritual practice. From the moment a living being is born, he starts moving toward death. But because of attachment to the body, people develop hatred toward death and attachment to life. However, birth and death always go together. The moment birth occurs, death is standing on the other side, waiting to arrive. Thus, the illusion of birth and death becomes the main obstacle in attaining self-knowledge. If attachment and hatred turn away from the material world and face toward God, then the highest purpose of life is fulfilled. According to Ramanuja, desire toward pleasure and hatred toward pain arise due to the division created by the qualities (gunas). The root cause of attachment to the body is the impressions (samskāras) from past births that remain in the heart. Due to the experiences of karma (actions) in this birth, new impressions are created for the next birth. The mental habits and desires are all parts of māyā (illusion), which, from the moment of birth, compel a person to act and move forward in the worldly life. Wise people use this power of māyā to attain God, but ignorant people become confused by māyā and keep moving in the cycle of birth and death.

**Yeṣāṁ tv anta-gatāṁ pāpāṁ janānāṁ puṇya-karmanāṁ  
Te dvandva-moha-nirmuktā bhajanti mām dr̥ḍha-vratāḥ (7-28)**

**Comm.**As soon as a soul is born, it comes under the influence of illusion. The question arises: which person overcomes illusion and worships God to attain Him? God says that due to the impressions from previous births and virtuous deeds in this birth, all sins of a person are destroyed. Those who are sinless and perform virtuous deeds, free from the delusion of duality, worship God with firm determination and resolute intellect. By performing scriptural rituals like sacrifices, charity, and penance, and following one's own duties selflessly, all negative traits and misconduct are eradicated. Those whose hearts are free from the effects of sinful actions and unaffected by the delusion of duality become pure devotees of God.

They understand God's divine knowledge and remain constantly connected to Him. Just as a rusted piece of iron is not attracted to a magnet, a mind clouded by duality cannot focus on God. Keeping the mind focused on God's worship is not a simple matter. Purity of heart is necessary to attain the divine state. Sin is not the true nature of a person. Due to a lack of discernment and flawed judgment, a person acquires sin. With a pure heart and a firm resolve to avoid sinful actions, surrendering to God ends sin. Faith in attaining God, selfless actions, scriptural study, and service to the world lead to earning merit. Through virtuous deeds, one achieves success in the path of karma yoga, and the sinful impressions from past lives are destroyed. Due to the good impressions from previous and current births, such virtuous souls become pure devotees of God. Even amidst worldly joys and sorrows, their hearts remain free from disturbance, as described by the term "free from the delusion of duality." Turning away from the world and focusing on God is the essence of all philosophical understanding. Saints embrace physical suffering and adverse situations because they help destroy old sins and increase diligence in current actions. In material pleasures and favorable situations, past merits are depleted, and there is a risk of indulgence in sensory pleasures. According to the principles of karma yoga, when happiness is attained, it should be shared selflessly with others to earn further merit. Swami Sivananda Maharaj explains that virtuous deeds increase purity, weaken passion and ignorance, calm the mind, stabilize the intellect, and eliminate ego. Progress on the spiritual path begins, and divine consciousness grows brighter in the heart day by day. Forgetting God and living is the greatest sin. Considering oneself and the external world separate from God is a sin. Identifying the body as the self and considering the material world as permanent is a sin. Selfishness, ego, and ignorance are sins. A person steadfast in the goal of attaining God resolves to realize the soul in the present moment. They remain unwavering in their focus until the soul is realized. They firmly believe that only the eternal, pure, all-pervading God is the ultimate truth. This

material world is transient, like a mirage in the desert. Such a devotee fully understands that immortality, eternal peace, and everlasting joy are found only in self-realization, as there is not even a drop of true happiness in worldly pleasures.

**Jarā-marāṇa-mokṣāya mām āśritya yatanti ye**

**Te brahma tad viduh kṛtsnam adhyātmaṁ karma chākhilam(7-29)**

**Comm.** Those who take shelter of the Supreme Lord, who is full of eternal existence, consciousness, and bliss (Sat-Chit-Ānanda), and who meditate with focused mind to be free from the pain of old age and death—They truly understand the eternal Supreme Brahman, the full essence of spiritual knowledge, and the secrets of all actions. All physical and mental sufferings due to bodily changes like birth, growth, disease, decay, and death— To be free from these, one must constantly meditate on the Lord and act according to the teachings of the scriptures. This is what it means to take refuge in God. Even if one has mastered yoga, still old age and death will come when the body weakens. But after gaining knowledge of Brahman, the Self, and the truth of action, The connection with the body ends, and one enters into the state of eternal bliss of the soul. Then, no physical or mental pain is felt. When all sins in the heart are destroyed and realization of truth happens, the material body becomes divine. In a divine body, though birth, death, old age, and disease may exist, they have no effect. The one who attains the divine body is truly liberated while living. When ego and attachment end, one also becomes free from old age, death, and similar miseries. Because attachment to the body is the root cause of birth and death. The realization of “I am Brahman” and “Vasudeva is everything” arises through maturity in any path of yoga—be it jñāna yoga or karma yoga. If this understanding becomes firm through unwavering devotion, then pure devotees live in the divine state of Brahman. Vasudeva is Brahman, Vasudeva is karma, knowledge, the knower, the known, the meditation, the object of meditation, and the one who sustains everything—He is all. When this direct realization is attained, one becomes naturally free from the bondage of birth and death. When this realization

remains even at the time of leaving the body, that is true liberation (moksha). If one turns away from the world and makes sincere effort by taking shelter in the Lord, then one receives His grace and love. Only by becoming a pure devotee and receiving God's infinite grace can one truly understand the essence of the Supreme Self, the soul, and the principle of action. In this verse, the term "Tat Brahma" refers to the attribute-less, formless, eternal Supreme Soul, full of existence, consciousness, and bliss. Among all living beings, both moving and non-moving, there is a pure eternal Self. That eternal Self is different from the material body, which is made of lower nature. Realizing that eternal nature of the soul and feeling that all beings are one with the Supreme Lord is what it means to understand the spiritual truth. The One from whom all beings originate, and from whose pure consciousness all effort arises—that very divine will of God is called "visarga" (creative impulse). Since karma arises from God's will, karma is also non-different from God. Understanding why and how this creation has been made by the Supreme is to know the real truth of all actions—"karma cha akhilam." Brahman, the Self, and action—all are forms of the Lord, and none of them have any independent existence apart from Him. If one believes that "old age and death are unavoidable" and accepts that blindly, one may miss the highest success in life. Death awakens a person and inspires him to know the eternal truth within. When one begins searching for the true nature of death, he comes to recognize his true Self. He understands that the whole universe is pervaded by the Supreme Truth—Brahman—and realizes the true nature of all actions in the world.

**Sādhibhūtādhidaivam mām sādhiyajñam cha ye viduh  
Prayāṇa-kāle 'pi cha mām te vidur yukta-chetasah (7-30)**

**Comm.** Devoted followers who know Me as the Lord and Master of all living beings understand that Brahma and all deities are part of My essence. They believe that I, as the inner controller, am the performer and enjoyer of all rituals like sacrifices. These devoted souls, with their minds fixed on Me, remember Me in some form even at the time of death and attain Me. Those who remain

connected to God, detached from the world, are called “yukta-cheta” (spiritually focused) in this verse. Devotees fixed on Me do not deviate from contemplating “Vasudeva is everything” even at the moment of leaving the body. Devotees with minds absorbed in Lord Krishna attain liberation, such as salokya (residing in God's abode), at the time of death. The material creation, dominated by ignorance (tamoguna), is called adhibhuta. Without God, the existence of the material creation (adhibhuta) is impossible. Brahma, dominated by passion (rajoguna), is called adhidaiva. God manifests as Brahma. From the perspective of truth, the essence of God exists within all deities. God, as Vishnu, pervading everywhere as the inner controller and dominated by purity (sattvaguna), is called adhiyajna. Through the company of the virtuous, teachings of the guru, scriptural study, and association with saints, divine consciousness awakens in the heart. By completely severing ties with nature and its actions, one becomes established in God's essence, and the separate existence of the body and world merges into God's essence. True knowledge of the soul's nature is attained. By God's causeless grace, faith and love for God become strong. Listening to God's divine pastimes, chanting His names, and singing His glories bring direct experience of divine bliss. Lord Krishna is, in essence, adhibhuta, adhidaiva, and adhiyajna. Lord Krishna is the complete form of God. Devotees perceive God's entire essence as “Vasudeva is everything” through the eyes of knowledge. Whatever is remembered at the time of death is experienced as Vasudeva. One who knows God as adhibhuta understands even death as a form of God. The attachment to the body before death causes suffering. Death is a simple process, as stated in the Gita (verse 9.19), where God Himself is present as death. Those who worship the formless God contemplate Him as pervading the entire world. In reality, God can be described as both formless and with form, manifest and unmanifest. Just as the sky has the quality of sound but no form, God's names and pastimes in the material world are with form (saguna), but He is formless (nirakara). Adhibhuta, adhidaiva, and adhiyajna are God's manifest forms with attributes.

When God, through His divine energy (yogamaya), appears in the mortal world, it is His manifest form with attributes. Whether God is with form or formless, He is completely beyond and unaffected by the three qualities of nature (sattva, rajas, tamas).

### **Summary of the Chapter:**

At the beginning of the chapter, the Lord told Arjuna, "I will tell you the knowledge and realization of My entire divine nature. After knowing this, nothing else will remain to be known." The word Jñāna means indirect knowledge, while Vijñāna refers to direct realization or experience. Knowing Brahman only through words is Jñāna, but knowing Brahman in a special way and remaining always absorbed in that bliss is Vijñāna. Those who are realized (vijñānī) have the direct experience of both the form and the formless aspect of God. God has said that the entire universe, including its origin, existence, and dissolution, happens through the union of His higher and lower nature (para and apara prakriti). He has explained that the sky, air, fire, water, earth, planets, stars, living beings, directions, trees, rivers, oceans—all are His divine manifestations. A person who is deluded by the three qualities (gunas) of nature cannot know the Supreme Lord who is beyond all gunas. People with rajasic nature may hear about God but due to delusion caused by maya, their knowledge is stolen, and they do not try to know Him. Those with demoniac tendencies engage in forbidden acts and never take shelter in God. Some fortunate and noble devotees know the divine nature and greatness of God, and worship Him as ārta (distressed), jijñāsu (seeker), arthārthī (desirer of wealth), and jñānī (knower). Some less intelligent people think of God as just an ordinary person and worship other gods to fulfill their desires. Actually, the devotion that exists in the heart of the worshipper is nothing but "Me." Even the results that come from worshiping other deities are granted only by Me. Because of the cover of yogamaya and the dualities of attachment and aversion (rāga-dvesa), ignorant people cannot realize Me. Those who are free from such delusions and are firm in their determination, take refuge in Me and try

sincerely—they alone can truly know My nature. By saying “Vāsudevah Sarvam,” the Lord has revealed His all-pervading divine form. The devotees who are surrendered to God are free from old age and death. That means, even in the body, they do not feel the pain of aging, and they are not troubled by the thought of where they will go after death. Tat Brahma refers to the eternal, formless, unchanging, all-pervading Supreme Soul. “Kṛtsnam Adhyātma” means the countless living beings in countless wombs. All actions (karma) include the entire cycle of creation, preservation, and destruction. The Lord said that Brahman, Adhyatma, and Karma are categories of knowledge where the formless Brahman is the main. Adhibhūta refers to the material world made of five elements along with the living beings. Adhidaiva means the presiding deities of the mind and senses like Brahma, etc. Adhiyajña is the indwelling Lord Vishnu in all His forms. This section is the realization aspect of God’s form, where the personal (saguna) form is primary. Karma is limited, Adhyatma is broader than karma, and Brahman is broader than Adhyatma. The full form of the Lord is even greater than Brahman because Brahman is a part within Him. The meaning of “Tat Brahma” is that Brahman is not many—it is One. The entire creation is the form of God. If one does not accept a relationship with God, then everything seems worldly. If one does, then everything appears divine. When in karma yoga or jñāna yoga the focus is only on one’s own effort, it remains worldly. But when attachment and hatred are removed and one takes shelter in God, that path of devotion (bhakti yoga) becomes always divine, sacred, and full of consciousness. In the path of devotion, the devotee receives divine grace and becomes capable of fully understanding the knowledge and realization of God’s complete form. Because the devotee has an eternal connection with God, he is never separated from Him, and God is also never separated from His devotee. At the time of death, whatever thoughts arise, a sincere and connected devotee never falls away. Instead, he reaches the Lord. Such a devotee of God fully realizes the six topics: Tat Brahma, Adhyatma, the entirety of

karma, Adhibhūta, Adhidaiva, and Adhiyajña. The explanation of how this full knowledge is attained is given by the Lord Himself in the beginning of the next chapter in response to Arjuna's question. The last two verses of this chapter are presented as the introduction to the next chapter.

***Om Tat Sat iti Srimad Bhagavad Gitaasu Upanishatsu Brahma  
Vidyaayaam Yoga Shaastre Sri Krishna Arjuna Samvaade  
Jnanan-Vijnana Yoga' Naama Saptama Adhyaayah //7 //***

OM Tat Sat -Thus ends the seventh chapter named "Jñāna-Vijñāna Yoga" (The Yoga of Knowledge and Realization) in the dialogue between Śrī Krishna and Arjuna, from the Śrīmad Bhagavad Gītā, the Upanishad of Brahmavidyā and Yogaśāstra.

**OM SRI PARAMAATMANE NAMAH !**

**SRIMAD BHAGABD GITA-CHAPTER 8 (Akshara Brahma Yoga )**

arjuna uvācha:

**kim tad brahma kim adhyātmam kim karma puruṣottama |  
adhibhūtam ca kim proktam adhidaivam kim ucyate ||(8-1)**

**adhiyajñāḥ kathaṁ ko 'tra dehe 'smin madhusūdana**

**prayāṇa-kāle ca kathaṁ jñeyo 'si niyatātmabhiḥ ||(8-2)**

In the last two verses of the previous chapter, the Lord has said that a devotee who surrenders to Him, understanding the six aspects of His complete nature, attains liberation at the time of death. At the beginning of this chapter, Arjuna raises questions before the Lord to gain a clear understanding of those six aspects. Arjuna inquires about the nature of Brahman, Adhyatma, and Karma, addressing Krishna as Purushottama. O Madhusudana! Who is called Adhibhuta, and what is Adhidaiva? Arjuna questions who Adhiyajna is and how He exists within the body. Apart from this, Arjuna wishes to know another profound truth from the Lord: how can a person with a disciplined mind, who has fully controlled all senses, realize the divine essence of the Lord at the time of death? The significance of Arjuna addressing Shri Krishna as "Purushottama" is that Shri Krishna is the imperishable Supreme Person, Narayana Himself. Arjuna desires to hear about the characteristics of the Lord's complete nature directly from the Lord Himself.

Shri Krishna is the ultimate authority, capable of resolving these doubtful questions. Arjuna also asks: Who is truly the Lord of sacrifice, and in which part of the body does the Lord reside? During His divine pastimes, Shri Krishna has destroyed many demons. Krishna has defeated numerous demons in His divine activities. Therefore, by addressing Him as Madhusudana, Arjuna indicates that by listening to His nectar-like teachings, the demonic tendencies within his heart are destroyed. Arjuna has a doubt that, just before death, the organs of action and senses become weak. As

all the vital cells gradually cease functioning, the stability of breathing is not maintained, and the mind and intellect are unable to function independently. In such a pitiable state at the time of death, how can a surrendered devotee be drawn toward the Lord's lotus feet? At the time of death, it is not an ordinary matter for a person with a controlled soul to direct the body, senses, life force, mind, intellect, and actions toward spirituality by their own will. In many places in the Gita, the Lord has used the words Brahman, Adhyatma, Karma, Adhibhuta, Adhidaiva, and Adhiyajna in various senses. The Gita uses these terms with different meanings in different contexts. For example, the word 'Brahman' has been used to refer to the Vedas, Brahma, Prakriti, Paramatma, and the syllable 'Om' in various contexts. The word Brahman also refers to both Saguna (with qualities) and Nirguna (without qualities) Brahman. Brahman can indicate both forms with and without attributes. Similarly, Adhyatma has been indicated in many places to mean the soul, individual soul, body, life force, senses, mind, intellect, and other subtle elements. What is Adhyatma in the context of the Lord's nature that a devotee can realize at the time of death? Similarly, there are many definitions of Karma. Karma can refer to regular physical actions. The results of actions, whether good or bad, are also called Karma. The Lord's will, as well as the worldly and spiritual thoughts of the soul, are also included in Karma. Karma includes the Lord's intentions and the soul's worldly or spiritual thoughts. Arjuna wants to know which meaning of Karma is intended here. All material entities created by the Lord's inferior energy are called Adhibhuta. Arjuna wants a clear explanation of what Adhibhuta is in the context of the Lord's nature. The presiding deities of Brahma and others in Hiranyagarbha, along with the deities presiding over the senses and organs of action in the body, are considered Adhidaiva. For example, scriptures recognize the Sun as the deity of the eyes, Air for the skin, the Directions for the ears, the Ashvins for the nose, Varuna for the tongue, Fire for speech, Indra for the hands, Vishnu for the feet, Yama for the anus, and Prajapati for the genitals. Here, Arjuna wishes to know what

Adhidaiva is in the context of the Lord's nature. The human mind's inquiry is a natural process; it does not find peace until all doubts are completely resolved. In a battlefield, where weapons are used, where questions of victory or defeat, life or death, are constantly present, discussing Brahma-knowledge is truly extraordinary. Since Shri Krishna's divine nature is unparalleled, and Arjuna, as a surrendered disciple, has extraordinary endeavor, this dialogue is possible in the battlefield. Despite the harsh duty of war being present, Arjuna, with a controlled mind, is able to engage in contemplation of Brahman. Arjuna is confident about the war's outcome. He is certain that if the war happens, victory is assured. His only question is one of discernment: whether the action he is about to perform is right or not, and to what extent the realization of Brahma-truth will assist in this decision. From this, it is concluded that One should not abandon a thought process before reaching its conclusion. Rather, effort must continue until it reaches the level of Brahman from the material level. A thought abandoned without effort remains incomplete. When a thought begins, it is the work of the wise to take it to its ultimate stage.

śrībhagavān uvāca:

**akṣaram brahma paramaṁ svabhāvo 'dhyātmam ucyate |  
bhūtabhāvodbhavakaro visargah karmasamjñitah || (3)**

**Comm.** Lord Krishna said: That which is eternal, the highest, all-pervading, and the root cause of everything is called Brahman. Brahman is that which never perishes and never changes—that imperishable truth is Brahman. Beyond Brahman is the Supreme Brahman, or Parabrahman. The individual soul is Brahman, and the Supreme Soul is Parabrahman. That highest imperishable truth remains even after all beings are destroyed. “Akshara” means the true nature of existence and knowledge—that is Parabrahman. The word “Param Akshara” refers to the supreme, ever-blissful, and conscious God. Brahman is the attribute-less truth beyond time, space, and form. Because the senses, mind, and intellect cannot reach it, it is called “Param” (supreme). The eternal conscious truth is all-pervading—it is one among many and is formless even when

it appears in forms. Parabrahman, Paramatma, and Bhagavan are actually one and the same truth. The shining light of Brahman is symbolized by the sun.

Each ray of that great sun represents one individual soul. In the Gita, Lord Krishna has called the sound “Om” as the one imperishable Brahman. In the Vedas, the word “Om” represents the complete form of God. By understanding the essence of “Om,” one gains the knowledge of Brahman. The knowledge of Brahman is the true knowledge of the Vedas. If discussed in detail, there is no end to the knowledge related to Brahman. The natural self of a living being is called Adhyatma (spiritual self). The gross body, the subtle body, and the causal body are not the true nature of the soul. These are all temporary coverings attached to the soul. The real nature of the soul is Adhyatma. To remain firmly established in one’s own self is called spirituality—that is, mastery over the soul. When the soul identifies with the body, it comes under the influence of Maya (illusion). The higher nature or spiritual awareness is the real form of the soul. That is why it is called Adhyatma or the soul’s true consciousness. If the soul thinks it is one with the lower material nature, it takes a physical body. If the soul identifies with God’s divine nature, it gets a divine body and becomes one with God. The separate existence of each living being is the soul’s nature, or Adhyatma. The life-force within the body is the main feature and support of spirituality. The soul is formless and subtle, but its presence, power, and effect are experienced. The formless Brahman, bound within the body as the soul, creates a sense of individuality. That is called Adhyatma. The conscious divine nature, being a part of God, is actually inseparable from God. So all souls, referred to as Adhyatma, are in truth non-different from God and are His own form. It is not possible to determine the root essence of every object in the world. There is no one basic material substance from which the entire universe is made. It is said that the universe is created through God’s will. The rise and development of emotions and thoughts in all living beings arise through sacrifice. That sacrifice is called Karma. That same sacrifice is the basis of the

universe's creation, sustenance, and destruction. At the time of total destruction (Mahapralaya), all beings merge into nature along with their ego and stored karma. With the beings, nature also merges into God. At that time, all beings remain in a sleeping or dormant state. At the time of creation, God activates the dormant nature through the will, "Let me become many." In that unconscious nature, the conscious soul enters like a seed. This is the union of the material and the conscious. That union is called the great sacrifice. That act of offering is called "Visarga" (creation through sacrifice). Through this union of matter and consciousness, all living beings are born. This is the origin of all created things. In this act of creation by God, the inert nature begins to move and becomes active. In it, the continuous stream of infinite karma flows until the time of great destruction. So, the main Karma is God's will, and from it, the chain of actions begins. The participation of souls in the creation process of God is Karma. The act of creation is called Visarga or offering, because in this, the dormant state of nature is given up. This great Visarga, the origin of all creation, is a great universal sacrifice. From this universal sacrifice, many types of worldly sacrifices are born. In those sacrifices, the offerings like ghee and other materials are also called Visarga (offering). In the third chapter of the Gita, Lord Krishna said: From sacrifice comes rain, from rain comes food, and from food living beings are born. Therefore, sacrifice is the cause of the origin of life. In the Manu Smriti, it is said that God's will vibrates in Hiranyagarbha in the form of the sound "Om." That vibration of Hiranyagarbha is the main Karma, from which the actions of all living beings are created. On the concept of Karma, many learned commentators have interpreted it in different ways, based on scriptures, the words of the Vedas, and the experiences of saints. Karma is also explained as the thought that arises in a person's heart, which creates good or bad impressions (sanskaras). The completion of these impressions marks the peak of the Visarga process. When all the stored good and bad impressions in a soul are fully dissolved in this process, that is the perfection of Karma. Lord Krishna has said that the

person whose Karma is complete no longer has any duties left. In this sense, the meaning of Karma is performing one's duties without attachment, worshipping God, and spiritual contemplation. These types of sacrificial actions (Yajna Karma) are explained in earlier chapters in detail. According to another opinion, the process of movement in creation that gives rise to the emotions and thoughts of living beings is called Karma. The process through which the gross five elements and subtle elements (mind, intellect, ego) manifest the form of beings is called Karma. The meaning of Karma is effort. When this kind of effort arises inside the unmanifest nature, Karma is formed. This Karma is seen in the whole world as a collective action, and in the individual soul as personal action. According to Shankaracharya's commentary on this verse: "Akshara" is the imperishable Parabrahman. The word "Param" indicates the highest and the controller of all. That Supreme Brahman's true nature, which is present within every being as the soul, is called Adhyatma. The sacrifice or offering in a fire (Yajna), like pouring ghee, is called Karma. From this sacrifice, food is created, which helps in the birth of living beings. According to Ramanujacharya: "Param Akshara" means the soul that is beyond material nature, which is called Brahman. The nature of Brahman is called Adhyatma. Here, not the soul itself but the desires and impressions connected to it are understood as "Prakrita" (material). In the Panchagni Vidya (the knowledge of five fires), the final offering is related to the creation in the womb of a woman—this is also called Visarga or Karma. To give up Karma, one must first understand its true nature. According to Lokamanya Tilak: Param Akshara Brahman is that which is absolutely indestructible, unchanging, and described in the Vedanta. The inner nature of each object, which exists in a subtle form, is called Adhyatma. The entire process by which all inert and conscious things are created from Parabrahman is called Karma. A person who is driven by desires performs forbidden actions. But if a person is not controlled by desires, then the actions he naturally performs are called rightful duties. Such rightful actions are called

“Swabhavika Karma” in the eighteenth chapter of the Gita. In this way, the word “Karma” has been explained in different scriptures, spiritual practices, and worldly experiences with various meanings.

**adhibhūtam kṣaro bhāvah puruṣāś cādhidaivatam |  
adhiyajño 'ham evātra dehe dehabhṛtām vara ||(8-4)**

**Comm.** O best of men, Arjuna, the term "kshara" refers to perishable material things like the body, which are called adhibhuta. The lower nature, including the five great elements, and the perishable entities born from it, which constantly decay, are known as kshara. The material body is always subject to six changes: birth, existence, growth, transformation, decay, and destruction. Anything that has a beginning with birth and an end with destruction is considered adhibhuta. In other words, matter or objects that depend on the soul for their existence are adhibhuta. According to Shankaracharya, anything that perishes is adhibhuta. Until the imperishable state is attained, everything that decays is entirely kshara and is called adhibhuta. The Supreme Being, who is above nature, is adhidaiva, the master, controller, and creator of all divine wealth. The divine powers of the gods in the cosmic and earthly worlds are referred to as adhidaiva. Brahma, the creator of the material world, is known as Hiranyagarbha and is adhidaiva. The Supreme Soul manifests as adhidaiva. Brahma, the primal deity, is the life force of the entire conscious and material universe. Thus, Brahma is not separate from God. The vital energy in the body is the divine element, which enables the development of the mind, intellect, and senses. That which is all-pervading is called Purusha or adhidaiva. Hiranyagarbha is Purusha, and the universe is pervaded by it. Hiranyagarbha is the cosmic soul. Every individual soul is a ray of this cosmic soul. All beings in the universe are governed by Hiranyagarbha. The vast cosmic form, where deities like the sun, moon, and fire reside, is adhidaiva. God says: O best of embodied beings, Arjuna, in this body, I, Vasudeva, reside as the inner controller, the deity of sacrifices, the initiator of sacrificial acts, and the giver of their results. The direct manifestation of the Supreme Brahman is called Paramatma or adhiyajna. As

Paramatma, He resides in the heart of the soul, acting as the inner controller, presiding deity, director of all actions, and witness. He, as Paramatma, is the Lord of all sacrificial acts performed through the body and, being situated in nature, is the enjoyer of their results. God declares in this verse that He is entirely non-different from the soul. Though God is the presiding controller of all actions in the body, He remains detached and indifferent. In this vast creation, Prajapati Brahma's great sacrifice is continuously ongoing. In other words, the entire creation is a form of a great sacrifice. The body of the soul is also structured as a field of this great sacrifice, where all deities and the five great elements exist as their representatives. The mysterious connection of matter and consciousness in the body, which forms the vital essence, is called adhiyajna. Although Paramatma resides as adhiyajna in the heart of the spiritual practitioner, He is not directly perceived as the world is. Inspired by scriptures and the words of the guru, the practitioner accepts that Paramatma exists within the world, and the world exists within Paramatma, and begins spiritual practice.

At the start of spiritual practice, the dominance of the world prevails, and acknowledging Paramatma remains secondary. As spiritual practice progresses, acknowledging Paramatma becomes more prominent, and the concept of the world becomes secondary. When the concept of Paramatma becomes fully prominent, the practitioner realizes that the world is ever-absent, and Paramatma is ever-present. In this verse, God answers Arjuna's three questions regarding adhibhuta, adhidaiva, and adhiyajna. Addressing Arjuna as "the best of embodied beings" signifies that a person who acknowledges Paramatma's presence within themselves and all beings and acts accordingly is the greatest among men. Seeing faults or virtues in others, as if seeing them in Paramatma, considering disrespect to others as disrespect to Paramatma, and recognizing others' welfare as Paramatma's glory, are signs of acknowledging Paramatma's presence in one's own heart and in all beings. Though Paramatma resides as the inner controller in the bodies of all beings, due to a lack of discernment and knowledge,

beings lack the ability to focus on this truth. Therefore, only humans can use their bodies to attain this truth.

**antakāle ca mām eva smaran muktvā kalevaram |**

**yah prayāti sa madbhāvam yāti nāsty atra samśayah ||(8-5)**

**Comm.** Lord Krishna, the Master of Yoga, says —If a person remembers Me at the time of death, that is, at the moment when the mind is completely withdrawn and dissolving, and leaves the body in that state, he directly attains My true form. Death or the body's end is not necessarily the pure final moment (antakāla). As long as the soul keeps changing bodies like changing clothes, that is not considered the final moment. Only when all stored impressions are destroyed from the inner mind, and the mind is fully stilled and dissolved, then only pure consciousness remains — which becomes one with the Supreme Soul. After this, there is no more chance of taking a new body. According to Shri Ramanujacharya, even after attaining liberation, the individual soul does not dissolve into the Supreme Soul but attains His divine nature. The soul becomes like the Supreme — not involved in worldly matters and remains established in pure Self. To remember God, it is not necessary to go into deep meditation in a Himalayan cave. If one sees the world as Brahman and remains master over the senses, then such a person can control the mind at the final moment. Singing God's name and glories with deep devotion is called Yoga. The joy and thrill felt inside during God's name chanting is the essence of devotion (bhakti-rasa). If someone considers all beings as parts of God and sees them as divine forms, then the realization that arises is called "knowledge" (jnana). In such a practice of Yoga, Bhakti, and Jnana, if a person remembers God's true form at the final moment, the soul merges with the Supreme Consciousness. When all mental impressions are destroyed, the causal body also comes to an end. This is the eternal law of the universe. There is a proverb: "As you sow, so shall you reap." Whatever kind of spiritual seed one has planted in life, that fruit will surely come. It is foolishness to think that if someone lives sinfully all life, but chants God's name at death, they will be freed from sin. In reality, God will not allow

those who hold such false ideas to remember Him at the final moment. This is certain. In this verse, when Lord Krishna says that one who remembers Me at the end will attain Me, He means —Only a person free from all desires, who has attained actionlessness and has Brahman-vision, can remember Me and attain My true form at the final moment. The highest goal of human life is to attain God. One who remembers God over many lifetimes with firm conviction that God exists everywhere, always, and in every form — only such a person can remain undisturbed at the time of death and remember God. Here, "final moment" refers to the separation from both gross and subtle bodies. To focus the mind on God's true form at the final moment is the most difficult task. Only as a result of lifetimes of yoga practice and by God's immense grace can one remember His blissful form at the final moment. Once, a devotee asked Shri Shankaracharya — whom do you consider a true conqueror of the world? Shankaracharya replied — the one who has conquered the mind is the one who has conquered the world. Whether a seeker or My devotee worships the formless or the divine form, If at the moment of leaving the body they remember My name, glories, powers, and divine pastimes, They merge into My divine form. In tradition, it is advised that during someone's final moments, family members should show them their chosen deity's image or painting and read or recite verses from the Gita. When a divine environment is present at that time, habitual remembrance of God arises in the mind. Even the simple feeling — "O Lord, without You, I have no one" — brings divine grace through remembrance. A person who is liberated while living (jivanmukta), Who has full knowledge of his real Self, Who sees no separate existence in the world but holds the firm belief that "Vasudeva is everything," such a great soul never forgets God's presence — even in waking, dreaming, or deep sleep states. There is not the slightest doubt that such a realized person attains supreme bliss.

**yaṁ yaṁ vāpi smaran bhāvam tyajaty ante kalevaram |  
tam tam evaiti kaunteya sadā tadbhāvabhāvitah ||(8-6)**

**Comm.** In the previous verse, according to Lord Krishna, remembering God at the time of death leads to attaining His divine nature. A question naturally arises: what happens if worldly things are remembered at the time of death? On this matter, God says: O son of Kunti, Arjuna, whatever a person remembers at the moment of leaving the body, they attain a state connected to that thing. If a living being is remembered instead of an object, the person moves toward a specific form of existence related to that being. At the moment of leaving the physical body, the thoughts in the mind become fixed in the subtle causal body. After the physical body perishes, unfulfilled desires from past lives remain in the inner mind as impressions in the form of subtle desires. These are part of the subtle causal body. Throughout life, the object or being that dominates one's thoughts naturally comes to mind at the time of death. In a dream state, even though the senses are inactive and objects are not real, the dreamer perceives themselves as active; similarly, at the time of death, the strongest desires stored in the inner mind rise to the surface, like cream rising when milk is churned. Just as dream scenes are not deliberately created and do not reappear, whatever is remembered at the time of death leaves a lasting impression in the subtle causal body. This impression remains unchanged. Until a new physical body is attained, the impression from the final moment remains fixed in the subtle body. The soul, carrying traces of past-life actions, enters a male body through air, water, food, or breath. It then enters a female body and takes birth at the appropriate time. After the seed of the physical body is planted in the womb, the impressions fixed in the subtle body come to an end. In this verse, Lord Krishna assures that by practicing devotion to God's name throughout life, one can remember His name and form at the final moment and attain liberation. God does not set any special rules for attaining liberation. The same effort that leads to repeated births in perishable bodies through worldly thoughts can lead to liberation by remembering God. One only needs to change their focus. For other creatures, thoughts at the time of death are governed by

nature, but for humans, they depend on their efforts. At the time of death, habitual thoughts outweigh forced efforts. Whatever is practiced throughout life is remembered at the time of death. If every moment of life is spent chanting and meditating on God's formless, all-pervading nature, one attains that formless essence at death, free from rebirth. A person absorbed in self-realization remains fixed in the soul's essence at the time of death, attaining its immortal nature. If someone thinks of a dearly loved dog at the time of death, they may have to take birth in a dog's body. King Bharata, who thought of his pet deer at the time of death, was born as a deer in his next life. The combination of actions, qualities, and memories determines the physical body in the next birth. If life is spent thinking about wealth, house, land, or gold, those things are remembered at the time of death, leading to a body connected to those objects, places, or environments. Humans repeatedly take birth in the world, experiencing joy and sorrow, good and bad; but by living a spiritual life and remembering God at the time of death, one can attain liberation. Humans are completely free to choose between these two goals and begin their spiritual practice. Humans are their own saviors. Only through discernment, knowledge, and resolute intellect can this be achieved.

**tasmāt sarveṣu kāleṣu mām anusmara yudhya ca |  
mayy arpita-mano-buddhir mām evaiṣyasya asaṁśayah || (8-7)**

**Comm.**Lord Krishna's teaching here is very important for householders engaged in worldly duties. The speciality of the Bhagavad Gita is that it gives direct guidance on how to apply these teachings in everyday life. The firm principle is: "Whatever one remembers at the final moment of life determines the next body." So, Lord Krishna says: "O Arjuna! Until your last moment, remember Me alone and also perform your duty — in your case, fighting this righteous war." Since Arjuna was present on the battlefield, fighting was his current duty, so the Lord instructed him to fight. This teaching is not just for Arjuna — it applies to all humanity. According to one's caste, stage of life, situation, ability, and profession, One must perform their duty without disobeying

scriptural rules and always remember the Lord — His qualities, power, form, and mysteries — in all conditions and at all times. By doing this, even at the time of death, the mind and intellect will not wander away from God. The soul is truly an eternal part of God. Surrender means offering the mind and intellect to the Lord by thinking of them as His and always remembering Him. The human body is temporary and fragile. No one can be sure of the future — the final moment may come at any time. Death never comes with advance notice, and no one has the power to escape it. In the verse "mām anusmara yudhya ca" (Remember Me and fight), a great teaching of the Gita is hidden. The person who always remembers God definitely attains liberation — there is no doubt in this. If life passes only in remembering worldly things, Then this human birth — which is the gateway to God — will be wasted. So, we must both remember God and perform our own duties (svadharma) together. Time is divided for worldly activities, But there is no need to allocate special time for remembering God. Since the world is God's creation, duties according to one's social order must also be performed as God's command. If one performs worldly duties with this thought, then all worldly actions become divine actions. The idea that "I will remember God after I finish all worldly work" must be abandoned. It is never possible to give up all worldly actions and then remember God completely. But it is possible to remember God while performing daily work — and this itself is spiritual practice. Sri Ramakrishna said: "Hold God's feet with one hand and do your worldly duties with the other. Once work is finished, hold His feet with both hands." This means: As long as one has responsibilities in the world, one should see themselves as God's instrument and fulfill their duties. If actions are done as if for God, then both mind and body become united in purpose. Just like a shopkeeper may speak politely to please the customer but never forgets his aim of making profit, Or a tightrope dancer performs many tricks but always focuses on her feet —Likewise, in Chapter 2, God says: "Yogaḥ karmasu kauśalam" — "Skill in action is yoga." So, remembering God and doing worldly work together is not difficult.

This practice is called *yoga-abhyāsa* in the Gita — the practice of *yoga*. When a person detaches from worldly distractions and puts the mind and life force fully into thoughts of God, Then pure devotion awakens. When the mind and intellect accept no other reality besides God, Then, like Prahlada and the Gopis, one experiences God directly in every atom of creation. That is complete surrender to God. God is always present for the soul. The soul also constantly remembers God. If God even for a moment forgets the soul, the soul would become lifeless. Therefore, God never forgets any soul. But the soul, considering the body and nature as everything, keeps forgetting God over many lifetimes. Even if a person cannot directly perceive God's form, They can still remember His power and glory through the sun, moon, fire, sky, air, earth, Varuna, Indra, etc. God says: "I exist at all times, in all places. I am the gross, I am the subtle, I am the soul. I am God, I am all-auspicious, I am the indwelling Lord in every heart." So in this verse, Lord Krishna calls out: "O humanity! While remembering Me, do your duty according to your nature and social order, And perform that duty as a battle for the good of the world."

**abhyāsa-yoga-yuktena cetasā nānya-gāminā |  
paramāṇi puruṣāṇi divyāṇi yāti pārthānucintayan ||(8-8)**

**Comm.** In verses 8 to 10, Lord Krishna has described the influence, process, and results of the Supreme Being (Brahman) in the form of "Adhiyajna"—meaning the Saguna-Nirakara (formless with attributes) form of Brahman. Though formless, some special characteristics of the infinite and attribute-filled form of Brahman are mentioned here. Lord Krishna says: O Arjuna! A person who keeps his mind constantly engaged in meditation, free from worldly thoughts, And who regularly thinks of the Saguna-Nirakara Brahman through continuous practice according to scriptures and the teachings of the Guru, that person attains the Supreme Light, the Divine Person, the Supreme Soul. The impressions and habits from past births, which appear as desires and thoughts, can only be removed through spiritual practice (Yoga Sadhana). Keeping the mind always focused on the chosen form of God cannot be achieved

through short or temporary practice. For that, one must withdraw the mind from worldly attractions and always stay connected to the feet of the Lord. Remembering the qualities, power, glory, and divine plays (leela) of one's chosen deity for a long time, and staying mentally absorbed in deep meditation is called "Abhyasa Yoga Yuktah" (connected by the Yoga of Practice). Practice (Abhyasa) has great power. A child learns to recognize their mother only through repeated practice. The more one is attached to enjoyment of worldly pleasures, the more the mind and intellect remain disturbed. The more one practices laziness, the more dullness they will feel in life. The meaning of "Chetasa Nanyagaminaa" is the feeling of detachment (Vairagya). To attain the Supreme, both detachment and continuous yoga practice are necessary. Without practice, yoga is not possible. Detaching the mind from the world and repeatedly connecting it to the Supreme is called "Abhyasa" (practice). Staying firmly focused on one's goal is called "Yoga." When such yoga practice leads to concentration of mind, The intellect gets purified, and divine awareness grows within the heart. Just like an insect trapped in a potter's cocoon constantly thinks of the wasp and finally becomes a wasp, in the same way, by practicing thinking of the Supreme's beauty and divine qualities, His image becomes permanently drawn on the canvas of the mind. Just like the seed separates from the ripened fruit, through Abhyasa Yoga, the soul is freed from attachment to the body and stays in constant remembrance of God. Therefore, the aim of yoga practice is to realize the existence of that divine, radiant, supreme being who resides in the heart. By regularly practicing meditation yoga, one definitely attains the form of that Supreme Divine Person at the final moment of life. The term "Divya Purusha" refers to that Supreme Lord Who is the cause of creation, maintenance, and dissolution of the universe. He exists in everyone's heart as "Adhiyajna" and is present everywhere. In Sanatan Dharma, this Supreme God is called the "Supreme Person." He is not only formless and without qualities, but also has form and qualities. Everything we see is created from Him alone. The one

Supreme God appears in all forms. He is both the material cause and the efficient cause of creation—He is the clay and also the potter. This is the principle of the Vedic Sanatan Dharma.

**kavim purānam anuśāsitāram**  
**anor anīyāṁsam anusmared yaḥ |**  
**sarvasya dhātāram acintyarūpam**  
**āditya-varṇam tamasah parastāt ||(8-9)**  
**prayāṇa-kāle manasācalena**  
**bhaktyā yukto yoga-balena caiva |**  
**bhruvor madhye prāṇam āveśya samyak**  
**sa tanū param puruṣam upaiti divyam ||(8-10)**

**Comm.** The Supreme Lord is all-knowing, eternal, the controller of all, subtler than the subtlest, the protector and creator of all, of an inconceivable form, radiant like the sun with eternal consciousness, and exists above the darkness of ignorance. A person who constantly remembers this pure, blissful Supreme Lord with devotion, at the time of death, fixes their life force between the eyebrows with a steady mind and the power of yoga. By leaving the body in this way, they attain the supreme divine being. To explain the glory of the Supreme Divine Being, Lord Krishna has spoken these two verses, which are also mentioned in the Shvetashvatara Upanishad. The Upanishad says, “I know that great being, radiant like the sun, beyond darkness,” meaning this being is radiant, great, and above the darkness of ignorance, and must be known. There is no visible or invisible thing in the world that exists beyond the Supreme Soul’s awareness. He is called “Kavi” because He knows the past, present, and future, making Him all-knowing. Being the cause of everything, He is eternal and older than all. He is the master of all, all-powerful, and present within everything. By prescribing duties and non-duties for humans, He directs them toward God and grants favorable or unfavorable situations as results of sinful or virtuous actions. The Supreme Soul is called “Anushasita” because He enters and controls everything, keeping all things—living and non-living—in their proper limits. He is subtler than the subtlest thing and is all-pervading, present

everywhere at all times. Whatever is the material cause of something, it remains within that thing, like threads in cloth or clay in a pot. Similarly, the Supreme Soul is the material cause of elements like space. This proves that the Supreme Soul's form is subtler than even the subtlest space. Despite being so subtle, He is the foundation of the entire universe. He sustains, protects, and nourishes everything. Though all-pervading and the source of all, He is beyond the reach of the mind and senses. The power that enables the mind and intellect to think comes from Him, the ultimate source. The Supreme Soul gives existence and energy to everything. Residing in the heart of living beings, He empowers them to know themselves and others, but remains hidden by His divine illusion. This is the greatest wonder—His inconceivable form. Being attributeless and formless, how can He be an object of meditation? Even if the entire world is considered His form, its infinity makes it impossible to meditate upon. The root cause of visible material objects appears different in each case. Therefore, the scriptures describe the attributeless, formless Supreme Being as “not this, not this,” defining Him indirectly. The effort to firmly establish in the heart that the pure, infinite conscious Supreme Soul is not an object of meditation is the contemplation of the inconceivable Supreme Soul. He is self-luminous and constantly illuminates everything. Just as the sun is self-luminous and lights the world, the Supreme Lord illuminates everything with His divine, indivisible knowledge-light. Just as the sun cannot see darkness, the Supreme Being's form is always free from the ignorance of darkness. Even the ignorance of a worldly person is destroyed by receiving His illuminating light of knowledge. Thus, He is far above ignorance. Constantly remembering this pure, blissful Supreme Being is the easiest path to liberation. It is true that God's true form can never be fully grasped by the mind or intellect. Lord Krishna says that by attributing all these qualities to the manifest Brahman and meditating on an imagined form, one can realize God's true nature. A devoted person, at the time of the mind's dissolution, uses yoga power to fix the life force in the

middle of the eyebrows. By remaining steady, unaffected by the three qualities (sattva, rajas, tamas), and focusing on the divine form without distraction, they attain the Supreme Divine Being. Love for God is spiritual devotion. Love or devotion is never a matter of knowledge but always a matter of one's nature. Therefore, in contemplating the attributeless, formless Brahman, devotion as a relationship between the worshiper and the worshiped is more important than knowledge-based yoga. The ability to control and regulate the life force, developed through the practice of Ashtanga Yoga, is called "yoga power." In yoga scriptures, the space between the eyebrows is called the "Ajna Chakra." The Ajna Chakra has two petals and is located in a triangular region with fire, sun, and moon, also called the "triangular womb." A perfected yogi first directs the life force through the Muladhara, Svadhisthana, and Manipura chakras in the lower part of the Sushumna path. Gradually, they move it upward and place it in the Anahata Chakra in the heart lotus. At the time of death, they raise the life force from the Anahata Chakra through the Sushumna path and stabilize it in the Ajna Chakra. Stabilizing the life force in the Ajna Chakra requires disciplined practice. Practicing this without guidance from a perfected Kriya Yogi can be harmful. The seven layers connected to the Ajna Chakra are Indu, Bodhini, Nada, Ardha Chandrika, Mahanada, Kala, and Unmani. When the life force enters the Unmani layer, the soul attains the Supreme Being. This ends the cycle of rebirth under the influence of nature. Even if reborn, such a soul controls nature and takes birth only by their own or God's will for the welfare of the world. Without remembering the Supreme Soul during yoga practice, this divine state cannot be attained at the time of the mind's dissolution. The scriptures say, "He is attained only by those whom He chooses." Goswami Tulsidas wrote, "Only he knows whom You make known; knowing You, one becomes You." Thus, for a devoted soul, the Supreme Lord Himself opens the path to liberation. For a soul that has realized this truth, no duties remain. A steady mind, devotion, and yoga power play the main role in attaining the

Supreme Soul. These three are interconnected. Yoga practice is possible only with a focused mind, and without yoga practice, yoga power cannot be attained. This yoga power removes attachment and aversion from the heart, fostering spiritual consciousness. Through yoga power, the soul becomes free from identification with the body, remains established in its true nature, and develops an eagerness to know the Supreme Soul. With this yoga power, the practitioner easily overcomes all material obstacles in the world. Fear of death no longer exists, and distinctions between birth and death cease at the mental level.

**yad akṣaram veda-vido vadanti  
viśanti yad yatayo vīta-rāgāḥ |  
yad icchanto brahmacaryam caranti  
tat te padam saṅgrahenā pravakṣye ||(8-11)**

**Comm.** In this verse, the topic of the four stages of life (Chaturāshrama) is mentioned in a secondary sense. The word 'Vedavido' refers to the householder stage (Gr̥hastha āśrama), the word 'Vītarāgāḥ' refers to the renunciate (Sannyāsa) and forest-dwelling (Vānaprastha) stages, and the phrase 'brahmacarya caranti' refers to the celibate student stage (Brahmacarya āśrama). In all social orders and stages of life, there are paths available for attaining liberation. Lord Krishna says: O Arjuna! The wise people who understand the principles explained in the Vedas, and those great sages and seers who are free from attachment and hatred and have entered into the essence of the imperishable (Akṣara), and the yogis who intensely desire this state and follow strict vows of celibacy—I will now briefly explain to you the path to reach that Supreme State; please listen. Householders and forest-dwellers recite the Vedic mantras and understand the eternal truth of the Supreme Being (Sat-Chid-Ānanda Brahman) who is the foundation and life of the Vedas. In the householder stage, husband and wife together perform fire rituals (Agnihotra). The couple sits together and performs sacrificial duties—this is called Agnihotra. The life and foundation of the Vedas is the eternal, indestructible Supreme Soul (Parabrahman). Those Vedic scholars who truly understand

this meaning of the Vedas, they continuously practice spiritual discipline to attain the Supreme and also achieve that realization inwardly. That which never perishes under any condition and never undergoes decay, that which remains of the same essence and form—That eternal principle is called “Akṣara Puruṣa” by the great souls. Renunciate sages who are free from attachment and hatred enter into the essence of the Supreme Soul. A “Vitarāgī” is someone whose attraction to worldly pleasures is completely destroyed. For such a dispassionate person, the attainment of the formless and attributeless Brahman is easy. To know the Supreme, one must put effort into hearing, reflecting, and contemplating—but this requires inner purity. For that reason, sages purify themselves by eliminating all good and bad impressions before attaining the Supreme. Those who have intense dispassion, at the final stage of spiritual practice, enter into that Akṣara Brahman with a sense of oneness. The Supreme is always attained due to His inherent nature. The mistaken idea that He is unattainable is due to ignorance, and when that ignorance is destroyed, one enters the truth of the Supreme. Those seekers who wish to reach that Supreme State follow strict vows of celibacy. Those who do not adopt renunciation in the formal stages of life, but take up life-long celibacy (naiṣṭhika brahmacharya) right from childhood as their path of discipline, even they attain the Supreme Person. Brahmacharya (celibacy) means giving up sexual activity through mind, speech, and action, in all places and conditions. Brahmacharya is the first of the four stages of life. Lord Krishna says that those seeking Brahman practice brahmacharya. Celibacy does not just mean control of reproductive organs—It means giving up all external contact mentally and constantly thinking and remembering Brahman. A true knower of Brahman remains calm, with all qualities like Sattva, Rajas, and Tamas balanced. In such a person, not just one sense, but all senses naturally come under control. A great yogi who follows this kind of celibacy, who is learned in the Vedas, and always detached—such sages are worthy of holding that Supreme State in their hearts, and they attain it.

Even though Arjuna was a householder, through yoga practice, he too could attain the realization and contemplation of the formless, attributeless Akṣara Brahman like the renunciates. So, Lord Krishna has briefly presented the method of how a householder can reach that state.

**sarva-dvārāṇi samyamya mano hṛdi nirudhya ca |  
mūrdhny ādhāyātmanah prāṇam āsthito yoga-dhāraṇām ||(8-12)  
om̄ ity ekākṣaraṇ brahma vyāharan mām anusmaran |  
yah prayāti tyajan deham sa yāti paramām gatim ||(8-13)**

**Comm.** A person who keeps all senses away from desires, fixes the mind steadily in the Supreme Inner Self (God), and controls the vital force by placing it at the top of the head (Brahmarandhra), stays established in meditation. If such a person chants the syllable 'Om' while leaving the body, he reaches the Supreme Person (God). At the beginning of yoga practice, turning both mind and senses away from external pleasures is called 'pratyahara' (withdrawal). Through pratyahara, all senses turn inward and help the mind stay fixed at the lotus feet of the Lord in the heart. Even when the senses are controlled, the mind still gets distracted due to good and bad impressions from past and present lives. The mind represents all feelings and thoughts. To restrain the mind in the heart means to shut all sensory doors from worldly pleasures and let the mind absorb positive feelings like charity, love, faith, kindness, devotion, and surrender. When divine qualities fill all thoughts and actions, the mind becomes pure, and the restless nature (rajas) becomes calm. Surrounded by divine qualities, the mind naturally settles in its true Self. Lord Krishna says that 'Om' is the symbol of the imperishable Brahman, which indicates the nature of the One, eternal Supreme God. He tells Arjuna to remember His divine form while chanting 'Om', and at the time of death, the body and mind will dissolve and the soul will merge into the syllable 'Om'. The sound of 'Om' awakens the feeling of the Supreme Truth within the inner being. Though God has countless names and forms, 'Om' is short and can be easily remembered with the breath. Here, it is not instructed to chant 'Om' aloud, but to repeat it mentally while

meditating on the form of God. Mentally uttering the name helps to keep the thought of God alive in the mind. According to Patanjali's Yoga philosophy, during the early stage of meditation (savitaraka samadhi), the sound, its meaning, and related knowledge exist in the mind. So, it is natural that when something is meditated upon, its name also remains in the mind. As 'Om' is the short name of the Supreme Lord, it can be chanted mentally. Meditation is guided by a true spiritual teacher (Sadguru). By meditating with faith on Lord Ram, Krishna, or a great saint as the form of God, one realizes their true form through spiritual experience. Or, through sincere practice, the way to have the vision of a living Sadguru also opens. To realize the formless and qualityless Brahman, one must take refuge in an experienced Sadguru with full surrender. Lord Krishna is the master of yoga and the perfect guru, established in the Supreme Truth. To attain the formless Supreme Brahman, chanting the syllable 'Om' is the path shown here. The heart lotus, located between the navel and the throat, is the seat of the mind and the vital force (prana). The restless mind must be withdrawn from thoughts and doubts and fixed at the lotus feet of the Lord who resides in the heart. The upward movement of prana and apana (vital airs) should be directed through the upward channels (nadis) from the heart to the Brahmarandhra at the crown of the head. In this way, the mind along with the life force remains stationed at the top of the head. Thus, by controlling the senses and mastering the movement of prana, the mind and life force are directed into the tenth door — the Brahmarandhra — which is the process of yogic concentration. One who leaves the body with remembrance of the formless Supreme Lord in this manner attains the highest goal, or liberation. In this verse, Lord Krishna emphasizes the practice of chanting the syllable 'Om' as a means to realize the true nature of Brahman. If the Vedic mantras are removed of the syllable 'Om', they lose their importance. On the banks of the Ganges, this sacred syllable 'Om' — called the 'Praish Mantra' — is whispered into the right ear of the seeker by the Sadguru as part of the renunciation ceremony. At that moment, the seeker takes a vow saying, "I

forever give up all enjoyment of earthly, intermediate, and heavenly realms." After this, the seeker receives the initiation of the 'Om' mantra from the Sadguru for guidance in life. After accepting the Praish mantra and putting on saffron robes, returning to household life is condemned by scriptures. 'Om' is the supreme and unique mantra of renunciation. Only when all worldly enjoyments are given up does one become eligible to chant the 'Om' mantra. Would you like me to continue the translation manually here in the chat, without the tool? I can proceed with the next part of the English translation directly. The Katha Upanishad says that 'Om' is the short and complete name of the formless Brahman who has divine qualities. The secret behind this is that creation is made of five elements, among which space (akasha) is the subtlest. The sound of 'Om' arises from space due to the movement of air, and its real physical existence is as vibration or sound waves. This vibration comes from sound itself, and it is a completely physical phenomenon. Therefore, the entire universe, which is made of five elements, is represented in the subtle form by the sound of 'Om'. The vibration of 'Om' coming from every person's throat differs, depending on their body, five vital forces, and the five layers (koshas) of subtle and gross existence. Just as the body experiences waking, dreaming, and deep sleep, in the same way, the three syllables A – U – M of 'Om' represent creation, preservation, and destruction. Beyond these three states, there is a fourth state which is without syllable or sound, called the Turiya state. Therefore, if we take the entire creation of Brahma and the smallest form of the human body, it is symbolized by the syllable 'Om', known as Akshara Brahman.

**ananya-cetāḥ satataṁ yo māṁ smarati nityaśah |  
tasyāḥam sulabhaḥ pārtha nitya-yuktasya yoginah ||(8-14)**

**Comm.**One whose mind does not take shelter in anything other than God is called ananyachetāḥ (one with undivided mind). Lord Krishna says—O son of Pritha! The yogi whose mind is always and constantly focused on Me and who remembers My divine form without distraction, for him, "I" am easily attainable. That seeker

who always holds the unbreakable thought—“I belong to God and God belongs to me”—is called nitya-yukta (always connected with God). In the two words ananyachetāḥ (undivided mind) and nitya-yukta (always united), Lord Krishna expresses the intense, exclusive devotion of a devotee who is at the peak of bhakti yoga. The one who is undivided in mind and always united with God is a pure and one-pointed devotee of the Lord. A pure devotee has no desire for any material enjoyment—not even for liberation (moksha). Just to taste a little bit of divine love for God, he tries in every way to connect with the Lord. Whether in the mood of peace, service, friendship, parental affection, or romantic love, such a devotee enjoys the nectar of the Lord’s divine pastimes. That exclusive devotee keeps his mind with the Lord, his actions for the Lord, his words for the Lord, his soul with the Lord, and even his body dedicated to the Lord. He becomes absorbed in singing the glories and greatness of the Lord, hearing His divine pastimes, and seeing His beautiful form, forgetting his own existence. This is called complete absorption in the form of God, with full forgetfulness of body and mind. Lord Krishna acknowledges this and says, “The gopis are such devotees of Mine.” The Lord says, “I am easily attainable for such devotees.” Because those devotees see Me within their hearts, outside themselves, at all times, in all places, in everything, in every action, and in all forms. To attain Me, My devotee does not need Vedic or scriptural knowledge. He does not need to live in a holy place or pay a price like acquiring some material object. The devotee’s heart is so expanded that he is capable of keeping the Universal Soul (Vishvatma) within himself. That’s why the Lord becomes naturally accessible to such exclusive devotees. Once the devotee accepts the Lord as his protector, doer, and creator, worldly obstacles can no longer disturb his mind. Such a devotee is not concerned with place, time, or environment—he always remains immersed in thoughts of God. Not even for a moment does he consider himself separate from God. Therefore, the Lord is always present for him. This path of devotion is very simple, pure, and easily practiced. But for one who lacks faith and

trust, who does not show eagerness to understand the divine qualities and glory of the Lord, and who has not had the good fortune of associating with the great souls, constant remembrance of God becomes difficult. As long as a person maintains the false belief that "I am the body and the body is mine," he remains bound in the cycle of birth and death. When this mistaken idea is removed, God becomes easily attainable. In this world, God is not rare; what is rare is a devotee who understands the truth of God and takes His refuge. Actually, for one who is eternally present, the question of being easy or difficult to attain does not apply.

**mām upetya punar janma duḥkhālayam aśāsvatam |  
nāpnuvanti mahātmānah samsiddhim paramāṁ gatāḥ ||(8-15)**

**Comm.**Realizing God directly leads to liberation, known as nirvana. God has confirmed this eternal rule in these two verses. One who fully understands the mystery of divine truth and lives accordingly attains supreme perfection. Great souls who achieve this perfection are freed forever from the material world and do not take rebirth. This means they are never separated from God again. The essence of all topics described in the Vedas, Puranas, and Upanishads is that attaining this supreme perfection, called moksha, is the ultimate goal of human life. Until one realizes God, the cycle of leaving one body and taking another continues. Due to karma, one takes birth as a god, human, animal, bird, or other being, which is called rebirth. No birth is free from suffering or impermanence. This world, always moving toward destruction, is full of pain and suffering like birth, death, old age, and disease. Among all things, people, and situations obtained in life, nothing remains constant or unchanging. Death is strong proof of the body's impermanence and life's fleeting nature. What seems pleasurable today may change or become painful tomorrow. Obtained things will either be destroyed one day or left behind at death, both of which are certain. Thus, attachment to or desire for pleasurable things always causes suffering. Due to attachment and the pursuit of material things, one engages in sinful actions, leading to various sufferings and torments. From birth to death, only suffering exists, which is why

God calls this world a house of misery. No birth's pleasures are eternal, so they are also perishable. Great souls who attain perfection through constant devotion, meditation, and practice do not take rebirth. Once such wise devotees realize God—the infinite ocean of joy, the supreme refuge, and the ultimate truth—they are never separated from Him under any circumstances. When the Creator Himself says the world is a place of suffering and impermanent, hoping for happiness here is mere delusion. Sage Patanjali says that to a discerning person, the entire world appears full of suffering. No matter how much wealth, fame, or respect one gains, it will all turn to dust one day. There is no doubt about this. A person seeking his welfare always remembers two things: their own death and the name of Lord Narayana. Thinking the body is permanent, one pursues happiness and engages in harmful actions. If one remembers that death can make the body lifeless at any moment, attachment to the world and harmful tendencies will not arise. For those who seek happiness from worldly things, people, or actions, the world is extremely painful. But for those who serve others through things and actions, the world is a reflection of God. In a creation that is the form of the blissful God, where He resides in every being's heart as truth, consciousness, and bliss, how can a soul's birth be a house of suffering? The answer is that a soul's birth under nature's force and influence causes suffering. Just as God takes incarnation to control nature, destroy the wicked, protect the righteous, and restore dharma, great souls take birth to benefit the world, guide humanity, and uphold dharma. The birth of such devotees is neither painful nor impermanent. Their birth is not caused by karma but by God's will. The soul is a part of God. Without accepting its source, supreme love and ever-growing joy cannot be attained. Great souls who achieve this supreme perfection attain that ever-growing joy and love.

**ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna |**

**mām upetya tu kaunteya punar janma na vidyate ||(8-16)**

**Comm.** O Arjuna! From this mortal world up to Brahma Loka, in every place, the cycle of birth and death keeps continuing for all

beings including gods, Gandharvas, Kinnaras, and humans. But O Kaunteya! The one who reaches My Supreme Abode, meaning one who fully realizes My true divine nature, does not have to take birth again. Because I am beyond time. Even reaching Brahma Loka does not ensure final liberation for the soul. Brahma Loka, also called Satya Loka, is the residence of four-headed Brahma. In the evening prayers (Sandhya Upasana), the seven upper worlds are described as: Bhūḥ - the world of mortals (Earth). Bhuvah - the space between Earth and Sun. Svaḥ - the Sun region. Mahah - the space above the Sun. Janaḥ - the realm above the Sun, called Parameshti Mandal. Tapah - the space above the Jana Loka. Satyah - the topmost realm, where Brahma lives; also called Swayambhu Mandal. In Satya Loka, Brahma and some souls who reached there reside. Those who perform rituals like Yajnas may go to higher worlds from Earth to Brahma Loka, but if they don't realize the truth of God, they are born again. All these worlds where birth and death happen again and again are called "Punaravṛtti" - meaning places of return. Even if one reaches Brahma Loka through the Panchagni Vidya mentioned in the Katha Upanishad, after enjoying the result of good deeds, one takes birth again. Even a seeker who practices yoga and attains self-realization, but lacks deep devotion and surrender, does not reach the Supreme Abode. They go to Brahma Loka. After reaching Brahma Loka, such souls must wait until Brahma's life ends. Then during the cosmic dissolution, they merge into the Supreme Brahman along with Brahma. This type of liberation is called Kramamukti (liberation in stages). In the mortal world, living a healthy, wealthy life with wife, children, and family is considered material happiness, but it is not eternal and not guaranteed. Because there is no gross body in heaven, the pleasure there is a hundred times more than on Earth. Similarly, in Indraloka, the happiness is a hundred times more than heaven. In Brahma Loka or Satya Loka, the joy is even a hundred times more than in Indraloka. But all these pleasures in different worlds are limited and controlled by time. The happiness of a self-realized sage who has attained the knowledge of God is infinite and eternal. So,

from Earth to Brahma Loka, whatever we get is due to karma (actions), and all pleasures there are limited and perishable. Since the soul is a part of the Supreme Soul, no matter how high a world the soul goes to, until it reaches God through complete control of the mind, it has to return again. The Brihadaranyaka Upanishad says: when all desires in the heart are destroyed from the root, then the mortal human becomes able to directly realize the Supreme. The happiness of realizing God is infinite, immeasurable, and deep. Even if infinite Brahma and infinite universes are destroyed, this happiness never ends, and such a great soul is never born again. In the book Yathartha Gita, Swami Adgadanandji says: The ideas of many different worlds mentioned in scriptures are symbolic, to help us understand God's greatness through internal experience. There is no real place in the sky called hell where people suffer, nor is there any palace called heaven filled with pleasures. Beings like gods, Gandharvas, humans, animals, birds, insects – all are forms of different worlds or experiences. According to Lord Krishna, based on past actions and tendencies, the soul takes a new body with the mind and five senses. The kind of world the soul experiences depends on how the mind is shaped by the three gunas – Sattva (goodness), Rajas (passion), and Tamas (ignorance). A person with divine qualities is called a god; one with demonic traits is called a demon. Ordinary people's intellect is not Brahma. When the intellect starts focusing on the Supreme, then the understanding of Brahman begins. Scholars have mentioned four levels of this realization: Brahavid – one who has knowledge of Brahman. Brahavidvara – one who excels in this knowledge. Brahavidvariyaan – one who not only excels but also controls and applies this knowledge. Brahavidvarishtha – the highest level where one becomes completely filled with the Divine. Up to this level, the intellect still exists and functions within nature. Such a realized person is called a Mahapurusha (great soul), whose mind and intellect have become tools in the hands of God. Though their speech appears like their own, actually, they are speaking through the divine. They exist beyond mind and intellect, in a subtle state.

Such souls do not take birth again. Until they reach this subtle state, they remain within the level of Brahma or Brahmahood and are bound in the birth-death cycle. In the book Devata Nibitta by Shri Vidyavachaspati, eight kinds of paths for souls are described. Those who attain Paramukti (highest liberation) do not go to any other world. They merge here itself. This Paramukti is called Kshinodarka and Bhumodarka. Kshinodarka means: when the soul is completely separated from body, mind, and intellect, and remains in pure consciousness, becoming one with Brahman. Bhumodarka means: when the soul expands beyond the body and merges into the Cosmic Soul (Vishvatma). They see the whole universe as their own soul and become one with the universe. Besides this, those who worship God in personal forms attain four kinds of lower liberations: Salokya – going to God's world. Samipya – being near God. Sarupya – attaining a form similar to God. Sayujya – merging into God's form. These four are called Apara Mukti (lower liberation). In Para Mukti, the soul does not go anywhere. It merges here itself and is also called Kaivalya Mukti. In Apara Mukti, one goes to the world of the personal God (Ishta Loka).

**sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ |  
rātrīṁ yuga-sahśrāntāṁ te 'ho-rātra-vido janāḥ ||(8-17)**

**Comm.** A year is part of a yuga, and a yuga is part of a kalpa. Spiritual scriptures describe four yugas: Satya, Treta, Dvapara, and Kali. Each yuga has its own duration. In the human world, day, night, fortnight, month, and year are calculated based on the positions of the moon and sun. Kali Yuga lasts 432,000 human years, where sin spreads widely, causing conflict, ignorance, and unrighteousness. So far, only 5,088 years of Kali Yuga have passed. The current Kali Yuga is the 28th one. Dvapara Yuga lasts twice as long as Kali Yuga, which is 864,000 years, when good qualities and righteousness begin to decline. Treta Yuga lasts three times as long as Kali Yuga, which is 1,296,000 years, when sin starts to enter. Satya Yuga lasts four times as long as Kali Yuga, which is 1,728,000 years, and is the era of goodness, knowledge, and righteousness. The total duration of the four yugas is 4,320,000 years. These four

yugas together form one divine yuga. After 1,000 divine yugas, one day of Brahma passes. Similarly, one night of Brahma also equals 1,000 divine yugas. Brahma's lifespan lasts 100 years, made up of such days and nights. The current Brahma is in the second half of his life, past 50 years. A parardha is the highest number, and Brahma's lifespan is two parardhas. In one day of Brahma, 14 Indras and 14 Manus change. One manvantara is 71 cycles of the four yugas, and in each manvantara, a new Manu rules. Currently, the Vaivasvata Manvantara is ongoing. Six manvantaras have ended before this one. The seventh Manu's rule is currently active. Manus create the constitution of human dharma. Deities like Indra enforce the rules set by Manus in the world. In one day of Brahma, one kalpa occurs. One kalpa has 14 manvantaras, and in each manvantara, the four yugas—Satya, Treta, Dvapara, and Kali—repeat 71 times. When 14 manvantaras end, a kalpa ends, and a dissolution (pralaya) happens. Every day of Brahma's 100-year lifespan sees the creation of the three worlds, and every night sees their dissolution. Brahma and his creation are part of the material universe and are always in flux. Those wise people who understand the mystery of Brahma's day and night understand the concept of time. The gross creation is Brahma's work, while God creates the subtle body. To overcome the faults of karma from past lives and develop detachment, God explains that the cycle of creation and dissolution continues endlessly, and even the longest lifespans, including Brahma's, are temporary and subject to time. Being attached to pleasures in this world or the next, striving for them, and wasting human life in negligence is great foolishness. Success in human life comes from constantly thinking of God with love and realizing the divine truth. In "Yatharth Gita," Swami Adgadanand explains Brahma's day and night as knowledge (vidya) and ignorance (avidya). Intelligence connected with knowledge is Brahma's day. When knowledge is active, a yogi is drawn toward the divine self. Divine light flows through the thousands of tendencies of the mind. When the night of ignorance comes, illusion and duality flow through the mind's tendencies. Thus, the day of

knowledge and the night of ignorance in the mind's tendencies are Brahma's day and night. In the night of the world, everyone is in an unconscious state. At that time, intelligence caught in qualities and nature cannot see the divine light. But a yogi remains awake and moves toward the divine self. Intelligence with knowledge turns into ignorance due to bad company, but with good company, knowledge flows again. This cycle of light and illusion continues in the mind's tendencies until liberation. After liberation, there is no intelligence, no Brahma, no night, and no day. The sense of light and darkness exists only within the limits of intelligence. Beyond intelligence, only the unchanging divine truth exists. This is the symbolic meaning of Brahma's day and night. There is no night lasting thousands of years, nor a day of thousands of yugas. The four progressive states of knowing Brahma—Brahmavid, Brahavidvar, Brahavidvariyan, and Brahavidvarishtha—are Brahma's four faces. The four main tendencies of the mind—manas, buddhi, chitta, and ahankara—are Brahma's four yugas.

**avyaktād vyaktayah sarvāḥ prabhavanty ahar-āgame |  
rātry-āgame pralīyante tatraivāvyakta-samjñake ||(8-18)**

**bhūta-grāmaḥ sa evāyam bhūtvā bhūtvā pralīyate |  
rātry-āgame 'vaśaḥ pārtha prabhavaty ahar-āgame ||(8-19)**

**Comm.** In the state of deep sleep, the senses and mind do not remain active. As soon as one wakes up from sleep, all the senses and the mind start working again. During the night, in the state of sleep, the living being becomes unaware of the world. Then again during the day, in the waking state, he remembers the world. This daily cycle of sleep and waking is called "daily dissolution" or "naitthika pralaya" in the scriptures. When Brahma's night begins, the gross bodies of all living beings in the 84 lakh species merge into the unmanifest original cause. Again, when Brahma's day begins, all the living beings emerge from the unmanifest source. Before the five great elements are created, the subtle state of nature is called the subtle form of Brahma. During Brahma's night, all creation merges into the unmanifest, and again comes into being when day begins. Between Brahma's day and night, the continuous

cycle of birth and death of living beings goes on. The dissolution that happens at the beginning of Brahma's night is called "daily dissolution" because it happens regularly. When Brahma's lifespan of 100 divine years ends, all the worlds and all living beings merge into nature. This is called the "natural dissolution" or "prākṛta pralaya." Even though all beings merge into the unmanifest at the beginning of Brahma's night, until they attain the Supreme Being, their cycle of rebirth does not end. The "ultimate dissolution" or "ātyantika pralaya" happens when the soul gains complete knowledge and ignorance is fully destroyed, and does not appear again. In this verse, God explains about daily dissolution, where when Brahma's night begins, the sun disappears, and the three worlds are dissolved. Just as a tree remains in the seed in an unmanifest form, the actions (like body etc.) of beings remain hidden in their original nature. When Brahma's day starts, like a tree sprouting from a seed, the beings come into visible form. At the beginning of Brahma's night, the beings merge into the subtle unmanifest state. Lord Krishna says – O Arjuna! Those who were in unmanifest form during the previous cycle, again get bodies according to their past actions when Brahma's day and night changes. Here, by the word "unmanifest", Lord Krishna refers to Brahma, the cosmic being identified with collective consciousness. Even if the body is moving towards destruction, the soul does not want to leave it. So, the soul has to keep taking bodies again and again. Accepting the relation of "I" and "mine" with objects, people, and actions born of nature binds the person. The true nature of the soul is a conscious part of the Supreme. Due to attachment with matter, the soul forgets its conscious identity. When freed from material bondage, the soul attains liberation by remaining in its own true form. According to the explanation of knowledge and ignorance, when Brahma's day begins, all beings awaken in the unmanifest intellect due to divine qualities. When night begins, the subtle knowledge in the unmanifest intellect becomes inactive. During the night of ignorance, the soul cannot clearly see its true nature, but its existence remains. In both waking and unconscious

states, the unmanifest intellect acts as the medium. O Arjuna! In this way, all beings become conscious during the day, and again become unconscious under the power of nature when ignorance (night) comes. The soul (Jivatmaa) cannot recognize its goal. When day begins, it again becomes conscious. As long as the intellect exists, the cycle of knowledge and ignorance continues within. Till then, the person remains a seeker, not a realized great soul (mahapurusha).

**paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ |  
yah sa sarveṣu bhūteṣu naśyatsu na vinaśyati ||(8-20)**

**Comm.** That unique, eternal, unmanifest Supreme Brahman always exists. He is the Lord, controller, and sustainer of the entire universe. He is even greater than that of the subtle form of Brahman, called Hiranyagarbha,. Even though all beings and elements, including Brahmā, remain in an unmanifest state, still, the material, perishable, and manifest world continues to exist. But that pure, conscious Brahman is full of awareness, is imperishable, and remains unmanifest. That eternal, unmanifest Supreme Brahman does not get destroyed even when all beings perish. At the time of the great cosmic dissolution, even subtle worlds along with Brahmā dissolve. At that time, the Supreme Lord—who is the ruler of the primordial nature—withdraws all moving and non-moving beings into Himself and remains in His own glory. Both the primordial nature (Mula Prakriti) and the Supreme Self (Paramatma) are above even Brahmā's subtle body. Whether the form of the Supreme Self is manifest or unmanifest, it always exists as a feeling or essence—it can never be absent or lost. The primordial nature is greater than Brahmā, and the Supreme Self is greater than the primordial nature. That Supreme Brahman is the final cause in the chain of cause and effect of all beings and is beyond the reach of the senses. Just like clay is the cause behind all products like pots and pans, the name and shape are always visible in the product, while the cause remains hidden within it. The entire creation exists within this chain of cause and effect. Wherever this chain of cause and effect finally ends—that is the ultimate cause of all beings,

which is the Supreme Truth, the Supreme Brahman. He is the original and final cause of creation and is the eternal essence present at all times. That changeless root principle exists throughout the whole universe as Sat-Chit-Ananda (Existence, Consciousness, Bliss). These three aspects are not separate, but they remain as one, in an unmanifest form. According to logic and philosophy, the existence of a thing is directly accepted through perception. In the same way, knowledge of an object is also perceived. When a desired object is obtained, the joy that appears in the mind is called happiness, and this too is directly experienced. In this line of thought, the Supreme Self's form of Sat-Chit-Ananda is manifest and directly perceivable. But why does the Lord call it unmanifest? The answer is: behind the name and form of every object, there is an eternal essence. The existence of the object, the knowledge about the object, and the joy or happiness felt in the mind—these three are all based on perishable objects and the mind. They are neither the root cause nor eternal. Their disappearance is directly experienced. But in a broader view, the existence or essential nature of the object and the feeling of bliss are eternal and imperishable. Just as fire becomes visible by touching wood, the unmanifest essence of knowledge and bliss becomes visible through the object and the mind—this is what the Lord calls unmanifest. Similarly, the bliss present in the soul of a living being is not the result of the mind expanding due to enjoyment of objects. Rather, it is the experience of the blissful peace that pervades the entire universe.

**avyakto 'ksara ity uktas tam āhuḥ paramāṁ gatim |  
yam prāpya na nivartante tad dhāma paramāṁ mama ||(8-21)**

**Comm.** God speaks about the indestructible nature of the unmanifested Supreme Being in this verse. "I" am the ultimate goal. The scriptures also state: "That is the supreme abode of Vishnu," meaning attaining Brahman is the soul's final aim and destination. There is no entity beyond that Supreme Being. In the Brahma Samhita, Lord Krishna's supreme abode is described as the Chintamani Dham, full of blissful rasa (divine essence). Once a soul

reaches this abode, it does not return to the material world, meaning it is free from rebirth. This is a realm where all the soul's desires are fulfilled, and it remains in a state of complete satisfaction. The journey up to Brahmaloka involves repetition and is not the ultimate destination. Some commentators describe the word "Dham" as the radiant form. Among nature, the soul, and the Supreme Soul, nature is always inert. The soul is more radiant than nature but becomes subject to place, time, and objects due to bodily attachment. After attaining the radiant form beyond nature, the soul no longer takes on a body influenced by material qualities. God's eternal, indestructible, supreme divine form is described as unmanifested and imperishable in this verse. Lord Krishna calls it the supreme abode, meaning His highest form. The formless, attributeless Supreme Soul, known as Parabrahman and Aksharbrahman, is also the supreme abode. Thus, by referring to the supreme abode, God indicates His eternal divine form. According to Lokmanya Tilak's explanation, the unmanifested is not only nature as accepted by the Sankhya philosophy; there exists a supreme unmanifested Being beyond nature. One who is unmanifested may not be imperishable, but one who is imperishable is definitely unmanifested. According to Vallabhacharya, the all-pervading form, Vaikuntha, is called Akshar and is considered the abode of the Supreme Lord. The Vrindavan Dham in the northern realm is regarded as a reflection of Lord Krishna's supreme abode, Goloka Vrindavan.

**puruṣaḥ sa paraḥ pārtha bhaktyā labhyas tv ananyayā |  
yasyāntaḥ-sthāni bhūtāni yena sarvam idam tatam ||(8-22)**

**Comm.** In this verse, Lord Krishna confirms that single-minded devotion is the only path to attain the Supreme Person, the Supreme Soul (Paramatma). All living beings, born through 8.4 million species, along with countless universes, exist within Him. All moving and non-moving beings are created from the Supreme and remain sustained by Him. He is the light of all beings and, through His spiritual and material powers, He controls the entire universe. The entire visible world is pervaded by His indestructible

presence. Just like space exists within air, fire, water, and earth, in the same way, the entire creation is pervaded by the formless Supreme Lord. The differences seen among all beings are actually the spiritual expansions of the Lord Himself. His presence is everywhere. Recognizing Him as the foundation of all, the inner ruler of everything, and all-powerful, one should remain always content in His guidance. One should always lovingly remember Him in every form and offer everything to Him with exclusive devotion. Just like a devoted wife can win over her noble husband through pure love, in the same way, the Supreme Lord becomes controlled by His single-minded devotee. In the practice of Karma Yoga also, when actions are done solely to please the Supreme Lord, there is exclusiveness in that too. Even if the actions done by different yogis are different, if the aim is one, the attitude is one, and the state of balance is the same, then that becomes a form of single-minded devotion. According to the explanation in Sri Aurobindo's "Essays on the Gita," single-minded devotion means not seeing oneself as separate from others. The knowledge that the soul (Atma) is inseparably connected with the Supreme Soul (Paramatma) is single-minded devotion. Just like the waves seen in the ocean are not separate from ocean water, in the same way, the individual soul (Jivatma) is not separate from the Supreme Soul (Paramatma).

**yatra kāle tv anāvṛttim āvṛttim caiva yoginah |**

**prayātā yānti tam kālam vakṣyāmi bharatarṣabha ||(8-23)**

**Comm.** The Lord says, "O Arjuna, best of the Bharatas! I am telling you about the path taken by yogis who have attained knowledge of Brahman and by those who perform rituals like vows and worship, leading to either liberation or rebirth." In this verse, the word "time" refers to day, night, the northern solstice, and other times, indicating the presiding deities of these times and the paths they guide. The Upanishads describe many forms of worship, through which people attain different realms of enjoyment. Among them, the "Panchagni" knowledge is one such practice, through which one attains the realm of Brahma. Yogis who have realized Brahman can choose the place, time, and path to leave their body and go to the

Brahma realm. In the Mahabharata, Bhishma, who was one of the eight Vasus named 'Dyau' in a previous birth, came to the mortal world due to a curse. Although his body passed away during the southern solstice, he stayed on a bed of arrows for 58 days, waiting for the northern solstice to go to the divine realm, as the gates to the divine realm remain closed during the southern solstice. A yogi who has fully surrendered to God with unwavering devotion and love becomes free from bondage even while alive, attaining instant liberation. Practitioners of knowledge or karma yoga, including those who have strayed from yoga, reach the Brahma realm due to subtle desires and merge with the Supreme Brahman during the time of cosmic dissolution. This path of gradual liberation is called non-returning. People driven by desires attain realms like the moon for enjoyment, but when their merits are exhausted, they return to the mortal world. This path of returning is called cyclic. The Supreme Brahman, in its conscious form, pervades everything in the universe, both living and non-living. The all-pervading entity in a specific realm is called the presiding deity of that realm. Words like day, night, waxing moon, waning moon, northern solstice, and southern solstice refer to the deities that carry the subtle body of a soul along their respective paths. If these words are taken literally as time, it would mean that a knowledgeable person dying at night goes to another realm, while a desire-driven person dying during the day reaches the Brahma realm, which would diminish the value of knowledge. Therefore, the Vedanta Sutra concludes that terms like fire, day, waxing moon, and northern solstice are symbolic of the presiding deities. In this verse, the word 'yogi' refers to both karma yogis and jnana yogis. The Lord in the Gita never says to abandon action for liberation. The world is full of action, but people are divided into two groups: those who perform rituals with the desire for results (ritualists) and those who act selflessly with knowledge, doing their duty without attachment. According to the Gita, ritualists attain temporary results like heaven, while those who act selflessly with knowledge attain eternal liberation. Based on these eternal or temporary results, each person follows a

different path to different realms after death. The Upanishads describe the path of the knowledgeable as the divine path or the path of light, and the path of ritualists as the ancestral path or the path of smoke. In the Gita, the Lord uses the terms "bright" and "dark" to describe these two paths.

**agnir jyotir ahaḥ śuklaḥ ṣaṇ-māsā uttarāyaṇam |**

**tatra prayātā gacchanti brahma brahma-vido janāḥ ||(8-24)**

**dhūmo rātris tathā kṛṣṇaḥ ṣaṇ-māsā dakṣiṇāyanam |**

**tatra cāndramasam jyotir yogī prāpya nivartate ||(8-25)**

**Comm.** The Lord describes in these two verses the paths taken by practitioners of jnana yoga and karma yoga after leaving their bodies, leading to either liberation or rebirth based on their spiritual practice. Those whose knowledge is unobstructed, meaning their wisdom is free from any veil, attain the Brahma realm through the non-returning path. The path they take is guided by deities associated with light, signifying the prominence of knowledge. Those whose wisdom is veiled by attachment, desire, and possessiveness reach desired realms of enjoyment but return to the cycle of birth and death. Their path is dominated by darkness, meaning ignorance and lack of wisdom. In Aryan culture, the tradition of cremating the dead body has existed since ancient times. The subtle body of one eligible for the bright path merges with the flame of fire and travels through the illuminated path of day, waxing moon, and northern solstice to enter the Brahma realm. The subtle body of one eligible for the dark path travels through the dark path of smoke, night, waning moon, and southern solstice to reach the lunar realm and attain the nectar-like moonlight. After the period of enjoyment ends there, they return to the mortal world. Both the bright and dark upward paths are attained only by yogic practitioners or those who perform virtuous deeds. The subtle body that does not attain an upward path but a downward one merges with the ashes from the fire. Such a subtle body does not reach any other realm and, in this mortal world, takes birth in lower species according to its karma, repeatedly undergoing birth and death. The Chandogya Upanishad refers to

this as the third path. The bright and dark paths are described as the divine path (Devayana) and the ancestral path (Pitriyana), respectively. According to this description, the northern solstice is associated with the Dhruva star, where sunlight lasts for six months, followed by realms like the year, sun, moon, and lightning. The subtle body traveling the bright path first comes under the influence of the fire deity, which pervades the earth and oceans as radiant light. The fire deity hands over the subtle body to the deity presiding over the day within its realm. The subtle body travels with the help of radiant carrier deities and enters the realm of lightning. The moon in the bright path is the supreme realm above the sun, from where nectar-like essence reaches the earthly moon. Due to the prominence of this nectar, scriptures refer to both as the moon. After reaching the lightning realm, a non-human (mental being) takes the subtle body to the Brahma realm. In the Brahma realm, the subtle body resides until Brahma's lifespan ends and merges with Brahman during cosmic dissolution. The term "Brahma-knowers" refers to those who have not fully realized jnana yoga and are imperfect knowers of Brahman, who travel the bright path to attain gradual liberation in the Brahma realm. Scriptures clearly state that those who have fully realized the unity of Brahman and the self through divine awakening do not need to go to any other realm for liberation. For such Brahma-knowers, Brahman is all-pervading, and liberation is complete in life or after death from all directions. "Brahman is all-pervading liberation" (Gita 5/26) – this state of liberation is already attained by such Brahma-knowers in life, and after leaving the body, their soul merges into the all-pervading form here itself. Excluding the light of the fire, the smoke deity in the dark path takes the subtle body beyond its realm to the deity presiding over the night. The subtle body then passes through the realms of the waning moon, southern solstice, ancestral realm, and space, reaching the lunar light. After enjoying unfulfilled desires there, when their merits are exhausted, they return to the mortal world. Among all paths of birth and death in the world, the dark path is the best due to its upward movement.

When returning from the dark path, the subtle body first reaches the space between the lunar realm and the ancestral realm. There, under the influence of air, it enters clouds, reaches the earth through rain, and enters food. According to its karma, that food enters the male body of the destined species, reaches the womb of a female, and is born as a living being. In this way, the soul revolves in the cycle of birth and death.

**śukla-kṛṣṇe gatī hy ete jagataḥ śāśvate mate |  
ekayā yāty anāvṛttim anyayāvartate punah ||(8-26)**

**Comm.** There are two paths — one is the bright path (Shukla Marga) and the other is the dark path (Krishna Marga). These two paths are eternal, meaning they have existed in the world since a very long time. Every living being in the world has the right to follow one of these two paths. For each person, the time comes when they must go on one of these paths. This is because spiritual practice never goes in vain. The person who goes through the bright path filled with light does not return and attains the supreme goal (liberation).

The one who practices Karma Yoga but has not yet reached balance follows the other path called Pitriyāna (the path of the ancestors). They reach the moon world (Chandraloka) and then return to Earth again. Swami Adgadanandji, in Yatharth Gita, explains: During the time when the fire is bright, divine light is shining, the sun is glowing, the moon is in the brighter half (Shukla Paksha), and the sky during Uttarayana (sun's northward journey) is clear, A yogi who dies at that time, who knows the truth of Brahman, attains Brahman. Fire represents Brahman, light, and energy. Daytime shows spiritual knowledge. The bright fortnight of the moon (Shukla Paksha) indicates purity. The six qualities — discrimination (viveka), detachment (vairagya), calmness (shama), self-control (dama), brightness (teja), and wisdom (prajna) — are symbolized as the six months (Shanmāsa). The upward direction of the subtle body is called Uttarayana. Yogis who die during this high spiritual state, which is higher than nature, attain Brahman and do not take birth again. On the other hand, during the time when the

sacred fire is covered in smoke, the night is filled with ignorance, The moon is in the dark fortnight (Krishna Paksha) and is becoming smaller and darker, A yogi who dies at that time, with six negative qualities like desire, anger, greed, pride, attachment, and jealousy, takes the Dakshinayana path (sun's southward journey) and reaches the moon world. But because their spiritual practice was incomplete, they take birth again and return to the mortal world (Earth).

**naite sṛtī pārtha jānan yogī muhyati kaścana |  
tasmāt sarveṣu kāleṣu yoga-yukto bhavārjuna ||(8-27)**

**Comm.** In the previous verse, God explained the principles of the bright and dark paths clearly. A seeker desiring liberation does not get attached to worldly or otherworldly pleasures and wealth. Such a yogi renounces actions, worship, and the sense of doership, and through dedicated yoga practice, follows the bright path to attain the supreme abode. A seeker who fails to understand the true essence of these two paths naturally gets attached to pleasures and wealth, deviating from the path of spiritual practice. Therefore, Arjuna, always remain devoted to yoga, meaning engage in selfless action with faith to please God. The phrase “at all times” means human life is fleeting. Thus, God advises never to stray from remembering Him and to strive for the Supreme Soul with unwavering focus. If one dies without practicing spiritual discipline, they fall from yoga and must be reborn. According to Mahatma Gandhi, a true yogi understands the principles of the bright and dark paths and does not desire to follow the dark path. They realize that selfless devotion is the highest form of devotion. A heart filled with faith in God and selfless love has no desires left to ask from God. They consider even survival as God's grace and surrender everything to Him. They accept that “all that appears to be mine belongs to You.” This selfless, unattached devotion is described as light, radiance, the bright path, and the northern course. According to Ramakrishna Paramahansa, just as a ship's compass always points north, a true yogi's aim remains fixed on God in all situations and times. Some commentators interpret the word “deluded” in the

verse to mean that a seeker who understands the essence of these two paths does not desire to follow either path. A perfected yogi, without attachment to personal liberation, remains immersed in self-awareness and constantly worships the Supreme Soul without interruption. A person established in Brahman, having realized the Supreme Soul, attains liberation while alive and lives in a state of freedom.

**vedeṣu yajñeṣu tapaḥsu caiva  
dāneṣu yat puṇya-phalaṁ pradiṣṭam |  
atyeti tat sarvam idam viditvā  
yogī param sthānam upaiti cādyam ||(8-28)**

At the beginning of this chapter, Arjuna asked Lord Krishna seven questions. He asked: "O Lord! What is that Brahman which You speak about? What is Adhyatma (the Self)? What is full or complete Karma? What are Adhidaiva, Adhibhuta, and Adhiyajna? And at the time of death, how do yogis remember You, the Supreme Lord, and never forget You?" To explain all these clearly, Lord Krishna says: That which can never be destroyed is called Parabrahman. The realization of one's true divine nature is called Adhyatma. In other words, when the soul becomes free from maya (illusion) and stays in its true self, it is called Adhyatma. The thoughts that create good or bad tendencies in the mind — when those thoughts end, that end is called Visarga, or the completion of karma. At that point, no more karma is needed. So karma is that which brings an end to the cycle of impressions (samskara). That which is perishable is Adhibhuta — the elements from which beings are formed and into which they dissolve. The Supreme Person (Purusha) is Adhidaiva, in whom all divine qualities are dissolved. "I Myself," says God, "am Adhiyajna in this body — where all bodily activities and yajnas (sacrifices) are centered." As the controller of yajnas, God resides in the body. For the last question, Lord Krishna says: The one who always stays free from material desires and always remembers Me and never forgets Me even at the time of death — that person attains My true form. If the mind always remembers Me and merges into My form at the time of death, then rebirth stops. At that moment, the soul enters

the Supreme state and never returns to be born again. In the final verse of the chapter, Lord Krishna describes the glory of Yoga. So, this chapter is a summary of what is said about God's full form in both Chapter 7 and 8 — and is very meaningful. The Vedas say that if one studies scriptures, performs yajnas, does intense austerities with difficulty, or performs all these together, then the result is enjoyment in heaven and other higher worlds. But the yogi, understanding this true wisdom told by God, goes beyond all such results of karma. He is not attracted to worldly enjoyments and does not take repeated births. By remaining dedicated to yoga and completing spiritual practice, he attains the eternal, highest, and ultimate cause of all beings — the Supreme Brahman. In Aryan culture, scriptures say a person should pass through the four stages: Brahmacharya (student), Grihastha (householder), Vanaprastha (retired), and finally Sannyasa (renunciate) to attain life's completeness. In the path of Karma Yoga, a person in youth becomes a disciple under a teacher, practices celibacy, studies the Vedas and scriptures, and engages in spiritual practice. Later, with the teacher's permission, he marries and enters the householder stage. In that stage, he must follow duties, serve others, donate, and perform different yajnas. After completing household life, he enters Vanaprastha, giving up worldly surroundings and doing physical austerities. Then, by taking Sannyasa (renunciation), he worships the Supreme Lord and tries to attain equanimity, which means liberation (moksha). From Brahmacharya to Sannyasa, he goes beyond the fruits of all Vedic studies, penance, giving, and yajnas and reaches the state of union with God. The word "Atiyeti" means "to go beyond," and various commentators have given different meanings for it. The Vedas are the path shown to know the unknown truth of God. But once one realizes the full truth of God and becomes one with Him, there is no more need for the Vedas. Similarly, when the knowledge of God is attained, there is no more need for fixed rituals like yajnas. Controlling the senses and mind under strict rules to reach God is called Tapas (austerity). Offering everything — thoughts, words, and actions — to God is called Dana

(donation or surrender). For a seeker who desires liberation, the fruits of these practices are nothing but realization of God. Once God-realization happens, there is no longer any need for rituals, vows, yajnas, austerities, or donations. In this chapter, Lord Krishna gives one more special teaching: "O Arjuna! Always remember Me and fight." Remembering God with full concentration during meditation is so subtle that one cannot physically fight and remember God's form at the same time. The real meaning of this teaching is that — when a seeker stays always in remembrance of God, then real inner battles appear in front of him. At that time, negative forces try to enter the heart as obstacles. Lust, anger, likes, and dislikes — these powerful enemies do not let the seeker remember God continuously. The seeker's effort to defeat these enemies is called inner battle (yuddha). Only after these enemies are destroyed can the seeker attain the Supreme goal. The words "Akshara" and "Brahman" refer to God's formless-without-quality, formless-with-qualities, and with-form states. By meditating on any of these forms, one connects with the Supreme. That is why this chapter is called "Akshara Brahma Yoga" — the Yoga of the Imperishable Supreme.

***Om Tat Sat iti Srimad Bhagavad Gitaasu Upanishatsu Brahma  
Vidyaayaam Yoga Shaastre Sri Krishna Arjuna Samvaade  
'Akshara Brahma Yoga ' Naama Astama Adhyaayah //8//***

"Om Tat Sat" — In this way, with this holy name of God, the eight chapter of the Srimad Bhagavad Gita, called "Akshara Brahma Yoga," which is a dialogue between Shri Krishna and Arjuna, is completed.

**OM SRI PARAMAATMANE NAMAH !**

**SRIMADBHAGABD GITA-CHAPTER-9(RajVidya-RajGuhya Yoga)**  
sri bhagavan uvacha

**idam tu te guhyatamam pravakshyamy anasuyave  
jnanam vijnana-sahitam yaj jnatva mokshyase'shubhat (9-1)**

Lord Shri Krishna says: O Arjuna! You are not one who finds faults. Therefore, I will now tell you about the very secret knowledge related to the divine nature of God, and also the wisdom born from experience. After deeply understanding this supreme knowledge filled with realization, you will be freed from the impure and sinful worldly life. The Vedas and scriptures describe God as the ultimate cause of the entire universe. Firmly accepting this truth is called knowledge. "Other than the existence of God, there is no separate action or cause" — realizing this truth through experience is called direct knowledge or wisdom. According to Swami Ramsukhdas's commentary, knowing one's own true nature is called 'Jnana' (knowledge), and knowing the complete form of God, especially His qualities, is called 'Vijnana' (special knowledge). In this mortal world, those who cannot understand the mystery behind the Lord's divine birth and actions, and who raise doubts about God's existence and divinity with disbelief and pride, they are the ones who look at God with a fault-finding attitude. Therefore, the word 'Anasuyave' means one who is not opposed to the Supreme Lord. When Lord Krishna calls Arjuna "one who is free from fault-finding," He means that Arjuna has listened to all of Lord Krishna's descriptions about His divine glory so far with utmost faith and devotion, and instead of doubting or criticizing, Arjuna has shown even more eagerness to know deeper truths. The root essence of everything is subtle and hidden within the unmanifest cause. The existence of the soul within the body is more mysterious. But even more mysterious is the presence of the Supreme Soul (Paramatma) as the Inner Controller within the body. One who experiences this Supreme Soul and later realizes that God is present everywhere,

that realization is the most secret of all. That is why God calls this knowledge extremely confidential. The truth of the Supreme Soul is always covered by the veil of ignorance. When one attains equanimity through karma yoga, and realizes the non-difference between soul and God, then devotion naturally arises in the heart of such a yogi. Only through such exclusive, inner devotion — even if not outwardly expressed — can one understand the complete divine mystery of God's form. Just as the scenes on a movie screen are not real, our relationship with the world is only imaginary and never truly real. Therefore, due to illusion, we see unreal relationships as if they are real. But once this supreme secret knowledge filled with wisdom is understood, one is freed from the impurity of worldly life —that means, the illusion disappears and all worldly connections are cut off.

**raja-vidya raja-guhyam pavitram idam uttamam**

**pratyakshavagamam dharma-yam su-sukham kartum avyayam (9-2)**

**Comm :** God has promised to impart the knowledge of spiritual science, and towards this, He has instilled faith, love, eagerness to listen, and enthusiasm for practice in this verse. This knowledge, combined with science, is the king among all forms of knowledge and confidential truths, meaning there is no knowledge or philosophy in the world that is more beneficial or more secret than this. This spiritual science knowledge is purifying, righteous, in accordance with dharma, yields immediate results, and its path of attainment is very simple, making it suitable for easy practice. It is called imperishable because even a slight realization of it remains undestroyed and aids the seeker of liberation until they attain moksha. In the Bhagavad Gita, the essence of God's advice to Arjuna about the path of knowledge combined with selfless action is that renouncing the fruits of action and maintaining equanimity, along with knowledge integrated with science, fulfills the meaning of devotion. The balance of knowledge and action awakens the feeling of devotion in the heart of the seeker. Although Lokmanya Tilak considered the paths of knowledge and action as separate disciplines, according to his view, the path of action itself is called

the path of devotion or Bhagavata Dharma. This view establishes that selfless action and devotion to God coexist together. Once the true essence of this knowledge is understood, nothing remains to be known, and it enables the seeker to be established on the path to Brahman, helping them attain the ultimate goal, the supreme state. God has called this knowledge the royal science and royal secret, as there is no more mysterious principle in the world than the knowledge of Brahman. This secret knowledge is obtained only by a worthy disciple through a realized master. Except for God's devoted lover, no one else can understand the mystery of the embodied, saguna (with attributes) Supreme Brahman, who manifests in human form and performs divine pastimes. Some interpreters explain that the tradition of imparting Brahma Vidya or spiritual knowledge to kings by sages and seers, as mentioned by God in the fourth chapter, is known as royal science and royal secret. The effect of this knowledge destroys the sins accumulated over many births. A devoted follower accepts everything related to God—His name, form, pastimes, abode, chanting, meditation, and knowledge—with utmost purity of heart. No worldly object is equivalent to the practice of devotion to God. Therefore, God says that a devotee who accepts this knowledge as supreme becomes the best in His view. This path of yoga integrates knowledge and science, meaning practical material life and spiritual knowledge, and is highly purifying because it removes impurities from the material realm caused by nature and fills it with purity. Due to the realization of the universal self, attachment and aversion are eliminated from the heart. Brahma Vidya is not based on blind faith, and the results of its practice are perceptible in this very life. In this verse, the word "idam" (this) refers to the path of devotion, which, unlike the path of knowledge, is not abstract. When one surrenders, qualities like fearlessness, equanimity, and peace are directly observed in a devoted follower. With a heart filled with devotion, faith, love, and trust become firm, and by considering all beings as God's form, one attains Him. The sweetness, love, and essence found in the Gita are the result of the path of devotion it propounds.

The joy obtained in the path of devotion is direct and tangible. For this direct experience of joy, even an ordinary person engages in simple practices like listening to God's name, chanting, qualities, glories, and pastimes. Faith is absolutely essential for this practice. Since this knowledge is connected with the Supreme Being, it is righteous and full of dharma. All practices for attaining God are righteous. What we uphold is called dharma; "Dharma protects those who protect it." Protecting dharma within oneself ensures that dharma protects the individual. Realizing the truth of the Supreme Being safeguards dharma within the heart. The practice of the path of devotion for attaining God is very simple because it is naturally attainable. Accepting everything as God requires no wealth, effort, or qualification—it is merely a matter of acceptance at the level of body, mind, and intellect. In the second chapter, Lord Krishna says, "O Arjuna! The seed of yoga practice is never destroyed." Even a little practice towards attaining God is not lost upon leaving the body; it continues through many births, leading to the ultimate goal of liberation from the great fear of birth and death. Just as a lamp lit in a dark room instantly dispels long-standing darkness, the realization of Brahman eliminates ignorance in a moment. The moment a seeker realizes they are the non-dual Brahman, beyond the doer, enjoyer, worldly being, or limited soul, the essence of truth-consciousness-bliss shines in their heart like a radiant light. Without the cessation of ignorance, Brahma Vidya has neither purpose nor proof. Once this knowledge is attained, it never becomes unattainable and remains the ultimate, imperishable truth.

**ashraddadhanah purusha dharmasyasya parantapa  
apravya mam nivartante mrityu-samsara-vartmani (9-3)**

**Comm:** In the previous two verses, Lord Krishna described the knowledge mixed with realization (Vijnana) using words like rajavidya (king of knowledge), rajaguhya (king of secrets), pure, easy to practice, righteous, and eternal. In this verse, He refers to it again using the word "dharmasya asya" (this dharma). This knowledge and realization is related to the soul's own true nature,

so it is a part of one's swadharma (own duty). The activities of nature and its effects are all called paradharma (other's duty). A person who lacks faith and belief cannot withdraw from worldly pleasures, cannot fix the mind on one chosen goal, and so is not able to know My spiritual knowledge. Until a person turns away from worldly pleasures, the desire to know spiritual truths or God does not awaken in them. Therefore, faith is very necessary. The main obstacle in attaining knowledge of Brahman is lack of faith. Faith is such a feeling that, without it, even ordinary life becomes difficult. Unless a person truly wants their own good, they will not develop faith in religion, saints, gurus, or scriptures. According to Vedanta, faith is the support of seekers, yogis, sages, and great souls. The Upanishads say: gather faith and look within your heart to observe God and truth. When a person has patience, faith, and peace in the mind, only then is he fit to search for God. Only through faith can one attain success. Because of faith and love in God, the feelings of renunciation and detachment arise. Through experience, a knower attains God, and through faith, he becomes a great soul. Becoming a mahatma (great soul) is an inner matter — it is a subtle feeling in the heart. Faith cannot be seen with the senses, but with strong belief it settles in the heart. If we see the world with faith, we begin to understand the hidden truth behind God's form. Even if someone has deep knowledge through study and discussion of scriptures, unless he becomes fully devoted and awakens loving feelings for God, he will not truly desire liberation. That seeker remains only at the level of worship and keeps moving in the cycle of birth and death. Until full knowledge of God is gained and liberation is attained, even if a person reaches heavenly worlds, after the enjoyment ends, he will have to be born again on Earth.

**maya tatam idam sarvam jagadavyakta-murtina  
mat-sthani sarva-bhutani na chaham teshv avasthitah (9-4)  
na cha mat-sthani bhutani pashya me yogam aishvaram  
bhuta-bhrin na cha bhuta-stho mamatma bhuta-bhavanah(9-5)**  
**Comm.** The one undivided Supreme Soul is present everywhere, like water becoming ice. In truth, this changing world has no

independent existence at all. Whatever existence we feel in the world is actually only due to the presence of the Supreme Soul. How can we say “he”, “I”, “you”, “this”, “that” — all these differences — in the one non-dual Supreme Soul? So, apart from the one pure consciousness, there is no real existence of matter. God says, this entire universe is pervaded by Me in My unmanifest, formless form. All living beings are in Me — meaning, I am the root cause and base of this entire world of higher and lower nature. When we understand the Lord as the Lord of Yoga, we find that although all beings exist in Him, He is not in them, and they are also not truly in Him. If living beings truly existed in Him, then just as He remains unchanged, the world would also remain unchanged. All beings would then have the nature of changelessness, eternity, and vastness. But there is no object in the world that can be the cause of its own creation. This entire world is both the manifest and unmanifest form of the Lord. Whether manifest or unmanifest, the Supreme Soul is one. Saying “I am not in them” means — even though I exist fully in them, and even though I am the cause of their birth, change, and destruction — I am not dependent on them. As the Lord of Yoga, I exist in My own divine glory. Because of the existence of the Supreme Soul, the existence of the world and the beings in it is visible. The scriptures also say, “It is in His radiance alone that this entire world shines in many forms.” Just as sunlight spreads throughout the universe, similarly God’s presence is spread everywhere. Everything depends on the Lord’s power, but the Lord is beyond the world, detached and unchanged. The Ishavasya Upanishad says, “This entire world, whatever moves or doesn’t move, is pervaded by the Lord.” In these two verses, God explains the nature of knowledge and realization about Brahman. In the manifest form, the Supreme Soul is in the world, and the world is in the Supreme Soul. This is the knowledge about the nature of Brahman. If one meditates on the formless, attribute-less Supreme, they reach the idea that the Lord is not in the world, and the world is not in the Lord — meaning, there is no existence apart from the one Supreme. Just like how all pots made from clay are nothing but

clay, this is the true knowledge of the nature of Brahman. Even though God is present in every atom of the world, He is always beyond the world. Even if the entire world is destroyed, God remains as He is — unchanged. In fact, all created beings rest in Me, because they are all mortal. Though I appear in different forms in the world, I always remain attribute-less, one-form, and of one essence. This whole world is essentially the form of God, and all changes happening in it are just His play. Since these two verses describe the nature of God, different spiritual teachers have expressed different views based on their own realization. According to Shri Shankaracharya, all beings — from Brahma to the smallest — exist in Me. That means, I alone exist as the Self in all beings, which cannot be known by the senses. Just like the soul is the base of the body and senses, in the same way the Supreme Soul is the base of all living beings. But from the highest spiritual view, there is no relationship like base and supported between Me and the beings. "I" am always unattached — that means I do not mix with anyone or anything. From this view, the entire world is just illusion (Maya), and I alone exist everywhere in My eternal form — that is the truth. According to Shri Ramanujacharya, all living beings are under My control, but I am not under their control. That means, the beings are of no use to Me, but without Me, they cannot exist. Just as when water is filled in a clay pot, the moisture spreads throughout the pot, in the same way, My presence is everywhere. But the nature of beings does not enter Me. That is why no being can be said to be in Me. An unformed thing can never be dependent on something else. A flying bird can never become the base of the sky, nor can the unformed sky become the support of a formed bird. I am the base and everything is based in Me. From the view of the ignorant, God is the base of the whole world. But from the view of the realized soul, there is nothing apart from God. In God, there is no world in the form of base and supported, nor is there any relationship like seer-seen, enjoyer-enjoyed, or doer-deed. As long as one does not gain knowledge of the base, they feel that changes are happening in the supported. As long as the knowledge of the

rope is not gained, the illusion of a snake continues. Because ignorance has not been removed, we feel changes due to delusion. From the perspective of a realized person, apart from God, no other thing truly exists. The relationship between the soul and God is clearly explained in verse 12 of Chapter 7 ("matta eveti tān viddhi na tvaham teṣu te mayi"). In that explanation, different spiritual masters of different traditions have presented their own interpretations.

**yathakasha-sthito nityam vayuh sarvatra-go mahan  
tatha sarvani bhutani mat-sthanity upadharaya (9-6)**

**Comm:** The wind originates in the sky, exists in the sky, and merges back into the sky. Similarly, all living and non-living beings arise from God's will, exist in God, and merge back into God. Just as the wind moves everywhere, the soul wanders through various forms of life. Like the wind that spreads widely in the sky, all beings are widespread in the world. The sky is the foundation of the wind in all conditions and at all times, just as God is the foundation and root cause of all souls. In this verse, God compares the relationship between the soul and Himself to the relationship between the sky and the wind. The subtlest essence of God is like the sky, which is the fundamental element of all great elements. The sky is the field of action for all great elements. Except for the conscious element, the nature of God aligns with the sky. The sky is the place where God's manifestation occurs. The literal meaning of the word "sky" is a slight manifestation, derived from "a" meaning slight and "kash" meaning radiance. In God's creation, the sky is the foundation where all substances are expressed through sound, form, taste, smell, and touch. Thus, the sky is the basis for God to manifest in a tangible form. Just as seeing a flying bird makes one feel the existence of the sky, the soul is a symbol of God's existence. Although the sky is the field of action for all great elements, its manifesting power remains unaffected. Similarly, all beings exist within the nature of Lord Krishna, yet He remains detached like the sky. The good and bad, sorrow and happiness, creation and destruction of the world do not affect God. Just as the soul remains

detached from the sinful and virtuous actions of the body, the universal soul remains separate from all. As long as one perceives the wind as having an independent existence, the wind exists in the sky, and the sky exists in the wind. However, from a philosophical perspective, there is neither wind in the sky nor sky in the wind; only the sky exists. Similarly, from a philosophical perspective, there are neither beings in God nor God in beings; only God exists.

**sarva-bhutani kaunteya prakritim yanti mamikam  
kalpa-kshaye punas tani kalpadau visrijamy aham (9-7)**

**Comm:** O Arjuna, during the great dissolution, all material and conscious beings merge into My three-fold primal nature. At the start of a new cycle, when Brahma's day begins, I manifest all beings again in various forms. The entire universe is just the expansion of God's energy in gross and subtle forms. One day of Brahma is one cycle, equal to a thousand sets of four ages in the human world. Brahma's night is also the same length of time. Brahma's lifespan is one hundred years, which equals 430 crore human years. When Brahma's life ends, a destruction process happens. All of God's manifestations enter His primal nature and become unmanifest. The lower nature, including the five elements like the sky, is directly connected to God's primal nature. Lord Krishna calls this primal nature " Mahat-Brahman" in chapter fourteen. Words like "My nature," "end of cycle," "beginning of cycle," and "I create again" have different meanings according to various scholars. According to Swami Ramsukhdas, all beings are part of Me. Due to attachment and ego with nature and the body, beings merge into God's gross nature during the great dissolution, along with their qualities, actions, and forms. When actions mature and are ready to bear fruit, God resolves, "Let Me become many." God's resolve is the start of the great creation to manifest beings' existence. Beings take bodies in different forms based on their past actions and impressions. Cycle after cycle, beings purify their actions and merge with God. Due to desire, attachment, and clinging to the perishable body and world, beings keep taking birth. God's resolve starts a cycle, where creation appears. When God calms His

resolve, all beings merge into His primal nature, ending the cycle. According to Advaita, “My nature” is God’s divine energy, which creates and dissolves the universe. Energy is never separate from the powerful one. Since this primal nature is God’s energy, God is the source and end of the universe. Creation, existence, and dissolution are all God’s illusion. Vedanta accepts the world’s existence but not the process of nature’s creation. God is complete and free from desire, attachment, or purpose. Resolve only happens in the incomplete. Thus, the manifest creation is like a dream under God’s illusion. In a dream, many forms and states appear, but they have no reality for the seer. At creation’s start, God’s illusion-like lower nature expands into many names and forms. Consciousness, God’s higher energy, gives life to the names and forms of the lower nature. Then, this illusion makes the world seem real. When the dream breaks, or sleep ends, the dream vanishes. Similarly, with knowledge of God, the world created by illusion disappears. Though creation and dissolution are driven by God’s divine energy, His pure essence remains unaffected. According to Swami Shivananda, waves and bubbles in the ocean arise and vanish, but only the water element remains. Similarly, in God’s essence, the creation and dissolution of beings happen, but only God’s essence remains. The relationship between God and nature is like that of the seer and the seen. The entire creation in manifest form is God’s essence. Being the seer is God’s nature. The essence perceived as the seer is knowledge. God remains detached, acting as the seer, the seen in nature’s actions, and the knower in appearance. In Yatharth Gita, Swami Adgadananda explains “cycle” as an upward change. When God’s primal nature is balanced in its three qualities, it is formless and changeless. When the balance of the three qualities—goodness, passion, and ignorance—disrupts, nature transforms, creating movement and various names and forms, starting a cycle. Adjusting nature’s unbalanced state back to balance is the end of a cycle. The process of creation and dissolution has no beginning or end. During a cycle’s dissolution, all beings attain My nature, meaning My essence. At the cycle’s start, I create them again in

special forms. They already existed but were transformed. I shape and awaken them. I inspire the unconscious for the cycle, moving them from imbalance to balance. The soul, freed from attachment and aversion in various forms, rests in its eternal essence. Lord Krishna says here that beings attain My nature. Enlightened sages, always in the eternal essence, work for the welfare of liberation-seeking people.

**prakritim svam avashtabhyā visrijami punah punah  
bhuta-gramam imam kritsnam avasham prakriter vashat (9-8)**

**Comm.** During the time of great creation (Mahasarga), I become established in my own lower nature, Prakriti. Then, I cause all living beings to be born again and again in different wombs according to their past actions. The souls who had merged into Prakriti at the time of destruction (Pralaya) along with their stored karma impressions take bodies again. Revered Swami Sivananda has explained this verse as follows: "To create and destroy the universe, God takes the help of Prakriti." But when creation or destruction is not needed, He remains separate from Prakriti in His own divine glory. At the time of great creation, He awakens the unconscious Prakriti and causes the beings to appear in various forms. Along with the souls, He is present throughout the universe, but remains untouched. Ignorance, ego, attachment, hatred, and desire—these five tendencies of individual nature bind the soul. Every soul gets its subtle body at the beginning of creation and merges back into Prakriti during the great destruction. Between each great creation and destruction, the soul takes different physical bodies many times depending on its qualities and actions. The subtle body, created by God's divine power, remains from the beginning of creation until the final destruction. All the inert and conscious beings are controlled by the three qualities of Prakriti, so they become helpless or dependent. In the process of taking and leaving bodies, the soul has no independence. This visible world is the expression of God's higher and lower powers. His lower power spreads as the great element called Mahat-tattva. Inside the ever-changing Prakriti, the Supreme Power of God gives life and makes

nature active. The Prakriti that stays in God's form is the total cosmic nature. The soul's personal nature, based on its qualities and actions, is a part of this whole nature and is called individual nature. Being caught in individual nature is the soul's dependence or bondage. When one surrenders to God, the bondage of nature gets destroyed. Then the soul crosses over nature and attains the true form of God. As long as the soul remains under the control of its personal nature, it keeps taking birth again and again in different wombs and goes through happiness and sorrow. At the time of final destruction, all living beings merge into their individual nature. Individual nature merges into total nature. And total nature remains unmanifest in a dormant state within the form of the Supreme God. Even though God takes the support of nature for creation, He remains the master over nature and stays untouched by it.

**na cha mam tani karmani nibadhnanti dhananjaya  
udasina-vad asinam asaktam teshu karmasu (9-9)**

**Comm.** Bhagavan says: "O Dhananjaya!" (Dhananjaya is another name for Arjuna as well as a name of Agni.) You are like a blazing fire of knowledge. Therefore, you can destroy faults like attachment, possessiveness, and ego that exist in karma (actions). And you become eligible to understand My pure and detached essence. Even though I am the basis of creation and destruction in this universe, I remain detached from these actions, like a neutral observer. Bhagavan says, "I remain like a neutral person"—He does not say He is indifferent, but He remains like one. The word 'udasina' means "Tatastha"( neutral), that is, one who stands on the riverbank without participating in the act of crossing the river. Bhagavan says, "In the activities of creation, maintenance, and destruction of the world, I take part but remain completely detached, like a neutral observer." I have no attachment to it, and therefore I am not affected by its outcomes. I only inspire nature (Prakriti) to perform all actions, and I remain just a witness. According to Advaita philosophy, just as the mirage of water seen on hot sand has no reality, the world appearing in the form of God

is also unreal. It is only that hot sand which causes the illusion of water. The world is merely an expansion of Bhagavan's Yogamaya (divine power). Like in a movie, when there is a scene of bloodshed, the screen doesn't get stained, nor does a scene of a cyclone disturb the screen's condition. The pure screen remains untouched and intact. Similarly, in the form of God, even though nature performs creation, sustenance, and destruction in the universe, He remains completely unaffected. "Attachment is the cause of bondage—not karma itself." Bhagavan explains this essence of karma in this verse and shows a simple path of liberation from bondage. God is neither happy when beings are born, nor is He sad when they dissolve. If humans follow this example in their lives, they can surely become free from bondage. They can separate themselves from the happiness and sorrow, good and bad outcomes of the world. Bhagavan is complete in Himself. He is beyond attachment, possessiveness, and ego. But the individual soul, being under the influence of its own limited nature (vyashti prakriti), becomes bound by attachment, possessiveness, and ego toward its actions and their outcomes. Due to false pride, man thinks that everything is achieved only by his own strength, intelligence, and knowledge. He ignores the presence of the soul's power behind all actions. Ignorant people do not believe that everything is already predetermined and happens only according to the will of God. Because being controlled by individual nature, the ignorant person turns away from his true soul-nature and develops false pride. The practical meaning of the word anasakta (non-attached) is to be free from pride. One who performs actions and accepts results without pride is not entangled in karma. When one is entangled in karma, one develops false pride for good deeds and must endure criticism, insult, and shame for bad or sinful actions. Being attached, both good and bad actions cause suffering. "Hari Kartta na aham kartaa"-(God is the doer—I am not the doer—He is doing everything.)" Acting with this attitude is true non-attachment and freedom from individual nature. In that, the result of karma does not cause bondage but leads to supreme bliss. In this context, Sri

Ramakrishna said: "When ego is destroyed, all sorrows vanish. Everything happens by the will of God, and man is only an instrument. A seeker who accepts this principle is sure to attain liberation." According to the teachings of revered Swami Sivananda, all actions that happen in the body— the soul is not the doer in them. Similarly, Bhagavan, as the universal Self (Vishwatma), is not the doer in the processes of creation and destruction. Therefore, all these actions do not cause any bondage to Him. For humans too, if they live like God without pride in doership and without desire for results, they are freed from dualities like virtue and sin, right and wrong. Because of false pride, one believes, "I am doing all actions," and becomes attached to their results, thus binding himself to karma. Just as a silkworm continuously spins its own cocoon and traps itself inside, a man becomes bound by his own karmas due to attachment. But if one remains detached in karma, like a referee in a game who remains neutral and does not care who wins or loses, he performs his duty according to the rules and completes the game perfectly. Similarly, one who performs action without attachment reaches perfection in karma.

**mayadhyakshena prakritih suyate sa-characharam  
hetunanena kaunteya jagad viparivartate (9-10)**

**Comm.** In the previous verse, it was said that God remains indifferent in the process of the world's activities. But in this verse, God clearly explains how the world functions. God says: It is by My existence that Nature gives birth to all living beings. The world, made up of matter and consciousness, continuously flows due to God's existence and energy. Receiving existence and inspiration from Me, Nature, composed of the three gunas (qualities), creates and performs all actions like formation of living and non-living things. When God says He is the Creator of the world, it means that unless Nature receives inspiration and power from Him, it cannot perform any action on its own. The functioning of Nature and God's guidance—through this combination, the entire universe undergoes creation, preservation, and destruction. In his commentary, Adi Shankaracharya says God is unchanging. Yet,

because He inspires Nature, the three-guna-based ignorant Nature gives birth to this moving world. He Himself remains as a witness, full of consciousness, without qualities, steady and established. God remains the supreme guide. The creation, maintenance, destruction of crores of universes, experiences of sins and virtues, and unusual situations like the COVID-19 pandemic are all due to His will and direction. All physical changes in individual beings (vyashti prakriti) and in the universe (samashti prakriti) are not directly connected to God. All change is opposite to God's constant, one-form nature. Therefore, this changing world is a creation of Nature, not of God's true essence. Though many forms, names, and shapes change in the world, the Supreme Self and the soul remain unchanged. Nature is God's highest creation of will. When He wills, creation happens; when He withdraws His will, creation changes; when He becomes still, the world is dissolved. So, since God inspires Nature, all acts of creation and destruction are attributed to Him. Just as ministers run the kingdom but credit goes to the king, similarly, Nature works, but God is accepted as the doer. In reality, God and Nature are not separate. God (the powerful) and Nature (the power) are inseparable truths. Nature or actions do not have their own independent existence because they are dependent on the Supreme Self. If one sees God as the source of action through His limbs or deeds, it is Nature. If one sees Him as the source through His true form, it is Brahman. When material nature dominates, He is called Nature; when consciousness dominates, He is called Brahman. Thus, there is no real difference between Brahman and Nature; it is only a matter of perspective. To show God's detachment and neutrality, the idea is given that all actions happen through Nature. According to the Upanishads, God's divine power is called Nature. It is called Maya because, like a magician, it hides the truth and shows the false. In everything in the world, though both matter and consciousness are present, consciousness—the truth—remains hidden, and matter appears as real. In Adhyatma Ramayana, there is a beautiful teaching called "Rama Hridayam," where Shankar tells Parvati about the essence of

Rama. In Rama's court, along with his brothers, Sita, and Hanuman are present. Seeing Hanuman constantly looking at Rama's feet and face, Rama signals Sita that Hanuman wants to ask something and she should answer it. Sita says, "Hanuman, do you want to ask something? Please ask." Hanuman humbly asks, "I want to know—what is 'Rama'?" Sita is surprised that even after serving Rama for so long, Hanuman does not know who God truly is. Just like the Upanishads describe the truth of Brahman, Sita explains the truth of Rama, called "Rama Hridayam." Sita says: Rama is known through Vedanta, He is pure bliss, indifferent, unattached, immovable, unchanging, and constant. How will Hanuman be satisfied with this answer? He knows Rama was born in Ayodhya, studied in Gurukul, killed demons, broke Shiva's bow, married Sita, built a bridge on the sea, defeated Lanka, and now rules Ayodhya. How can such a Rama be indifferent, unmoving, and constant? That seems impossible. To clear Hanuman's doubt, Sita explains: All these actions—killing Tataka, breaking Shiva's bow, marrying Sita, going to the forest, befriending Sugriva, killing Bali, building the bridge, and conquering Lanka—are said to be done by Rama born in Ayodhya. But in truth, all these actions are done by Me—Sita, Nature. I—Sita—broke Shiva's bow and married Rama. All actions are only projected onto Rama, but in reality, I—Sita, Nature—performed them. Like a shining shell appearing as silver on the shore, or water flowing in a desert mirage, the whole world is only imagined on Rama. It is Sita, through God's inspiration, who performs all the actions of the world. Sometimes, a seeker wonders: What is God's purpose in creating this world? One who is complete, free from desire and hatred, unattached and indifferent, cannot have any motive to create the world for His enjoyment. Then why this creation? The answer is: God is pure consciousness. The world that appears is not separate from His own essence. This entire conscious universe is established in His own glory as a witness. There is no second conscious being who can be a seer of God's worldly form. Therefore, God alone sees His own world-form as the seer and the seen. He is self-seeing and the witness at the same

time. Thus, the world has no separate existence of its own. The doubt about its creation comes only from the power of Maya. Then what is the birth and death seen in the world? The answer: Just as the five great elements emerge from primal Nature due to God's will, similarly, the soul (jivatma), under the force of impressions (samskaras), takes birth with a body. Like a dream, the entire world changes and finally merges back into its original Nature. Similarly, the body made of the five elements passes through many stages—childhood, youth, old age—and finally merges into those five elements. But within the world and body, the conscious Supreme Self and soul remain unchanged.

**avajananti mam mudha manushim tanum ashritam  
param bhavam ajananto mama bhuta-maheshvaram (9-11)**

**Comm.** People caught in ignorance and delusion lack the wisdom to recognize me as the creator and supreme lord of all beings. They see my divine actions and human form during my incarnation and think I am an ordinary person, mocking or disrespecting me. I am the supreme lord of all beings, all-knowing, and fully self-realized. Even when I take a human form on earth, my unique divine essence is always present, never absent at any time or place. Out of infinite compassion, I appear in human form on earth to protect and fulfill the desires of devotees seeking liberation. Though I take a human body, I have no attachment to it or distinction between body and soul. Just as one pot or a thousand pots made of clay are essentially clay, only the essence of clay exists in them. Similarly, in my true nature, this body and this world are mere appearances; only my divine essence is the true reality. Ignorant people mistake me for a human, thinking I am a doer, enjoyer, sinner, or saint. Seeing my physical body with hands and feet, they fail to understand my divine nature, omnipotence, and supreme glory. Deluded and unwise people, focused on falsehood and material desires, consider me insignificant. For example, when Lord Krishna went as a messenger to propose peace in the Kuru court, Duryodhana insulted him, calling him a magician. Foolish and arrogant people like Duryodhana see Lord Krishna as an ordinary human because

they are unaware of the supreme lord's mysterious nature and power. In the Mahabharata's Bhishma Parva (66/23), Bhishma shares a conversation between Brahma and the gods with Duryodhana, hoping to change his mind. Brahma tells the gods: Lord Vasudeva, the great god of all worlds, is worthy of worship by all. Do not disrespect the heroic Vasudeva, who holds the conch, discus, and mace, by thinking he is a mere human. He is the ultimate mystery, the supreme state, the supreme Brahman, and the embodiment of supreme glory. He is eternal, unmanifest, everlasting, the supreme light, supreme joy, and supreme truth. Neither gods, Indra, nor humans should disrespect the infinitely powerful Lord Vasudeva by treating him as a human. Those who call Hrishikesha (Krishna) a human are the lowest of people. Those who disrespect this great Yogeshwara, thinking he is merely a human, or fail to recognize the radiant Lord Padmanabha, marked with the Srivatsa, as the soul of the universe, are steeped in ignorance. Those who insult the Lord, who wears the Kaustubha gem and crown and grants fearlessness to friends, fall into a terrible hell. O great gods, knowing the divine nature of Shri Krishna in his human form, everyone should bow to Lord Vasudeva, the supreme lord of all. The Lord is the inner soul of all beings, eternally pure, inherently free, and present as the soul in all creatures. Thus, all beings are part of the supreme soul's essence. People driven by passion worship various deities in temples as forms of God to fulfill their desires. However, they do not treat beings as part of the supreme soul or show proper respect. In the seventh chapter, the Lord calls such people ignorant, swayed by illusion. It should be accepted that every soul is a part of the supreme soul and a symbol of the Lord. The body a soul inhabits is like a temple of the Lord. One should not disregard any object, substance, or person based only on name, form, or title. Ignorant people, driven by passion or ignorance, fail to see the supreme divine essence in beings with a physical body. They even mock scriptures, Upanishads, saints, teachers, and realized souls who have experienced the Lord's true nature. How can such foolish

people understand the incarnation and divine actions of the mysterious Lord who takes a human form to uplift the world? Under his guidance, nature creates and dissolves infinite universes. His power drives everything in the world. By his grace, souls receive a human body. To see this eternal divine essence in an incarnation, sages perform penance for ages. Seeing an incarnated being is like seeing the supreme Lord himself. Worshipping the Lord's incarnation is the same as worshipping his personal form. In Swami Chinmayananda Saraswati's Holy Gita, an example is given: When the tricolor flag is raised, one sees the sacred land of Bharat and bows in reverence. Similarly, the divine essence of the Lord's incarnation is present in his form. The Brahma Samhita says, "Ishvara Paramah Krishna" – Shri Krishna is the supreme controller of all divine powers. He is the supreme overseer. Even his physical body or a metal statue is not material but true, eternal, blissful, and full of knowledge.

**moghasa mogha-karmano mogha-jnana vichetasah  
rakshasim asurim chaiva prakritim mohinim shritah (9-12)**

**Comm.**Those who have futile desires, failed actions, and useless knowledge have confused minds always trapped in a web of delusion. These people, prone to violence, demonic, indulgent in pleasures, and with deluded intellects, disrespect the divine incarnations in human form. With evil intentions, they worship deities for quick material gains without considering their qualifications, needs, or abilities, which is a futile hope. Humans unaware of God's influence, driven by pride, harbor such meaningless hopes that are never fulfilled. Those with futile hopes neither attain material happiness nor turn their minds toward the spiritual path. Due to their aversion to God, their actions, instead of benefiting themselves or the world, become binding. Because of disbelief and disrespect toward God's incarnations and divine play, even sacred acts like sacrifices, penance, and charity do not yield results for them. Displaying scriptural knowledge based on flawed reasoning is actually ignorance. Even if skilled in Vedas and scriptures, they remain devoid of true knowledge and consider

worldly pleasures as happiness. Knowledge that does not open the path to self-realization or awaken the desire for liberation is useless. Filled with vain hopes and failing in all actions, such people, lacking discernment, adopt demonic, violent, and deluded natures. Desire-driven nature is demonic, anger-driven nature is violent, and delusion or ignorance is the deluded nature. The root of demonic tendencies lies in these traits. People controlled by desire, anger, and delusion lose their intellect and discernment. The demonic nature, filled with pride and arrogance, believes the human body is meant for abundant pleasure and wealth. Fulfilling desires by harming others or taking their rights is a demonic trait. Harboring hatred without reason, committing violence, causing pain to others, or harming them is a violent trait. Causing suffering to other beings due to negligence or delusion is a deluded nature. People with this nature feel joy in harming sleeping animals or killing flying birds. The state of great souls is the exact opposite of this.

**mahatmanas tu mam partha daivim prakritim ashritah  
bhajanty ananya-manaso jnatva bhutadim avyayam (9-13)**

**Comm.**But, O Arjuna, son of Kunti! Those great souls who possess divine qualities and a pure sattvic nature remain free from desires. With unwavering minds, they constantly worship Me, knowing Me as the eternal Supreme Person and the original cause of all beings. They remove all thoughts of perishable and imperishable worldly elements from their minds and remember only the blissful and imperishable form of the Supreme Person. Surrendering completely to Lord Krishna and becoming free from worldly nature while staying under the control of spiritual power is called divine nature. Great souls are those who adopt divine nature to attain the supreme goal, the Supreme Soul, and remain connected with Me in every way. Those who are free from ignorance and whose minds are not bound by any attachment are called "mahatmas" (great souls). These mahatmas see all of humanity with equal vision, rising above divisions of region, race, religion, and even nationality. Therefore, one whose soul embraces the entire universe is truly a

mahatma. Attaining such a state is the true success of human birth. One whose mind does not get attracted to anything other than God and becomes restless even for a moment in His separation—that feeling is indicated by the word "ananyamanasah" (single-minded devotion). All good qualities and righteous conduct, and everything that appears in the divine play of God (avatars), are considered His own divine nature. In Chapter 16, at the beginning, Lord Krishna describes qualities like "fearlessness" and "purity of mind" as part of the divine nature. The seeker who adopts these qualities becomes engaged in spiritual practice with the desire to attain the Supreme Soul. Taking shelter in divine nature is equal to taking shelter in God Himself. If one thinks, "I have acquired good qualities and good conduct through my own effort," then it leads to ego, which becomes a major obstacle in spiritual practice. Since God resides in the heart as the inner witness, these good qualities and conduct should be accepted as His nature, not our own. This destroys pride and helps one attain realization of the Supreme Soul. When the attainment of the Supreme becomes the only goal of the seeker, then divine qualities naturally appear. Taking refuge in divine nature and due to the influence of merits gathered over many births, the mahatma becomes fully qualified for liberation. For such a mahatma, realization of the Supreme Soul in this life itself becomes their final birth.

**satatam kirtayanto mam yatantas cha dridha-vratah  
namasyantas cha mam bhaktya nitya-yukta upasate (9-14)**

**Comm.** Devotees who love God try to attain the Supreme Soul in many ways. They do this by singing God's name, qualities, and divine actions. They worship Him with strong faith and constant bowing down, while doing His service. Others, keeping their mind concentrated, meditate on God's form all the time and worship Him. According to Acharya Shankar, those who never break their vows, regularly chant the glories of Brahman, control their senses, follow rules, show kindness and non-violence—are called determined seekers. Such determined people bow down to Me, seeing Me as the soul present in all beings, and stay engaged in yoga and always

worship Me. The word “kirtan” means to glorify someone and mentally absorb their qualities and influence. Great souls, by singing the divine name, eternal form, and amazing actions of God, develop divine qualities like truth, non-violence, peace, and detachment. Through this, they aim to reach the Supreme Soul. Followers of Vedanta sing about God’s form. Devotees who have surrendered sing about God’s nature. Meditative yogis sing about God’s divine qualities. The faith, thinking ability, strong will, and celibacy of God-loving devotees are extremely firm. Even in difficult and painful situations, they do not leave their chosen path of vows and reasoning. This is a sign of a noble and strong person. When one tolerates physical and mental troubles by the power of discipline and vows, their inner strength grows. This inner strength is needed for doing any big work in life. Some people are born with strong willpower and sincerity. When a person begins their spiritual journey with firm determination, the past impressions of many lives get purified. That person then turns fully toward God. To achieve their goal, they offer their body, mind, and speech completely to God, filled with love and devotion. Seeing God’s presence in every being and in idols, they offer prostrations again and again. They consider the scriptures and teachings that describe God’s life and message as God Himself. God never says that one must do physically painful practices to reach Him. Instead, He asks people to give up pride, think of themselves as smaller than others, and respect everyone. This is a difficult but important practice. Swami Sivananda explains that in the beginning of the spiritual path, people cannot easily understand or experience God through scriptures. So, they are first taught to worship the Guru as God Himself. From that, good conduct and virtues grow, which help them realize God. To keep the mind awake and watchful, the seeker should keep bowing to God again and again. By thinking of the whole world as God’s form and doing repeated salutations, surrender grows. This surrender awakens love in the heart. This love and faith are called devotion (bhakti). Once someone accepts an eternal relationship with God, they never forget it. This constant

awareness of relationship is called “always connected” or ever united with God. Even if great souls seem to do worldly activities, their one and only goal is to realize God. All their actions—worldly or spiritual—are done for God and for His happiness.

**jnana-yajnena chapy anye yajanto mam upasate**

**ekatvena prithaktvena bahudha vishvato-mukham (9-15)**

**Comm.** Due to differences in interest, ability, faith, and belief, spiritual seekers worship God in different ways. Some seekers, through the knowledge sacrifice (jñānayajña)—that is, through the vision of the Universal Self—worship the formless and attributeless aspect of God. Others, considering the moon, sun, fire, Indra, Varuna, and various other deities, as well as all living beings, as forms of the Supreme Soul, worship God in various ways through their actions, with appropriate selfless devotion, in the attitude of worshipper and the worshipped, or servant and the served. The idea “This Self is Brahman” means realizing that the Supreme Soul is none other than one’s own inner self—this is called the thought of unity (ekatva), and is known as the philosophy of Advaita (non-dualism).

All actions done through the body, mind, senses, etc., are influenced by māyā (illusion), where only qualities act upon other qualities. Knowing the truth of God is more about contemplation and understanding, not about rituals or outward activities, and does not require any external materials. The four main ideas in knowledge-sacrifice (jñānayajña) are: There is only one Supreme Soul present in all that is seen. He alone is the creator and cause of all rules, regulations, and situations. In every thought, He is the only object worth thinking about. Forgetting God even for a moment is being under the control of illusion (māyā). In this understanding, all things seen are considered like a dream—temporary and unreal—and this is knowledge. Other than the Supreme Soul, who is pure existence, consciousness, and bliss, formless and attributeless, there is no other true existence. Remaining firmly in this thought and constantly listening, reflecting, and meditating on this truth is the practice of knowledge-sacrifice. Worship of the attributeless

Brahman is done by rejecting imposed qualities and by becoming eligible through divine nature and self-effort. The entire universe comes from God and is pervaded by Him. A karma yogi (one who follows the path of action) considers himself a servant and dedicates all actions for the welfare of the world, remaining free from the sense of doership and enjoyership, and worships the Supreme Lord. In the path of devotion (bhakti yoga), believing the individual soul and Supreme Soul to be separate, the devotee accepts any one form of God—an incarnation—as their chosen deity and worships Him. A devoted follower (ananya bhakta) becomes united with their chosen deity in various relationships like that of a friend or servant, and experiences great divine joy (bhūmānanda). Some seekers worship the vast cosmic form (Virat Vishwarupa) of God, where both matter and consciousness appear in many forms across the universe. This is the philosophy of Vishishtadvaita (qualified non-dualism). In all the above ways, according to one's own interest, faith, and belief, the firm spiritual effort for attaining the one Supreme Soul is worship of the form of God.

**aham kratur aham yajnah svadhaham aham aushadham  
mantro'ham aham evajyam aham agnir aham hutam (9-16)**

**Comm.**Lord Krishna explains in four verses how worshipping the entire visible world and its activities is actually worshipping God Himself. Lord Krishna says to Arjuna: The Vedic rituals like Jyotistoma, performed with sacred mantras, are Me. When a deity is meditated upon with determination, God Himself appears in the form of that ritual. In the five great sacrifices and other Smarta rituals, I am the one who accepts the offerings in the form of various deities. The word "Yajna" means performing one's duties with devotion, like the sun, moon, air, fire, earth, and water, which have been sustaining creation through sacrifice since the beginning. God resides in the heart of every being as the inner controller. The subtle and gross parts of the body are present in the form of various deities. Therefore, humans are meant to always engage in sacrificial acts for the welfare of the world, just like deities. The

rituals like Shraddha and Tarpana for ancestors are also Me. The materials used in rituals like Kratu, Yajna, and Swadha, such as herbs, food, and medicinal roots, sesame, barley, etc., are Me. The words or praises that create a mental image of God are called mantras. Invoking, worshipping, and special adoration of the deity are performed through chanting mantras. Deities are pleased when mantras are chanted with devotion. The power of the deities can be utilized through perfected mantras. I am the one who grants the results of all these mantras. From the perspective of purification, there are three types of fire: Garhapatya, Ahavaniya, and Dakshinagni. The fire that always burns in the sacrificial altar is called Garhapatya fire. In the sacrifice, I am the Ahavaniya fire, and the materials like ghee and offerings are also Me. The act of offering by the sacrificer is also Me.

God is all-pervading, meaning everything needed in scriptural auspicious acts like Yajna and Shraddha, the related mantras, and the efforts of mind, speech, and body are all forms of God. The meaning of "many forms, facing everywhere" from the previous verse is that whatever is offered or done for any purpose reaches God. Even the small offerings given to ants, dogs, or during Bali Vaishvadeva rituals are accepted by God. In the "Yathartha Gita," Swami Adgadanandji Maharaj explains this verse differently. In essence, I am the inspirer behind every doer, always guiding their actions. Whatever is achieved by the doer is My grace. The special method of worship is Yajna. The nectar produced during the completion of Yajna allows a person to enter eternal Brahman. Swadha, meaning the offering that erases past impressions, is My blessing. I am the medicine that frees one from the disease of worldly existence. By attaining Me, a person is liberated from the sorrows of this world. I am the chanting of mantras that controls the mind through the process of Prana-Apana. The substances like ghee used to intensify this process are also Me. In My light, all tendencies of the mind dissolve. The act of offering, or Havan, is also Me. Until the chosen deity takes control of the mind and stills the consciousness, the worship of God's form does not begin. Until

the Supreme Soul descends to the level of the devotee and becomes one with their soul, the true essence of worship is not understood. Therefore, Lord Krishna, the Master of Yoga, says, "Accept Me as everything, take refuge in Me, and by understanding My form, you will attain all worldly happiness from Me."

**pitaham asya jagato mata dhata pitamahah  
vedyam pavitram omkara rik sama yajur eva cha (9-17)**

Lord Krishna says: I am not just the instrumental cause but also the cause behind all actions. In that sense, I am the father, mother, and grandfather of all. There may be differences between cause and effect, but in the collective purpose, there is no difference. The consciousness behind fatherhood and motherhood is none other than Me. In the form of the mother, I give each soul an appropriate body according to its past actions and nature. When it is said that God is everyone's grandfather, it means that behind every gross object, there is a subtle, invisible cause. God is the ultimate cause of all that is seen and unseen, manifest and unmanifest, of all beings and objects. All creatures receive their bodies from Brahma and other creators, but Brahma himself is born from God. Therefore, God is the original ancestor and the root source of everything. The entire universe originates from God and is sustained by a part of His own nature. He alone assigns suitable results to all beings according to their actions. Thus, He calls Himself the "Dhātā" – the supporter of the whole world. Only the divine existence can be known through the Vedas as the supreme truth. The final conclusion of the Vedas is that sound (śabda) is the seed from which the universe is created. The sound "Om" is the eternal sound and is known as Nāda Brahman. God eternally exists in the form of "Om". The combination of the three letters – A, U, M – makes up "Om", representing creation, preservation, and destruction. "Om" is the name of God. Here, to establish the non-difference between the name and the named, God has called Himself "Om". A spiritual seeker who concentrates on chanting the Om mantra is led to the gateway of the Supreme Soul. One who is pure and destroys the sins of others, and purifies them, is called holy. The one whose very

sight and remembrance purifies the heart is the ever-pure, supremely pure Supreme Soul. Apart from this, all sacred acts like japa (chanting), tapas (austerity), vows, and holy places like rivers and mountains are all forms of God Himself. The revelation of the Vedas has come from God. The R̄gveda, which contains prayers, emphasizes consciousness (chit); The Yajurveda, which contains rituals, emphasizes existence (sat); And the Sāmaveda, which includes musical chants and joy, emphasizes bliss (ānanda). These three Vedas represent God's Sat-Chit-Ānanda (Existence-Consciousness-Bliss) nature. Rg, Sāma, and Yajur Vedas describe God's form, origin, functioning, and dissolution of the universe. Shri Vallabhacharya has given a view about the relationship between the soul and the Lord, distinguishing between "world" (jagat) and "samsāra" (worldly attachment). He said: Earth, water, fire, air, women, men, animals, birds, humans—all these are the "world" (jagat). The feeling of "I" and "mine" is "samsāra" (worldly ties). The difference between jagat and samsāra can be understood like this: A woman's body is the "world", But when she is related as wife, sister, mother, aunt, or grandmother, those relationships are samsāra. Likewise, a man can be a son, husband, father, grandfather, brother, uncle, etc.—these are all samsāra. When a person establishes an eternal relationship with God, the samsāra disappears and only the world remains. Women and men will still exist, but the painful attachment of "I" and "mine" will vanish. Samsāra is the cause of sorrow, not the world. No person or object brings sorrow; it is the dear or unpleasant relationship with them that brings sorrow. Once a relationship is built with God, the connection with samsāra automatically breaks, and one becomes free from worldly ties. Samsāra means relationship, and relationships cause suffering. Therefore, relationship itself is sorrow. The "world" was created by God, but "relationship" is created by human beings. According to Shri Shankaracharya, sorrow is not created by nature but by the individual soul. All relationships formed by the soul are the cause of sorrow.

**gatir bharta prabhuh sakshi nivasah sharanam suhrit**

**prabhavah pralayah sthanam nidhanam bijam avyayam (9-18)**

**Comm.** O Arjuna, I am the ultimate goal to be attained. I am the sustainer of all beings. I am the master of all. I am the witness who knows everything by observing. I am the dwelling place of all beings. I am worthy of surrender. I am a friend who loves without reason. I am the cause of creation and destruction, the eternal source of the world. All these qualities are Me alone. At the time of death, the soul enters Me. All divine qualities are also Me. I am the supreme goal of the soul that wanders through eighty-four lakh species. Attaining Me is the highest achievement. I am the protector and sustainer of the entire universe. I am the supreme God, the Lord of all gods, the master of all worlds, and the most worshipful supreme deity. The sun, fire, Indra, wind, death, and all others are under My control and exist within their limits. God Himself controls the past, present, and future births and the results of actions of all beings. He is the limit of all knowledge. From birth to death, all beings reside in God.

There is no one else like Him who lovingly accepts surrender and removes the sorrows of those who surrender. God is the selfless benefactor and supreme friend who loves all beings. The creation, sustenance, and dissolution of the entire universe happen by God's will. The place where all beings reside during the great creation is called the dwelling. During the great dissolution, all beings' subtle nature merges into God's unmanifested nature and remains in a dormant state. Thus, He is the dwelling and place of all beings. God calls Himself the treasure or storehouse. God is the eternal cause of all living and non-living beings. The infinite universes originate from Him. He exists as is at the beginning and end of creation. Therefore, He also exists in the present. Thus, He is the eternal storehouse of the indestructible seed.

**tapamy aham aham varsham nigrihnamy utsrijami cha  
amritam chaiva mrityush cha sad asac chaham arjuna (9-19)**

**Comm.** O Arjuna! I am the Sun who gives heat and light to the entire world. I am the heat of summer that, through evaporation, purifies all impurities and filth from the world. I draw water from the earth

and release it back as rain. I also hold back the rain for some time. That means the seasons like summer and monsoon are all created and controlled by Me. In the heavenly worlds, I am the immortality of the gods. In the mortal world, I am time in the form of death that destroys all. For creation to continue smoothly, both creation and destruction are essential. That is why, at the right time, I appear as war or as great calamities to bring destruction. I am also that nectar which, when consumed, makes a person immortal and free from death. The Supreme Nectar is none other than the Supreme Soul—attaining Him frees one forever from the noose of death. I am both the cause of bondage and the cause of liberation. I am eternal, indestructible, subtle consciousness. I am also the perishable, visible, and gross world. The Supreme Person, the Supreme Soul, is both life and death. He is both the visible and the invisible, the gross and the subtle. God is both material (non-conscious) and conscious energy. So He is both the action and the doer of all actions. He is the vast cosmic form seen in all matter. He is the eternal soul, the form of truth. Things that perish and are temporary are called "Asat" (unreal). Both "Sat" (real) and "Asat" (unreal) are aspects of God's higher and lower nature, which are inseparable from Him. The world is Asat, and the Supreme Soul present in it is Sat. The body is Asat, and the soul living in it is Sat. The body and the world are perishable, but the soul and the Supreme Soul are eternal. Beyond Sat and Asat, everything else is also Me. Everything inside and outside creation is Me. Even what remains after the destruction of creation is still Me. One who realizes this Supreme Soul sees Me as both nectar (immortality) and death. For such a person, both Sat and Asat are Me. In this verse, the Lord describes Himself as the doer, the act, and the action—terms that seem contradictory. Just like "I am heat," "I am rain," "I absorb," "I release," "I am real," "I am unreal," "I am nectar," "I am death." The meaning behind this is that God is not limited to any one specific thing. He is everything, yet also beyond everything. He is the visible cosmic form, and also the subtle, invisible, all-pervading, formless truth. That means He is Rama and He is also

Ravana; He is Kansa and also Krishna. He is light, and He is also darkness. He is perishable and also imperishable. He is above all dualities of doer and action. He is the One beyond form and words—He can only be experienced in silence and symbolism. To clear all doubts from the mind about His nature, the Lord uses contradictory words to describe His divine glories. Mahatma Gandhi gives a beautiful example while explaining this verse: Water is a mixture of hydrogen and oxygen, But in the nature of water, the original qualities of hydrogen and oxygen are not present. Likewise, God is the perishable form of the world and also the imperishable form of the Supreme Soul—both at once. Yet God is not limited to either perishable or imperishable qualities. The conclusion is this: However one imagines or visualizes God, He appears in that very form. Every person has full freedom to imagine and connect with God in their own way. He alone is the doer, the act, and the action. Whoever worships Vasudeva with this understanding attains the true form of Vasudeva.

**"traividyā mām soma-pāḥ pūta-pāpā**  
**yajñair iṣṭvā svargatim prārthayante**  
**te puṇyam āśādya surendra-lokam**  
**aśnanti divyān divi deva-bhogān (9-20)**

**Comm.** Those who study the Vedanta and aim to attain the supreme knowledge and realization of the One Highest Self — the Supreme Soul — are said to have entered into the essence of the Vedas. Those who study the three Vedas — Rig, Sama, and Yajur — but cannot properly understand the Supreme Soul, and instead focus on the ritualistic actions aiming at worldly rewards, are described here as Traividya (knowers of the three Vedas). They regularly chant the Vedas and follow the prescribed rituals and knowledge mentioned in them, and such people are usually respected in society. Among them, some strongly believe in the reality of the material world and the enjoyment of worldly pleasures. These people turn away from the main goal of the Vedas, which is to attain God. With the aim of enjoying heavenly pleasures, they worship various gods like Indra, Chandra, Rudra,

and Aditya through yajnas (sacrifices). In reality, even while worshipping these other gods, they are actually worshipping God alone, though unknowingly. Because of their deep attachment to earning merit (punya), they cannot realize this truth. By performing yajnas like Agnishtoma and Jyotishtoma, they desire to attain enjoyment in Indraloka (heaven). Even if they perform these yajnas and earn merit, they cannot reach heaven as long as sin remains in their hearts. The scriptures say that when a yajamana (ritual performer) drinks the soma rasa (sacred juice) sanctified by Vedic mantras at the end of the yajna, the sins that act as obstacles to heaven are destroyed. For this reason, such people are called Pūtapāpāh (those who are purified from sins). The soma rasa is a juice extracted on the full moon day from a rare creeper called Somapallava, found in the northern Meru region. This creeper sheds one leaf daily during the dark fortnight (Krishna Paksha), and grows one leaf daily during the bright fortnight (Shukla Paksha). The scriptures mention that drinking soma rasa can even bring a person back from the jaws of death. By performing all the prescribed Vedic rituals perfectly, the sacrificer becomes free from lower nature and attains divine regions like Indraloka, Maharloka, Janaloka, and Tapoloka for enjoying heavenly pleasures. The physical body of humans on earth is not capable or sufficient to enjoy the fruits of such merit. Therefore, to enjoy the pleasures of heaven, they receive a divine subtle body. In Indraloka, they enjoy the company of heavenly nymphs (apsaras), can travel in the divine Nandanvana garden, drink amrita (nectar), and receive all their desired objects through the Parijata tree. These and many other enjoyable and useful items are available in the heavens for the gods. The gods, by showing such tempting pleasures, encourage humans to worship and serve them.

**te tam bhuktva svarga-lokam vishalam  
kshine punye martya-lokam vishanti  
evam trayi-dharmam anuprapanna  
gatagatam kama-kama labhante (9-21)**

**Comm.**People who perform Vedic rituals like sacrifices and drink soma juice become sinless and enjoy heavenly pleasures for a long time as a result of their virtuous deeds. Just as wealthy people are honored in the mortal world, those who perform virtuous deeds are praised in heaven. Heaven is vast, with a long lifespan and an abundance of enjoyable things, which is why the word "vast" is used to describe it. The human body in the mortal world lacks the capacity to enjoy heavenly pleasures. Therefore, to enjoy these pleasures, one must take on a subtle divine body in heaven. When the stock of virtuous deeds is exhausted, the duration of heavenly pleasures also ends. After enjoying heavenly pleasures, one must be reborn in the mortal world. Desire-driven people who perform Vedic rituals like sacrifices repeatedly go back and forth between heaven and the mortal world. They can neither stay permanently in heaven nor in the mortal world. Their cycle of coming and going continues endlessly. Those who do not deeply understand the principle of the Supreme Soul described in the Vedanta Sutras also fail to know the true nature of the Supreme Lord, the cause of all causes. As a result, they fail to attain the ultimate goal of human life. Those who desire heaven rely solely on the desire-driven rituals described in the three Vedas. Therefore, they are called followers of the "Trayi Dharma" (the religion of the three Vedas). The path of devotion to God and spiritual knowledge is the path to the fulfillment of human life. The path taken to fulfill desires for enjoyment leads to spiritual poverty, as the desire for enjoyment in the mind is a sign of being spiritually poor. A person who abandons the path of this religion that grants heavenly pleasures and surrenders solely to God attains God directly and becomes free from all bondage.

**ananyash chintayanto mam ye janah paryupasate  
tesham nityabhiyuktanam yoga-kshemam vahamy aham(9-22)**

**Comm.**A person who focuses only on his goal without thinking of anything else, and uses all his time and energy with steady effort on the path shown by the scriptures, receives both success and protection from God. God personally takes responsibility for such a

devotee's goal and safety. In this world, humans suffer for two main reasons: first, due to not having what they need, and second, the fear of losing what they already have. So, one should never stop trying in the right way, even for a moment, for what is good for oneself and the world. Success and protection come naturally to those who keep trying with focus. Not only do they succeed, but by using that success in the right way, they gain fame and respect and make their life meaningful. In the middle part of the Gita, God's promise gives hope to those who feel they have failed or gone astray, and encourages them to return to the right path. God promises that those loving devotees who think of Him alone, worship Him sincerely, and constantly meditate on Him, He takes responsibility for what they need and protects what they already have. The word used is not "give" but "carry," which means God actively removes all obstacles Himself. God does not let any other thought enter the minds of such devoted people. The meaning of "I carry" could be like how a mother knows and fulfills her child's needs without the child asking. For such one-pointed and constant devotees, God becomes like a mother, taking care of their needs and safety. The feeling of being one with God is called *yoga*, and its highest state, or liberation, is called *kṣema*. The first word in the verse is "exclusive devotion" – which means, except for God, there is no other reality. One God alone appears in all forms, is the support, the inner controller, the foundation, and the light of all. The devotee feels that God is everything for them—like Meera said, "Only Giridhar Gopal is mine, no one else." Everything we see is God's form, and all changes and actions are His play. A devotee who lives absorbed in such thoughts, doing all actions to please God, is truly devoted. Turning away from the world is one-pointedness; focusing on God is contemplation; and serving Him in all situations is worship. A devotee with these three qualities is "constantly united" with God. One who deeply understands God's qualities, powers, and secrets, and considers all their efforts as God's command and worship, is "ever united." One who sees God as their highest shelter, final destination, and most lovable, is the truly one-

pointed devotee. Prahlada's life is a strong example of God fulfilling yoga-kṣema. Even when his father Hiranyakashipu tried to harm him, God Himself appeared to protect Prahlada and show the power of his devotion. "Ananya" means no other thing; "upasate" means no other place; "nityayuktā" means no other time. So, when God says He carries yoga-kṣema, it means He is always ready for His devotee, in all places, at all times, and in all ways. A question may arise—God provides everything for the survival of all beings, whether they worship Him or not. so, what is special about His help to one-pointed devotees? The answer is: ordinary people do not accept that what they get is from God. They think they earned it by their own strength and intelligence, so they fear losing it every moment. For those who desire things, the experience of gaining and losing is natural. But one-pointed devotees don't desire anything other than God, nor are they attached to what God gives them. So they have no fear of losing anything. The necessary means and situations for their devotion are silently arranged by God at the right time. Whether favorable or unfavorable circumstances arise due to past actions, the devotee accepts them happily as God's will. Whatever God does is good, even what He does not do is also good, because everything is for the devotee's well-being. Based on this feeling, in Chapter 2, Verse 45 of the Gita, God tells Arjuna to become free from worries of gain and safety. A person who tries to take care of their own gain and safety doesn't leave any such duty for God to do. Sometimes God temporarily lets the devotee rely on their own strength to test them. Like Gajendra, who tried to escape danger with his own effort until God finally came to save him. Draupadi too, tried to hold on to her clothes in the royal court, but God appeared only when she surrendered fully. When Gajendra and Draupadi gave up their self-effort and depended only on God, He immediately came to protect them. When God appeared before Dhruva, Dhruva wanted to praise Him but didn't know how. God touched Dhruva's forehead with His conch, and Dhruva's divine knowledge awakened. That was God granting the "yoga"—what Dhruva lacked in his practice, God gave Him because He knew

Dhruva's heart. God can do anything for His devotee. But how He does it is a divine experience that each devotee uniquely understands. In the Bhagavatam, God says, "I follow behind my devotee, hoping that the dust of their feet will fall on Me and purify Me." God says He becomes pure by the dust of His devotee's feet. A great sage once asked, "Lord, are You impure that You need to be purified by a devotee's dust?" God replied, "The kind of love my devotee has for Me—I don't have that kind of love for them." Everyone, whether a devotee or not, is My child, so I treat all equally. This is My fault—My ungratefulness. The devotee surrenders to Me completely, but I don't give them the same love in return. So, what I give them looks small compared to what they give Me. That is impurity in Me. To remove this impurity, I wish to place the devotee's dust on My head and follow behind them. God says He becomes indebted to His devotees. In the Bhagavatam, God tells the Gopis: "Your love is pure and selfless—I am in debt to you." "You left your homes, your duties, your worldly ties—for My love alone. How can I repay you?" This promise of God remains true for all time. In this way, the relationship between a true devotee and God is beyond description.

**ye'py anya-devata-bhakta yajante shraddhayanvitah  
te'pi mam eva kaunteya yajanty avidhi-purvakam (9-23)**

**Comm.**Lord Krishna, the Lord of Yoga, does not approve of worship or devotion directed toward other gods and goddesses with desires, at the beginning of the Gita. In this verse, Lord Krishna talks about the difference in worship between the "Traividyas" (those learned in the three Vedas) and the devotees of God, who have exclusive devotion. Even though the various gods and goddesses are parts of the Lord, when people worship them with desires, Lord Krishna calls such worship "improper" in multiple places. In the relationship between the Supreme Soul and individual souls, Lord Krishna does not accept the presence of any second entity—object, person, or power—apart from God. This statement of the Lord has practical importance in daily life. Just like in a government system, if someone tries to get favors through a

helpless lower official by disobeying the policies of the sovereign government, that is considered an improper method. In the same way, the gods can be compared to those helpless lower officials. Similarly, when worship is done in an improper way—not according to the path that leads to liberation—Lord Vasudeva does not accept it. In Chapter 7, verse 22, Lord Krishna says that even when a person with desires performs rituals like yajnas, the result they get through the gods still comes from Him alone. “I Myself,” says Krishna, “give the results of worship and prayers to all spiritual seekers through various forms like gods.” The absence of faults in one’s thoughts is called “Shraddhavanvita,” meaning “endowed with faith.” Those who have firm belief in the gods described in the Vedas, their worship, and the rewards like heaven, worship these gods with faith through Vedic rituals to fulfill their desires. All gods and goddesses are parts of the Lord, and He is their inner soul. In fact, it is Lord Krishna Himself who appears in the form of various gods. Just like watering the root of a tree helps nourish all its branches, leaves, flowers, and fruits—but watering only the branches or leaves does not help the tree grow. The Supreme Lord is the root cause of the entire universe. Not understanding this deep truth and worshipping gods and goddesses as separate from God with desires is ignorant worship. Such devotees are not lacking in faith, but since they are attached to results, they indirectly worship the Lord Himself. As a result, they may get the desired result, but they remain stuck in the repeated cycle of birth and death. Worship or devotion aimed selflessly at realizing the Supreme Controller is what the Lord considers proper worship in this verse. Seeing the gods, gurus, Brahmins, parents, guests, and all beings as forms of God, and serving them for God’s pleasure is considered rightful service to the Lord. Such service is accepted by the Lord. When a person keeps a divine attitude towards all beings and worships without desire, that becomes pure and faultless devotion. And such devotion is directly accepted by the Lord Himself.

**aham hi sarva-yajnanam bhokta cha prabhur eva cha**

**na tu mam abhijananti tattvenatash chyavanti te (9-24)**

**Comm.** The Lord explains why worshipping other deities is improper, as mentioned in the previous verse. The Lord says: I am the enjoyer and master of all Vedic and scriptural rituals, meaning I grant their results. In reality, all rituals described in the Vedas are meant to please the Supreme Lord. The term "yajna" means Vishnu. Lord Vishnu sustains the universe. All worship and rituals performed for various deities, from obligatory duties to fulfilling desires, are forms of yajna and reach Lord Vishnu, the sustainer of the world. This is because the Lord is the beginning, end, and provider of results for all rituals. The Supreme Lord is the essence of all deities.

Since the entire universe is the Lord's cosmic form, all deities worshipped as enjoyers of rituals are parts of the Lord. Thus, the Lord is the enjoyer of all rituals in the form of these deities. With His divine power, the Supreme Lord creates, sustains, and dissolves the universe according to His will. Under His guidance and rules, nature governs the entire cosmos. All deities, including Indra, Varuna, Yama, and Prajapati, are created and controlled by the Lord. Therefore, the Lord is the supreme God of all deities and beings. Due to ignorance of this profound truth, people with limited understanding chase temporary rewards like heaven, remaining trapped in the cycle of birth and death. They miss the ultimate goal of realizing the Lord and remain entangled in desires, leading to their downfall. In the fifth chapter (verse 29), the Lord says: A devotee who knows Me as the enjoyer of all rituals, the supreme Lord of all worlds, and the friend of all beings attains supreme peace, meaning liberation. The conclusion of the Lord's teaching in this verse is that two main obstacles prevent a seeker from progressing toward the Supreme: First, identifying with material objects, considering oneself their owner, and becoming enslaved by the desire to enjoy them. Second, being attached to the results of actions and considering oneself the enjoyer. As long as one does not realize that the Lord is the sole master of all material and conscious entities and the enjoyer of all actions, one remains disconnected

from the Supreme. Sometimes, doubts arise in a seeker's mind: How can the formless, attributeless, and detached Lord be the enjoyer of human actions? The answer is that, in the view of great souls, everything is the Lord. The Supreme Lord resides within all beings as the inner controller. When someone serves the poor, needy, or helpless with body, mind, or wealth, it is considered service to the Lord. The Lord being the enjoyer means He accepts everything in various forms. A worldly person thinks donating food or clothes earns merit. But a saint believes that when given the chance to donate, it is the Lord's property returning to Him in another form. This is the difference in perspective between a saint and a worldly person. In this verse, the Lord teaches that rituals should be performed with the understanding of His all-pervading nature. Actions without this knowledge cannot lead to liberation. This also clarifies that the Bhagavad Gita integrates action, knowledge, and devotion. Lokmanya Tilak writes that the Gita's main teaching is action rooted in knowledge and devotion. The Gita appropriately emphasizes the application of knowledge, action, and devotion, where the prominence of one does not oppose the others. Depending on their capacity, people can follow these in different ways.

**yanti deva-vrata devan pitrin yanti pitri-vratah  
bhutani yanti bhutejya yanti mad-yajino'pi mam (9-25)**

**Comm.** In the ritual section of the Vedas, detailed descriptions are given about the worship methods of various gods living in the heavenly worlds. People who desire enjoyment worship specific gods through yajnas (sacrifices), chanting mantras, charity, and other rituals to please those gods. As a result, the gods grant them entry to heaven and provide all enjoyable materials and comforts. Some devotees also attain the form of the gods they worship. When people reach heaven through desire-based worship, they stay there until their merits (punya) are exhausted or until the lifespan of the deity ends. After that, they return again to the earthly world (martya-loka). Performing rituals like shraddha, tarpan, feeding Brahmins, and sacred offerings to please one's ancestors is known

as Pitru-vrata (ancestral duties). Living by the values, traditions, and ideals of one's ancestors while maintaining the family honor is also a form of ancestral worship. With the blessings of the ancestors, after death one reaches Pitru-loka (the world of ancestors) and prays for the well-being of the family. From Pitru-loka too, one definitely returns to earth again. Worship of gods and ancestors must be done properly according to one's duties based on caste and life stage (varna and ashrama). But if one performs these duties considering them as worship of the Supreme Lord, it increases divine qualities and helps one attain God. Beings like bhutas (spirits), pretas (ghosts), yakshas, pishachas (demons), etc., are subtle beings who are lower than gods but more powerful than humans. Through proper worship, chanting, and rituals, devotees can fulfill worldly desires with their help. However, worship of bhutas and pretas is tamasic (ignorant) and gives harmful results. The birth of bhutas, pretas, and pishachas is impure, and the rituals and materials used for their worship are also very impure. Therefore, worship of such beings should be completely abandoned. But performing shraddha, tarpan, and giving offerings like rice balls and water for their upliftment is not considered sinful. Saints and holy people can help bhutas and pretas attain liberation. Some commentators say that "bhutejyah" refers to worship of natural beings like yakshas, nagas, trees, rivers, etc., as forms of God. A pure devotee who constantly worships the Lord—whether in a formless or a divine form—without any desire, surely reaches Vaikuntha or Goloka, the supreme spiritual abode. The Lord has said: "Those who are devoted to Me and worship Me (mad-yaji) attain Me, the eternal source of bliss." According to scholar Pandit Giridhari Sharma Chaturvedi, in the Chandogya Upanishad, three types of spiritual paths are described, which Lord Krishna refers to in this verse. Those who worship gods attain Brahma-loka through the deva-yana (path of gods). Those who worship ancestors go to Pitru-loka via the pitri-yana (path of ancestors), and after enjoying their rewards, they return again. People whose minds are always attached to things like wealth,

property, and cattle, attain only those things. That means they don't go to any higher world but take birth again in this earthly world. But those who give up all desires and mental plans and meditate only on Me, they attain Me, the Supreme Lord.

**patram pushpam phalam toyam yo me bhaktya prayacchati  
tad aham bhakty-upahritam ashnami prayatatmanah (9-26)**

**Comm.**When a devotee offers Me easily available items like tulsi, bilva leaves, flowers, fruits, or water with devotion and love, I lovingly accept their offering. The Lord means that if one cannot surrender their mind, heart, intellect, and ego to Me, offering simple items like leaves, flowers, fruits, or water with love becomes My responsibility to draw their mind, heart, and intellect toward Me. To gain the privilege of divine service, if one offers their mind as leaves, resolutions as flowers, actions as fruits, and life as a stream of water with love, the Lord accepts it and makes the devotee one with Him. Acharya Shankara says in his commentary: My devotees not only attain the eternal result of liberation, but My worship is also very simple and easy. Whatever a devotee offers Me with devotion, I accept it with a pure heart, assuming a form with attributes. During the Lord's divine pastimes, He lovingly accepted devotees' offerings of leaves, flowers, fruits, and water. When the Pandavas were living in distress in the forest, Sage Durvasa arrived at their camp with thousands of disciples. Yudhishthir, the eldest Pandava, welcomed the sage and requested him to dine. But Draupadi had already cleaned the divine vessel, which was empty after serving food. To save them from the sage's wrathful curse, Draupadi prayed to Lord Krishna. Lord Krishna arrived, and to satisfy His hunger, He took a tiny piece of vegetable stuck in the vessel, meditated on the universal enjoyer, and ate it. This satisfied Sage Durvasa and all his disciples, making them feel fully fed. At Trikuta Mountain, Gajendra, the king of elephants, reached a beautiful lake in Varuna's garden, drank its nectar-like water, and played with female elephants. A powerful crocodile in the lake

grabbed Gajendra's leg, pulling him into a deadly situation. After fighting for a long time, Gajendra, desperate to save his life, surrendered to the Lord. Gajendra began praying to the Lord in his heart. Hearing his urgent prayer, the Lord arrived on Garuda. Seeing the Lord on Garuda in the sky, Gajendra lifted a lotus flower with his trunk and, in great pain, cried, "O Narayana! O Guru of all, O Savior! I bow to You." The Lord accepted the flower offered with love, used His Sudarshan Chakra to behead the crocodile, and saved Gajendra from great danger. Shabari, a devotee born in a low caste, spent much of her life secretly serving sages in Dandakaranya. Before departing for Brahmaloka, Sage Matanga blessed Shabari, saying Lord Rama would visit her hut and grant her fulfillment through His darshan. He advised her to stay there and worship the Lord until then. Shabari's life became devoted to chanting the Lord's name, waiting for Lord Rama. Every day, Shabari cleaned the path for Rama's arrival, prepared her hut, and gathered fruits from the forest to offer Him. Days passed, and finally, Lord Ramachandra arrived at Shabari's hut. Shabari, overwhelmed with joy, was immersed in a sea of bliss. Choked with emotion, she repeatedly bowed at the Lord's lotus feet. She worshipped the Lord and offered the fruits she had saved. Seeing Shabari's devotion and love, the Lord was deeply moved and accepted her worship. He relished the fruits she offered, fulfilling her. Saint Tulsidas writes that the taste of Shabari's fruits was so divine that it surpassed any sweetness experienced elsewhere. Similarly, Lord Shiva lovingly accepted water offered by a hunter named Kannappa from his mouth. The compassionate King Rantideva, despite being nearly dead from thirst, offered water to Brahma, Vishnu, and Mahesh, who appeared as an outcast. Seeing the king's patience and devotion, the three Lords were pleased, revealed their true forms, and granted him darshan. The Lord is bound by the faith and love of His devotees. At Vidura's house, the Lord joyfully accepted food offered with great love. When Sudama's wife sent a small bundle of flattened rice as a gift, the Lord eagerly ate the scattered grains, picking them up one by one. This is a unique example of the Lord

accepting offerings given with love. The Lord is pleased only by firm faith, devotion, and love. No golden temple is needed for the Lord's worship. The Lord resides in the temple of a devotee's heart, seeking their loving devotion. The Lord does not care about the quantity or quality of offerings but accepts even mental worship offered with a pure heart, feeling satisfied. The Lord hungers for devotion, not expensive offerings. Performing grand rituals requires many materials and efforts. But the ritual of devotion is complete even with a single tulsi leaf. No other quality is needed except the devotee's sincerity. What purity did the hunter have, what ease did Dhruva have, what knowledge did Gajendra possess, what beauty did Kubja have, what wealth did Sudama have to offer, what high caste was Vidura from, or what merit did King Ugrasena of the Yadavas have? Yet, due to their peak of devotion, all these devotees gained eternal fame.6.1sHow can Grok help?

**yat karoshi yad ashnasi yaj juhoshi dadasi yat**

**yat tapasyasi kaunteya tat kurushva mad-arpnam (9-27)**

**Comm.** In the previous verse, Lord Krishna said that if one offers even a leaf, flower, fruit, or water with devotion, He personally accepts it. Similarly, a devotee does not need to take up any new effort or special activity for worship. Every action of a human being should be considered an act of worship done to please God. Among all worldly relationships, the one who never forgets the soul within or God in the universe attains the divinity of life. Lord Krishna says – O Kaunteya! Whatever natural or scripturally prescribed duties you do, offer them to Me considering Me to be the sole enjoyer. To offer all actions to God means to break the bond of 'I and mine' and to deeply feel that all actions are done as per God's will. When this strong feeling is nurtured in the heart, the action becomes complete and perfect. Based on one's caste and life stage (varnashrama), people act for Artha (wealth), desires(Kama), duty (Dharma), and Moksha(liberation) – these are called 'purusharthas'. These actions arise from destiny, and in all such actions, one should believe – "I am the inspirer, I am the doer, I am the enjoyer." Then, offer the result of those actions to Me and leave the outcome to Me. Even the

daily meals taken for bodily survival should be thought of as offerings to Me in the form of sacrifice. Whether it is a Vedic or Smarta fire ritual (homa), think of it as done for My pleasure and avoid expecting any results. Whatever gold, food, ghee, etc. you donate to a Brahmin, consider it as an offering to Me. That means – both the person who gives the donation and the person who receives it should be seen as Me. If you serve or help someone physically, consider that service as being done to Me in that very form. Accept favorable or unfavorable situations with joy and think that pilgrimages, vows, bhajans, meditation, chanting, and kirtan are all done to attain Me. This thinking brings inner satisfaction to the soul. The individual soul (jiva) is a reflection of God. God Himself is the original image – eternal and real. What is offered to God, or the original image, also reaches the reflected image in the soul. The way you look at the world is how life will appear to you – this is the rule of the world. If you smile, the world smiles with you. If you feel unsuccessful in life, the failures of the world will seem to surround you. God has given human beings the freedom to act. But when a devotee offers that freedom back to God, then God also returns His own infinite freedom to the devotee. That means, God becomes dependent on the devotee. Renouncing “I and mine” and accepting “You and Yours” with faith and offering one’s possessions is true surrender. There may be pride in renunciation, but there is no pride in surrender. Actions done with the intellect focused on God do not produce sin or virtue in the heart. Instead of asking from God, when one lives by giving everything to Him, all lower tendencies leave the heart and life becomes divine. Just as a mother is pleased with whatever her child does, in the same way, when a devotee has deep love for God, every action of the devotee pleases Him. Swami Sivananda said: “Don’t waste time. From this moment, surrender yourself to God.” Once you surrender, all your actions, results, and outcomes go to God. God then has no separate existence apart from you. Just as a river, upon merging with the ocean, loses its name and identity, similarly, when the soul fully surrenders, it loses name, form, and shape and becomes one with

God. Sri Ramakrishna said: "O Mother! I am just a machine; You are the operator." "I am the house; You are the one living inside." "I am the chariot; You are the charioteer." "I move as You make me move. I speak as You make me speak." "Everything that happens through me is actually done by You. I am nothing – You alone exist." At the beginning of any action, remember God and say in your mind: "O Lord, neither am I the doer, nor is this mine." And at the end of the action, silently remember the name of God and say – "Śrī Kṛṣṇārpaṇam Astu" (May this be offered to Lord Krishna). By doing this, the action becomes an offering to God.

**shubhashubha-phalair evam mokshyase karma-bandhanaih  
sannyasa-yoga-yuktatma vimukto mam upaishyasi (9-28)**

**Comm.** In the above three verses, Lord Krishna, the master of yoga, has described the systematic practice of integrating Karma Yoga and Bhakti Yoga and its outcomes. First, offering leaves, flowers, fruits, and water with full devotion; second, performing actions with dedication; and third, complete self-surrender along with renunciation of everything. By offering all physical, practical, and spiritual actions to Me, a person becomes free from the bondage of actions and their auspicious or inauspicious results. In the yoga of renunciation, which is the offering of all actions, the inner self becomes purified, leading to liberation from the bondage of actions and attaining Me. As long as the material body exists, it is impossible to refrain from action. However, by performing actions with the mindset of offering them to God rather than for personal enjoyment, the results of actions—whether happiness or sorrow, favorable or unfavorable—do not affect the mind or intellect even slightly. This is because actions offered to God are free from attachment and desire for enjoyment, being rooted in a sense of duty. Through the yoga of surrender, the conflict between action and inaction is resolved. Offering actions to God is an intimate process. Without the inspiration of the inner self or the indwelling Lord, no action can take place. In the yoga of renunciation, a devotee accepts favorable and unfavorable situations as God's mercy and grace, receiving them with faith. Through such mercy

and grace, God makes the devotee strong and tolerant. The devotee remains content in both happiness and sorrow. As long as the soul's identification with the body persists, a connection with the body remains, and the notion of acting for oneself does not leave the mind. Renouncing personal interest in actions by following the Lord's command is called offering actions or 'Karma Nyasa.' Striving to perform actions sincerely for the pleasure of the Lord is called 'Yoga.' The term 'Sannyasa Yoga' as mentioned by God does not refer to the renunciation doctrine of the Sankhya philosophers. Here, Sannyasa Yoga means 'the yoga of surrender.' In the yoga of surrender, the devotee remains detached from objects, persons, and the results of actions, maintaining intimacy only with the Lord. Actions performed in accordance with God's command are always auspicious. The auspicious and inauspicious results of actions, as mentioned by God, should be understood as accumulated karma from countless past lives. The results of actions from previous lives that have not been experienced remain in the inner self as accumulated karma, becoming an obstacle to liberation. Through the yoga of surrender, the inner self is freed from the bondage of auspicious and inauspicious results of actions across lifetimes, opening the path to attaining God. Commentators on the Gita have explained the liberation achieved by devotees through offering actions to God in various ways. Reaching God is liberation from the cycle of birth and death, and not returning to the material world is attaining God. Here, liberation and attainment complement each other. In Sri Aurobindo's 'Essays on the Gita,' it is said: "Through complete self-surrender, all desires, attachments, and ego are destroyed in the inner self." The identification of the soul with the body is eradicated, and a state of oneness with the Supreme Soul is experienced. The dissolution of the soul's sense of separateness from the mind is liberation. Mahatma Gandhi, the Father of the Nation, wrote: "Through the yoga of surrender, all desires, actions, and their results belong to God." One who selflessly performs actions for the welfare of the world with a mind dedicated to God until the last moment of life goes to God after death, meaning they

are not reborn. In the Sri Gopal Tapani Upanishad, it is said that devotion to Sri Krishna is true devotion. In devotion, by refraining from worldly and otherworldly desires for results and remembering Sri Krishna's name, actions are directly offered, which is Sannyasa Yoga. One whose mind is engaged in this yoga is called a Yuktaatma (a soul united with God). At the time of leaving the body, such a Yuktaatma enters God's supreme abode as a distinguished devotee. In other words, they gain precedence among liberated souls and attain proximity to serve Me directly. Alternatively, by directly attaining God's presence in this life and serving for the welfare of the world as a liberated soul, one becomes free from the bondage of actions and attains God. Such great devotees remain liberated in life while in the body and attain liberation after death upon leaving the body. Attaining the loving service of God is superior even to liberation. The Srimad Bhagavatam states that among liberated and perfected beings, a devotee who is fully surrendered to Narayana and has a tranquil soul is extremely rare.

**samo'ham sarva-bhuteshu na me dveshyo'sti na priyah**

**ye bhajanti tu mam bhaktya mayi te teshu chapy aham (9-29)**

**Comm.**As the Father of the universe, I treat all equally.I am not biased based on birth, name, or form of gods, demons, humans, animals, or any other creature. No one is hateful or unlovable to Me, and no one is especially dear or beloved to Me. But those who worship Me with devotion, they live in Me. Because of this, I also live especially in them. If I have any connection, it is only with the devotee. In the devotee's heart, I exist fully—as the foundation, the illuminator, and the indwelling spirit. The devotee too sees Me as father, mother, friend, son, or at least as their very soul, and holds Me in their heart. In short, the relationship between Me and My devotee is unique. In the first part of the verse, Lord speaks about His impartial and equal vision. In the second part, He says He appears specially before the loving devotee. Is this a contradiction to His impartial nature? Another question arises—if God stays only in a devotee's heart, then who supports the non-devotees? The

answer is—God resides in the entire world, and the world also resides in Him. God lives in the heart of everyone; all are His children and depend on Him. This is God's real nature. One who has faith in God realizes this truth and feels attached to Him. God too becomes lovingly attached to such a devotee. But a worldly-minded person doesn't believe in God, even if God is within him. If in times of trouble he starts believing, after the trouble ends, he forgets God again. Though nourishment, protection, and guidance are done by God, a materialistic person does not accept it. He thinks he is the sole doer and controller. In the commentary by Acharya Shankar, it is said: "My nature is like fire." Just like fire cannot warm someone who is far, but can heat one who is close, Similarly, only a devotee can feel My grace. One who doesn't accept Me cannot realize My presence or influence. Every being depends on God, and all needs of the soul are fulfilled by God generously. The difference is—the devotee understands this and feels divine joy. The ignorant person thinks he is the doer, enjoyer, and giver, and suffers in the cycle of birth and death. Just as the sun reflects only in clean mirrors and not on wood or stone, that does not mean the sun is partial. Likewise, God's presence reflects in the pure heart of a devotee, and that's where He is realized. This is not God's partiality, but the glory of devotion. God never discriminates; the soul itself creates this difference. Bondage and liberation are for the soul, not for God. God always remains unchanged and true to His nature. The pure-hearted devotee and God—both are conscious beings, like part and whole of the same truth. Hence, their relationship is mutual and dynamic. Earlier in Chapter 4, Lord said: "However people approach Me, I respond accordingly." That means—as much as one surrenders to Me, I respond in the same way. To protect His devotees, the Lord appears in a special form. The devotee holds God in his heart with full devotion, and God too resides in the devotee's heart. This happens due to the devotee's exclusive love. Just as water is everywhere underground but appears clearly only in a well, God too is everywhere, but manifests specially in a devotee. God's presence, love, mercy, and intimacy are equal for all

creatures. But due to the devotee's special love, God's special grace manifests in him—that is also God's own gift. One who considers My devotee as his enemy becomes My enemy too. Because there is no difference between Me and My devotee. Lord's love for His devotee is clearly seen in the lives of Prahlad, Gajendra, and Draupadi. One who follows the nine forms of devotion like listening and singing God's name becomes fully devoted and united with Me. I, the Lord of all lords, also lovingly remain close to such a devotee. This is the uniqueness of love between God and devotee. One should not consider this loving relationship as just the result of karma (action). Because the relationship between God and devotee is beyond karma—it's on a divine level. In that divine state, only divine love is the medium. God never forgets the devotee, and the devotee never forgets God. Even for a non-devotee, God never forgets them—just like a father cares even more for his disobedient son. Even if the non-devotee doesn't realize it, God still prepares a path for his final good. Silently, He guides that person toward His shelter.

**api chet suduracharo bhajati mam ananya-bhak  
sadhur eva sa mantavyah samyag vyavasito hi sah (9-30)**

**Comm.**Even a sinful person who sincerely worships me with complete devotion is considered righteous. God highlights the supreme importance and glory of devotion. Every devotee has unique experiences before starting on the path of devotion. A great saint said that devotion to God is like a philosopher's stone. This stone transforms anything it touches into something valuable. Similarly, divine devotion transforms a person's life. Through past good deeds, a divine atmosphere, or the company of holy people, even a very sinful person can learn about God's qualities, influence, divine play, and true nature. This leads them to realize that God is everything, and nothing exists beyond Him. This firm understanding creates faith in God. Even a highly sinful person who tries to worship me with single-minded devotion eventually reaches my presence as a true devotee. They engage in service and experience supreme bliss. God says that people who hold divine

thoughts in their minds should not be judged harshly for their past sinful tendencies. Instead, they should be regarded as saints—this is God's command. God's statement suggests three possible scenarios. First, someone who has committed serious sins like violence, theft, or harming others in this life may turn to devotion for a specific reason. Examples include ancient figures like Valmiki and modern devotees like Tulsi Das and Surdas. With a slight hint, their mindset changes, and they become ardent devotees of God. Second, even a sinful person who develops faith in God for some reason resolves to abandon sinful tendencies from that moment. Though they try to give up evil, past habits or nature may prevent complete success. Third, even a perfected devotee with complete faith in God may occasionally fall into sinful behavior due to past actions or worldly illusions. The essence of God's words is that in all these scenarios, a devotee's heart holds the belief that God is the only purifier of the fallen, the supreme controller, the ultimate refuge, and the most merciful. They believe that realizing God destroys all sins, and attaining Him is the ultimate goal of life. These saintly thoughts remain intact in their heart. Just as polluted water retains its inherent purity and can be purified through filtration, a temporary fall does not disqualify a sincere devotee. With their firm resolve, they quickly return to the right path. However, God's words should not be interpreted to mean that a devotee who expresses faith in God can commit heinous or antisocial acts without fault. Sometimes, ignorant people misjudge the actions of great devotees due to their own lack of understanding and label them as sinful. When someone is fully engaged in God's divine service with all their heart, the God in their heart forgives all faults. Mocking or ridiculing a devotee for an accidental fall is not right. The path of devotion is influenced by worldly illusions. Compared to the path of knowledge, devotees quickly become aware of their faults. On the path of knowledge, faults are subtly covered by pride. If a true devotee has even a slight non-devotional thought, they strive to return to single-minded devotion. God provides the right opportunity for this. During holy company or self-study, one may

resolve to worship and remember only God and not waste time on worldly things. But after such moments, this resolve often weakens. A resolve made at the soul's level, like a bride dedicating herself to her husband's home after marriage, becomes unwavering. It does not need constant reminding. Similarly, if a person resolves at the soul's level that God is everything and they must only do His work, this resolve remains firm throughout life. The journey from the soul's creation to merging with God's essence is long. Only after the effects of both sinful and virtuous actions are exhausted is the ultimate truth attained. A religion that does not embrace sinners, lift the fallen, or guide the lost is not true religion. For those with no virtues, scriptural knowledge, rituals, noble lineage, or wealth—only sins—God is the great purifier of the fallen. He extends His hand to uplift the sinner. The sinner only needs to seek that hand with love. Devotion is not about resolve or actions alone but is driven by the ultimate goal. God loves firm resolve, not the labels of saint or sinner.

**kshipram bhavati dharmatma shashvac-chantim nigacchati  
kaunteya pratijanihi na me bhaktah pranashyati (9-31)**

**Comm.**Even a very sinful person becomes righteous quickly if they start worshipping Me. That person attains constant peace and firm devotion to God. People who argue and doubt will not accept this idea of Mine. So, O Arjuna! You should boldly declare that anyone who becomes My exclusive devotee never falls or is ruined. In this very life, after leaving unrighteous behavior and repenting, when a person begins worshipping the Supreme Lord, the process of purifying their heart begins. As the devotee stays constantly before Me, even if their mind was once attached to bad behavior, it gradually becomes uplifted and turns toward the soul. Such a person never again falls to a low level. Once a person completely surrenders their soul, the effects of all past sinful actions are naturally washed away. He may cry out in repentance, saying, "Alas! I have shamed the name of devotion. There is no one more fallen than me in this world. I deserve condemnation." By sincerely repenting like this, the person attains eternal peace. If they don't

achieve Me in this life, they will continue their practice in the next life and quickly attain supreme peace. There was a Brahmin named Bilwamangala who was extremely immoral. On the sacred day of his father's Shraddha (ritual), during a dark, stormy night, he risked his life and crossed a river with the help of a corpse and a snake to reach the house of the courtesan Chintamani. Seeing him, Chintamani said, "Oh wicked Brahmin! Today is your father's Shraddha day. Yet you are so attached to my fleshly body." "If only you had the same attraction toward that beautiful Shyamasundara (Krishna), you would surely have attained Him." Hearing this rebuke from Chintamani, something divine stirred the strings of Bilwamangala's heart. The fire of wisdom was lit, and all sin in his heart was burned away. A flood of divine love for God surged in his heart. Bilwamangala held Chintamani's feet and said, "O Mother! You have opened my eyes of wisdom and made me blessed." In his heart, he accepted Chintamani as his guru and offered her respect. That night, Chintamani sang and recited Lord Krishna's divine pastimes all night. Then Bilwamangala went to the banks of the Krishna river and received the sacred Gopala mantra from the saint Somagiri. He became a pure and devoted servant of the Lord. Though he later faced situations where he could have fallen again, Lord protected him and filled his heart with supreme bliss. Every soul is a part of God and is therefore pure by nature. If even once a person feels disgust for sin and develops deep love for God, all desires and attachments are destroyed. That person attains God in this very life without delay. In this verse, Lord Krishna gives a fearless message. He says—whatever path of spiritual practice you follow, as long as your faith and love for God remain strong, you will not fall. God Himself will help such a seeker in all situations—there is no doubt about it. If any sinful tendencies still remain in the seeker, after receiving God's grace, they will also disappear. When the Lord asks Arjuna to make this declaration, it means that the devotee's heart is really God's own heart. The learned know that God is beyond all actions. God Himself does not perform any action.

He resides in the devotee's heart and acts according to the devotee's desires. Lord says—"Arjuna, if I make the promise, there is a chance it might be doubted or broken." "But if you, My devotee, say it with your mouth, it will never be false." "I will never let the promise spoken by My devotee be untrue." So, you declare, "Once someone accepts Me, My devotee will never fall again and will surely attain eternal peace."

**mam hi partha vyapashritya ye'pi syuh papa-yonayah  
striyo vaishyas tatha shudras te'pi yanti param gatim (9-32)**

**Comm.**Here, God explains the importance of devotion through surrender and instructs Arjuna to constantly think of Him. Devotion not only purifies sinners but also allows women, Shudras, Vaishyas, and those denied Vedic study to attain the supreme goal by serving God. In worldly life, people differ due to birth, caste, color, lineage, education, occupation, and status. However, in God's eyes, all devotees are equal. Anyone can follow the path of devotion. Devotion requires emotional sincerity, not distinctions of high or low birth. Those who prioritize caste or physical differences cannot follow the path of devotion. God firmly states that even a person born in a low caste, like a Chandala, becomes worthy of worship like a Brahmin if they are His devotee. Anyone who surrenders to God and worships Him attains the supreme goal. The Narada Bhakti Sutra says there is no distinction of caste, education, appearance, lineage, wealth, or actions among devotees. The Srimad Bhagavatam states, "O Uddhava, the supreme beloved soul, 'I,' is won over only by faith and devotion." Sincere devotion purifies even a Chandala born in a low caste. A person who constantly chants God's name with love is worthy of worship, regardless of who they are. Chanting God's name makes one forget their material condition. Such a person's spiritual practices, like penance, sacrifice, pilgrimage, or Vedic study, are considered complete. To attain God, one must surrender to Him. The three main practices of devotion are: Having firm faith and being content with God's every command. Constantly hearing, chanting, and meditating on God's name, form, qualities, and divine play. Performing all duties with

faith and love, considering them God's command. Anyone who surrenders to God, whether man, woman, or any caste, will surely attain Him. Even gopis, cows, trees, animals, snakes, or the most ignorant beings have attained God through pure devotion. Many women, like Devahuti, Shabari, Kunti, the gopis of Vraja, and modern figures like Meera, Karamaiti, and Karamabai, became devoted to God. Vaishyas like Tuladhar and Samadhi, and Shudras like Vidura, Sanjay, and Guhaka, the Nishada king, became God's devotees. Society often views women as weak and dependent, both externally and mentally. Women face many social restrictions in their actions and behavior. Therefore, God uses the term "women" to show their spiritual importance is equal to men. In spiritual practice, men and women have equal access. Regarding Vaishyas, they focus on profit and loss in their profession. Yet, as devotees, they consider surrendering everything to God as the highest gain. Shudras are considered servants of all castes. A Shudra who sees God in serving others unknowingly becomes His devotee. In this verse, God gives great assurance to humanity. He says birth, caste, gender, occupation, or lineage do not hinder attaining God.

**kim punar brahmanah punya bhakta rajarshayas tatha**

**anityam asukham lokam imam prapya bhajasva mam (9-33)**

**Comm.**When even sinful people, people born in lower castes like Chandala, and women, Vaishyas, and Shudras become blessed through My devotion, then there is no doubt that righteous and virtuous Brahmins and royal sages (Rajarshis) who surrender to Me will surely attain the highest goal. This body is temporary and perishable. This world is full of suffering. Therefore, O Arjuna, you are born in the noble line of royal sages. So, be dedicated to Me with enthusiasm and worship Me as a Kshatriya with divine feelings. Keep only the goal of attaining Me in your heart. Offer everything to Me, because this is the path of royal knowledge and supreme secret (raja-vidya raja-guhya yoga). The word "Brahmin" indicates a special inner state. It means a person who is calm, simple, experienced, aware, meditative, and able to control the mind according to the instructions of the Lord. A Kshatriya king who

behaves like a sage and follows pure conduct is called a Rajarshi (royal sage). Such Rajarshis are full of power, spiritual accomplishments, bravery, leadership, and firmness. Since the Brahmins and Rajarshis perform their duties as spiritual practice, it is certain they will attain the highest state through devotion to Me. In this verse, though addressed to Arjuna, Lord Krishna is teaching all humanity. He is saying that while living in this temporary and painful world, one must surely worship His eternal and blissful nature. The purpose of human birth is to attain liberation while living, and after death, to be free from the cycle of birth and death. This body is perishable. We do not know when it will dissolve into the five great elements. That's why God warns us to begin constant devotion from this very moment. Because of illusion (maya), the soul fails to recognize its true nature. It becomes attached to the perishable body and suffers pain and sorrow. People think that enjoyment of things like wife, wealth, children, home, status, and fame is happiness. But actually, these are the causes of sorrow and suffering. Real happiness, which is eternal and full of bliss, lies in devotion to God and in being steady in one's true nature. Getting a human body in this mortal world is very rare. It is due to God's infinite grace and great merit that one is born in a good family like that of a Brahmin or Rajarshi. Only by being always connected to the Supreme Lord can one attain everlasting joy. In this very life, by surrendering to the Lord with undivided devotion, one can attain the divine abode of the Lord, which is the origin place of all souls. The path of devotion (Bhakti Yoga) is the only path by which people of all backgrounds can attain the Lord.

**man-mana bhava mad-bhakto mad-yaji mam namaskuru  
mam evaishyasi yuktvavivam atmanam mat-parayanah (9-34)**

**Comm.** In this chapter, Lord Shri Krishna has explained the most secret and highest knowledge, called "Raja Vidya" and "Raja Guhya". The essence of that knowledge is contained in this verse. To establish one in Self-realization, He tells the best method. He says — O Arjuna! Always fix your mind on Me like an unbroken stream of oil. Become My exclusive devotee. Consider all your

duties as offerings to Me and worship Me. Bow to Me again and again. In this way, with body and mind engaged in Me, surrender yourself and attain Me, the Supreme Lord. This is the best means to attain the blissful Lord.

One should not fix their mind on anything else other than God. While doing every action, keep the thought: "I am doing this as God's command and to please Him." By thinking like this, the mind automatically remains in God. Even though Kansa constantly thought about Lord Krishna, it was with a feeling of enmity. Yet the Lord appeared before him in that form and granted him liberation through his destruction. Therefore, in whichever way one thinks deeply of God, God appears to them in that form. If one remembers God with love, faith, and surrender, He appears in their heart and takes the devotee into His refuge. If one receives true knowledge about God from a suitable Guru and follows the Guru's words with dedication, then intense love for God arises. When one gains proper knowledge of God's qualities, power, truth, and secrets, they become certain that "God alone is the most beloved." After that, the seeker finds no pleasure in anything else in the world. That loving remembrance of God becomes the very basis of the devotee's life. The devotee cannot bear even a moment of forgetfulness of God. This is called "mad-gata-manah" — the state where the mind always stays fixed in God. The Srimad Bhagavatam (11.2.42) says — in a true devotee's heart, love for God, knowledge, and detachment from body and world arise together. Just as hunger is removed, satisfaction is felt, and strength is gained simultaneously upon eating food. When a devotee realizes the truth of the oneness of Self and Supreme, all doubts about Self and not-Self disappear. The devotee sees the One Supreme Soul in all beings. That's why Lord Krishna says: "I am present everywhere, and all beings are My forms." Holding this feeling in the heart, one should keep bowing to God. Saints, sages, and gurus are moving temples of God. One should bow down at their feet during darshan. When a devotee realizes their inherent unity with God, they no longer feel separate from Him. The body naturally performs actions as per God's will.

This state is called total surrender to God. Lord Krishna says — when a devotee becomes devoted to Me, they are united with Me. They do not need to go to any other realm. They receive My presence and attain supreme bliss. Revered Swami Sivananda has said in the explanation of this verse: "If one gives up the idea of 'I' and 'mine' related to name, title, knowledge, and body, and completely surrenders to God, their whole life will undergo a miraculous transformation. They will see God everywhere. All pain and suffering will end. The mind will merge with divine consciousness. One will feel everything in life as belonging to God. Just like the empty space inside a pot merges with infinite space when the pot is broken. When self-realization happens, all impurities and ignorance are removed. The unique yogi-devotee becomes one with the Supreme Brahman."

### **Conclusion:**

The reason this chapter is called "Raja Vidya-Raja Guhya Yoga" is because the knowledge about the true nature of God is most secret and supreme. Lord Krishna has said that this Yoga is extremely pure, full of dharma, clearly understood, and easy to practice. A person who lacks faith in God cannot understand its greatness. Such a person remains trapped in this impure world, taking repeated births. Lord has also declared: "This whole universe is pervaded by My subtle form." Even though I create and sustain all beings, I am not dependent on them — they are dependent on Me. All beings depend on nature, and nature depends on Me. Therefore, although creation and destruction happen under My supervision, I remain untouched by them. All these actions are performed by nature, which depends on Me. Self-centered people think this temporary body and world are everything. They become attached to pleasure, and live with pride, arrogance, violence, and delusion, adopting demonic nature. On the other hand, great souls who are devoted to Me know Me as the eternal and origin of all beings. They constantly worship Me. Worshipping Me in different divine forms of gods and goddesses is also My worship. Through that, the mind becomes pure. By the blessings of those gods, the path becomes

easier, and finally, one attains My darshan. Believing that “God is the supreme shelter and protector,” If one depends only on Him, surrenders all actions to Him, and remains satisfied with His will, and connects to Him by listening to His stories, singing His names and glories — Then that is the highest form of devotion to God. A seeker should practice the nine forms of devotion, starting with listening to His divine names and stories. Those exclusive devotees who meditate on Me and worship Me properly, I Myself take care of their needs and protect what they have. God personally takes care of His pure devotees. Offering everything to Me and accepting Me as the Supreme Goal, Supreme Shelter — this is surrender. I see all beings equally. But whoever is My exclusive devotee, always remembering Me in their heart, I too remain connected with them and give them My nearness. Even if someone has committed serious sins, if they worship Me with firm determination, then that person should also be considered a saint. Because their determination is right, they quickly become righteous and attain peace. O son of Kunti! Declare boldly — My devotee never perishes. Even those born in sinful wombs — women, Vaishyas, and Shudras — can attain the highest state if they take refuge in Me. So, O Arjuna, constantly meditate on Me. Stay connected to Me always. Become My exclusive devotee, and I will pull you toward Myself. Just desire to attain Me — don’t resist. Just like a river loses its name, shape, and individuality upon merging into the ocean, Similarly, when you are united with Me, your name, form, and identity will become one with Me. That alone is your Supreme Goal.

***Om Tat Sat iti Srimad Bhagavad Gitaasu Upanishatsu Brahma  
Vidyaayaam Yoga Shaastre Sri Krishna Arjuna Samvaade 'Raj  
Vidya-Raj Guhya Yoga ' Naama navam Adhyaayah //9 //***

“Om Tat Sat” — In this way, with this holy name of God, the ninth chapter of the Srimad Bhagavad Gita, called “Raj Vidya-Raj Guhya,” which is a dialogue between Shri Krishna and Arjuna, is completed.

OM SRI PARAMAATMANE NAMAH !  
SRIMADBHAGABD GITA-CHAPTER-10(Vibhuti Yoga)  
sri bhagavan uvacha

**bhūya eva mahābāho śṛṇu me paramam vacaḥ  
yat te 'ham prīyamāṇāya vakṣyāmi hita-kāmyayā(10-1)**

**Comm :** God says, “O mighty-armed one, you listen to my words with faith and joy, treating them as nectar because of your great love for me.” “Therefore, I speak beneficial words for your welfare.” “Listen again to my supreme, spiritual words.” Addressing Arjuna as “mighty-armed” means, “O Arjuna, you are a powerful man.” “The strength of your great arms will not let you be defeated.” “Show enthusiasm.” “Enthusiasm is the dwelling place of prosperity.” “Prosperity comes to the best, most diligent person.” When a listener feels faith and love toward the speaker, the speaker kindly offers beneficial advice without hesitation. This advice becomes firmly rooted in the listener’s heart. In practical life, wishing for others’ welfare becomes a form of sacrifice for oneself. This destroys personal desires. By wishing for others’ welfare and behaving appropriately, a seeker becomes worthy of God’s love and receives His grace. In the seventh and ninth chapters, God briefly describes His divine glories while explaining His true nature. Everything visible in the world is a manifestation of God’s divine glories in an unmanifest form. Once a person realizes the visible world is God’s glory and majesty, they can stay connected to God in any situation. Forgetting God becomes impossible. As long as fire remains hidden in a piece of wood, it is the essence of fire. When the wood is ignited by contact with fire, it is called the fire’s majesty. Similarly, God is present everywhere in His unmanifest form and visible in His divine glories. The sun, moon, trees, mountains, rivers, stationary and moving beings—all visible things are God’s glories. To establish devotion with firm faith and vision of God everywhere, God elaborates on these glories. All words related to God are supreme because they help attain Him. According to

Sage Parashara, the one who possesses complete strength, fame, wealth, knowledge, beauty, and renunciation is the Supreme. Only God is that Supreme Being. All words about God's divine play, opulence, and glories are supreme. Overwhelmed by a devotee's love, God repeatedly reveals the secrets of His qualities, influence, and essence to them. He even shows His majestic universal form out of kindness to the devotee. Though Mother Yashoda saw Lord Krishna's universal form many times, she called Him "my little Kanhaiya" and worshipped Him with motherly love throughout her life. Through His divine power, God hides Himself and shares joy with His devotees, friends, and family during His incarnations. This is the result of a devotee's love for God. Only a devotee is worthy of hearing the secret matters of God's heart; no one else in the world is. Even without Arjuna asking, God, moved by kindness, begins the tenth chapter on divine glories.

**na me viduh sura-gaṇāḥ prabhavāṁ na maharṣayāḥ  
aham ādīr hi devānāṁ maharṣīnāṁ ca sarvaśāḥ(10-2)**

**Comm:** "In what form I appear, when I appear, and why I appear — even gods and sages have tried for a long time to understand the divine secret of My birth and actions, but they have not been able to gain true knowledge about it." "Prajapati Brahma, the eleven Rudras, the eight Vasus, the twelve Adityas, the forty-nine Maruts, the Ashwini Kumars, Indra, and all such intelligent and powerful deities and the seven great sages — all of them have originated from Me and received their power, energy, and strength from Me." "Just as a son cannot fully understand the history of his father's birth, in the same way, because I am the cause and source of all gods and sages, they are not able to comprehend the secret of My divine appearance on Earth." "Even great gods and sages sometimes reach the mistaken conclusion that God is formless, without qualities, and does not manifest through the three qualities of nature — this wrong belief arises due to their delusion caused by Maya (illusion)." "Because of this illusion, they describe My appearance as merely a philosophical concept and call it 'Ishwara Tattwa' (the principle of God)." "But only those devotees who have

completely surrendered themselves at the lotus feet of the Lord are able to know, by the immense grace of God, that Lord Rama is a dignified incarnation (Maryada Purusha), and Lord Krishna is none other than the Supreme Vasudeva Himself." "God, with His unmatched yogic power, appears according to His will — to destroy the wicked, to give darshan to devotees, and to uplift living beings through His divine play and various manifestations." "Even great Brahmavadis like Brahma, Shiva, the Sanaka sages, Bhrigu, and Vasishtha — through penance, knowledge, and meditation — try to see My formless, attributeless form (Nirguna Parabrahma), but they are unable to succeed." "What appears as 'Ishwara' is actually the reflected form of Me through My lower energy (Apara Shakti)." "This Apara Shakti, which binds the soul, is an indescribable and unmanifest form of Mine known as 'Brahman'." "Therefore, 'Ishwara' (Supreme Soul) and 'Brahman' are two expressions of Myself — perceived as Saguna (with qualities) and Nirguna (without qualities) in this created world." "Electric power exists in a wire in a non-expressive (Nirguna) way, but when it lights up a bulb, it is seen in an expressive (Saguna) form as light." "Sages, seers, and gods, through penance, knowledge, and detachment, consider the dry, impersonal Brahman as supreme and try to merge their self into it." "But My devotees, considering the unknowable and unmanifest principle difficult to reach by their limited understanding, choose instead to practice devotion toward Me." "Seeing this devotion, I become compassionate and grant them the experience of My true form through simple and direct knowledge."

**yo mām ajam anādīm ca vetti loka-maheśvaram**

**asammūḍhaḥ sa martyeṣu sarva-pāpaiḥ pramucyate(10-3)**

**Comm:**Those who firmly accept me as unborn, without beginning or end, and the great Lord of all worlds, the supreme God, become free from all sinful reactions in this human world. God is unborn and eternally exists in one form and essence. In the Srimad Bhagavatam, Uddhava said: "Lord, though you are desireless, you perform actions; though unborn, you take birth; though you are the form of time, you hide in Dvaraka out of fear of enemies—this

wondrous character confuses even the wise.” The resolution is that when Lord Sri Krishna appeared before Devaki and Vasudeva, he manifested in his four-armed form. Then, he transformed into an ordinary child. Similarly, when God incarnates in the mortal world, he comes in his unborn form. Though all-powerful, he performs all actions impartially for the sake of teaching humanity. He is distinct from all beings and objects in the mortal world. Bound souls take birth under the influence of nature and qualities, experiencing the results of their past actions and facing bodily destruction through death. However, when God incarnates, even though he assumes a human body, it is solely for the purpose of his divine play. During his childhood pastimes, he could not be bound by Mother Yashoda’s long rope, he killed demons like Putana, and he performed the rasa dance with the gopis—these acts are incomprehensible. Similarly, being unborn yet taking birth and hiding from enemies are beyond logical reasoning. God is beginningless and eternal. He is beyond time, and even time has a beginning and end in relation to him. Yet, he remains as he is. God has said two things to note: first, he existed at the beginning of creation, exists during its maintenance, and will remain during its dissolution. Second, the unborn Supreme Soul is the root of all. He is the foundation of everything and the controller of the entire universe. When these two principles about the Supreme Soul are truly realized, one naturally becomes determined to dedicate their precious human life to constant devotion to God. By doing so, one becomes free from all sins of this and previous births and easily attains the Supreme Soul. Recognizing God as unborn, beginningless, and all-powerful leads to the realization of the soul’s eternal and indestructible nature, as it is a part of the Supreme Soul. As long as one identifies with the body, they cannot be free from sin. Body identification is the root of all sins and an obstacle to liberation. The moment body identification is destroyed, the inner self becomes pure, and the soul is realized. This is the state of being free from delusion. Due to abundant virtuous deeds, one may attain higher realms, but freedom from the reactions of sinful actions is not achieved. Through devotion and love, constant

worship of God's true nature removes doubts and delusion. Only by God's boundless grace can one become sinless and experience his true nature. Removing the veil of ignorance is yoga, and liberation from sin is divine glory. The undeluded one perceives God's grandeur everywhere, experiencing it as the vision of the Supreme Lord.

**buddhiḥ jñānam asammohaḥ kṣamā satyam damaḥ śamah  
sukham duḥkham bhavam abhāvam bhayaṁ ca abhayaṁ eva ca(10-4)  
ahimsā samatā tuṣṭis tapo dānam yaśo 'yaśah  
bhavanti bhāvā bhūtānām matta eva pṛthag-vidhāḥ(10-5)**

**Comm :**Lord Krishna says: O Arjuna! Pay attention to this – intelligence, knowledge, freedom from confusion, forgiveness, truthfulness, self-control, calmness, happiness, sorrow, birth, death, fear, fearlessness, non-violence, equality, contentment, austerity, charity, fame, and infamy – all these subtle qualities are born from the divine energy of God and arise in the minds of living beings. These qualities are also represented through various gods and sages. The external world – living beings, animals, birds, trees, rivers, mountains, oceans, planets, and stars – all physical creation is revealed through the threefold nature of the inner mind (sattva, rajas, tamas). But the one root cause behind all these qualities is the Supreme Soul. "They are born from Me alone" – means, the self-luminous Supreme Soul, the consciousness called Paramatma, from whom all these qualities emerge. He is the witness, inspirer, and illuminator of all feelings in living beings. Though these twenty qualities are different from one another, they are all divine manifestations and signs of spiritual thought. The Supreme Soul is the foundation of all divine qualities. All actions based on these qualities are divine plays (leelas) of God. The performer of these plays is God Himself. When this understanding becomes strong, the devotee's vision always stays fixed on God. Now, each quality is explained simply: **Buddhi (Intelligence):** The ability to analyze things properly and understand their real nature is called intelligence. It helps us decide what is right or wrong, what to accept or reject, and distinguish between good and bad. **Jnana (Knowledge):** The awareness reflected in the mind which allows an

object (like a pot) to be known is called knowledge. With knowledge, one can understand the difference between the soul and non-soul, eternal and temporary, physical and divine. Asammoha (Non-delusion): Even after knowing that body and worldly things are temporary, if one remains attached to them, that is delusion. Realizing that the soul and God are eternal and removing the sense of "I" and "mine" from the body and world is non-delusion. Knowledge removes confusion from the mind and helps attain a state free from delusion. Kshama (Forgiveness): To tolerate others' faults without revenge and wish them well is forgiveness. It is a sign of strength, not weakness. Not getting angry at small faults shows great inner power. Satya (Truthfulness): To speak or present facts properly without distorting them and with others' benefit in mind is truth. Even if the truth is unpleasant, it should be expressed with humility. Dama (Control of senses): Controlling the enjoyment of the senses is called Dama. Shama (Control of mind): Withdrawing the mind from unnecessary thoughts and keeping it peaceful with the goal of attaining God is Shama. Sukha (Happiness): A cheerful state of mind due to gaining desired things or avoiding unpleasant things is happiness. What helps one move towards God is true happiness. Dukha (Sorrow): A troubled state of mind due to losing something pleasant or coming into contact with unpleasant things is sorrow. All pain caused by the body, mind, or environment is sorrow and should be avoided if it hinders God-realization. Bhava (Becoming or birth): The creation of body and material things is called Bhava. Spiritually, the awakening of God in the heart is also Bhava. Abhava (Non-existence): When all things merge into their source, that is Abhava. During great destruction (Mahapralaya), everything dissolves into primal nature. Bhaya (Fear): The anxiety that arises when one sees the possibility of harm or death is fear. Identifying with the body creates constant fear of the future. Abhaya (Fearlessness): When one considers himself as the eternal soul and a part of God, fear disappears. Trusting in the Almighty Lord gives fearlessness. Ahimsa (Non-violence): Not causing pain to others through

thought, word, or deed is non-violence. It leads to spiritual and divine happiness. One who follows non-violence feels love for all beings and has no hatred. Sama (Equality): Being free from likes and dislikes, accepting the ways of the world, and performing duties without attachment is equality. Keeping God in mind in every situation is a sign of equal-mindedness. Tusti (Contentment): Accepting both gain and loss as God's will and feeling inner satisfaction is contentment. Whatever one gets after sincere effort should be accepted as God's grace. Tapa (Austerity): Willingly enduring hardships for spiritual upliftment or heaven through scriptural practices is austerity. True austerity, guided by virtue and balance, helps progress on the spiritual path. Dana (Charity): Giving one's rightful wealth for the benefit of others is charity. Offering knowledge, guidance, or necessities like food, clothes, and shelter to those in need is also charity. Swami Sivananda says every householder should donate one-tenth of their income for noble causes. Yasha (Fame): When one lives with devotion and spiritual practice, their efforts become known and they earn good fame. Ayasha (Infamy): A person who turns away from God and lives selfishly becomes a source of harm to the world and earns blame and dishonor. These positive and negative qualities arise due to past actions and are tools in human life. Though power and its source (God) are actually one, in practical life they are experienced separately. Likewise, though God and everything born of His power are eternally one, we see and experience them as different in daily life.

**maharṣayah sapta pūrve catvāro manavas tathā  
mad-bhāvā mānasā jātā yeṣāṁ loka imāḥ prajāḥ(10-6)**

**Comm:** The seven sages like Bhrigu, the four Brahma-rishis like Sanaka before them, and the fourteen Manus like Svayambhuva originated from the will of the Supreme Being, Parabrahman. Empowered by me, Brahma, along with the seven sages, Brahma-rishis, and Manus, gave rise to all stationary and moving beings in all worlds. These beings manage the universe with faith and love toward me. God briefly describes the origin of the cosmic tradition

of the universe here. Brahma, known as Hiranyagarbha, the first living being, performed penance for a thousand divine years, gained Parabrahman's grace, and became capable of creating the universe. With the desire to create many universes, Brahma's uninterrupted penance led God to manifest as Sanaka, Sanandana, Sanatana, and Sanatkumara, the four "Sana" forms. Though these four appeared first as divine forms, they remained as eternal youths, wandering the three worlds to spread knowledge, devotion, and detachment about God's qualities, influence, and majesty. Among them, one speaks while the other three listen, discussing divine stories. Their words always chant "Hari Sharanam." They revived the knowledge of the soul lost during the previous cosmic dissolution through teachings to sages, making them proponents of the path of liberation. All disciples who received knowledge from them are called "Nadaja" beings. In one day of Brahma, there are fourteen Manus. The reign of each Manu is called a Manvantara. One Manvantara spans seventy-one sets of four yugas, or 30,67,20,000 human years. In each Manvantara, different seven sages manage dharma and protect beings. Sages with long life, mantra creation, divine vision, wisdom, righteousness, and lineage establishment are called Saptarishis due to their seven qualities. From them, populations expand, and dharma is maintained. The Mahabharata's Shanti Parva lists the current Saptarishis as Marichi, Angira, Atri, Pulastya, Pulaha, Kratu, and Vasishta. These seven great sages, as Vedic authorities and chief preceptors, guide the path of action-based dharma. At the end of a Manvantara, the Manu, Saptarishis, gods, Indra, and Manu's descendants change. The Manus of the current cycle are Svayambhuva, Svarochisha, Uttama, Tamasa, Raivata, Chakshusha, Vaivasvata, Savarni, Daksha-savarni, Brahma-savarni, Dharma-savarni, Rudra-savarni, Deva-savarni, and Indra-savarni. After one cycle of fourteen Manus, all Manus change. Svayambhuva is the first Manu of this cycle, and after six Manus, the current Vaivasvata Manvantara is ongoing. All these Manus and great sages maintain faith and love toward God. God himself, taking Brahma's form, created the great sages, Brahma-rishis, and Manus.

through his will for world creation. These twenty-five divine beings are uniquely influential and the cause of the universe's creation. They are the producers and promoters of creation under Brahma's command. Countless universes are filled with various beings. These twenty-five great sages are known as the patriarchs of the entire universe. The phrase "Maharshaya sampa purve chatvaro manavah" is interpreted differently by some scholars. Some explain that the first four Manus—Svayambhuva, Svarochisha, Raivata, and Uttama—as Brahma's mind-born sons, created all lineages as "Binduja" beings. Beings born from the union of male and female are called "Binduja." Some commentators describe the seven great sages as the five sense organs, intellect, and ego within human consciousness, through which the world appears in various forms to beings. In Gita Rahasya, Tilak mentions that, per Bhagavat Dharma, the four forms—Vasudeva (soul), Sankarshana (being), Pradyumna (mind), and Aniruddha (ego)—arose before the seven sages. These four forms, called "Chaturvyuha," are aspects of the all-pervading Vasudeva, originating before the Saptarishis. The universe is governed through this Chaturvyuha.

**etāṁ vibhūtiṁ yogam ca mama yo vetti tattvataḥ  
so 'vikalpena yogena yujyate nātra samśayah(10-7)**

**Comm:** O Arjuna! The person who can truly realize My yogic power and divine majesty becomes equal-minded and remains constantly united with Me in exclusive devotion. There is not the slightest doubt in this. Firm and doubt-free knowledge about God's greatness and divine opulence is the highest goal in the spiritual path. Because of God's extraordinary power, creation, preservation, and destruction of the universe take place. Based on this power, God takes many forms according to His will in different ages for different purposes, remaining untouched by worldly defects like birth and change, and performs divine plays (leelas). The state where one doesn't consider even the slightest power other than God as independent is called "unshakable yoga" (avikampana yoga). Whatever special qualities we observe in the world are all God's manifestations and must be understood as His divine glories.

The person who understands the truth of this yoga and these divine glories attains this unshakable connection with God. To know something “in truth” means to realize that the Supreme Soul is the creator and destroyer of all, all-powerful, the Lord of everything, the source of all, most compassionate, friend of all, and the indwelling soul within all beings. Just like a person wearing ornaments may be interested in their designs, a goldsmith focuses only on the gold. In the same way, behind all these divine glories and powers lies the one essence – the Supreme Soul. Therefore, to keep one's focus always on the Supreme Soul is the real meaning of knowing the truth. The one who knows this truth understands that everything known is actually a result of the Supreme Lord's infinite power and divine manifestation. A true devotee of the Lord has unwavering faith and belief in Him. "Unwavering" means never shaken, disturbed, or moved. Once someone understands God properly, they naturally become dedicated to serving Him with steadfast devotion. That person serves the Lord wholeheartedly and completely surrenders to Him. Just as a lamp cannot stay lit without oil, a soul cannot survive even for a moment without God's power. This whole universe is created by God and exists within a part of Him. The soul may appear to be separated from the earth, but it can never be separated from the Supreme Lord.

**aham sarvasya prabhavo mattah sarvam pravartate  
iti matvā bhajante mām budhā bhāva-samanvitāḥ(10-8)**

**Comm:** I am the source of the creation of the infinite universes and the cause of all causes. The existence, destruction, intelligence, and knowledge of this world have all come from Me. I alone am the material and instrumental cause of everything. As the Supreme Father and Supreme Lord, I alone exist at the root of the creation of all living beings. Brahma, the Prajapatis, Indra, the eight Vasus, the eleven Rudras, and the twelve Adityas — all of them appeared from My creative will. Gaining My power and energy, all the gods and goddesses and the entire universe are actively functioning. The actions of all moving and non-moving beings in the world also originate from Me. As the indwelling controller, I control every

living being from within. The word 'pravartate' means that it is the Lord who, by His Yogic power, keeps this cycle of creation running. According to His will, the sun, moon, stars, and the earth move in a fixed and orderly manner. He is the controller of everything, and under His control, beings receive higher or lower births and enjoy the results of their actions. In this way, all the activities and movements in the universe happen only due to the inspiration of the Lord. The wise person who clearly understands this universal and all-pervading truth of Mine remains always devoted to Me with love and faith. The word 'matva' means: the devotee who never forgets, even for a moment, the truth and reality that the Supreme Lord is at the root of everything. That firm acceptance transforms into true knowledge, and the devotee becomes one with divine wisdom. First, the devotee deeply thinks about this knowledge, and then, with devotion, he starts worshipping Me. Real worship is keeping one's mind always fixed on the Lord — by chanting His name, singing His glories, thinking about His form, and listening to His divine plays — and being completely absorbed in them. Just as a tree can only grow when it is connected to the soil, in the same way, the divine presence of God is the root support for both the gross and subtle development of the soul.

**mac-cittā mad-gata-prāṇā bodhayantah parasparam  
kathayantaś ca mām nityam tuṣyanti ca ramanti ca(10-9)**

**Comm:** The devotee who fully concentrates his mind on Me, and offers his life in My service and worship, speaks and explains My knowledge, power, and glory to others. They chant My name, praise My divine qualities and greatness, and feel joy and satisfaction in doing so. The one whose mind, breath, actions, and all efforts are focused on Me, sees serving the world as their duty received through My grace.

Listening to the Lord's words in holy company, through spiritual discussions and knowledge-sacrifices, is also a form of devotion. When one hears about the divine pastimes of God and develops attachment, what greater devotion can there be than that? "Bodhayantah parasparam" means that in order to clear doubts

about the nature of the Supreme, one asks questions and the other replies based on personal experience — this is called holy company and noble reflection. Just as delicious food gives satisfaction, even more lasting satisfaction is gained by speaking, hearing, and sharing the Lord's glories. Devotees experience supreme joy by singing, hearing, and sharing the Lord's virtues, powers, and greatness. Once they experience this divine joy, they become united with the Lord and become worthy of divine qualities. "Enjoying with God" means — they always feel God's presence close to them in their mind and with love, they feel as if seeing, touching, and talking with Him in solitude. Just like men and women feel joy when united, realized souls joyfully sing, recite, glorify, and explain the Lord's divine form and pastimes with reverence and faith. Words like 'mad-gata-citta' and 'mad-gata-prana' show the exclusive nature and deep devotion of a true devotee. The union of mind and intellect is called chitta. When love resides in the mind and faith in the intellect, and one remains attracted to God's name, form, qualities, pastimes, and sweetness — this is 'machchitta'. 'Mad-gata-prana' means one cannot live without Me — like how life can go on without food. Before reaching this state, a seeker first takes a firm vow to attain God alone. The intimacy that seeker has with God is more than they have even with their own life. In the Mahabharata, it is said — while lying on the bed of arrows, Bhishma remembers the Gopis' deep love for Krishna. In that moment, Bhishma becomes like Krishna, and also like the Gopis. The mind is everything. "Man eva manusyanam karanam bandha mokshayoh" — meaning, the mind is the cause of both bondage and liberation. One becomes what the mind is full of. Outer appearance doesn't matter much; all importance lies in the mind. The mind holds both love and hatred. The mind can be joyful or sorrowful. Spiritual knowledge is that which purifies the heart. When one sees a peepal tree and feels it is Lord Vasudeva Himself, the heart takes the form of Vasudeva through constant reflection. Only through the feeling in the mind can one see God in the heart. The reflection seen in a mirror is not the real form. The one whose memory brings total

absorption in the mind, whose name melts the heart with love, is the soul's true nature. Shukadeva Ji has described the Gopis' love for Krishna — Krishna in their minds, Krishna in their breath, Krishna in their clothes. Losing everything meant Krishna, gaining everything meant Krishna — only Krishna, everywhere Krishna. To the Gopis, everything appeared as Krishna. Their mind, speech, and actions had become Krishna. In their hearts, they came close to Krishna, and felt His nearness as the Supreme Self. Shukadeva Ji called them Gopis — those who enjoy the sweetness of Krishna through their senses. That is a Gopi who hears the sweet sound of Krishna's flute, touches His divine body, sees only Krishna with her eyes... ...smells the fragrance of sandalwood on His body, tastes the sweet nectar of His name, and feels His embrace in the heart. Like this, all senses and the mind of the Gopis were absorbed in Krishna's divine form. This loving feeling is created in the heart of a devotee. This has no connection to wealth, possessions, or personal pride. It is the happiness of one's own inner feeling. This joy arises on its own. There was nothing the Gopis could see that did not lead their mind back to Krishna. In this way, meditating on Krishna's or Rama's pastimes and keeping the mind immersed in them is 'mat-gata-chitta'. True devotees like the Gopis, through singing and praising Krishna's sweet form, qualities, and divine plays, attain the ultimate sweetness of divine love. In this devotional practice, by listening and singing, they experience devotional joy, and in the final stage of love, they taste unbroken bliss in the heart. The heart of a devotee gets coated with selfless pure devotion, in which the form of God is imprinted. At that time, the devotee becomes like God, and God becomes like the devotee. The words 'bodhayantah', 'kathayantah', and 'parasparam' in this verse are very significant. When devotees discuss God among themselves, different divine realizations arise in their hearts. When feelings are shared, new sentiments awaken and many doubts disappear. Just as a lustful man feels excitement in the discussion of women, devotees feel constant freshness in God's pastimes and stories. To find peace and happiness, one should keep their practice within their control. This

is the definition of happiness. People want happiness. Why? Because they need money for happiness, they desire family happiness, home, lineage, reputation — all for happiness. But for what, happiness is desired? It's not for wealth, or prestige, or things. People desire happiness for peace — which is the nature of the soul. Real happiness does not depend on external things, but on the desire for happiness itself. The root of this desire lies in the soul's blissful nature. Searching for this root in wealth, gold, or fame will never yield it. The Lord is the eternal source of happiness and the cause and means of all bliss. When one reaches 'mat-gata-chitta' and 'mat-gata-prana', the voice chokes with emotion. The mind becomes satisfied while singing the Lord's name and glories, the body gets goosebumps, and waves of joy rise in the heart. The mind rejoices in devotion, eyes shed tears of love, and the heart becomes overwhelmed with divine feeling. This joy and divine madness of life is called devotion. This joy of life is called knowledge. It is that bliss which is not dependent on anything, which needs no time, place, thing, or favor. It is direct experience of bliss — full of contentment, divine union, and enjoyment. The Narada Bhakti Sutra says —"With choked voice, goosebump-filled bodies, and tearful eyes, these exclusive devotees speak among themselves, purifying their families and the entire world."

**teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam  
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te(10-10)**

**Comm:**Devotees offer their mind and soul to God. They sing about God's qualities and divine play, feeling satisfied and joyful. The verse uses the term "satata-yuktanam" to guide these devotees. God explains how devoted followers realize His presence. A true devotee always focuses their mind with love and faith, constantly worshipping God. Out of grace, God grants them the ability to understand His divine influence, greatness, and mysteries. This understanding includes both the formless and manifested aspects of God. With this power, devotees can come closer to God. "Buddhi Yoga" frees devotees from the results of good and bad actions. The ultimate goal of Buddhi Yoga is to turn toward God. A devotee

offers all actions and their results to God with a mature and balanced mind. They perform all worldly duties with equality. Free from attachment and aversion, they stay immersed in worshipping God. When conflicts like attachment and aversion are removed, devotees achieve equality. They feel everything is God. Shri Nilakanthji explains "Buddhi Yoga" as the state of knowledge-based meditation. Here, Buddhi Yoga means a clear and positive intellect. God describes it as a combination of knowledge, devotion, and action yoga. The Gita is unique in valuing human intellect highly. Intellect is needed for actions, spiritual practice, overcoming delusion, devotion, and realizing God. No other religious text emphasizes intellect as much as the Gita. Knowledge is another term for intellect. Knowledge leads to liberation, freedom from bondage, and realization of truth. No other scripture removes ignorance, sorrow, fear of birth and death, or grants eternal peace like the Gita. The phrase "bhajatam pritipurvakam" means devotees worship God with love, naturally absorbed in Him. The Shrimad Bhagavata says devotees who surrender to God do not desire worldly positions, yogic powers, or even liberation. Mahatma Gandhi said in his Gita commentary that true devotees naturally gain knowledge. Knowledge is not gained by studying scriptures or big texts for God's realization. Thinking knowledge makes one a devotee is a false idea. Such thinking is just ego, not devotion or knowledge. With a pure heart, love, faith, and steady intellect, devotees gain knowledge by worshipping God's qualities and glory. A sincere person sees the world as God's form and engages in self-discipline. By God's grace, this yoga awakens in their heart. The word "dadami" means devotees see Buddhi Yoga as God-given, not a result of their efforts. Swami Totapuri searched for Swami Ramakrishna and said he had been looking for him for a long time. Though they had never met, Totapuri felt a deep connection. On the Mother's command, Ramakrishna accepted Vedanta teachings from Totapuri. After three days of deep meditation, Ramakrishna realized the truth. Totapuri said what took him 36 years to achieve, Ramakrishna gained easily. The Shrimad Bhagavata says God, as a

guru, lights the lamp of pure knowledge in a devotee's heart. Only by God's grace can one truly see God.

**teṣām evānukampārtham aham ajñāna-jam tamah  
nāśayāmy ātma-bhāva-stho jñāna-dipena bhāsvatā(10-11)**

**Comm:**O Arjuna! Because of My special grace on that unique devotee, I stay in his intellect and light the bright lamp of knowledge by revealing the truth of the soul. Through that light of knowledge, the darkness of illusion and attachment, which comes from ignorance, is destroyed. By one's own thinking power alone, intellect cannot gain even the smallest pure knowledge of the infinite truth. From beginningless time, due to many births, the mind and intellect remain covered in darkness and defects. Because of this, a person stays attached to children, spouse, and wealth, and cannot gain true knowledge of God's qualities, power, and nature. But when I shower My grace, by the power of My inconceivable energy, true knowledge is attained very easily. By constant devotion to Me, divine intelligence awakens in the heart, and firm faith is formed in My yoga and power. By always experiencing My presence, one becomes free from all worldly conflicts, defects, and doubts caused by material contact. When one offers himself completely at the feet of the Lord with faith and love, the Lord Himself takes the responsibility to save him from the ocean of worldly suffering. In his commentary, Shri Baladeva Vidyabhushan writes: "For the one I bless completely, I also illuminate his intellect with the qualities of yoga and protection. All responsibilities of his life rest upon Me. He does not have to make any effort for anything." Seeing the devotee's deep absorption, a stream of compassion flows in the Lord's heart. He who is usually still and unmoving becomes active and responsive for the devotee. Shankaracharya gives a beautiful example: "The devotee's pure mind — free from attachment to sense objects and untouched by likes and dislikes — is the lamp of knowledge. The grace of Lord Krishna, gained through the wisdom of the Gita, is like the oil that keeps that lamp burning. The wisdom shaped by practices like celibacy is like the wick of the lamp. The devotee's focus on the

Lord is like the wind that helps keep the lamp of knowledge always burning. In this light of knowledge, the devotee meditates on the Lord with full concentration and realizes the oneness of the soul and the Supreme Soul." The Lord's dwelling in the devotee's heart is called "yoga," and the destruction of ignorance in the light of knowledge is called "power." The one who is a true devotee does not ask anything from the Lord — neither material pleasures, nor spiritual knowledge, nor liberation. He simply worships with love and remains in the state of divine bliss. From the Lord's infinite grace, equality and true understanding arise naturally in the devotee. His bodily pride disappears, and he serves for the welfare of the world. The paths of Karma Yoga and Jnana Yoga are worldly means, but the path of Bhakti is a divine means that contains both knowledge and action. A knowledgeable person may lack devotion, but a devotee can never be without knowledge. The Gopis did not study the Vedas, nor perform vows and austerities, nor meet great spiritual teachers, yet from their pure love for Krishna, they had extraordinary knowledge of the Lord's nature. In truth, until the chosen deity or true Guru awakens within the seeker's soul and moves him every moment, freeing him from the dualities of nature and advancing his devotion, real worship has not begun. When the Lord or Guru's grace awakens in the seeker's soul, four kinds of experiences are received by their guidance. First, while the seeker tries to keep the form of the Lord in his mind with steady focus, the mind sometimes wanders toward worldly objects. At such times, through a movement in the body, certain signs are felt in different parts of the body from the Lord or Guru. This is the "Sthula-sura" experience. Second, due to attachment to enjoyment, ordinary people dream. A yogic seeker generally does not dream, but instructions for the future path may come in dreams from the Lord or Guru. This is the "Swapna-sura" experience. These two subtle experiences are usually felt during good company, meeting saints, or deep contemplation. The next two experiences come actively to seekers at the higher stages of yoga practice. Third, when absorbed in thinking of the Lord or Supreme Soul, the mind becomes

completely steady in meditation, the body remains awake, but the mind merges into a deep-sleep state. This is the "Sushupti-sura" experience. In this state, a vision appears according to the level of meditation, showing the right path and giving knowledge of past and future. Fourth, and final, is the "Sama-sura" experience, where the meditator becomes one with the Supreme. After that, in all actions — standing, sitting, walking, moving — he experiences only the presence of the Lord everywhere. These four verses (8-11) are known as the "Chaturshloki Gita," the essence of the Gita, which removes the suffering of all beings and brings the highest welfare. Here, Lord Krishna has explained to Arjuna the nature of exclusive devotion. When one takes shelter of this devotion, Lord Krishna, by His grace, easily takes him across the ocean of worldly life and brings him into the sweet devotion of Braj Dhama .

arjuna uvāca:

**param brahma param dhāma pavitraṁ paramam bhavān  
puruṣam śāsvatam divyam ādi-devam ajam vibhum(10-12)  
āhus tvām ḥṣayaḥ sarve devarśir nāradas tathā  
asito devalo vyāsaḥ svayam caiva bravīṣi me(10-13)**

**Comm:**Knowing God's 'Vibhuti' (divine powers) and 'Yoga' (divine connection) greatly helps in attaining Him. In the previous chapters, God's divine powers were briefly mentioned. To hear about them in detail from Lord Krishna Himself, Arjuna praises and questions Him in these seven verses (12 to 18). At the beginning, Arjuna praises Lord Krishna, saying: O Lord, You are the attributeless, eternal truth, the Supreme Brahman, and the Supreme Soul. You are the supreme divine shelter, purifying even the air, fire, and other elements with Your ultimate purity. All sages like Bhrigu, divine sage Narada, and great sages like Asita, Devala, and Vyasa call You imperishable, divine, self-manifested, the original God, birthless, and all-pervading. You Yourself are now telling me the same. The attributeless Supreme Soul, called 'Parabrahman,' is Your very form. The infinite universes originate from You, the Vedas manifest from You, and nature depends on You. That Parabrahman form is the highest realm and the ultimate

shelter for all beings. Your eternal abode is divine, full of truth, consciousness, and bliss, and is inseparable from You, thus it is also Your form. Listening to, contemplating, and chanting Your names, qualities, glories, and pastimes always purifies the soul of a being. Swami Shivananda says: Holy rivers and pilgrimage sites only destroy sins, but remembering the supremely pure Supreme Soul destroys not only the sins of countless births but also the root cause of sin, ignorance. Therefore, He is supremely pure. You are the eternal, imperishable, timeless, unchanging Supreme Person, who playfully manifests as the universe, without any cause for Your origin, being the cause of all causes. You are the divine Person, self-luminous, radiant with knowledge. Among all the gods, You are their source. You are unborn, all-pervading, and limitless. Even when You appear limited during Your divine pastimes, Your all-pervading nature remains unaffected. All sages like Bhrigu, divine sage Narada, Asita, Devala, Vyasa, and others call You the Supreme Brahman, imperishable divine Person, supremely pure, and the foundation of all creation. You Yourself repeatedly say the same. Sages Asita and Devala say: Lord Krishna is the creator of all beings and the maker of all worlds. Sage Vyasa says: You are Vasudeva among the Vasus, the granter of Indra's power, and the supreme God among all gods. Sage Bhrigu says: He is the God of gods and the eternal Lord Vishnu. Divine sage Narada says: Lord Krishna is the creator of all worlds, the knower of all thoughts, and the Lord of all achievable beings and gods. In the Mahabharata, the truthful grandsire Bhishma, explaining Lord Krishna's glory to Duryodhana, says: Lord Vasudeva is the God of all gods and superior to all. He is righteousness, the knower of righteousness, the granter of boons, the fulfiller of all desires, the doer, the action, and the supreme Lord Himself. The rules of past, future, present, twilight, day, directions, and sky are created by this Janardana. This great soul, the imperishable Lord, created the sages, penance, and the creator Prajapati. He is the creator of Sankarshana, the eldest of all beings. Known as Ananta, He holds the entire earth, including Mount Meru. Even Sheshnaga (the divine serpent) originates from Him. He took

the forms of Varaha, Narasimha, and Vamana incarnations. He is the mother and father of all, and there is no one superior to Him. He is Keshava, the form of supreme radiance, and the grandsire of all worlds. The sages call Him Hrishikesha, the teacher, father, and guru. Those with whom Lord Krishna is pleased attain the eternal realm. Those who, in fear, take refuge in Lord Keshava and recite His praises attain supreme happiness. The devotee who takes shelter in Lord Krishna never falls into delusion. Lord Janardana always protects those who are immersed in great distress.

**sarvam etad ṛtaṁ manye yan māṁ vadasi keśava  
na hi te bhagavan vyaktiṁ vidur devā na dānavāḥ(10-14)**

**Comm:** O Keshava! Whatever You have said earlier, I accept all those words as truth. But, O Lord! Whether they are gods or demons, no one can know Your playful human form, nor can they understand the reason and purpose behind it. In the Shrimad Bhagavatam, sage Narada told King Yudhishthira: "O King! Among humans, you are very fortunate because the sages who purify the people have entered your palace, and the Supreme Brahman Himself, disguised in a human form, is staying here. That Krishna, whom the great souls seek in order to experience the bliss of liberation, is the Supreme Brahman. He is your beloved, friend, relative, worshipable one, guide, and Guru as well. So tell me — who else can be as fortunate as you?" At present, by the grace of the Lord, Arjuna has understood that Shri Krishna is the Supreme Truth and He is complete in Himself. To know the true nature of the Lord, the Guru-disciple tradition is necessary. Lord of Yoga, Shri Krishna, chose His close friend and devotee Arjuna to revive that Guru-disciple tradition which was about to disappear. Just as Arjuna has accepted Shri Krishna as the Supreme Soul for his own spiritual welfare, all lovers of God must also firmly accept that Shri Krishna is the Supreme Person and the Lord. In the path of devotion, this faith has special importance. Here, by addressing Him as "Keshava," Arjuna expresses the feeling that You are the Supreme Lord who has the power to create, maintain, and destroy the entire universe. You are the producer and controller of all

moving and non-moving beings, and You are the root of everything — there is no doubt in this. The meaning of addressing You as “Bhagavan” is that You possess six divine opulences — lordship, fame, wealth, knowledge, detachment, and omniscience — and You are beyond time, existing in all ages. Even the demons, who can take many forms through their strength and illusion, and the gods, who can perceive things beyond the senses through their wisdom, cannot recognize Your divine human-like incarnation. The gods who work in creation by Your inspiration, and the demons whom You have killed and liberated, still cannot know Your power, strength, and purpose. Other sages may know You as the Supreme Brahman and unborn, yet they cannot understand how the unborn can at the same time appear in a physical body — this mystery is beyond them. God is beyond nature and all the powers of nature. How can the infinite, eternal truth be known through limited, material, and perishable things? By renunciation, detachment, austerity, self-study, and similar practices, the inner mind is purified — but even through these alone, the true nature of God cannot be recognized. In truth, God has no origin or birth. He is always of one form and one essence. How can anyone know something that has no origin? When a living being takes birth, there are causes — past life impressions, father and mother as seeds, the five elements as material cause, and karma as the reason. But the manifestation of the personal, divine form of God and its cause is truly a mystery. Therefore, the Lord has already said in reply — “I am unborn and eternal in nature. Though I am the Lord of all beings, I make My own nature subject to Me and, with the help of My Yogamaya power, I take form and appear according to My will.”

**svayam evātmanātmānaṁ vettha tvam puruṣottama  
bhūta-bhāvana bhūteśa deva-deva jagat-pate (10-15)**

**Comm:** O Purushottama! O Creator of all beings! O Controller of the world! O God of gods! O Lord of the universe! Only You Yourself, through Your own conscious power, can know the greatness and full glory of Your inconceivable nature. Only You know the form of Your manifested incarnations, the time, and the purpose for them

— or the one in whose heart You awaken directly becomes able to know. A liberated person or a yogi may be able to experience the formless Brahman or the Supreme Soul in the heart, but to directly accept Yogeshwar Shri Krishna, who calls Himself “Bhagavan” full of six divine opulences, is not easy. Therefore, in this verse, Arjuna addresses Shri Krishna in five ways to express that You are the creator of the whole universe, the controller of all beings, the worshipable one for everyone, the nourisher and sustainer of all, and the Supreme Person who is higher than the perishable and imperishable beings called “apara” and “para.” Some commentators explain the titles “Bhutabhavana,” “Bhutesha,” “Devadeva,” “Jagatpati,” and “Purushottama” as symbolic of five deities — Surya, Shiva, Ganesha, Shakti, and Vishnu, respectively. As the supreme father of all beings, You are Purushottama; as the one who nourishes and sustains all beings, You are Bhutabhavana; as the controller of creation, You are Bhutesha; as the worshipable and illuminator of all gods, You are Devadeva; and as the supreme ruler, disciplinarian, and protector of every soul, You are Jagatpati. No one else can fully know Your qualities, power, divine acts, greatness, mysteries, or true nature. You Yourself are the embodiment of knowledge. Therefore, You alone can know the secrets of Your own acts and powers. When, during meditation, the yogi experiences no difference between knowledge, the object of knowledge, and the knower, then the seen, the sight, and the seer become one — meaning, the chosen deity being meditated upon is the knowledge, is also the object to be known, and is the knower himself. The truth of the Supreme Soul is beyond thought and extremely mysterious. According to how much and in what way one enters into the realization of the Supreme Soul, in that same measure one understands the mystery. On this point, Shri Ramakrishna gives a beautiful example: A common man once found a diamond and, wishing to sell it to meet his needs, went to the market. First, he showed it to an eggplant seller, who said that in exchange he could give only five loads of eggplants. Next, a rice merchant sitting nearby examined it and said he could give two

sacks of rice in exchange. Then, a cloth merchant sitting next to him said that in exchange he could give one bundle of silk cloth. Finally, the man went to a diamond dealer and showed the stone. The diamond merchant paid him two lakh rupees and kept the stone. In this same way, the different paths and practices of yoga to know the Supreme Soul are like recognizing the value of the diamond — the understanding depends on the knower's capacity.

**vaktum arhasy aśeṣeṇa divyā hy ātma-vibhūtayah**

**yābhir vibhūtibhir lokān imāṁs tvāṁ vyāpya tiṣṭhasi(10-16)**

**Comm:**Certainly, only You are capable and worthy of fully describing those supernatural and divine glories through which You have pervaded the entire world. Even though Arjuna had no doubt in his mind that Shri Krishna is the Supreme Person, the Lord Himself, still, to understand His all-pervading power more clearly, he prayed to Him to explain it in detail. The earth is an element made of soil. The gold, silver, copper, and other metals that come out from that earth are the glories of the earth. All the beauty, sweetness, and grandeur of God, which appear in many forms and attract people, are called the glories or divine manifestations of God. Just as it is not possible to create another sun, another moon, or another Ganga river, in the same way, all these glories of God are unique and divine. Similarly, all the objects in heaven and other worlds, full of brilliance, strength, knowledge, grandeur, qualities, and power, are creations of God and are His divine glories. In the Brihadaranyaka Upanishad, this glory is described by the name “Sambhuti.” In God’s creation, every object or living being has some special quality. In the world, seeing the special qualities of the Supreme Soul in many forms is called “Vibhuti” (divine glory), and experiencing the presence and energy of the Supreme Soul within them is called “Yoga.” When a person truly understands God’s glories and His yoga, the mind naturally becomes attracted towards God.

**katham vidyām aham yogīṁs tvāṁ sadā paricintayan  
keṣu keṣu ca bhāveṣu cintyo 'si bhagavan mayā (10-17)**

**Comm :** O Lord, master of yoga and divine power, how can I constantly meditate on your glories to understand your greatness? O Lord, in which objects, beings, times, places, or situations can I contemplate you as the essence of my meditation? Please tell me how I can focus on you in those forms. Arjuna, representing all humanity, wants to know how an ordinary person or spiritual seeker can understand the all-pervading nature of God manifested in many forms. Arjuna has two main questions. First, tell me the method by which I can contemplate your qualities, influence, and true nature with faith and love. Second, in this world full of living and non-living things, which objects, beings, places, times, or events can I contemplate as your divine manifestations? Here, meditation is a practice and a means to truly know God. If every object, being, or situation is seen as a specialty of the world, it becomes worldly thinking. But if they are seen as God's specialties, it transforms into divine contemplation. The ultimate goal of every spiritual seeker is to realize the truth through their own experience. Arjuna uses the term "Yogin" to address Krishna, recognizing him as a great practitioner of karma yoga, understanding the path of duty in the Gita. The teachings of the Gita given by the Lord on the battlefield are not meant for abandoning worldly life and meditating in a Himalayan cave. The Lord's words aim to awaken inner strength, face the call of duty in the world, confront truth with resolve, and experience the indescribable divine essence to attain liberation in life. The term "Yogin" also points to Lord Krishna as the master of divine power (yogamaya). Because the Lord is veiled by yogamaya, he does not appear directly to all but manifests in various divine forms. In a yogi's meditation, God himself appears in the form of these divine manifestations. This proves that these manifestations are not secondary but primary, as they are a means to attain God. The distinction between secondary and primary exists only until one truly knows the essence of God. In reality, the idea of secondary or primary exists only in the perspective of the spiritual seeker, not in the view of God or realized saints.

**vistareñātmano yogam vibhūtim ca janārdana  
bhūyah kathaya trptir hi śrṇvato nāsti me 'mr̄tam (10-18)**

**Comm** :Arjuna, addressing Lord Shri Krishna by the name "Janardana," expressed this feeling — in the three worlds, You fulfil everyone's desires, meaning You have the power to give everything to everyone. Therefore, whatever I wish to know from You now, please, out of compassion, fulfil that desire. When one listens to the various divine incarnations and pastimes of the Lord, one experiences divine bliss in the heart at every step. The descriptions of Shri Krishna's divine pastimes are as sweet as nectar, and this nectar is obtained through real experience. No matter how much one hears about the Lord's influence, qualities, and pastimes, one never feels tired. In this verse, Arjuna prays to the Lord, saying — O Janardana! Please tell me again, in detail, about Your immeasurable yogic power and grandeur, because by drinking the nectar of Your divine words, I am still not satisfied. What You have already told me briefly about Your glories does not feel complete to me; instead, my eagerness to hear more is increasing more and more. The divine power by which the Lord Himself has taken the form of the universe and appeared in many forms is called "Yoga." The forms in which He appears are called "Vibhuti" (divine manifestations). When one truly understands "Vibhuti" and "Yoga," devotion to the Lord naturally becomes firm. For this reason, Arjuna felt it was easy to understand that he should know the Lord's glories. Arjuna prays with the wish to listen again and again from Lord Shri Krishna's mouth about the secrets of "Vibhuti" and "Yoga" and understand them properly. The glories of the Lord have no end, and Arjuna's desire to hear them also has no end. In worldly pleasures, there is a temporary satisfaction, but it is limited and short-lived. When, in a state of steady mind, the soul turns towards the search for the Supreme Soul, the joyful thrill experienced in the heart is unique and has neither a beginning nor an end. Until one reaches that state, there remains within the heart a thirst to know the immortal truth about the Supreme Soul, and whenever there is an opportunity for satsang (holy company) or hearing from the scriptures or the guru,

the desire to drink that nectar increases more and more. If, during spiritual practice, the thought arises — “I now have complete knowledge of the truth” — then it should be understood that, due to ego, the path to receiving knowledge is becoming blocked. Therefore, the seeker should remain closely connected to the instructions of the chosen deity or spiritual guide with great care until completion, and continue to try to bring those teachings into practice. Until the end of life, the desire to drink the nectar of this knowledge is itself the measure of the completion of spiritual practice — and this is what we see in Arjuna.

śrībhagavān uvāca:

**hanta te kathayiṣyāmi divyā hy ātma-vibhūtayah**

**prādhānyataḥ kuru-śreṣṭha nāsty anto vistarasya me (10-19)**

Understanding Arjuna's intent, Lord Krishna said, “O best of the Kuru dynasty, I will surely tell you about my divine glories and yoga as you have requested.” The word “hanta” used here shows acceptance and indicates the Lord's compassion and Arjuna's worthiness to receive it. I will tell you about my main divine glories, as there is no end to the expanse of my glories in various forms. I will describe those divine glories through which you can understand the greatness of all natural and supernatural things. Describing my infinite glories fully at this moment and place is not possible. Everything in this world that has glory or qualities arises from my divine energy. My power is expressed in every form in both the material and spiritual worlds, which even ordinary people can directly perceive. My glories are infinite, and no one can fully count them. In this verse, Lord Krishna intends to describe the main divine glories related to objects and beings where his brilliance, strength, knowledge, opulence, radiance, and power are specially manifested. The word “vibhuti” specifically refers to the Lord's divine opulence, through which he controls the entire universe. The glories described in this chapter align with those mentioned in the Vayu Purana. At the end of the chapter, concluding the description of his glories, Lord Krishna himself says, “I pervade this entire animate and inanimate world only through a fraction of myself, not

in my complete form.” This statement of the Lord clearly shows that his true nature exists beyond these glories in a distinct form. That distinct form is the incarnation known as Brajendranath Shri Krishna.

**aham ātmā guḍākeśa sarva-bhūtāśaya-sthitah**

**aham ādiś ca madhyam ca bhūtānām anta eva ca (10-20)**

**Comm:** O Arjuna, conqueror of sleep! I am present in the heart of all beings as the Inner Controller. I am the source, the place of existence, and the end of all living beings — in other words, I am the cause of creation, preservation, and dissolution. The word “Gudakesha” means one who has conquered the darkness of ignorance in the form of sleep. By addressing Arjuna as “Gudakesha,” Shri Krishna points out both his ability to concentrate on the teaching and that he is above the darkness of ignorance. The essence of all scriptures and Upanishads is: “The soul is of the nature of Brahman.” In this verse, Lord Shri Krishna presents this truth. In reality, “Vasudevah Sarvam” — everything is the Supreme Soul. The many forms of living beings are described as the manifestations (Vibhuti) of the Supreme Soul, and the Lord advises to think of them as His own form. From Brahma down to a blade of grass, God exists as the soul in all beings. Without God, no moving or unmoving creature exists or can exist. “Aham Atma,” “Aham Brahmasmi,” “Ayam Atma Brahma” — in these statements, “Aham” means Brahman, and “Atma” means the Supreme Power — the Imperishable Person. God says: I am the Self, the soul of the entire cosmic principle (Mahat Tattva), and I am the great Creator — the Supreme Soul. The phrase “Sarva-bhuta-ashaya-sthita” means that the one, undivided soul-Supreme Soul is present in every being’s heart as the individual Cosmic Controller, and within the universe as the universal Cosmic Controller. O Arjuna, I am the resting place (Ashaya) of all beings. The place where the soul remains in both deep sleep and waking is called “Ashaya.” In that resting place, which is present in deep sleep, dream, waking, and other states, I alone am the one unique Self. With the help of My first great expansion, I exist throughout the visible world as the collective

consciousness. And I am also present in the inner being of each creature as the individual consciousness, controlling them through qualities like omniscience. I am the birth, the death, and the life of all beings. The Lord says: What is "I" is you, and what is "I" is creation. In reality, the Creator-seer and creation-seen are both the same unchanging nature of the Supreme Soul. One who understands the oneness of the all-pervading Supreme Soul and the embodied individual soul, and sees that the Supreme Soul is the root source of all higher and lower powers, is truly a great spiritual aspirant. When Maha Vishnu, also known as Karanodakashayi Vishnu, enters the manifested universes, He again appears within each living being as the Supreme Soul. Therefore, the entire visible universe is only the manifestation (Vibhuti) of the Supreme Soul. The Supreme Person, Shri Krishna, is the origin of this universe, the maintainer of this visible world, and the end of all powers. When all beings (both conscious and inert) did not exist, I existed. When no one will remain, I alone will remain. At the beginning, in the end, and in between, I alone exist. Apart from Me, nothing exists at all. This means: before all creatures were born, the Supreme Soul existed; after dissolution, the Supreme Soul will still remain; and in between, even though names, forms, shapes, actions, and natures may appear different, in truth it is always the Supreme Soul. When the heart is emptied, the Supreme Soul reveals Himself naturally. This "emptiness" is the connecting path to the realization of the Supreme Soul. Just as when one gives up the pride of one's beauty, the beauty of the Lord appears in oneself, similarly, when one gives up the pride of intelligence, the wisdom of the Lord appears. When one abandons the pride of material pleasure attached to "me" and "mine," one attains the discovery of unbroken bliss. As long as one's own ideas, ways, tendencies, and desires remain in the inner mind, the experience of the Self does not arise. Whenever the inner mind is purified, when all desires become quiet and the mind and intellect become still, the inner light appears in life without obstruction. At that time, the voice of God is heard from within, and the inspiration of God is felt.

**ādityānām ahaṁ viṣṇur jyotiṣām ravir amśumān  
marīcir marutām asmi nakṣatrāṇām ahaṁ śāśī(10-21)**

**Comm:** Among the twelve sons of Aditi, I am Vishnu, the Aditya. Among the shining bodies, I am the radiant Sun. Among the forty-nine Maruts, I am Marichi. Among the twenty-seven constellations in the sky, I am the Moon, which gives cool rays. Among the many wives of Sage Kashyapa, the daughters of Daksha — Diti and Aditi — are important. The twelve sons of Aditi are Dhata, Mitra, Aryama, Rudra, Surya, Bhaga, Vivasvan, Pushya, Savita, Tvasta, and Vishnu. From their very birth, they became known as Adityas and obtained divinity. Among the sons of Aditi, Vishnu is the greatest. He Himself took birth as Vamana and tricked the demon king Bali by asking for three steps of land. Lord Vishnu then expanded into a vast form, pressed one foot on Bali's head, and pushed him into the underworld. He took away the wealth of the demons as a gift and gave it to the gods. Among the twelve Adityas of the twelve months, the Aditya of the month of Kartika is named Vishnu. In the Brahma Samhita it is said that the Sun is the bright eye of the Supreme Lord and is the source of all power and radiance in the universe. Among all shining objects, the light of the Sun is the best, and Lord Krishna has said that this Sun is His own form. From the womb of Aditi's sister Diti, the Maruts were born. Among them, Marichi is the greatest. When Indra cut Diti's womb into seven parts, and again divided each part into seven, forty-nine Maruts were born. At first, there were seven Maruts — Avaha, Pravaha, Vivaha, Paravaha, Udbaha, Samvaha, and Parivaha. Later, they were transformed into forty-nine Maruts. Because Diti Devi was observing a vow with meditation on God, the power of that penance prevented the destruction of the fetus. From that reason, Marichi took birth in the womb in the form of air, as the deity controlling the sky. And Lord said that this brilliance of Marichi is His own form. Among the constellations like Rohini, Krittika, Ashwini, Bharani, and others, which are twenty-seven in number, the Moon is the ruler. The

Moon is extremely bright and is considered one of the main divine manifestations of the Lord.

**vedānām sāma-vedo 'smi devānām asmi vāsavah  
indriyānām manaś cāsmi bhūtānām asmi cetanā(10-22)**

**Comm :**Among the Vedas, I am the Sama Veda. Among the gods, I am Indra. Among the senses, I am the mind. Among all living beings, I am the conscious energy. The essence of every material and conscious object is called "Rik." The sphere where its influence exists is called "Sama." The region between this "Rik" and "Sama," filled with the fire of life, is called "Yajur." In this understanding, both "Rik" and "Yajur" are included in the Sama Veda. The Lord says, "O Narada, I do not reside in Vaikuntha, nor in the hearts of yogis." "I stay where my devoted followers sing my praises." In the middle section of the Gita, devotion is the main focus. In the Ramcharitmanas, Goswami describes an incident. At Sita's swayamvar, after Lord Ram broke Shiva's bow, pride entered his heart. Due to this pride, Lord Ram could not bow his head. As a result, Mother Sita could not place the garland around his neck. Later, when the pride was removed through the singing of the Sama Veda by friends, Lord Ram bowed his head. Mother Sita then placed the garland around his neck. Though small in scope, the Sama Veda is given importance because of its musical nature. The Lord calls the Sama Veda, filled with beautiful praises of his divine and formless nature, his own essence. Indra is the chief among all gods, like the sun, moon, fire, and wind, as their ruler and king. Therefore, the Lord calls Indra his own essence. The human mind arises from material nature, making it similar to matter. The mind and matter share the same substance, differing only in the degree of vibration. Low-frequency vibrations are considered matter, while rapid vibrations are considered the mind. Without the mind, all senses are inactive and ineffective. With the mind's help, the senses in the body can perform their functions. Controlling the mind leads to the realization of the soul. Dissolving the mind leads to attaining the Supreme Soul. The mind is the master, motivator, most subtle, and supreme among all senses. Therefore, the Lord calls the mind his

own essence. Consciousness in a living being is the reflection of the soul. The combination of body, senses, mind, and intellect forms a conscious being. A being is alive as long as consciousness remains, and the absence of consciousness is death. The subtle body of a being is its inner mechanism. The reflection of the Supreme Soul in this subtle body manifests as supreme energy or knowledge. This knowledge, expressed through the intellect, is called "consciousness." The Lord calls this consciousness his divine manifestation. It is not logical to equate consciousness with the soul. The soul is never absent and exists even in a dead body. The Lord has already called the soul his own essence. Pure consciousness is the very essence of the Supreme Soul.

**rudrāṇāṁ śaṅkaraś cāsmi vitteso yakṣa-rakṣasāṁ  
vasūnāṁ pāvakaś cāsmi meruḥ śikhariṇāṁ aham(10-23)**

**Comm:** Among the eleven Rudras, I am Shankara (Lord Shiva). Among the Yakshas and Rakshassas, I am Kubera, the lord of wealth. Among the eight Vasus, I am the purifying fire. And among the mountains with high peaks, I am Mount Sumeru. Among the Rudras, Lord Shankara is Me. Lord Krishna is in the form of Vishnu. Lord Shankara and Lord Vishnu are one and the same form. In this statement, the eleven Rudra gods of the sky are mentioned. The celestial eleven Rudras reside in the constellation of stars. Their names are found in different ways: Aja-Ekapada, Ahirbudhnya, Virupaksha, Twashta-Ayonija or Garbha, Raivata-Bhairava-Kapardi-Veerabhadra, Hara-Nakulisha-Pingala-Sthanu, Bahurupa, Senani-Girisha, Trayambaka-Bhubaneshwar- Vishweshwar-Sureshwar, Savitra-Bhutesha-Kapali, Jayanta-Shambhu-Sandhya, Pinaki-Mrugavyadha-Labdhabha-Sharva .These constellations are identified by knowledgeable scholars. Among the Rudras, God says His form is the auspicious form of Shiva. When the whole universe becomes still, that peaceful, calm form is the form of Shiva. This state is beyond waking, dreaming, and deep sleep – it is the fourth state. When that Supreme form is seen in a limited way through Maya, that soul, that Purusha, is called the form of Shiva – "Shivoham" (I am Shiva). In the scriptures, the Supreme Brahman and the

Supreme Soul are accepted as one. That unborn, eternal Person appears in different forms – As Brahma, with Rajo-guna (quality of activity), He creates the world. As Vishnu, with Sattva-guna (quality of purity), He sustains the world. As Rudra, with Tamo-guna (quality of destruction), He destroys the world. That one Mahadeva exists in three forms, but in the end, He alone remains. Lord Krishna, the imperishable Purusha, in the Gita says both Vishnu and Shankara are His divine manifestations. This shows that both are equal and of the same essence. Therefore, "Hari" (Vishnu) and "Hara" (Shiva) have the same meaning. Without creation, there is no sustenance or destruction. Without destruction, there is no creation. Lord Shiva is the Supreme God, who controls Prakriti (nature) or Maya. Controlling Sattva-guna is easier than controlling the impure Tamo-guna. This shows the greatness of the Shiva form. Just as there are human beings, Yakshas and Rakshasas are another type of beings, lower than the gods. They are usually cruel in nature, and they become powerful through their life-force and magical powers. Kubera, grandson of Sage Pulastya, and son of Sage Vishrava and Devavarnini (daughter of Sage Bharadwaja), is the lord of Yakshas and Rakshasas. By his severe austerities, Brahma was pleased and appointed Kubera as the guardian of the world's wealth, and one of the four Lokapalas (world protectors) along with Indra, Varuna, and Yama. From Brahma, Kubera received the Pushpaka Vimana (aerial chariot). From then, he became the treasurer of wealth. From his stepmother Kaikesi, Ravana, Kumbhakarna, and others were born. Among the eight Vasus – Apa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha, and Prabhava – God says His form is the purifying Fire. Fire is considered the mouth of the gods. When offerings are given into the mouth of Fire, they reach the gods. Mount Sumeru is considered the central point of stars and islands. Covered with gold and precious gems, Mount Sumeru with its shining peaks is declared by God as His divine manifestation.

**purodhasāṁ ca mukhyāṁ māṁ viddhi pārtha bṛhaspatim  
senānīnāṁ ahaṁ skandah sarasām asmi sāgarah(10-24)**

**Comm :**Brihaspati, the radiant son of Sage Angira, is considered the greatest in intellect and knowledge. During the Vamana incarnation, he received complete teachings from the Lord, including the Vedas, six scriptures, Smriti, and Agama. He is the chief priest of the gods and the guru of Indra, the king of gods. From time to time, his advice to Indra benefits humanity through contemplation. Among priests, Brihaspati is regarded as the best, acting as a well-wisher for his patrons. He is also considered the greatest guru for the welfare of his disciples. The Lord says, "O Partha, among priests, know me as the chief, Brihaspati." Among commanders, I am Kartikeya, the god of war. Among bodies of water, I am the ocean. Kartikeya, the six-faced son of Lord Shiva, is the chief commander of the gods. Some say Kartikeya was born from the fire of Swaha, the daughter of Daksha. Due to his excellence as a commander in battle, the Lord calls him his own essence. Similarly, the ocean is always steady and profound, so the Lord calls it his divine manifestation.

**maḥṛṣīṇāṁ bhṛgur ahaṁ girāṁ asmy ekam akṣaram  
yajñānāṁ japa-yajño 'smi sthāvarāṇāṁ himālayaḥ(10-25)**

**Comm :**At the time of creation, many mind-born sons were produced from Brahma for the management of the universe. Among them, Bhrigu was a great devotee of God, a wise sage, a composer of mantras, and a very powerful saint. He married Khyati, the daughter of Daksha. He had two sons named Dhata and Vidhata, and a daughter named Shri, who became the wife of Narayana. Once, Sage Bhrigu tested Lord Vishnu's supreme quality of forgiveness by striking His chest with his foot. Even today, Lord Vishnu bears that footprint on His chest, known as "Bhrigu-lata." Therefore, God says that Bhrigu is His own form. Among all sound vibrations, the divine single syllable "Om," which represents Brahman, stands for God Himself. When the word "Om" is pronounced at the beginning of a mantra, the mantra becomes pure. Through chanting the "Om" mantra, one realizes the Self. The one-syllable mantra "Om" has a very deep meaning. Its detailed explanation is given in the 8th chapter of the Gita, in the verse "Om-

ityekaksharam Brahma" (8/13). When the soul is absorbed in the Supreme Soul through chanting, meditation, and action, that is called Yajna (sacrifice). Among all Yajnas, the simplest, easiest, and most fruitful is Japa-Yajna (sacrifice of chanting). For this Japa-Yajna, there is no need for materials, external help, or rituals. There is also no fault or violence involved in it. Constant remembrance of God's name, or the mantra given by a true Guru, even while engaged in physical activities, but mentally chanting – this is Japa-Yajna. In the chanting of God's name or chosen mantra, God Himself manifests in a subtle form. In the path of devotion, Japa-Yajna is considered greater than other sacrificial offerings. Therefore, God declares Japa-Yajna as His own form. The great mantra – "Hare Krishna Hare Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare" – is the very form of Lord Krishna. Through uninterrupted chanting of this great mantra, divine energy spreads into the body, producing great illumination and generating divine qualities in the heart. Thus, Japa-Yajna has special importance for gaining strength, attaining spiritual powers, and developing life. Among immovable objects, the mighty Himalayas, the largest mountain range on earth, represent the vastness of God. The Himalayas are regarded as "Devabhumi" – the land of the gods. Holding sacred rivers like Ganga and Yamuna in its embrace, this holy land has always been helpful for granting liberation to people in every age. Even now, the sages Nara and Narayana are engaged in penance in the Himalayas for the welfare of the world. The Himalayas are also the in-law's home of Lord Shiva, and Mount Kailash, situated there, is His dwelling place. Therefore, God declares the Himalayas as His divine manifestation.

**aśvatthah sarva-vṛkṣāṇāṁ devarśīṇāṁ ca nāradāḥ  
gandharvāṇāṁ citrarathāḥ siddhānāṁ kapilo muniḥ(10-26)**

**Comm :**Among trees, I am the sacred Ashwattha tree. Among divine sages, I am Narada. Among the Gandharvas (celestial musicians) of the divine realm, I am Chitraratha. Among perfected beings, I am the sage Kapila. The Ashwattha tree, vast in size, lives long and is worshipped as a divine form in the morning. Ayurveda states that

the Ashwattha tree has many healing powers. The Peepal tree is considered the embodiment of Lord Vishnu. Those who have attained supreme knowledge and connect with the world by their own will are called divine sages. They are mantra-seers and can travel all worlds through their spiritual powers. Narada, a great devotee of the Lord, a wise sage, and a skilled mantra-seer, is revered in the three worlds as both a divine being and a great sage. In devotion, Narada is considered a reflection of Lord Krishna. Narada is regarded as the mind of the Lord. In a previous birth, Narada was the son of a maidservant. At the end of a cosmic cycle, he merged into the Lord's essence and, in another cycle, reappeared as a divine form, a mental son of Brahma. Since then, Narada has upheld the vow of unbroken celibacy, playing the veena and singing the Lord's glories while traveling all worlds. He inspired great devotees like Prahlada, Dhruva, and Ambarisha to follow the path of devotion. Two great texts, Srimad Bhagavatam and Valmiki's Ramayana, were received by the world through his grace. Narada also gave teachings to the great sage Shukadeva. Gandharvas are a special divine race who perform music, dance, and drama in the divine realm. Sage Kashyapa's two wives, Muni and Pradha, gave birth to many Apsaras and Gandharvas. From Muni, sixteen divine Gandharvas (Mauneya) were born, and from Pradha, fourteen Gandharvas (Pradheya) were born. Among them, Chitraratha is the most beautiful, charming, and highly skilled in divine music. As the leader of the Gandharvas, the Lord calls Chitraratha his own essence. At Chitraratha's invitation, Arjuna visited heaven in his physical form and learned music from him, which helped during his time in disguise. Sage Kapila is one of the twenty-four incarnations of Lord Vishnu. Lord Kapila, fully endowed with virtues like righteousness, knowledge, and detachment, is the embodiment of the Supreme Lord. Born to Devahuti, the wife of the great yogi Kardama Muni, Kapila taught his mother the Sankhya philosophy. As a born-perfected being, Kapila is called the original Siddha. In the "True Gita," Swami Adgadanandji offers a different interpretation of this verse. In the Brihadaranyaka Upanishad, the

world is called “Ashwa.” The world is a tree with the Supreme Soul as its root above and nature as its branches below, with no certainty of its duration until time ends; this is called the Peepal tree. “Nadasya Randhrah Sa Narada” means: I am Narada, whose sound awakens subtle divine qualities and spreads the knowledge of Nara-Narayana. Regarding Chitraratha among Gandharvas, it means: when the act of singing and contemplation begins to reflect the true essence, that special state is “I.” Regarding Kapila among Siddhas, it means: the body that accompanies a being from birth is Kapila, and the state where the mind dissolves, leading to divine realization, is “I.”

**uccaiḥśravasāṁ aśvānāṁ viddhi māṁ amṛtodbhavam  
airāvataṁ gajendrāṇāṁ narāṇāṁ ca narādhipam(10-27).**

**Comm :**Among horses, know me as Uchchaishrava, the king of horses born with nectar from the churning of the ocean. Among great elephants, I am Airavata, the mount of Indra. Among humans, I am the king. During the churning of the milky ocean by gods and demons, fourteen gems emerged along with nectar. Among them, Uchchaishrava, the horse, and Airavata, the white elephant, were prominent. Due to their special qualities, Uchchaishrava and Airavata, born from nectar, are divine manifestations of the Lord. They were given to the gods as the mounts of Indra, the king of gods. A king is the greatest among humans because he is the protector, guardian, and ruler of his people. As all gods manifest in the king's body, he possesses divine qualities and acts as God's representative in nurturing his people. For this era, Prajapati Brahma appointed Vaivasvata Manu as the lord of humans. Thus, Vaivasvata Manu is currently the ruler of mankind. While the Lord is the sustainer of the entire universe, a king is His representative in his own domain. Righteous and virtuous kings like Maharaja Yudhishthira, Maharaja Parikshit, Janaka, and Lord Ramachandra are celebrated in scriptures and epics. Whether a family head, community leader, or national leader, they should selflessly follow the path of such benevolent kings for the welfare of their members or citizens. In another interpretation, a horse symbolizes

movement. All worldly things are perishable, but the soul is eternal, immortal, and nectar-like. When the mind, inspired by the nectar-like soul, becomes dynamic like a horse, that movement is "I." An elephant symbolizes strength. When the mind and intellect turn toward God, a strength like Airavata awakens to face worldly challenges, and that strength is "I." Among humans, the true king is the great soul who lacks nothing and has no unfulfilled desires. One who is always established in the state of the soul is ever content. That person is the true lord of humanity.

**āyudhānām ahaṁ vajraṁ dhenūnām asmi kāmadhuk  
prajanaś cāsmi kandarpaḥ sarpāṇām asmi vāsukih(10-28)**

**Comm:** I am the thunderbolt among all weapons. Among cows, I am Kamadhenu. Among the power of reproduction, I am Kamadeva. And among the serpents, I am Vasuki, the king of snakes. The thunderbolt made from the bones of Sage Dadhichi is known as the unfailing weapon of Indra. For the welfare of the world, when the gods prayed to him for the killing of Vritrasura, Sage Dadhichi gave up his body and offered his bones to Indra, the king of gods. Since this thunderbolt contains the power of Dadhichi's penance, it is extremely powerful. Therefore, God has declared it as His divine manifestation. The Kamadhenu, which appeared during the churning of the ocean, fulfills the desires of all gods and human beings. Hence, it is also God's manifestation. Kamadhenu was given to Sage Vashishta so that he could obtain the necessary materials for yajnas and other rituals. In the third chapter, verse ten, God has said that in this world, through the performance of yajnas, the people will prosper and receive Kamadhenu, who provides all essential resources. In the seventh chapter, verse eleven, God had said — "I am the desire which is not against dharma, present in all beings." Here, that same truth is repeated. Kamadeva's other name is Kandarpa. The power of desire which arises in men for union with women is meant only for the expansion of creation. When desire is used according to dharma, giving up selfish enjoyment, and only for the purpose of producing children, then such desire is considered God's divine manifestation. During the churning of the

ocean, Mount Meru was used as the churning rod, and the body of Vasuki was used as the rope by both gods and demons. Vasuki is the lord of serpents and a great devotee of God. Therefore, he is also considered as a form of God.

**anantaś cāsmi nāgānām varuṇo yādaśām aham**

**pitṛṇām aryamā cāsmi yamaḥ samyamatām aham(10-29)**

**Comm :**Among aquatic beings, I am Varuna, the water god. Among divine serpents, I am Ananta, the king of serpents. Among ancestors, I am Aryama. Among regulators, I am Yama, the king of death. Sheshanaga is the king of all serpents. With a thousand hoods, Sheshanaga serves as a devoted follower, forming a bed for the Lord in the ocean of milk. Sheshanaga has taken incarnations with the Lord many times and participated in His divine pastimes. Since Sheshanaga originates from the Lord, he is considered a form of the Lord. Varuna, imagined as half-fish and half-human, is the lord of all aquatic beings and oceans. Among the seven ancestors—Kavyavaha, Anala, Soma, Yama, Aryama, Agnishvatta, and Barhishad—Aryama is the chief and most exalted. Therefore, Aryama is considered a form of the Lord. As the lord of the ancestral realm, Aryama is offered water and sesame seeds during ancestral rituals. Among the guardians of the ten directions, such as Indra, Agni, Varuna, Vayu, and Kubera, Yama, the son of Vivasvan, the teacher of divine knowledge, is prominent. Among all lawmakers, Yama is the greatest, a profound sage, and a supreme devotee of the Lord. Under Yama's rules, birth, death, and justice are enforced without any deviation. All rules are true, impartial, just, and righteous, maintaining the distinction between sin and virtue in the world. The knowledge of the self given by Yama to Nachiketa is known as the Kathopanishad. In the science of yoga, the five disciplines of non-violence, truth, non-stealing, celibacy, and non-possessiveness are also called Yama. Violating these disciplines leads to suffering and pain in the world. The Srimad Bhagavatam describes Ananta, or Sheshanaga, as follows: thirty thousand yojanas from the Earth's surface, the divine Vaishnavi energy exists. This divine energy, like a coiled serpent, surrounds

all planets, stars, and satellites in space, holding them together with great gravitational force. This is Ananta, in which the Earth floats weightlessly like a mustard seed. 1.9sHow can Grok help?

**prahlādaś cāsmi daityānāṁ kālah kalayatām aham  
mr̥gānāṁ ca mr̥gendro 'ham vainateyaś ca pakṣinām(10-30)**

The sons and descendants of Diti are known as Daityas. Pride, arrogance, ego, and ignorance are the natural qualities of the Daityas. Prahlada was born as the son of Hiranyakashipu in the Daitya family. Yet, from his childhood, he became a supreme devotee of God by chanting the name of Shri Hari with single-minded love. Because of his firm faith and divine qualities, the Lord Himself appeared from a pillar in the form of Narasimha at Prahlada's prayer. That deep, undivided love of Prahlada itself is the true form of God. For astrologers, the movement of planets and stars is calculated based on Time. In the material world, Time is the destroyer of all things. Even Time, which is always engaged in the constant thought of God, is "Me." In the Vishnu Purana, it is described that God has four forms. Among them, the aspect of Time used for calculations in different fields is one of His forms. Among animals, the lion is the king. The word "lion" represents strength, brilliance, heroism, and courage. In this temporary and sorrowful world, the yogi symbolizes My divine power in the form of the strong lion. Garuda, the son of Vinata, is the lord of all birds and the vehicle of Lord Vishnu. When Garuda carries Lord Vishnu on his back and flies, the chants of the Sama Veda naturally resound from his wings. The mind itself is like Garuda. When the realization of God begins to arise, the mind becomes the carrier of its chosen deity. The divine power that pervades every atom of the universe is carried by the knowledge-filled mind, which is like Garuda. Thus, the mind becomes the bearer of that divine truth. Lord Shri Krishna says: "The mind that carries the chosen deity is Me."

**pavānah pavatām asmi rāmaḥ śastra-bhṛtām aham  
jhaṣānām makaraś cāsmi srotasām asmi jāhnavī(10-31)**

**Comm:**Among purifying elements, I am the wind. Among weapon-bearers, I am the virtuous Lord Ramachandra or the empowered

being Parashurama. Among aquatic creatures, I am the crocodile. Among rivers, I am the holy Ganga. Among purifying elements like earth, water, fire, and wind, the wind is the greatest. The wind is all-pervading and purifies earth, water, and fire. Kshatriyas and strong men carry weapons or possess them to uphold their duty. Lord Ramachandra, of the solar dynasty (Surya Banshi), always carried weapons but used his bow and arrow only for the welfare of the world. Lord Rama's infallible arrows were never used for selfish purposes, only for the world's benefit. Therefore, individuals or nations possessing powerful weapons or knowledge should follow Lord Ramachandra's ideals and virtues. For a Kshatriya, weapons are like ornaments; for a yogi, spiritual practice and divine knowledge are like a bow and arrow, which, when used properly, open the door to liberation. "Yogis delight in Him, who is Rama." When God, as the divine guide, gives instructions, the yogi applies them. This awakening is called "Rama," and that awakening is "I." In the Yathartha Gita, Swami Adgadanandji Maharaj says that Lord Janardana, endowed with intense knowledge and divine qualities, is present in great beings as an empowered incarnation. Parashurama, son of Jamadagni, is an empowered incarnation filled with divine energy and is thus a manifestation of God. Among aquatic creatures, the powerful crocodile is "I." The crocodile is the vehicle of Varuna, the water god, and is thus considered a manifestation of God. The Ganga is the sacred water from the Lord's feet. Seeing or touching the Ganga frees a soul from sins. Once, Lord Vishnu Himself entered Brahma's water pot in liquid form and took the form of the Ganga. From Brahma's pot, after washing the Lord's feet, the Ganga became holy and flowed as the celestial Ganga (Mandakini) in the divine realm. Through Bhagiratha's penance, the Ganga, embodying the Lord's pure glory, descended from the heavens, first resting on Shiva's head, then flowing on Earth as the purifying Ganga. On Earth, when the Ganga flooded Sage Jahnu's sacrificial site, he angrily absorbed her into his body, drying her up. Later, at Bhagiratha's request, the Ganga emerged from Jahnu's ear and was named Jahnavi.

**sargāṇāṁ ādir antaś ca madhyam caivāham arjuna**

**adhyātma-vidyā vidyānāṁ vādaḥ pravadatām aham(10-32)**

**Comm** :O Arjuna! I am the beginning, the middle, and the end of all created things like the sky and others. That means, I am the cause of creation, preservation, and destruction. Among all sciences, I am the science of the Self. And in logic, I am the final conclusion or truth in debates. In the twentieth verse of this chapter, God had said: "I am the beginning, the middle, and the end of all beings." There, the word "bhuta" referred to living beings. But here, by using the word "sarga," God has said that He is the beginning, the end, and the existence of the entire creation, both living and non-living. Its meaning is: when nothing existed, still I was present as the original cause. And when nothing will remain in the future, still I will remain as the final essence of everything. When a new object is made, the form and nature of the old object does not remain— just as when a pot is made, the lump of clay no longer remains as it was. In the same way, when the world is created from Brahman, then arises the doubt— what happens to the existence of Brahman afterwards? To remove this doubt, God has said: "I am also the middle." That means, during the existence of the world, I remain unchanged as Brahman and enter into all objects of the world. My presence alone pervades all things. The knowledge of the Self, the Supreme Soul, and the creation of the universe— the pure, formless, supreme truth— is obtained through the science called Adhyatma Vidya (spiritual knowledge). Among all sciences, the science of the Self is the highest. Worldly knowledge helps man to earn his living and also shows the path of dharma. But the knowledge by which a man attains the immortal truth, becomes free from bondage, and gains complete knowledge of the Supreme Brahman, and realizes the imperishable truth— that spiritual knowledge is greater than all other knowledge. It is God's divine manifestation. The Vedas, Upanishads, Puranas, the Shrimad Bhagavatam, and the Bhagavad Gita are the basis of this knowledge.

They free the soul from the control of illusion and establish it in its true nature. In the science of logic, there are different types of arguments between one who states a thesis and one who opposes it. When arguments are made only to decorate one's own side and defeat the opponent, it is called Jalpa. When arguments are made only to refute the opponent's reasoning and prove him wrong, it is called Vitanda. But when the aim of argument is to establish the final truth or principle, it is called Vada. Since Jalpa and Vitanda are born of attachment and hatred, they should always be avoided. But the discussion of truth, such as in the Upanishads or in the dialogue between teacher and disciple, is Vada. This Vada is the true form of Lord Shri Krishna.

**akṣarāṇām akāro 'smi dvandvah sāmāsikasya ca  
aham evākṣayah kālo dhātāham viśvato-mukhah(10-33)**

**Comm** :The letter 'A' itself is the basis of all speech, because it appears as touch and heat, shining forth in many forms and varieties. Among compound types like Dvandva, Bahuvrihi, Tatpurusha, and Avyayibhava, the Dvandva compound is supreme, because in it both words are equally important (such as Rama-Lakshmana, Radha-Krishna). In another sense, at higher levels of spiritual practice, the struggle between the movements of the mind and unity with the chosen deity is called Dvandva Samasa, which is God's manifestation. In this verse, the word Kala (Time) refers to every moment or instant. It represents the eternal, infinite, indestructible, and ever-existing form of the Supreme Brahman. I Myself am that eternal, undecaying Time – every moment. The measure of creation and dissolution is done with the help of the Sun, who indicates time in terms of months, years, and so on. When at the great dissolution the Sun itself disappears, the period when Prakriti (Nature) remains in equilibrium is called Prakriti-rupa Kala (time in the form of Prakriti). The very subtle, space- and time-less form of the Supreme Self is the Akshaya Kala (imperishable Time). By His existence and energy, the transformations of Nature and the world have been going on endlessly since eternity. After the dissolution of everything else, the Supreme Self alone remains as

imperishable Time. He who supports and nourishes all beings, gives the results of actions, and pervades the universe in His cosmic form – that is Myself. The statement “Dhataham Sarvatomukhah” is explained by some commentators to mean that Lord Brahma, the creator of all beings, also called Hiranyagarbha, is a manifestation of God’s power.

**mr̥tyuḥ sarva-haraś cāham udbhavaś ca bhaviṣyatām**

**kīrtih śrīr vāk ca nārīṇāṁ smṛtir medhā dhṛtiḥ kṣamā(10-34)**

**Comm :**The all-devouring death is Myself. During life, death takes away all memories of a being, especially of a human, along with the gross body. Kings and subjects, rich and poor, happy and unhappy, weak and strong—all become equal in the grasp of death. In the Śrīmad Bhāgavata it is said: “Death is extreme forgetfulness.” Among the future welfare of living beings, I am the origin or the rise. Among the six changes (birth, growth, existence, change, decline, and destruction), birth is the beginning. Birth frees a living being from the suffering of the womb and again leads him towards prosperity and the path of self-welfare. In this ocean of birth-death and creation-destruction, one is the cause of the other, like waves. Among women, qualities like fame, beauty (Śrī), speech, memory, intelligence, patience, and forgiveness are divine virtues and glories of God. Great women like Sītā, Umā, Rukmiṇī, and Draupadī are considered forms of God, possessing these virtues, and are highly regarded in the Purāṇas and scriptures. The prestige or recognition that comes from good qualities is called “fame.” The possessor of beauty, charm, and wealth is “Śrī.” That speech which brings honor and respect as a wise or learned person is “speech.” Sharp remembering power is “memory.” The power to hold firmly and decisive understanding is “intelligence.” Remaining steady without being shaken in principles and beliefs is “patience.” Enduring others’ faults and forgiving them with tolerance is “forgiveness.” Out of the twenty-four daughters of Prajāpati Dakṣa, Fame, Intelligence, and Patience were married to Dharma, and thus became known as his wives. Memory and Forgiveness were married to the sages Aṅgirā and Pulaha, respectively. Śrī, the

daughter of Bhṛgu and Khyāti, was accepted by Lord Viṣṇu as His wife. Speech, as the daughter of Brahmā, resides in the speech of God. These seven women are the presiding goddesses of their respective qualities. Because of their greatness, God declares them as His own forms. Here, a question may arise—are these virtues meant only for women and not necessary for men? In the second chapter, God tells Arjuna that if you do not fight this righteous war, then you will lose your own fame along with your duty. In the last verse of the Gītā, it is said: “Where there is Lord Kṛṣṇa, the master of yoga, and Arjuna, the wielder of the bow, there exist fortune, victory, glory, and steadfast morality.” The solution is this: actually, the tendencies of the human mind are “woman.” The body is only like clothing. Female, male, or neuter are only forms of the body, not the true self. Inside the body, the tendencies of the mind flow naturally towards Prakṛti (nature). In these tendencies, divine qualities like memory, intelligence, patience, and forgiveness spread from God Himself. Through these qualities, the path of prosperity and supreme attainment opens up for human beings. To practice these qualities is useful for both men and women. By not claiming these qualities as one’s own but accepting them as coming from God, pride does not arise.

**bṛhat-sāma tathā sāmnām gāyatrī chandasām aham  
māsānām mārga-śirṣo 'ham ṛtūnām kusumākaraḥ (10-35)**

**Comm :** The Lord has said that among the Samaveda suitable for singing, I am the Brihat-Sama. In the Upanishads, especially the Chandogya Upanishad, there are various types of songs like the five-part and seven-part hymns. These hymns please deities like Vishnu and Shiva when sung. Among them, Brihat-Sama is a sweet, musical hymn that praises the Supreme Lord in the form of Indra. It is sung as a Prishtha Stotra at midnight during the Atiratra ritual. The Lord has called Brihat-Sama His own form because it leads to liberation. Among metrical verses, the Gayatri Mantra is the most important. The Gayatri Mantra is a devotional prayer in poetic form. After being swayed from his devotion three times, Sage Vishwamitra prayed with this mantra, surrendering to the divine.

The mantra says, "Om, we meditate on the adorable glory of the divine that pervades the three worlds—earth, heaven, and beyond." It means, "O Lord, who exists as the essence in the three worlds, grant us wisdom and inspire us to achieve our goals." The Vedas mention different Gayatri Mantras for praying to various deities like Devi Gayatri, Rudra Gayatri, Brahma Gayatri, and Paramahamsa Gayatri. The Gayatri Mantra is considered the mother of all Vedas. For atonement, no Vedic mantra is more significant than the Gayatri. The Gayatri Mantra is regarded as the sound incarnation of Brahma. By perfecting the Gayatri Mantra, a seeker can enter the divine level of the spiritual path. Among the twelve months, Margashirsha is considered the best. During Margashirsha, crops are harvested, and homes are filled with food for the year. In Margashirsha, special worship of Goddess Lakshmi is performed on Thursdays. During the Mahabharata era, Margashirsha was considered the first month of the year. Lord Krishna called Margashirsha His glory because the Mahabharata war, which began in this month, freed the earth from the burden of sin by destroying unrighteousness and establishing righteousness. Among seasons, spring, known as the king of seasons, is the most celebrated. Spring is neither too cold nor too hot, making its climate pleasant for the body. During this time, trees and plants bloom, bearing flowers and fruits. Lord Krishna called spring His glory because it brings new life to both living and non-living things.

**dyūtām chalayatām asmi tejas tejasvinām aham**

**jayo 'smi vyavasāyo 'smi sattvām sattvavatām aham(10-36)**

**Comm :**False information, false hope, and false promises are many kinds of deceitful acts. Among them, gambling is one such act of deceit. In gambling, even when a person loses everything and becomes completely ruined, still the hope of gaining something is shown to him. Among cheating and fraud, gambling is the foremost. The meaning of God calling it His glory is that the present war itself has gambling as its seed cause. The eldest Pāñdava Yudhiṣṭhira fell into the deceit of the dice game played by King Śakuni of Gandhāra. Because of that, he lost his kingdom, brothers, and wife, and finally

had to suffer the misery of exile in the forest. In the philosophical sense, faults and virtues, good and bad, truth and untruth—all arise from the Supreme Soul. Through actions influenced by the three guṇas—sattva, rajas, and tamas—different qualities, faults, or weaknesses arise in beings and objects. These results bring either happiness or sorrow and suffering. But within all of them, God's presence, power, and purpose are hidden. Lord Śrī Kṛṣṇa, during His divine play, also used many kinds of tricks and deceptions. But behind them was always the hidden aim of the welfare of the world. In a way useful for a seeker, the deluding power of nature is like gambling. It deceives wisdom and steals it away. Like Jāḍa Bharata, the seeker should act blind, deaf, and dumb—seeing everything, hearing everything, knowing everything, but secretly worshipping God. Only then can he conquer the deceit of Māyā, the illusion of nature. The divine wealth of great souls is their brilliance (tejas). The brilliance or influence of radiant persons is a glory of God. Among the victorious, He is the victory. Among the resolute, the firm determination and dedicated effort of hardworking people comes only from God's inspiration. The strength or sattvic quality present in strong or virtuous persons must be accepted as God's glory.

**vṛṣṇināṁ vāsudevo 'smi pāṇḍavānāṁ dhanañjayah  
munināṁ apy aham vyāsah kavīnāṁ uśanā kavih(10-37)**

**Comm:** In the Vrishni dynasty, I am Vasudeva, meaning the God who resides everywhere. Lord Shri Krishna does not call Himself an incarnation here but refers to Himself as Vasudeva of the Vrishni dynasty. This means He is unborn, indestructible, the supreme controller of all beings, all-powerful, the complete Absolute Truth, and the Supreme Person, manifesting in this mortal world as the son of Vasudeva for divine play. I am Shri Krishna, the best of the Yadava clan, Arjuna the middle Pandava, Vyasa the author of all Vedic scriptures, and Shukracharya the teacher of the demons. Among all these, I am manifested as divine glory. As the Nara-Narayana incarnation, Arjuna, in the form of Nara, is Lord Shri Krishna's most beloved friend and devoted follower. According to

the Vishnu Purana, twenty-eight Vyosas have taken birth one after another under the name Adi Vyasa. Krishna Dwaipayana Vyasa, born from the great sage Parashara and mother Satyavati, is renowned as a partial incarnation of the Lord. He was born with a dark complexion in Jambudvipa, and thus, as a great ascetic, he is called Krishna Dwaipayana. Right after birth, he went to the forest to perform penance. Vyasa's heart and words are the source of knowledge and support for the entire world. He is a knower of divine truth, a seer of past, present, and future, and an unparalleled great poet. The Brahma Sutras, the extraordinary Mahabharata, and other texts were composed by Lord Vyasa. He properly divided the Vedas, composed the eighteen Puranas, and many sub-Puranas. The history of the sacred land of India bears witness to this. Today, the whole world seeks its path of duty through Vyasa's gift of knowledge. A person who thinks deeply, is wise, and has foresight is called a poet. Among the seven sons of Maharishi Bhrigu, including Chyavana, Shukracharya, the teacher of the demons, is skilled in yoga and highly thoughtful. By worshiping Lord Shankar, he attained the Sanjivani knowledge and a strong, immortal body like a thunderbolt. His Shukra Niti is very famous. Due to possessing many such qualities, the Lord calls him His divine glory.

**daṇḍo damayatāṁ asmi nītiḥ asmi jīgaśatāṁ**

**maunāṁ caivāsmi guhyānāṁ jñānāṁ jñānavatāṁ aham(10-38)**

**Comm :**It is the duty of the head of the state and administrators to protect the citizens of society within their own dignity. For this purpose, scriptures mention four methods—Sāma, Dāma, Daṇḍa, and Bheda—to control enemies, the unrighteous, and troublemakers. 'Sāma' means persuasion or diplomacy through wisdom. 'Dāma' means control through use of force. 'Bheda' means dividing or creating separation. 'Daṇḍa' means punishing wrongdoers by showing the fear of physical, mental, or financial suffering. Among these, punishment (Daṇḍa-nīti) is the most effective. Because by considering the fear of punishment and loss, people can be restrained from injustice, violence, and other wrong acts. God also says that due to this law of punishment, the sun,

moon, planets, stars, ocean, gods, Yakṣas, Asuras, and all living beings remain within their proper limits. For one who desires victory, practicing righteousness, justice, and morality is My form and the sure path to success. Any person, king, or head of state who abandons ethics and supports injustice, unrighteousness, or corruption is certain to face downfall. Among secrets, thoughtful silence is "Me." That means, if something is to be kept confidential, then restraint in speech is most important. Therefore, God says silence is the best in secret matters. In the spiritual path also, silence is very useful in hidden practices like hearing (śravaṇa), reflection (manana), and meditation (nididhyāsana). Because through silence, the mind becomes peaceful and the heart enters a still state. That is why keeping spiritual practices like chanting mantras secret without showing them outwardly leads to success. The true knowledge (tattva-jñāna) of a great soul who has realized the Supreme Brahman, the Supreme Self, is also "Me." Therefore, God has already said in Chapter 7 that among the distressed, the curious, the wealth-seekers, and the wise, the wise one—who is the loving devotee—is My very form. Because such a devotee is united with Me and remains firmly established in Me.

**yat ca api sarva-bhūtānām bijam tad aham arjuna  
na tad asti vinā yat syān mayā bhūtam carācaram(10-39)**

**Comm :** O Arjuna, I am the soul of all beings, both living and non-living. There is no creature or object in the universe that can exist without Me. In the mortal world, apart from the 8.4 million species, there are many other beings like gods, gandharvas, yakshas, ghosts, and spirits. The Supreme Soul is the seed or root cause of all these species. As the great Brahman, the Supreme Soul is the only seed of the infinite species in the entire universe. In this world, He is both the efficient cause and the material cause. As the Creator and the creation, the Supreme Soul alone exists everywhere. In everything visible or audible—objects, people, events, or situations—Lord Narayana is present. To Arjuna's question, "In what forms can I meditate on You?" the Lord answers, "Whatever you think of, everything is Me." In practical life, one must firmly believe that the

Lord Himself is expressed as the world. Instead of thinking that the qualities or uniqueness of people or objects belong to them, consider them as the divine essence of the Lord. By doing so, feelings like pride, jealousy, attachment, or hatred will not arise in the mind. It is false to think that anything in the universe exists or has qualities apart from the Lord's essence. The Supreme Soul is present everywhere.

**nānto 'sti mama divyānām vibhūtīnām parantapa  
eṣa tūddeśataḥ prokto vibhūter vistaro mayā(10-40)**

**Comm:** O Arjuna, conqueror of enemies! My divine glories have no end. Whatever expansion of My glories I have told you so far is only a small glimpse. For your understanding, these are only examples. God Himself is infinite. His divine glories, qualities, and divine plays are also infinite. That is why it is said, "Hari is infinite, and His stories are also infinite." Therefore, while concluding the description of His divine glories, God says: Whatever I told you appears vast from the worldly point of view, but in My opinion, it is only in name. The relations, importance, specialties, and shortcomings of the world are what bind a human being in bondage. But if one accepts with divine understanding that all these are forms of God and happen by His will, then he experiences "Vāsudeva is everything."

**yad yad vibhūtimat sattvam śrīmad ūrjitam eva vā  
tat tad evāvagaccha tvam mama tejo-'mśa-sambhavam(10-41)**

**Comm :** O Arjuna, all beings or objects in the world that are wealthy, beautiful, or powerful are born from My divine energy or power. The Lord uses the phrase "yad yad" to indicate His glories across all three times—past, present, and future. The Lord explains in this verse the signs to recognize His glories collectively. Whatever attractive talents or objects exist in the world, My energy is present in them, and they are all a part of Me, reflecting My influence. Know that anything endowed with wealth, splendor, or special power is just a small expression of My energy. All glories arise from a fraction of My divine radiance. This entire universe is a partial manifestation of the Lord. Hearing the sweet song of a courtesan, a

saint said, “Oh, what a beautiful voice the Lord has given!” The saint’s attention went toward the Lord, not the courtesan. The saint realized that the charm and elegance in her voice belonged to the Lord. The ability of a teacher to teach excellently is not their own but a part of the Lord’s divine power. Though people’s attractions vary due to differences in faith and taste, the Supreme Soul’s energy is present in everything. The Supreme Soul is the wondrous storehouse of all powers, arts, and knowledge. Liberation, knowledge, and everything else are gifts from the Supreme Soul. Just as a seed’s essence appears as leaves, flowers, and fruits when a tree grows, the essence of the Supreme Soul is expressed in the full development of a being. Even after giving everything to a being, the Lord does not reveal Himself. This is the Lord’s unique characteristic and nature.

**athavā bahunaitena kiṁ jñātena tavārjuna**

**viṣṭabhyāham idam kṛtsnam ekāṁśena sthito jagat(10-42)**

**Comm :**In this verse, God proves His complete fullness by explaining that apart from Brahman there is no second thing. God says: O Arjuna! What is the need for you to know all My glories in detail? With only one part of Myself, this entire universe is pervaded. The remaining three parts are unmanifest, which represent My formless and attributeless Brahman nature. The meaning is that compared to Brahman, this whole universe is very small. Countless universes, during creation and dissolution, exist only within a small portion of My body. By the statement “ekāṁśena sthito jagat” (the world exists in only one part of Me), it must be understood that Brahman alone is present everywhere. Brahman is never divided at any time.

Brahman is complete in the manifest, the unmanifest, in the part, and in the whole. Once this truth is understood, nothing more remains to be known. At the very beginning of this chapter of Vibhūti Yoga, Lord Himself had said: Even the gods do not know My real nature. Because I am their original cause. Even the gods have arisen from Me alone. Therefore, out of compassion, addressing Arjuna but for the benefit of all beings, God shows the way to attain

Him: “Those who are always united with Me and lovingly devoted to My worship—to such devotees I give the wisdom by which they reach Me.” Understanding the greatness of these divine glories of God, Arjuna became very pleased. He expressed gratitude to Lord Kṛṣṇa. Now, with all his doubts about God’s glories removed, Arjuna developed the desire to see these divine glories directly with his own eyes. In the next chapter, the Eleventh, out of great mercy, Lord Śrī Kṛṣṇa grants Arjuna the direct vision of these divine glories.

***Om Tat Sat iti Srimad Bhagavad Gitaasu Upanishatsu Brahma  
Vidyaayaam Yoga Shaastre Sri Krishna Arjuna Samvaade  
'Vibhūti Yoga ' Naama dashama Adhyaayah //10 //***

“Om Tat Sat” — In this way, with this holy name of God, the tenth chapter of the Srimad Bhagavad Gita, called “Vibhūti Yoga” which is a dialogue between Shri Krishna and Arjuna, is completed.

**OM SRI PARAMAATMANE NAMAH !**  
**SRIMADBHAGABDGITA-CHAPTER-11**  
**(Viswarupa DarshanaYoga )**

arjuna uvāca

**mad-anugrahaḥāya paramāṁ guhyam adhyātma-saṁjñitam  
yat tvayoktāṁ vacas tena moho 'yāṁ vigato mama (11-1)**

**Comm :**Most of this chapter is about the vision of the Universal Form (Vishwarupa Darshana) and the praise of that form. That is why the name of this chapter is “Vishwarupa Darshana Yoga” (The Yoga of Seeing the Universal Form). In the first four verses, Arjuna praises the teachings given by the Lord and prays to see the Universal Form. At the end of the previous chapter, the Lord had said that the entire universe is contained within just one part of Him. Hearing this, Arjuna became happy and developed a desire to see the Universal Form of God within the body of Shri Krishna. Feeling the grace of the Lord, Arjuna became emotional and said: “O Lord! Just to show Your kindness towards me, You explained to me the very secret knowledge about Your divine glories (vibhuti). After hearing that, I feel that my ignorance and confusion have been removed.” After listening to the complete explanation about the divine glories of God, Arjuna no longer thinks of Shri Krishna as just an ordinary human being, a friend, or merely his charioteer. In different places, the Lord has described His qualities, powers, and truths. By doing this, He has encouraged Arjuna to take shelter in Him. He has also clearly said that He alone is the Creator and Destroyer of the whole world. He is beyond all qualities (nirguna) as well as with qualities (saguna), formless (nirakara) as well as with form (sakara). He is beyond illusion (maya), all-powerful, the support of everything, and the Supreme God. That same Supreme God is now present before Arjuna in the form of Shri Krishna. All these topics are His highest and most secret truths. Arjuna has understood a little of this secret truth. He has realized that his

ignorance has been removed. He now accepts Shri Krishna as the cause of all causes. The confusion in Arjuna's mind — that "all my relatives will die in this war, and I will have to kill them myself" — has now disappeared. Arjuna has accepted that whatever is happening is happening only because of the inspiration of that Supreme Self who lives in the heart of every being.

**bhavāpyayau hi bhūtānāṁ śrutau vistaraśo mayā**

**tvattah kamala-patrākṣa māhātmyam api cāvyayam (11-2)**

**Comm** :Arjuna, filled with great joy, addressed Shri Krishna as "Padmalochana" (one with lotus-like eyes). I have heard in detail from you about the origin and destruction of beings, as well as the imperishable glory of your divine attributes, both with form and formless. You are the fundamental cause of the creation and dissolution of all beings in the material world. Your special glory is that you are the Supreme Brahman, the Supreme Lord, God Himself. Though you are the source of all divine attributes, you remain distinct from all beings and stand before me in your beautiful two-armed, dark-complexioned form. All beings originate from you, exist in you, and merge back into you; you are everything. Though you are the creator and destroyer of all, you remain a non-doer. Though you are the controller of all, you remain detached. Though you sustain all beings and grant the fruits of their actions, you remain balanced. Though you are all-pervading, you are unchanging and formless. This is your imperishable glory, which I have heard from you, and it has greatly dispelled my doubts. Addressing Shri Krishna as "Kamalapatraksha" (one with lotus-petal eyes) means that the Lord's eyes are unattached, flawless, and unaffected, like water that does not cling to a lotus leaf, untouched by the inequalities of the world.

**evam etad yathāttha tvam ātmānāṁ parameśvara**

**draṣṭum icchāmi te rūpam aiśvaram puruṣottama (11-3)**

**Comm** :O Supreme Lord! Whatever You have said about Your divine glories — "The whole universe is situated in one part of My body. The entire world is pervaded only by Me. I am not in the world, nor is the world in Me. Everything, in the form of truth and

untruth, is Myself" —all these statements are true and exactly correct. I have not the slightest doubt about this. But, O Purushottama! I have a deep desire in my heart to see directly that divine form of Yours, which is full of knowledge, power, strength, energy, and brilliance. By addressing Krishna as "Supreme Lord," Arjuna shows that he has realized something. He feels that the one in whose part the whole universe exists is none other than Shri Krishna. Therefore, Krishna alone is capable of showing him that Universal Form. And for Krishna, this is very easy. Although Arjuna is already seeing Shri Krishna standing in front of him, he still wishes to see, with his own eyes, how the Lord enters the visible world. He also wants to see how, while remaining beyond all material manifestations, the Lord performs the acts of creation, preservation, and destruction of the entire universe. Arjuna had no personal intention to test the truth of God's form. Nor did he have the spiritual practices, meditation, or yogic powers like those who realize Brahman or enter into deep samadhi. He only had a natural curiosity. As a seeker, his heart was filled with eagerness to see, face to face, that most wonderful divine form of Brahman with qualities. He felt that by such a direct vision he would become blessed and fulfilled. Shri Krishna, the Lord who dwells within all hearts, understood Arjuna's inner wish. He then fulfilled Arjuna's desire.

**manyase yadi tac chakyam mayā draṣṭum iti prabho  
yogeśvara tato me tvam darśayātmānam avyayam (11-4)**

**Comm :**O Lord, if you consider me worthy and capable of seeing your divine cosmic form, then, O Yogeshwar, kindly show me that imperishable universal form. Arjuna was not certain if he was qualified or capable of beholding the cosmic universal form. Therefore, he addressed Shri Krishna as "Lord" and "Yogeshwar" and made his request. You are the Supreme Being, full of truth, consciousness, and bliss, the Supreme Brahman, and the master of all worlds. As the creator, you can make the impossible possible and are all-powerful. As Yogeshwar, you are the supreme lord of all yoga paths and spiritual practices. If I have any shortcomings,

please consider me worthy of your grace and fulfill them through your divine yogic power to grant me the vision of your majestic form. By saying this, Arjuna expressed his humility and did not wish to overstep his limits. Humility and absence of pride help one attain even the greatest privileges. Arjuna clearly understood that if the Lord willed it, He could, by His grace, manifest His cosmic form. Arjuna expressed his heartfelt desire to directly witness the imperishable, all-opulent cosmic form, from which infinite universes arise, exist, and merge. He sought Shri Krishna's grace to behold this form in person.

śrī-bhagavān uvāca  
paśya me pārtha rūpāṇi śataśo 'tha sahasraśāḥ  
nānā-vidhāni divyāni nānā-varṇākṛtīni ca (11-5)

Shri Bhagavan said:

**Comm** :O son of Pritha! Now see My divine, that is, supernatural form, which has hundreds and thousands of shapes and colors. By saying this, the Lord clearly ordered Arjuna to see in His vast cosmic form, at one place itself, countless forms of gods, humans, animals, and all other living and non-living beings, in various colors and shapes. By using the words "hundreds and thousands," the Lord has shown His infinity. The cosmic form that Shri Krishna was about to reveal was not created from this gross material world. That form is supernatural and full of pure consciousness, which cannot be seen with physical eyes. Because it was created by the will of the Lord through His Maya power, it is extraordinary and divine. To see this form, one requires the Lord's boundless grace and special power given directly by Him. From another point of view, this worldly universe, which we are able to see with our physical eyes, is also only a small part of the Lord's vast universal form. According to Shri Krishna, in this cosmic form there are countless varieties of gods, humans, gandharvas, beings, and elements, all with different colors and shapes, visible to the eye. But because the ordinary eye is covered with the veil of Maya, the divinity of the visible world is not realized. However, in reality, for

liberated great souls, this world is not separate from the vast universal form of the Lord.

**paśyādityān vasūn rudrān aśvinau marutas tathā  
bahūny adṛṣṭa-pūrvāṇi paśyāścaryāṇi bhārata(11-6)**

**Comm** :O Arjuna, descendant of Bharata! Look at my vast body. See the twelve sons of Aditi called Adityas, the eight Vasus, the eleven forms of Rudra, the two divine physicians Ashwini Kumaras, and the forty-nine Maruts. In the chapter on Vibhuti Yoga, the Adityas, Rudras, Vasus, and Maruts are described. According to Vishnu Purana, the Ashwini Kumaras are two brother gods who serve as physicians to the gods. They are believed to be born from Surya's wife, Sanjna. This means the gods, Yakshas, Rakshasas, and the entire moving and non-moving universe are part of Sri Krishna's vast divine body. No one has ever seen these forms before. So, the Lord is telling Arjuna to behold many such wondrous forms in Him.

**ihaika-stham jagat kṛtsnam paśyādya sa-carācaram  
mama dehe guḍākeśa yac cānyad draṣṭum icchasi (11-7)**

**Comm** :O conqueror of sleep, Arjuna! See within one part of My body the entire universe, including all moving and non-moving beings. The meaning of "see in one part" is that wherever you look, you will find endless universes there. Apart from this, whatever else you wish to see, you may also see. Any scene created by extra yogic power, influence, or anything beyond the whole world – whether it is the sight of your own victory or defeat, or that of the enemy, or some events of the past, present, or future – Arjuna will be able to see all of these in that vast form, as Shri Krishna commanded. By asking Arjuna to see everything according to his own wish, the purpose was that Arjuna may remove all doubts about who will win the battle, who will die, and so on, and accept that all these events are already arranged by destiny. Neither Arjuna nor anyone else has the power to change the order fixed by destiny. In this way, although Shri Krishna kept saying, "See this, see that," Arjuna till then was not actually able to see anything with his physical eyes. Just as the Lord mercifully became the charioteer

and placed the chariot between the two armies to reveal the Gita to deluded Arjuna, in the same way, out of His grace, He Himself revealed the cosmic form to Arjuna and thereby proved the truth of His complete divine incarnation.

**na tu mām śakyase draṣṭum anenaiva sva-cakṣuṣā**

**divyam dadāmi te cakṣuh paśya me yogam aiśvaram(11-8)**

**Comm** :Arjuna, you cannot see my universal form with your physical eyes. I am giving you divine vision, a supernatural power. With this vision, you can directly see my universal form, revealed through my yogic power. This clearly shows that no one can see the Lord's universal form with their own mental strength. Only by the Lord's grace and will can one gain divine vision to see His vast yogic form. The Gita's teachings mention three types of vision. Physical eyes, which are natural and inborn, allow us to see material things. Through the guidance of wise, devoted sages, the vision of knowledge or discernment helps realize the spiritual form of Brahman and the soul in the heart. To directly witness the Lord's divine yogic form during His earthly pastimes, divine vision is needed. This divine vision is granted only by the Lord's grace. Alternatively, someone like Vyasadeva, a nearly omniscient sage, can grant divine vision through yogic power for the world's welfare. During Krishna's childhood pastimes, Mother Yashoda saw His universal form in His mouth when she checked if He ate dirt, based on His friends' words. The question arises: Krishna didn't give Yashoda divine vision then, so how could she see it? The answer is that Krishna is the source of all divine power and sweetness. In His sweet pastimes, His divine power manifests naturally at the right moment, even if not intended. Though Yashoda never wished to see Krishna beyond His child form, His devotee's love overwhelmed Him. For a moment, Krishna forgot His human pastimes and appeared in His universal form. Yashoda's pure motherly love instantly transformed into divine yogic power, enabling her to see the universal form. However, seeing this wondrous form, Yashoda became frightened. She feared some evil sorceress had cast a bad spell on Krishna and took steps to

counteract it. In His sweet pastimes, Krishna shows some of His supernatural forms and powers to parents, friends, relatives, and even enemies when needed. Krishna is not just claiming to be the Supreme Lord through His teachings. In reality, He is the Supreme Being, the Lord of the universe. Though Arjuna wished to see the Lord's universal form, Krishna also displayed it through Arjuna to confirm the truth of His absolute divine nature. This was to clear doubts for great yogis, sages, devotees, and even the wicked, arrogant, and harmful beings.

sañjaya uvāca

**evam uktvā tato rājan mahā-yogeśvaro hariḥ  
darśayām āsa pārthāya paramām rūpam aiśvaram(11-9)**

**Comm** :Sanjaya said to King Dhritarashtra: O King! After saying this, the great Lord of Yoga, Hari Shri Krishna, then began to show Arjuna His vast, glorious, divine form. By using the words “Maha-Yogeshwara” and “Hari,” Sanjaya wanted to make it clear to Dhritarashtra that Shri Krishna is not an ordinary human being. He is the creator of all yoga, the remover of ignorance, sins, and sufferings, and the Supreme Lord Himself. One who is a yogi Himself, and also has the power to give yoga to others, one who is the master of yoga, is called “Yogeshwara.” Union of the individual soul (jiva) with the Supreme (Brahman) is called yoga. Because He is a great master and fully knows yoga, and also because He is the Lord of great sages like Shukadeva, Vamadeva, Yajnavalkya, Janaka, and others, God is called Maha-Yogeshwara. He who takes away everything and establishes one in Truth is “Hari.” If only sorrow is removed and happiness is left behind, then that happiness later appears again as sorrow. Therefore, the one who destroys all sins of the devotee, takes away everything, and gives realization of His true Self – that is Hari. The word “Hari” can also mean – one who, by His wonderful and charming form, steals the hearts of everyone. In these two words, the divinity and supremacy of Shri Krishna are revealed. By addressing Him as Maha-Yogeshwara and Hari, Sanjaya indirectly warned Dhritarashtra that Krishna, who possesses inconceivable power and strength, who is the creator,

sustainer, and destroyer of the universe, is on the side of the Pandavas, so Arjuna's victory in the battle is certain. Because Sanjaya had received divine vision from Vedavyasa, he too, along with Arjuna, could see the universal form of the Lord. Now Sanjaya is describing that universal form before Dhritarashtra.

**aneka-vaktra-nayanam aneka-dbhuta-darśanam  
aneka-divyābharaṇam divyānekodyatāyudham(11-10)  
divya-malyambara-dharam divya-gandhanulepanam  
sarvashcharyamayam devam anantam vishvato-mukham (11-11)**

**Comm :** The Lord began to show Arjuna His form with many faces and eyes. This form had countless wondrous shapes. It was adorned with many divine ornaments. The Lord held many divine weapons in His hands. His form was anointed with sweet fragrances and full of radiance. It was all-wonderful, infinite, and faced every direction. Here, "many forms" does not mean just a few but countless faces, eyes, and arms. Sanjaya's description suggests that all parts of the Lord's body were infinite. These parts spread across the entire universe. The Lord Himself appeared as many garlands, ornaments, and garments. Everything in the Lord's vast form was divine. His form and its variety had no end. All aspects of this vast form were extremely wondrous. Their identity, actions, and reasons were beyond understanding. The Lord's neck was adorned with the Kaustubha gem. His chest bore the Srivatsa mark as an ornament. During meditation, the Lord's ornaments awaken a devotee's curiosity and calm their restlessness. To destroy the wicked and protect devotees, the Lord holds divine weapons. These weapons include the Kaumodaki mace, Nandaka sword, and Sudarshana chakra. Though the Vedas and Puranas describe the Lord's universal form, the description in the Bhagavad Gita is especially beautiful and thrilling. This makes it particularly significant for devotees.

**divi sūrya-sahasrasya bhaved yugapad utthitā  
yadi bhāḥ sadṛśī sā syād bhāsas tasya mahātmanah(11-12)**

**Comm :** If in the sky, at one time, a thousand suns were to shine together, then that brilliant radiance could be compared to the light

coming out of the Lord's universal form. In the battlefield, neither Sanjaya nor Dhritarashtra was physically present. The universal form that Sanjaya was seeing through the divine vision given by Vyasa was spread throughout the entire space. To express that immeasurable and indescribable form in a symbolic way, it has been compared with the light of thousands of suns. In reality, the light that is present in the sun is received only from the Supreme Person, the Lord. Therefore, that light of the sun is temporary, material, and limited. But the radiance of the Lord's vast form is eternal, divine, supernatural, and limitless. The sun, moon, fire, and all the luminous bodies of the world shine only after receiving a part of that Supreme light. The light of the Self is a part of that Supreme light, and it is above all the worldly lights, which even darkness cannot touch.

**tatraika-sthām jagat kṛtsnam pravibhaktam anekadhā  
apaśyad deva-devasya śarīre pāṇḍavas tataḥ(11-13)**

**Comm :**In the last verse of the tenth chapter, the Lord had said that the entire universe is situated in one part of Him. Now Arjuna is directly seeing in the vast body of Shri Krishna – the gods, the ancestors, human beings, and the whole universe, divided in different forms, all existing in one place. Because even Brahma and other gods worship Him, Shri Krishna is called Devadeva (the God of gods). Wherever Arjuna's eyes fall on the Lord's body, he sees countless universes there. The universes appear in many forms – made of clay, of gold, of jewels – and with different shapes and appearances. In the Bhagavata, it is written that Mother Yashoda, when she looked into little Krishna's mouth, saw the universal form, in which she saw endless universes, the whole earth, inside that the land of Vraja, Nandaraja's house, and even herself along with Krishna. In the same way, Arjuna, in that vast form, also sees the two-armed Shri Krishna as his charioteer, holding the reins of the horses, while he himself is sitting in the chariot as a warrior. When many things appear united in One, that is the process of true knowledge. As long as diversity is felt, real knowledge is not complete. When there is no difference between the knower and the

known, that is pure knowledge. When devotion becomes the foundation, then knowledge turns into direct experience. In this regard, Swami Sivananda Maharaj has said: "Why do you get so confused? The one with form and the formless are not different. The formless is not separate from the one with form. The formless itself appears as the one with form. There is no duality in Him. Both are one and the same."

**tataḥ sa vismayāviṣṭo hrṣṭa-romā dhanañjayaḥ  
praṇamya śirasā devam kṛtāñjaliḥ abhyabhāṣata(11-14)**

**Comm:**Arjuna saw the entire world existing in one place inside the body of the Supreme Lord Shri Krishna, and in many different forms. He became filled with wonder. The hairs of his whole body stood on end. Arjuna had never seen such a glorious form before, nor had he ever imagined it. Seeing this unbelievable and divine form, Arjuna's whole body was thrilled with great joy and astonishment. Because a little part of God's limitless power became imprinted in his mind, Arjuna was overwhelmed with wonderful feelings. After seeing the supreme, radiant, and great form, he was not frightened. Instead, a deep sense of reverence arose in his heart. He bowed down with folded hands, placing his head at the feet of the Lord, and started to offer humble praises. Respected Swami Chidanandaji Maharaj has said in "Ponder These Truths": "Who is Arjuna? Arjuna is a person – a representative of the entire human society. It is the overflowing love of Lord Krishna towards that Arjuna which has given humanity the extraordinary experience of the eleventh chapter of the Gita."

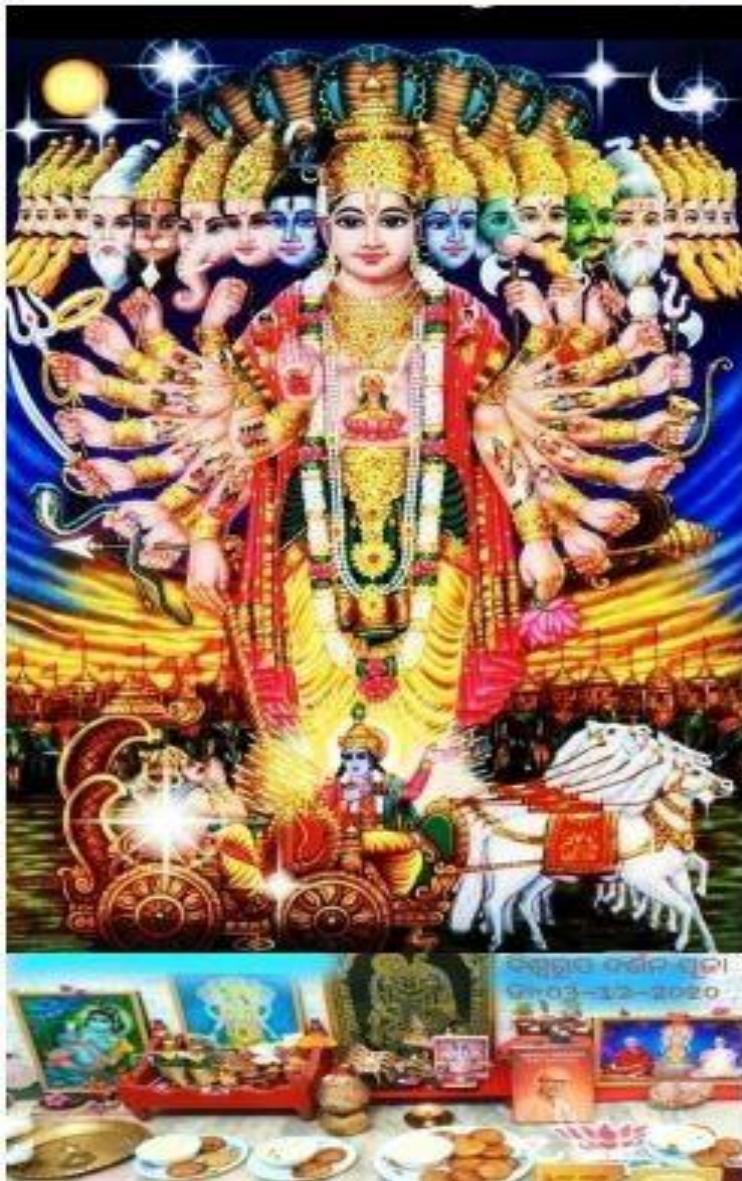
arjuna uvāca  
**paśyāmi devāṁs tava deva dehe  
sarvāṁs tathā bhūta-višeṣa-saṅghān  
brahmāṇam iśānī kamalāsana-stham  
ṛṣīmś ca sarvān uragāṁś ca divyān(11-15)**

**Comm:**Arjuna said: O Lord, I see all the gods, many living beings, Brahma seated on a lotus, Shiva, all divine sages, and snakes like Vasuki, Ananta, and Takshaka in your vast form. I can observe all beings, including humans, animals, birds, insects, and others born

in the 8.4 million species. Arjuna says he sees Brahma, born from Vishnu's navel and seated on a lotus, meaning he also sees Vishnu in his form as the one resting on Shesha, along with Brahma and Lord Shankar. The sages are the seers of Vedic mantras and the first to reveal the light of knowledge and science in the world. Arjuna directly sees these sages like Vashistha. He sees Ananta Naga holding the earth with his thousand hoods and divine snakes like Vasuki in heaven. While in the mortal world, Arjuna can see all realms like the divine world, Brahma's realm, Vaikuntha, Kailasa, and the snake realm in one place.

**aneka-bāhūdara-vaktra-netram  
paśyāmi tvāṁ sarvato 'nanta-rūpam  
nāntam na madhyam na punas tavādim  
paśyāmi viśveśvara viśva-rūpa(11-16)**

**Comm:**Arjuna said: "O Universal Form! I see Your infinite form, with countless arms, stomachs, mouths, and eyes, spread in all directions." "O Lord of the universe! I cannot see where this form of Yours, which contains the three worlds, has its end, where its middle is, or from where it begins." He could not see the beginning, the middle, or the end. The meaning is that the form Arjuna was seeing was so vast and so full of variety that it was impossible to imagine or describe its exact shape. The Supreme Self is infinite, eternal, beyond destruction, and beyond time and space. So how could the form that was seen through divine vision be measurable or limited? Just as in the sunlight coming through a window, countless tiny particles of dust are seen flying, in the same way, Arjuna saw innumerable universes revolving within every single pore of the Lord's body.



kirītinam gadinam cakriṇam ca  
tejo-rāśim sarvato dīptimantam  
paśyāmi tvām durnirikṣyam samantād  
dīptānalārka-dyutim aprameyam(11-17)

**Comm :**Arjuna, after seeing the Universal Form, said: “O Lord of the universe! I see Your shining form everywhere, with crowns on Your heads, maces and discs in Your hands.” Your unlimited form is glowing with the brilliance of blazing fire and the radiance of the sun, making it very difficult to see. In this Universal Form, countless heads and arms are seen, all adorned with shining crowns and decorated with various weapons. Your vast form appears to me as a living mass of light, spreading brightness in all directions. The shining radiance coming out of this form is as dazzling as blazing fire and like the brilliance of thousands of suns together. Because of the intense brightness, it is very difficult to look steadily at Your form. Although Arjuna was able to see by the divine eyes granted by the Lord, still he could not fully see or determine the beginning and the end of the vast form of God. This is because God is infinite and immeasurable, beyond the limits of any standard measure. No living being can completely see or fully imagine His qualities, His power, and His true form in a definite and complete way.

**tvam akṣaram paramam veditavyam  
tvam asya viśvasya paramaś nidhānam  
tvam avyayaḥ śāśvata-dharma-goptā  
sanātanas tvam puruṣo mato me (11-18)**

**Comm :**Seeing your inconceivable and majestic form, Arjuna confidently says that you are the supreme, imperishable Absolute Truth, the Supreme Soul. In other words, the ultimate reality that pervades everything is the imperishable Supreme Essence. You are the formless, attributeless Supreme Essence, known through the Vedas, scriptures, Puranas, realized souls, and liberated beings. You are the refuge and the ultimate foundation of this universe. The entire world, in the form of cause and effect, exists within you. During the great creation, the universe manifests from you, and during the great dissolution, it merges back into you. You are the eternal protector of the imperishable Vedic Sanatan Dharma. As an incarnation, you descend to earth, destroy unrighteousness, and protect this eternal Dharma. You are the creator, sustainer, all-powerful, eternal, and supreme divine being of the entire

universe—this is my firm belief, says Arjuna. According to Arjuna, your “Akshar Brahma” is the formless, attributeless form; “Param Nidhanam” is the attributeless form with shape; and “Shashwat Dharma Gopta” is the form with attributes and shape. The combination of these three forms constitutes your complete divine nature.

**anādi-madhyāntam ananta-vīryam  
ananta-bāhum śaśi-sūrya-netram  
paśyāmi tvāṁ dīpta-hutāśa-vaktrām  
sva-tejasā viśvam idam tapantam(11-19)**

**Comm :**O Lord! You have no beginning, no middle, and no end. That means You have neither birth nor destruction. Since You have no origin or end, You are always free from all changes like existence, growth, decay, and transformation. Your power, strength, capacity, and brilliance have no limit. Wherever I look at Your vast form, I see countless arms and innumerable faces. In the main face, the eyes shine like the Sun and the Moon. The meaning of Sun-like and Moon-like eyes is this: in Your face we can see the quality of giving light like the Sun and also the quality of giving coolness like the Moon. All the faces in Your vast form are shining and glowing like blazing fire. Like the sacrificial fire accepts the offerings poured into it, so also Your mouths are consuming everything. By Your fierce brilliance, I feel that the whole world is burning and suffering. This means: because of different people, things, and situations, many troubles are created, and all beings feel pain. The Lord is infinite in every way. The world which suffers by His brilliance is not separate from Him. Therefore, both the one who suffers and the one who causes suffering are nothing but the Lord Himself.

**dyāv ā-pṛthivyor idam antaraṁ hi  
vyāptam tvayaikena diśaś ca sarvāḥ  
dṛṣṭvā 'dbhutam rūpamugram tavedam  
loka-trayaṁ pravyathitam mahātman (11-20)**

**Comm:**Arjuna, seeing this fierce form of the Lord, says, “O Great Soul! Your vast form fills the earth, the sky, the space between, and

all directions." You alone are present throughout the three worlds. Seeing your extraordinary and terrifying form, all the beings in the three worlds are filled with fear and distress. I see no empty space where your presence is not felt. Your astonishing and fierce form is so terrifying that the beings in heaven, earth, and the intermediate space are extremely frightened and tormented. According to Arjuna, heaven, earth, and the netherworld are not seen separately but appear as one in your form. It is not only Arjuna who, like a person in a dream, sees this universal form of the Lord through divine vision granted by God. On earth, Vyasa, Sanjaya, and Bhishma Pitamaha, and in heaven, deities like Brahma, through the Lord's grace, have been granted divine vision and are witnessing this universal form. Besides this, many demons, ancestors, gandharvas, yakshas, kinnaras, and humans are also seeing Lord Krishna on the battlefield. They see Him according to their own perspectives—some as a friend, some as an enemy, and others with indifference—and are disturbed by it.

**amī hi tvāṁ sura-saṅghā viśanti  
kecid bhītāḥ prāñjalayo gṛṇanti  
svastīty uktvā maharṣi-siddha-saṅghāḥ  
stuvanti tvāṁ stutibhiḥ puṣkalābhīḥ(11-21)**

**Comm:** Seeing the fierce universal form, Arjuna became frightened and started speaking. O Lord! I see all the gods, whom I had seen earlier in heaven, now entering into Your vast form. To free the earth from the weight of sins, the gods had taken human form and appeared on earth as kings and others. Those humans, after dying in the battlefield, are entering into You so that they may again attain their divine state. Among them, some gods who have longer life spans, seeing Your terrible form, are praying with folded hands in fear, saying, "O Lord, protect me." The sages like Sanaka and others, the great sages like Bhrigu, and the perfected beings like Kapila—after seeing the dreadful result of war—are uttering words of blessing such as "May the world be well." To please You, they are also reciting very beautiful hymns of praise.

**rudrādityā vasavo ye ca sādhyā  
viśve 'svinā marutaś cośmapāś ca  
gandharva-yakṣāsura-siddha-saṅghā  
vīkṣante tvāṁ vismitāś caiva sarve(11-22)**

**Comm:** The eleven Ādityas, the eight Vasus, the two Ashwini Kumaras, the forty-nine Maruts, and the twelve Sādhyas (Mind, Anumanta, Prāṇa, Nara, Yāna, Chitti, Haya, Naya, Haṁsa, Nārāyaṇa, Prabhava, and Vibhu – as described in the Vāyu Purāṇa). The ten Vishwadevas (Kratu, Daksha, Shrava, Satya, Kāla, Kāma, Dhuni, Kuruvān, Prabhavān, and Rochamān). The seven Pitṛs (Kāvyavāh, Analā, Soma, Yama, Aryamā, Agniśvātta, and Barhiṣat – as described in the Shiva Purāṇa). The Gandharvas like Chitraratha, who were born from Kashyapa's wives Muni, Pradhā, and Arishta. The Yakshas like Kubera, born from Kashyapa's wife Khasā. The Siddhas like Kapila. The Daityas like Virochana, who were the enemies of the gods, and also the Asuras and Rākṣasas. All these gods, Pitṛs, Gandharvas, Yakshas, and others are looking at You with wonder. Even after seeing Your form, none of them can understand what it really is.

**rūpaṁ mahat te bahu-vaktra-netram  
mahā-bāho bahu-bāhūru-pādam  
bahūdaram bahu-damṣṭrā-karālam  
dṛṣṭvā lokāḥ pravyathitās tathāham(11-23)**

**Comm:** Arjuna is on Earth and sees the Lord's vast form. In that form, new and amazing wonders and divine qualities appear every moment. Seeing this universal form, Arjuna feels both great fear and joy. Because of this, Arjuna repeats many words and phrases while speaking. Arjuna says, "O Mighty-Armed One! I see your vast form with many shapes, countless eyes, arms, thighs, feet, stomachs, and terrifying rows of teeth." Seeing this great form, all the people of the world are extremely frightened. I, too, am shaken and disturbed by seeing this fearsome form. The term "Mighty-Armed" is used by both Lord Krishna and Arjuna to address each other. The meaning of "Mighty-Armed" is a great being whose field of action is beyond nature. Lord Krishna is the ultimate limit of

greatness in this field. Arjuna has entered the path of this greatness and has reached its gateway. From this perspective, both Krishna and Arjuna are “Mighty-Armed.”

**nabhaḥ-spṛśam dīptam aneka-varṇam  
vyāttānanam dīpta-viśāla-netram  
drṣṭvā hi tvām pravyathitāntar-ātmā  
dhṛtim na vindāmi śamam ca viṣṇo(11-24)**

**Comm:**Because, O Vishnu! As far as the sky can be seen high above, Your long body appears as if it is touching it. Seeing Your shining and expanded mouth, which has many different colors, my inner mind trembles with fear. In the face spread in all directions, I see the vast eyes glowing like the disc of the sun, and I am unable to keep my mental balance. Even divine vision becomes limited before Your vast and infinite form. You are truly the all-pervading Vishnu. Among those who saw this great form, Bhishma, Vidura, Kunti, and Sanjaya were especially knowledgeable about the truth of Lord Krishna. But even till now, Arjuna has not been able to fully know the truth of the Lord, and his confusion (delusion) has not been completely removed. Therefore, at the sight of the Universal Form, he has become filled with fear. For the one who is the recipient of divine grace, his delusion will surely be destroyed in the end.

**daṁṣṭrā-karālāni ca te mukhāni  
drṣṭvaiva kālānala-sannibhāni  
diśo na jāne na labhe ca śarma  
praśīda devesha jagan-nivāsa(11-25)**

**Comm:**O Lord of the gods! Seeing your terrifying rows of teeth and your blazing face like the fire of destruction, I feel confused and disoriented. I cannot find any direction or path to escape. Seeing this fearsome form of yours, I cannot feel happiness in my heart or stay calm. Experiencing your destructive power directly, my happiness, peace, and patience are slipping away. O Foundation of creation! Please become pleased and take on a peaceful form. The world depends on you, and you exist in every atom of the universe. Therefore, you are called the “Abode of the Universe.” Seeing this vast form, my belief grows stronger that you are the master of all

gods, all-pervading, and the ultimate foundation of the entire universe.

amī ca tvāṁ dhṛtarāṣṭrasya putrāḥ  
sarvam̄ sahaivāvanipāla-saṅghaiḥ  
bhiṣmo droṇaḥ sūta-putras tathāsau  
sahāsmadīyair api yodha-mukhyaiḥ(11-26)  
vaktrāṇi te tvaramāṇā viśanti  
damṣṭrā-karālāni bhayānakāni  
kecid vilagnā daśanāntareṣu  
sandṛṣyante cūrṇitair uttamāṅgaiḥ(11-27)

**Comm:** Along with the other kings who are on the Kaurava side, grandsire Bhishma, teacher Dronacharya, Karna the son of a charioteer, and the chief warriors of our side are all rushing quickly towards You. I see all of them entering into Your fearful mouths filled with terrible teeth. Some of their heads are getting crushed and stuck between Your teeth. Arjuna shows his anger towards his great enemy Karna by calling him “the son of a charioteer.” When the divine eye was given, Lord Krishna had already said that according to Arjuna’s wish, he would be able to see past, future, and present events. Accordingly, Arjuna is now able to see many future events in the vast form of the Lord. By seeing the death of great warriors like Bhishma, Drona, and Karna, who played decisive roles in the war, Arjuna’s doubt about victory for his own side has been removed. The special feature of these three unconquerable warriors was that they decided to fight on Duryodhana’s side out of their sense of duty. Bhishma was bound to the safety of the Hastinapura throne because of his firm vow. Guru Dronacharya was dependent on Duryodhana for his livelihood. Karna, because of his friendship, joined Duryodhana’s side even though he knew it was unrighteous. Even Bhishma, lying on the bed of arrows, admitted before Draupadi that by accepting Duryodhana’s food, his intelligence had become corrupted. Because the Lord Himself had incarnated on earth to destroy unrighteousness, the destruction of all the unrighteous kings who were present on the battlefield as parts of the Asuras was already certain in this upcoming war.

yathā nadīnām bahavo 'mbu-vegāḥ  
samudram evābhīmukhāḥ dravanti  
tathā tavāmī nara-loka-vīrāḥ  
viśanti vaktrāṇy abhivijvalanti (11-28)  
yathā pradīptam jvalanām pataṅgā  
viśanti nāśāya samṛddha-vegāḥ  
tathāiva nāśāya viśanti lokās  
tavāpi vaktrāṇi samṛddha-vegāḥ(11-29)

**Comm:**Just as the flowing waters of rivers naturally move toward the ocean, great warriors like Bhishma and Drona in the human world rush toward the supreme light of your divine face. Entering that radiant light, their bodies merge and become one with you. On the other hand, I see that just as moths, unaware of the fire's destructive power, rush quickly into it and meet their death, arrogant people like Duryodhana rush with great speed toward your terrifying mouth for their destruction. Arjuna sees your form as the great destroyer, Mahakala, from whose womb this entire creation has emerged. You hold and sustain the infinite universe and ultimately consume everything for dissolution. Just as rivers with different names and forms enter the ocean, losing their distinct identity and becoming one with it, wise and brave warriors like Bhishma and Drona move toward the great light seen in your face. For their own salvation, they shed their external forms and become radiant with knowledge, merging with you. Like rivers flowing toward the ocean, individual souls always move toward the Supreme Soul to reach their origin. Those people who turn away from material pleasures and strive on the spiritual path are the true brave warriors of this mortal world. As long as their destined momentum remains, wise and righteous souls retain their individuality. The moment this destined momentum ends, they merge with the Supreme Soul. In the state of liberation, they no longer have a separate existence from the Supreme. Arjuna respectfully addresses these great souls as "heroes of the human world." However, he describes the condition of unrighteous and sinful people like Duryodhana differently. Just as moths, attracted

to light, fly swiftly into fire and perish, Duryodhana and other kings, driven by ego and desire for pleasure, enter your destructive mouth. This means they fall into the cycle of countless births or hellish destinations. Living life with the desire to gain is materialistic (non-spiritual), while living to give is spiritual (soulful). The desire to take leads to bondage, while the attitude of giving leads to liberation.

**lelihyase grasamānah samantāl  
lokān samagrān vadair jvaladbhiḥ  
tejobhir āpūrya jagat samagram  
bhāsas tavaugrāḥ pratapanti viṣṇo(11-30)**

**Comm:**I see that You, with Your blazing mouths, are swallowing all the worlds, as if tasting and licking them again and again from all directions. Even after devouring the whole universe, it seems as if You are still not satisfied. O all-pervading Lord! By Your intense radiance, the entire universe has been filled. You have appeared in a terrifying form, making all beings distressed. Till now, Arjuna has been praising the greatness, power, and glory of the Lord after seeing the vast universal form. Now, in order to know who this fierce and vast form truly is, and what its purpose is, curiosity has arisen in Arjuna's mind.

**ākhyāhi me ko bhavān ugra-rūpo  
namo 'stu te deva-vara prasīda  
vijñātum icchāmi bhavantam ādyam  
na hi prajānāmi tava pravṛttim(11-31)**

**Comm:**O greatest God, I bow to you. Please be pleased with me and show me kindness. Tell me, who are you? O original Lord, why have you taken such a fierce form? I cannot understand the purpose behind your actions. I see that all the warriors on both the Kaurava and our side are clearly going to be destroyed. I am unable to understand what will happen next or the mystery behind it. So, please clear my doubts with your kindness. When Arjuna saw your universal form, he realized it was within Lord Krishna's body. But seeing this vast and terrifying form, he wonders who Lord Krishna truly is and why you have taken this form. First, Arjuna prays for

you to be pleased and then wishes to hear the truth from your divine mouth.

śrī-bhagavān uvāca  
kālo 'smi loka-kṣaya-kṛt pravṛddho  
lokān samāhartum iha pravṛttah  
ṛte 'pi tvām na bhaviṣyanti sarve  
ye 'vasthitāḥ pratyanikeṣu yodhāḥ(11-32)

**Comm:**When Lord Krishna showed his universal form, he first told Arjuna, "I am the terrifying form of time that destroys everything." I am the supreme God who creates, maintains, and destroys the entire world. Right now, I am engaged in this battlefield to destroy all these people. The warriors like Duryodhana who are present here are certain to die, even without fighting. The Lord's statement means, "O Arjuna, the warriors you are capable of killing will die even if you don't kill them." Without any effort from you or other warriors like you, they will surely fall into the grasp of time. You don't know the result of my terrifying form. Except for you five Pandavas, no one will return alive from this battlefield. This is because, as time, I have taken away their lifespan. In this situation, O Arjuna, if you refuse to fight for their sake, you will only fail to follow your duty. Those people will not survive anyway. Therefore, it is better for you to follow my command and engage in the battle.

tasmāt tvam uttiṣṭha yaśo labhasva  
jītvā śatrūn bhuṅkṣva rājyam samṛddham  
mayaivaite nihatāḥ pūrvam eva  
nimitta-mātrām bhava savya-sācin(11-33)

**Comm:**Therefore, O Arjuna! Be firm in your decision and stand up to fight. That means, take up your weapons. By winning victory over the enemies in battle, you will gain fame and enjoy a prosperous and undisturbed kingdom. All those whom you see here in the battlefield have already been destroyed by Me, according to the divine arrangement. O Savyasachi! In this war, you are only an instrument for killing them. Because you can shoot arrows with both left and right hands, your name is 'Savyasachi'. The meaning of addressing you as Savyasachi is this: Even though you are the

greatest archer on earth, still you should know that the creation and destruction of this world are going on only under the supervision of God. Therefore, the war of Kurukshetra was according to the eternal law – “the destruction of evil and the establishment of righteousness.” In this verse, the words ‘only an instrument’ are very meaningful. According to the will of the Supreme Lord, the entire universe is governed. Behind every action, God’s will alone is the cause, and the living beings are only instruments. So, God says: O Arjuna! By seeing My universal form, you have understood that all the warriors on both sides have already reached the door of death. For this reason, your personal effort is not required. The feeling in your mind that “I have to kill them” is your ego or ignorance. Therefore, without any doubt in your mind, free from pride and attachment, with enthusiasm you should engage in battle. An arrogant person, who has the desire for enjoyment, does not understand the divine power of God. He thinks of himself as the doer of all actions and the enjoyer of their results. But when a person offers all his actions and their fruits to God, accepting Him as the supreme controller, then the feeling of being only an ‘instrument’ naturally awakens in his mind. Still, while working with the feeling of being only an instrument, one should put in all his inner strength and do his duty with faith, without pride. One should not perform duty in name only or with neglect. By doing one’s duty with equal-mindedness in success and failure, liberation becomes assured. When one understands the knowledge and wisdom of God and becomes free from pride, being only an ‘instrument’, then one attains the Supreme Self.

**droṇāṁ ca bhiṣmāṁ ca jayadrathāṁ ca  
karṇāṁ tathānyān api yodha-vīrān  
mayā hatāṁs tvāṁ jahi mā vyathiṣṭhā  
yudhyasva jetāsi rāṇe sapatnān (11-34)**

**Comm:** I have already destroyed Drona, Bhishma, Jayadratha, Karna, and other brave warriors. You should kill them without fear. In battle, you will surely defeat the enemies. They are already as good as dead. These people are like corpses due to their ignorant

actions. Their sense of righteousness has already been destroyed by their unrighteous behavior. Though they are alive, they exist mindlessly, like mechanical puppets. Therefore, fight fearlessly and gain victory over them. Act only to gain fame by destroying them. Arjuna doubted whether he could easily defeat mighty warriors like Bhishma, Drona, and Karna. It seemed impossible to behead Jayadratha due to the boon obtained through his father's penance. This made Arjuna uncertain about his victory. Arjuna also did not want to commit the sin of killing his grandfather, teacher, and other relatives and friends in battle. The Lord assured Arjuna that their death is inevitable and victory in the war is certain, removing his fears. Shri Krishna said, "Kill these enemies who have already been killed by me, and fight without fear." The Lord previously stated that the soul and the Supreme Soul are not the doers. Here, all have already met their death through me; you are merely an instrument to fight and kill them. In the eighteenth chapter, the Lord explains that every action, good or bad, is driven by five factors: the foundation, the doer, the means, the effort, and divine will. These statements of the Lord are not contradictory. If all actions happen solely by the Lord's will, why should humans make any effort? Swami Audganandji Maharaj has beautifully explained this in the 'Yatharth Gita.' There is a dividing line between nature and the Supreme Soul. As long as the influence of nature and its qualities dominates the field of action, ignorance (maya) remains the source of inspiration. When a spiritual seeker rises to a higher level, the Supreme Soul awakens in their soul as the chosen deity, true guru, or God. Residing in the heart as the charioteer, God guides the devoted seeker's path. Whatever the seeker experiences afterward is a gift of divine grace. Progressing according to the guidance and command of the chosen deity or true guru leads to the realization granted by them, which is the fruit of spiritual practice. For such a devoted seeker, whatever God shows them, even the act of seeing is performed by God Himself. The seeker's individual vision merges with God's vision. In this way, God graces the devotee by leading

them to His own divine form. This is the essence of the phrase “merely an instrument” used by the Lord.

sañjaya uvāca  
**etac chrutvā vacanāṁ keśavasya**  
kṛtāñjalir vepamānaḥ kīrtī  
**namaskṛtvā bhūya evāha kṛṣṇāṁ**  
**sa-gadgadāṁ bhīta-bhītaḥ praṇamya(11-35)**

**Comm:**Arjuna’s vision of the Universal Form was based on the grace of Lord Shri Krishna. Hearing from the Lord’s mouth about the certain death of warriors like Bhishma and Drona, his body started trembling with fear. Even though he was frightened, with folded hands and bowed head in devotion, he repeatedly offered obeisance at the holy feet of the Lord, speaking in a choked voice. When Arjuna saw in the vast form the dreadful and terrifying outcome of the war, he became disturbed. Even after hearing the Lord’s assuring words about the victory of his own side, his fear was not removed, and he did not find peace. With deep restlessness, he began to submit his words in a trembling and broken voice. On Arjuna’s head always shines a divine crown, radiant like the sun, given by the king of gods, Indra. Therefore, another name of Arjuna is Kiriti.

arjuna uvāca  
**sthāne hrṣikeśa tava prakīrtyā**  
jagat prahrṣyaty anurajyati ca  
**rakṣāṁsi bhītāni diśo dravanti**  
**sarve namasyanti ca siddha-saṅghāḥ(11-36)**

**Comm:**Arjuna said: O Inner Soul! When your name, qualities, and glories are sung, people of the world become joyful and show deep love towards you. This is right, because you are the only shelter of all living and non-living beings. The demons become afraid and run away in all directions to save their lives. The perfected beings bow to you with devotion. That is also proper, because you are the Supreme God Himself. When the praises of God are heard, wicked people cannot tolerate them. But good people hear them and become filled with love. The devotees feel happy when they see the

form of God. But to those with demonic nature, it looks like the form of Yamaraj, the Lord of Death. The more a person runs after worldly wealth and pleasures, the more shortage, sorrow, restlessness, burning, and suffering he experiences. The more the soul turns towards God, the more joy it receives, and its sorrow begins to go away. This verse is famous in the scriptures as the "Rakshoghna Mantra," the mantra that removes demons. By chanting this mantra, all kinds of fears are removed. It is used to remove fear of ghosts, spirits, demons, thieves, enemies, and diseases. In the Sanskrit book Mantra Sara Sudhanidhi, the method of using this mantra is described. This mantra is joined with the Narayana Mantra and the Sudarshana weapon Mantra and then chanted. For destroying obstacles, troubles, demons, enemies, and diseases, the practice of this mantra gives good results.

**kasmāc ca te na nameran mahātman  
gariyase brahmaṇo 'py ādi-kartre  
ananta deveśa jagan-nivāsa  
tvam akṣaram sad-asat tat param yat(11-37)**

**Comm:** O great soul! O infinite one! O lord of the gods! O supreme support of the universe! You are higher than even Brahmā, and you are the creator of everything. So why should the whole world not bow down to you? That imperishable Brahman which is beyond existence and non-existence is also you. That which is manifest and that which is unmanifest – both are you. You are everything. In space, in time, and in objects, there is no end to you, therefore you are called "Ananta" (endless). There is nothing that is outside your power and influence. You are the master of all gods, and you are the centre and the only supreme support of the whole universe. The entire world is established in you, and you pervade it. You are unique, inconceivable, full of wonderful powers, and the supreme person. Therefore, gods, humans, sages, and gandharvas cannot stop themselves from bowing down to you. You are the teacher of all, and even of Brahmā, the creator of the universe. The self-existent reality of "Sat" (existence) is you. Though "Asat" (non-existence) has no independent reality, it appears real through the

support of “Sat” — and that “Asat” is also you. That indescribable truth which cannot be called either Sat or Asat from the point of knowledge — that too is you. You are beyond the perishable and imperishable, the supreme imperishable, the eternal truth, consciousness, and bliss — the Supreme Self. God is higher and greater than the imperishable Brahman, the individual soul, and nature. He is different from them, yet by His inconceivable power all these truths shine forth. Therefore, God is also all-forms. But still, everyone is not God, nor equal to God. All are only the works or results of His power. From this point of view, He alone is everything, because apart from Him there is no second object or truth with an independent reality. For this reason, the scriptures call God the supreme truth without equal, the eternal among eternals, and the supreme conscious among all conscious beings.

**tvam ādi-devah puruṣah purāṇas**  
**tvam asya viśvasya param nidhānam**  
**vettāsi vedyam ca param ca dhāma**  
**tvayā tataṁ viśvam ananta-rūpa (11-38)**

**Comm:** O infinite form! You are the first God and the eternal complete Supreme Person. When these gods did not exist, even at that time You existed in this form and You will always exist. Therefore, You are the most ancient person. You are the ultimate support of all actions of creation, maintenance, and destruction of the world. You alone are the only shelter of the universe, the resting place of everything, and also the place where Brahmā and others finally dissolve. Because You truly and fully know the past, present, and future, and because You are the eternal witness of all, You are omniscient. You are present everywhere in the atoms and particles of the whole universe. If there is any end or limit of knowledge, that is Your own nature. After knowing You, nothing else remains to be known. Because You are all-pervading, You are the one who is to be known in all knowledge. You are the truth to be known, and You are also the form of knowledge itself. You alone are worthy of being seen, worthy of being accepted, worthy of being reflected upon, and worthy of being meditated upon deeply. You are spread

everywhere, pervading the whole universe. O infinite form Lord! This universe is pervaded by You alone. There is nothing where Your presence is not seen. Just as cotton is hidden within cloth, in the same way, in existence, brightness, dearness, power, and glory of the world, Your presence is felt. Because You are the abode of the wealth of supreme power, You are the very form of the Supreme Abode, that is, the Supreme Person of the spiritual world. You are the Supreme Abode, the Supreme Light itself. That Abode, reaching which a soul does not have to return again, You are that very 'Supreme Abode'.

**vāyur yamo 'gnir varuṇaḥ śāśāṅkaḥ  
prajāpatis tvāṁ prapitāmahaś ca  
namo namaḥ te 'stu sahasra-kṛtvah  
punaś ca bhūyo 'pi namo namaḥ te(11-39)**

You are the life-giving air for all beings. You are Yama, the controller of life. You are the fire that gives energy to everything. You are Varuna, the lord of water. You are the moon, giving cool rays and nectar. You are the creator Prajapati, like Daksha. You are Hiranyagarbha, the father of Brahma. You are the source of Brahma's creation. Therefore, you are the great-grandfather of all beings. I bow to you a thousand times. I bow to you again and again. Arjuna cannot find satisfaction, bowing to the Supreme Lord with deep devotion and faith. After seeing the universal form, Arjuna's heart is filled with deep devotion and faith in Lord Krishna's divine power. Out of respect, Arjuna repeatedly bows to the Lord. When a devotee surrenders everything to the Lord, only the act of bowing remains. So, Arjuna praises, saying, "O Lord, you are all the gods like Indra." You are the infinite form. How can I sing your full glory? I can only bow to you a thousand times.

**namah purastād atha prṣṭhatas te  
namo 'stu te sarvata eva sarva  
ananta-vīryāmita-vikramas tvāṁ  
sarvāṁ samāpnoṣi tato 'si sarvah (11-40)**

**Comm:**By seeing the divine universal form full of majesty and greatness in one part of Shri Krishna's body, the knowledge of

Krishna's glory has arisen in Arjuna. Arjuna has forgotten his natural friendly relation with Shri Krishna. Arjuna says: O Lord of all souls! I bow to You from the front, I bow to You from the back, and I bow to You from all directions. O One with infinite power and great strength! You are pervading the entire universe. In this universe, even in the smallest particle, there is no place where You are not present. Therefore, You are the form of everything. Seeing infinite universes existing in just one part of Your body, Arjuna had never imagined that Krishna is so great and so wonderful. Arjuna is now convinced that Shri Krishna is stronger and more powerful than all the great warriors present on the battlefield. Knowing that Krishna is worthy of worship by everyone, Arjuna feels that even bowing thousands of times is not enough. So, with faith and respect, he moves around in all directions and bows to Krishna again and again from every side.

**sakheti matvā prasabham yad uktam  
he kṛṣṇa he yādava he sakheti  
ajānatā mahimānam tavedam  
mayā pramādāt praṇayena vāpi(11-41)  
yac cāvahāsārtham asat-kṛto 'si  
vihāra-śayyāsana-bhojaneṣu  
eko 'tha vāpy acyuta tat-samakṣam  
tat kṣāmaye tvām aham aprameyam(11-42)**

**Comm:**I could not truly understand your qualities, mysteries, and greatness. Out of ignorance or love, or thinking of you as my friend, I have said many things improperly. O Krishna, O Yadav, O friend, I have spoken to you disrespectfully. O Achyuta, during times of joking, resting, or eating together, I have shown disrespect to you. This happened either alone or in the presence of friends and family. O one with inconceivable power, I humbly ask for forgiveness for all these offenses. Not knowing your true divine form, I out of ignorance, treated you as an equal and behaved improperly. Arjuna recalls his past inappropriate behaviour toward Krishna, feeling guilty. Despite being supremely glorious and worthy of worship, Lord Krishna acted like an ordinary person with Arjuna. Krishna

played, slept, and ate with Arjuna but never disrespected or ignored him. This reflects the loving bond between a devotee and God. Feeling remorse, Arjuna says to Krishna, "O Lord, you are immeasurable." You cannot be fully understood through direct evidence or scriptures. Scriptures only hint at your greatness with difficulty. Arjuna says, "Who am I compared to you?" In my ignorance, I called you by names and disrespected you, the supreme Lord. Due to my ego and ignorance, I have shown dishonour. I pray for your merciful forgiveness for all these offenses.

**pitāsi lokasya carācarasya**  
**tvam asya pūjyaś ca gurur garīyān**  
**na tvat-samo 'sty abhyadhikah kuto 'nyo**  
**loka-traye 'py aprati mapa-bhāva (11-43)**

**Comm:** O incomparable power! You are the father of the visible and moving-unmoving universe as its Creator. You are worshipful, the Guru, and the Guru of Gurus – the greatest teacher, more worshipful than any Guru. In the three worlds, there is no one equal to You. Therefore, who can ever be greater than You? In this world, You cannot be measured. O One with infinite influence! You are the father of the entire moving and unmoving world. The whole world has arisen from You. By giving true knowledge, You are the supreme Guru and the most worshipful for the whole world. Because You first gave Vedic knowledge to Brahmā, You are the original Guru. You are complete by Yourself and immeasurably great. In the three worlds, no one is greater than the Supreme Person, Lord Shri Krishna, nor in the material world is anyone equal to Him. Gods, Gandharvas, Yakshas, and human beings – all movable and immovable beings – are under His control and ruled by Him. Arjuna says: Those gods, sages, and great saints whom the whole world worships – You are greater and more worshipful than them, and always worthy of praise. In the universe, there is no one who can be equal to Your inconceivable, infinite, great qualities, power, and greatness. There is only one Supreme Lord who is complete everywhere. God can only be one. If there were many

gods, then disorder would arise in the rule of the world. Therefore, Your equal is only Yourself. In this situation, O Compassionate One! If You do not forgive my faults, then who else can?

**tasmāt praṇamya praṇidhāya kāyam  
prasādaye tvām aham iśam īdyam  
piteva putrasya sakheva sakhyuḥ  
priyah priyāyārhasi deva soḍhum(11-44)**

O worshipful Lord! I am an offender before You. Therefore, bowing down with full prostration, I beg for Your mercy and kindness. You are full of all opulence and the Supreme Lord, worshiped by all. Just as a father does not take the faults of his son, a friend forgives the mistakes of his friend, and a loving husband forgives the faults of his beloved wife, in the same way, please tolerate all my offenses and forgive me. Towards one like me, who is poor and surrendered, kindly be pleased – this I believe is Your very nature. With this faith, I humbly pray to You to be pleased with me. You are the only Supreme Lord who controls the guardians of the world like Indra, Aditya, Varuna, Kubera, and Yamaraj. Your qualities, glories, and greatness are so vast that the whole world is always praising You. I have neither the knowledge nor the strength to please You by myself. Falling flat with my whole body on the ground, I offer full prostrated obeisance to You. By the dust of Your feet alone I wish to attain Your mercy and satisfaction. Please be gracious, forget all my offenses, and be pleased with one like me who is so lowly. In verses 41–42 it is said that offenses are committed by a man due to three causes – ignorance, carelessness, and love. Arjuna shows these three causes and prays to the Lord to tolerate and forgive the offenses committed by him because of them. The meaning is this: just as a father forgives the fault of his son caused by ignorance, a friend forgives the mistake of his friend caused by excessive affection and joking, and a husband forgives the fault of his wife caused by carelessness or boldness, in the same way, Arjuna humbly prays to the Lord to tolerate and forgive all the offenses caused by these reasons.

**adr̄ṣṭa-pūrvam̄ hr̄ṣito 'smi dr̄ṣṭvā  
bhayena ca pravyathitam̄ mano me  
tad eva me darśaya deva rūpam̄  
prasīda deveśa jagan-nivāsa (11-45)**

Arjuna says, "O Lord, by your grace, I have seen your majestic universal form, which I had never seen before." I feel fortunate and greatly delighted to witness this form. However, seeing your terrifying and fierce form, which destroys warriors like Bhishma, my mind is deeply troubled. Therefore, O Lord of lords, please show me your sweet and dear form as Vasudeva's son, the gentle Vishnu form. O supreme foundation of the world, be pleased with me and show your kindness. At the beginning of the universal form vision, Arjuna saw the four-armed Vishnu form. Arjuna's gaze first fell on this four-armed Vishnu form. So, he began his praise by describing the God as the crown-wearing one holding a mace and discus. Now, Arjuna wishes to see only Lord Krishna's gentle form, not the terrifying one. In reality, all of God's forms—two-armed, four-armed, or thousand-armed—are divine and eternal. In every Vaikuntha realm, Narayana exists in his four-armed form. In this form, He holds a conch, discus, mace, and lotus. The Supreme Lord embodies both existence and non-existence. God possesses knowledge, yet also encompasses ignorance. God contains righteousness, and unrighteousness also resides in him. This is the belief and recognition of eternal dharma. For this reason, a great soul who understands God's true nature remains undisturbed in any situation.

**kiriṭinam̄ gadinam̄ cakra-hastam̄ icchāmi  
tvām̄ draṣṭum̄ aham̄ tathaiva  
tenaiva rūpeṇa catur-bhujena  
sahasra-bāho bhava viśva-mūrte(11-46)**

**Comm:** O Lord! I wish to see You once again in that former form with crown on Your head and with mace and discus in Your hands. O thousand-armed One! O Universal Form! Please appear before me in that peaceful four-armed form of Vasudeva. In the Brahma-Samhita it is said that the Lord eternally exists in thousands of

forms. Among His countless forms, whichever form He manifests, it is never different from His power and glory. Arjuna says: O Lord! I have clearly understood that Your two-armed, eternal, blissful form is the highest truth. This form attracts all living beings, and within this form itself shines Your sportive four-armed, eternal Narayana form. When the Lord showed His universal form, first He assumed a four-armed form, and from there manifested the thousand-armed universal form. Now Arjuna is eager to see that gentle and peaceful four-armed form. In many scriptures, like the Shrimad Bhagavatam and the Shrimad Bhagavad Gita, it is clearly stated that Vishnu has appeared in the form of Shri Krishna. Since Arjuna is praying to see that four-armed form of Shri Krishna, it is proved that Shri Krishna is an incarnation of Vishnu. Even the gods in heaven always desire to have the vision of that Vaikuntha form of Vishnu.

śrī-bhagavān uvāca  
mayā prasannena tavārjunedaṁ  
rūpam param darśitam ātma-yogāt  
tejo-mayam viśvam anantam ādyam  
yan mām tvam anyena na drṣṭa-pūrvam(11-47)

**Comm:**Lord Krishna said, “O Arjuna, being pleased, I have shown you my universal form through my divine power.” This form shines like millions of suns, is endless, eternal, and full of majesty. No one has ever seen this wondrous and rare form before. Although Mother Kaushalya and Mother Yashoda saw glimpses of the universal form in the Lord’s mouth, it was different. Similarly, during the Kurukshetra assembly, Krishna showed his universal form when Duryodhana tried to imprison him. However, those forms were not shown with divine pleasure, nor were they seen with divine vision. The vast form Arjuna saw included both a terrifying form and a divine, majestic form. Arjuna was able to directly see the past and future as he wished. Therefore, the Lord says, “My vast form is not always visible to everyone.” It can only be seen when I reveal it through my divine power. The term “self-power” means that when I consider myself a body, I take a two-armed form. When I consider myself the entire universe, I take the

universal form. Only those who receive divine vision can see this form; no one else can. Thus, witnessing this form is a matter of great fortune. This universal form has no beginning or end in terms of place and time. A devotee thinks God's grace is limited to what they can perceive. But God's grace is far greater than what devotees can imagine. God's grace is boundless and infinite, while a devotee's ability to receive it is limited. Arjuna was able to see this vast form only because of God's immense grace.

**na veda-yajñādhyayanair na dānair  
na ca kriyābhir na tapobhir ugraḥ  
evaṁ-rūpāḥ śakya ahaṁ nr-loke  
draṣṭुम् tvad-anyena kuru-pravīra(11-48)**

**Comm:** O best among the Kurus! Except you, no one in this human world has been able to see this Universal Form of Mine by study of the Vedas, by performance of yajnas, by giving donations, or by severe austerities. The word Agnihotra and other rituals means the performance of meritorious deeds. But no such action has the power to take the seeker to the place where he can attain God. The result of pious works is only for enjoyment, and when that enjoyment ends, the result also finishes. In the same way, bodily austerities, charity, and study of the Vedas can purify the inner heart. But for direct realization of God, His happiness and grace alone are the one and only source of all possibilities. But when and how the Lord becomes pleased and gives His grace, that depends on spiritual practice. Even when living near Lord Krishna during His divine play, wise and learned people could not truly understand in what way or by which practice Krishna becomes pleased. But the simple-hearted Gopis, with very pure hearts, always enjoyed only the taste of Krishna's sweetness. By doing so, they became so much like Krishna that Krishna Himself came to see His own form in the hearts of those Gopis of Vraja. This is what is called the Lord's pleasure or grace. Therefore, Lord Krishna says: O Arjuna! Always remember in your heart that this most rare form of Mine you have received only by My grace. So remain devoted to this extremely rare form. In the past, My devotees separated illusion from divinity

and lived in the truth of consciousness through My Yoga. Even after seeing the Universal Form like you, they were not satisfied. They longed eagerly for the vision of My eternal, conscious, and spiritual form.

**mā te vyathā mā ca vimūḍha-bhāvo  
dṛṣṭvā rūpam ghoram īdṛṇ mamaiva  
vyapeta-bhīḥ prīta-manāḥ punas tvam  
tad eva me rūpam idam prapaśya (11-49)**

**Comm:**Arjuna, you do not show fear or distress upon seeing my terrifying form. Be fearless and with a happy mind, clearly behold my four-armed form again. The Lord comforts, saying, I showed you this fierce and dreadful form to make you believe in my divine power and glory. I know this form is not pleasing to you. Because of our friendship, you must assist in my human pastimes. I bless you so that you do not feel pain regarding my universal form. Abandon fear and, with a loving mind, behold my eternal four-armed form as you desire. A devotee is never eager to see the Lord's vast form because it lacks the exchange of affectionate feelings between the devotee and the Lord. A devotee wishes to see Lord Krishna's two-armed or four-armed form because it allows for an exchange of emotions. If someone feels fear, the root cause is the presence of ego and attachment in their heart. A true seeker has no attachment to life. Due to love for the Lord, a devotee feels divine presence everywhere. Even though deities and others were terrified upon seeing the Lord's fearsome Narasimha form, Prahlada was not afraid. This is because Prahlada's love for Hari filled him completely with divine awareness.

sañjaya uvāca  
**iti arjunam vāsudevas tathoktvā  
svakam rūpam darśayām āsa bhūyah  
āśvāsayām āsa ca bhītam enam  
bhūtvā punaḥ saumya-vapur mahatma(11-50)**

**Comm:**After that, Sanjaya said— Lord Vasudeva, after speaking in this way, again showed His four-armed form. Then again, He took the gentle two-armed human form and gave comfort to the

frightened Arjuna. In the previous three verses, while ending the vision of the Universal Form seen by Arjuna, the Lord removed the terrible and other forms from His body and remained only in the four-armed form of Vishnu, to please Arjuna. Again, the great Lord Krishna, taking the most sweet human form, began to console the fearful Arjuna. Because Lord Krishna appeared as the son of Vasudeva and also lives in the heart of all beings as the Soul, His name is Vasudeva. Due to the Lord's unlimited grace on Arjuna, first He showed the Universal Form, then the four-armed divine form, and finally the human form. Now, those who read this chapter called "Vision of the Universal Form," they also have received it only by the Lord's causeless grace. The reading and reflection of this chapter is in no way less than Arjuna's actual vision of the Universal Form. Because unless the Lord Himself wishes, unless He Himself becomes pleased, no one gets the opportunity to read, think, or reflect on this Universal Form. Those who have received this grace of the Lord should at this very moment feel blessed. Therefore, for receiving such joy and supreme grace of Lord Krishna every day, one should regularly read the "Vision of the Universal Form Yoga." Just as Lord Krishna, in His calm and beautiful human form, gave courage to the fearful and restless Arjuna, in the same way may He give that same infinite strength of patience to everyone.

arjuna uvāca

**dṛṣṭvedam mānuṣam rūpam tava saumyam janārdana  
idānīm asmi samvṛttah sacetah prakṛtim gatah (11-51)**

**Comm:**After that, seeing the very sweet form of Shri Krishna, Arjuna was drowned in the ocean of joy and said: "O Janardana! By seeing this gentle human form of Yours, I feel relieved." All my confusion and fear are gone. My mind has become peaceful, and I have returned to my natural state. Arjuna first saw Shri Krishna only in His human form. With this human form of Shri Krishna, he had friendship, and this was the form he was familiar with. Therefore, by seeing this charming human form, Arjuna felt delighted. Shri Krishna, with the Yadavas and Pandavas, sometimes

played in His two-armed form and sometimes in His four-armed form. That is why even the four-armed form is called the human form. In the Brahma Vaivarta Purana, it is mentioned that the Lord, who is the origin of all, beyond qualities, and beyond nature, manifested from one half of His body as the two-armed Krishna, and from the other half as the four-armed Vishnu. Two-armed Krishna, the husband of Radhika, resides in Goloka Vrindavan surrounded by cowherd boys and girls.

Four-armed Vishnu, the husband of Lakshmi, resides in Vaikuntha along with Lakshmi. Krishna and Vishnu are the same in every way. That means, They are one and the same.

śrī-bhagavān uvāca

**su-durdarśam idam rūpam drṣṭavān asi yan mama  
devā apy asya rūpasya nityam darśana-kāṅkṣināḥ (11-52)**

**Comm:**Lord Krishna addressed Arjuna and said; O Arjuna! You have seen this extremely rare four-armed form of mine, which even the gods constantly desire to see but do not get to see. In the Shrimad Bhagavatam, tenth canto, in the Garbha Stotra, it is called a vision that is rare for the gods. Because you are always tasting the great sweetness in human form, you are my eternal devotee. Therefore, this universal form of the Supreme Lord did not appeal to you. You cannot ever abandon the feeling of friendship with me, so my human-like form seems dear to you. But the gods wait for ages to see this universal form of mine as the Supreme Lord. Gods like Brahma and Shiva are actually eager to see that two-armed charming human form during the time of the Lord's incarnations in human form. The Lord himself has said in the Gita; Krishna's body is divine and completely full of existence, consciousness, and bliss. Some critics hold the opinion that the Lord's two-armed form is inferior to the universal form (that is, the adhidaivam), meaning the universal form that he showed to Arjuna is more famous than his personal Purusha form. But according to the Gita's explanation, Krishna is covered by his Yogamaya power. Lord Shri Krishna is two-armed - he is also four-armed and thousand-armed. He does not manifest in everyone. Not everyone can see him. Only those in

whom he manifests by his own grace can see him. If a yogi remains constantly in contemplation of Krishna, as an exclusive devotee, the divine eye opens, and in that divine light, he can see Krishna as he wishes. For the gods, like the human body, this kind of divine vision is not possible. The human body is dependent on spiritual practice. The gods are bound by specific powers given by the Lord, and since the divine world is meant for enjoyment, spiritual practice is not possible for the gods. Because the gods do not have the desire for self-welfare (moksha), their constant desire for vision becomes secondary. Just as an exclusive devotee in human form desires to see the Lord's four-armed form with love, the gods do not have that loving feeling. Therefore, the Lord is under the control of the exclusive devotee filled with love, but not under the gods.

**nāham vedair na tapasā na dānena na cejayā**

**śakya evam-vidho draṣṭum dṛṣṭavān asi mām yathā(11-53)**

**Comm:** You have seen My supreme gentle eternal human form. This form cannot be seen by Vedic study, by austerities like Chandrayana, by gifts of cows or gold, or by performance of yajna and worship. It can be seen only by the grace of God. Only single-minded devotion is the one path that can make one realize Lord Krishna. Yajna, austerity, charity, and other actions done without desire for result — that is, with the attitude of offering them to God — are helpful for the purification of the inner self. Because of this, all these works become parts of devotion. Therefore, these actions cannot be rejected as causes that help in attaining God. But yajna, austerity, and charity done with selfish motives cannot give vision of God. God is never an object of exchange. He is an object of feeling and devotion. For attaining the immeasurable Supreme Being, anything fixed or determined is limited, and that becomes a kind of bargain. The Infinite and Eternal can never be attained by measure. The Infinite, unthinkable, and boundless can be realized only by joining pure devotion with that infiniteness. That is the way to attain God. When a person offers his capacity, time, knowledge, power, and possessions completely to God — that means, when he keeps not even a trace of pride in his abilities, and mentally gives

up everything, when he accepts himself as unworthy, helpless, and simple-hearted, then he receives the grace of God.

**bhaktyā tv ananyayā śakya aham evam-vidho 'rjuna**

**jñātum draṣṭum ca tattvena praveṣṭum ca parantapa(11-54)**

**Comm:** O Arjuna, destroyer of enemies! Only through exclusive devotion can one truly know me in this gentle four-armed form, directly see me, and enter into me, achieving liberation in the form of complete union. Even if there is a desire for liberation, it is only through exclusive devotion that one can become capable of entering the nature of Brahman. There is no other path besides this. Exclusive devotion means having pure love for God, considering one's mind, senses, body, wealth, and everything else as belonging to God and dedicating them to His service. Another meaning of exclusive devotion is non-dual devotion, meaning there is no dividing line between the devotee and God. The devotee fully resides in God's heart, and God fully manifests in the devotee's heart. Knowing me does not mean that I become subject to the devotee's intellect, but rather the devotee's knowing power and my power become one, and the devotee fully experiences my complete manifestation in their heart. Exclusive devotion awakens on its own, not through the mind, intellect, or senses. When intense longing and eagerness awaken on their own, the devotee cannot remain even for a moment without seeing God—this is the hallmark of exclusive devotion. The special meaning is that God is not attained through spiritual practice alone. Through spiritual practice, the heart is purified, and the impressions of good and bad deeds from many births and this birth lose their influence. When the pride in all spiritual practices is destroyed, only then is the state of exclusive devotion attained. Once pride is destroyed, God's pure grace becomes powerful in the practitioner. After completely surrendering to God, all the devotee's desires come to an end. In attaining Brahman, two things are possible: knowing and entering. But through devotion, all three—knowing, entering, and seeing—are attained completely. In simple terms, exclusive devotion means:

(1) Not considering oneself separate from God but loving God as a part of Him. (2) Not focusing on any other deity but loving only Krishna in His tangible, personal form. (3) Withdrawing the mind from worldly things like wealth, wife, children, etc., and constantly remaining connected to God with love. (4) Considering all objects as manifestations of Brahman and fixing the mind on God, who is the form of Brahman, with love. Through this devotion filled with such feelings, my true knowledge and vision can be attained. After this, one enters into God or attains liberation.

**mat-karma-kṛṇ mat-paramo mad-bhaktaḥ saṅga-varjitah  
nirvairah sarva-bhūteṣu yah sa mām eti pāṇḍava\_(11-55)**

**Comm:** O son of Pandu, Arjuna! One who does all actions only for My pleasure, one who considers Me as the only supreme beloved and shelter, one who practices hearing, chanting, and other nine forms of devotion and worships Me in every way, one who is free from attachment to worldly objects, that is, free from desires, one who has no hatred towards any being, one who never sees anyone as an enemy and keeps friendship with all through the vision of the Self —such a devotee attains Me. That means, he becomes able to see My gentle four-armed form. This verse is considered the essence verse of the Gita. Here the Lord explains what are the marks of exclusive devotion, and what kind of relation the exclusive devotee has with his feelings, actions, and the world. By teaching this to Arjuna, He brings the vision of the Universal Form to a close. Two main subjects are presented in this verse —how to remain always united with the Lord, and how to cut off worldly ties. “Mat-karma-krit” (he who does actions for Me), “mat-parama” (he who takes Me as supreme), “mat-bhakta” (he who is My devotee) — these three phrases describe how to remain closely connected with the Lord, that is, practice of Yoga. “Nirvairah sarva-bhuteshu” (without hatred towards anyone) and “sanga-varjitah” (free from worldly attachment) — these two phrases describe detachment from the world, that is, Vairagya. Through these two attainments of Yoga and Vairagya, one realizes God. To do actions without the least attachment to their results, to perform duties according to caste,

place, time, and circumstance only for My pleasure, is “mat-karma-krit.” Whatever exists — body, mind, intellect, ability, wealth, honor, prestige — all these are given by God. There is no doubt about this. Keeping in view the welfare of the world, God develops abilities in human beings, and through nature creates objects and materials accordingly to meet the needs of the world. Therefore, all creation — living and non-living — is meant only for the welfare of the world. When one works with the attitude that “God has entrusted the responsibility of running the world to man,” then God is pleased. A devotee works only for the pleasure of God, according to God’s command, and with the power given by God, becoming merely an instrument. He who considers Me as his only shelter, highest goal, and dearest beloved is “mat-bhakta.” When the feeling “I belong to God and God belongs to me” becomes firm, then deep love for God arises. Because of attachment to “I and mine” with wife, children, wealth, and so on, they become dear. Even inanimate objects like gold, house, or land also seem equally dear. But when this feeling of “I and mine” is replaced by the truth of “only the Supreme Self and belonging to the Supreme Self,” and this is connected with all beings and objects, then love for God increases naturally and continuously. The devotee always sees his beloved Lord fully present in all objects, beings, situations, places, times, and within himself. God is all-pervading. He is present inside everything and also inside me. One whose heart constantly remembers this feeling is “mat-bhakta.” When one becomes “mat-karma-krit” and “mat-bhakta,” then attachment, possessiveness, and desires for the world no longer remain. When exclusive love for God arises, then attachment to material objects is completely destroyed. This is the mark of the devotee who is “sanga-varjitah” — free from worldly attachment. Because of seeing God everywhere, even if others behave badly, not even a trace of hatred arises in the devotee’s heart. The seeker who has all these qualities is the exclusive devotee. He attains God and makes human life meaningful. These chapters 10 and 11 are meant to remove aversion and turn the living being towards God. If one accepts that

any special quality, greatness, uniqueness, or extraordinariness seen in any object or person does not belong to that object or person, but is God's manifestation, then it becomes equal to thinking of God. This world is a part of the vast form of God that He has shown. It is filled with many names, forms, and colours. Therefore, the world should be seen as the form of the Supreme Being. This chapter is called the "Yoga of Vision of the Universal Form." Because Arjuna, eager to see the Universal Form, prayed to Shri Krishna, and Krishna, being pleased, showed this form in a part of His body. The Lord gave Arjuna divine sight, or the eye of vision, through which he saw this divine form. Statements of the scriptures such as — "Brahman is one and without a second," "All this indeed is Brahman," "All this is He," "I am one, let Me become many and create beings" — are harmonized through the revelation of the Universal Form of the Lord. This world is the vast body of Brahman. The Universal Form that Shri Krishna showed to Arjuna was truly wonderful, indescribable, and never seen before. That form was complete, all-pervading, endless, beginningless, centreless, and full of light. In it also was the creation, maintenance, and dissolution of the universe. One has to pray to God with deep longing. Then He will give vision. One must beg earnestly before Him. If, while crying out "Show me, show me, show me," tears flow automatically, then by His grace vision may be possible. In all the teachings of the Gita, another important point must be remembered: the word "devotion" (bhakti) does not mean only chanting God's name or repeating mantras. Its special importance lies in giving up attachment to family and worldly ties, and in not keeping any hatred for any being, that is, not giving any kind of pain to anyone. This is what is meant by the word devotion.

***Om Tat Sat iti Srimad Bhagavad Gitaasu Upanishatsu Brahma  
Vidyaayaam Yoga Shaastre Sri Krishna Arjuna Samvaade  
Vishwarupa darshana Yoga ' Naama Ekadash Adhyaayah  
//11 //***

“Om Tat Sat” — In this way, with this holy name of God, the eleventh chapter of the Srimad Bhagavad Gita, called “Vishwarupa Darshana Yoga ” which is a dialogue between Shri Krishna and Arjuna, is completed.

**OM SRI PARAMAATMANE NAMAH !  
SRIMADBHAGABDGITA-CHAPTER-12  
( Bhakti Yoga )**

arjuna uvāca:

**evam satata-yuktā ye bhaktās tvāṁ paryupāsate  
ye cāpy akṣaram avyaktam teṣāṁ ke yoga-vittamāḥ (12-1)**

**Comm:** The Bhagavad Gita is divided into three sets of six chapters, which explain Karma, Bhakti, and Jnana. Among these, this chapter is the last chapter of the section on Upasana (worship). Except for three verses, all other verses of this chapter explain the philosophy of devotion. That is why this chapter is called “Bhakti Yoga”. At the end of Chapter Eleven, the Lord concluded by saying: “O Arjuna! This universal form which you saw – no one before you has ever seen it, and in the future also, no one will ever see it. ‘I’ cannot be attained by study of the Vedas, by yajna, austerity, or charity. But to the devotee who has single-minded devotion – who does not keep faith anywhere else other than Me, who constantly meditates on Me like an unbroken flow of oil – for such a devotee, I am very easy to see directly, to realize, and to enter into.” “O Arjuna! You depend on Me, perform the duties determined by Me only as a tool, and become My exclusive devotee.” For the maintenance of creation, the process of yajna is the only karma determined by Me. You should perform it for My pleasure. Without performing selfless action (nishkama karma), no one becomes a yogi, and no one becomes a

man of knowledge (jnani). At the beginning of the third and fifth chapters, and now for the third time here, Arjuna asks about the greatness of karma, knowledge, and devotion, and wants a clear answer from the Lord. Arjuna respectfully questioned the Lord and said: "O Lord! Among the devotees who follow Your instructions and constantly remain engaged in You with mind fixed on You, doing bhajan, kirtan, service, and worship of Your beautiful form with qualities (saguna sakara) – and those who worship the unmanifest, formless, imperishable Brahman – among these two groups, who is the superior yogi?" Arjuna's question is natural – between the two paths, of knowledge and devotion, which one gives quicker and more certain results? In Chapter Ten, Vibhuti Yoga, the Lord described His divine glories and powers in detail. Then in Chapter Eleven, within His own body, He revealed His infinite universal form containing countless universes. This showed His majestic universal form and His all-pervading cosmic nature. Apart from this, the imperishable, eternal, blissful, formless, attributeless, supreme Brahman is His transcendental form. This cannot be conceived or grasped by the mind, intellect, or senses. By restraining the mind and continuously meditating on the formless Brahman, by acquiring knowledge of the Truth, and by remaining steady in it, one meditates on the imperishable, attributeless Brahman (the jyoti, or light). Such meditation, reflection, or absorption is the worship of the formless, attributeless aspect of the Lord. Therefore, to decide whether worship of the Lord with form (saguna upasana) or worship of the Lord without form (nirguna upasana) is superior, Arjuna asks this question. Some commentators also mention that Arjuna's question hints at the importance and specialty of worship through images and forms (pratima puja). In this world, there are many spiritual paths to know the Lord, who is the supreme Truth and relatively easy to realize. But in this chapter, Lord Krishna says: "Among all yogas, the one who takes refuge in Me and is devoted to Me – that devotee is the highest." Sri Ramakrishna said: "In Kali Yuga, the devotion taught by Narada is the way. In this age, Bhakti Yoga is the best

path – through it one can easily reach God compared to other paths." Because of attachment to the body, it is not easy to fully realize the Lord's formless aspect. Therefore, throughout the Gita, selfless worship of the Lord with form has been described as the best yoga. Hearing the Lord's name, singing His glories, remembering Him, serving His feet, worshiping, offering prayers, serving as His servant, being His friend, and complete surrender – these nine practices are called Navadha Bhakti (nine types of devotion). This is called Sadhana Bhakti.

śrī-bhagavān uvāca:

**mayy āveśya mano ye mām nitya-yuktā upāsate  
śraddhayā parayopetās te me yuktatamā matāḥ (12-2)**

**Comm:** The Supreme Lord said: Those who focus their minds on My form with attributes and engage in worship like singing, chanting, and listening to My divine stories with unwavering faith are the best yogis. A person who worships the attribute-filled God with a focused mind and great faith is the best, according to the Lord's clear opinion. Such a person achieves complete perfection in yoga. The Srimad Bhagavata says: "Devotion leads to more devotion." Seeing God emotionally in things like idols, gurus, meditation, sacred stones, holy places, or during special times like Ekadashi—where God isn't directly visible—is called devotion. The words "fixing the mind" and "constantly united" are very meaningful. Loving the world primarily and only secondarily thinking of God's form in the mind or intellect is not being "constantly united." You don't need to force your mind to focus on something your soul already loves; the mind naturally stays there. When you're always connected to God, you only see His form in everything, and no other thought comes to mind. Like the gopis of Vraja, while doing all tasks with a heart full of love, tears in their eyes, and a choked voice, they sing God's stories and get lost in Krishna's love—this is worship with supreme faith. In the world, whether you think of your wife, son, or wealth or not, there's no barrier to loving them. The Lord teaches that by keeping God as the primary focus and the world as secondary, you can do worldly tasks with a detached mind, and

God's form will never leave your mind. This is called "yogah karmasu kausalam-Gita-2-50" ("yoga is skill in action.") Love has the power to draw you toward God. Love for God should be so deep that it stays even when you're unconscious, in deep sleep, or even during death or the end of the world. This love, which becomes one with the soul, helps you realize the Supreme Soul in all beings. Staying connected to God's form like a steady flow of oil is being "constantly united." Like a fish suffering when taken out of water, if your mind drifts from God even for a moment, your heart becomes restless—this is exclusive devotion. When you accept yourself as belonging to God, your mind and intellect become fully absorbed in Him. Only by being drawn to God Himself will you never be separated from the Supreme Soul. No matter which path a seeker follows—like karma yoga or jnana yoga—only the one who has devotion can reach the ultimate goal. In the path of devotion, since only God's existence is recognized, the devotee becomes one with God from the very start.

**ye tv akṣaram anirdeśyam avyaktam paryupāsate  
sarvatra-gam acintyam ca kūṭa-stham acalaṁ dhruvam(12-3)  
saṁniyamyendriya-grāmam sarvatra sama-buddhayah  
te prāpnuvanti mām eva sarva-bhūta-hite ratāḥ (12-4)**

**Comm:** The Lord explains the nature of the formless, attributeless Brahman and the qualities of its worshippers in these two verses. The self-controlled person who conquers all the senses, who sees Brahman in the entire universe, and who is devoted to the welfare of all beings, such a yogi worships the imperishable, indescribable, unmanifest, all-pervading, inconceivable, eternal, attributeless, and everlasting Supreme Brahman. They also attain Me. By worshipping either with form or without form, the Lord can be realized. The destruction of ignorance and Maya happens only through the knowledge of Brahman. When Maya comes to an end, what remains is the imperishable Truth. That is the Supreme Self, full of existence, knowledge, and bliss. He is also known as the Supreme Imperishable. Like space, that pure consciousness is present everywhere, always full. How can it be understood by language and

speech? Therefore, it is called “indescribable” or “imperishable self,” which cannot be pointed out by species, qualities, actions, or relations. It can only be indicated by saying “not this, not this,” and by denying everything else, the remainder is shown as the final Truth. Because it is present in every place, every time, every object, and every person, it is all-pervading. That which cannot be expressed by the senses or through sound, touch, form, taste, or smell is called unmanifest. All material things are revealed by the mind and by the reflection of consciousness (chidabhasa) on the mind. But just as a lamp is not needed to see the sun, in the same way, consciousness does not need chidabhasa to shine. When the tendency of the mind becomes filled with Brahman, the covering of ignorance is destroyed, and the self-luminous Supreme Self shines forth. The Supreme Brahman is beyond nature and the three gunas, so it is unmanifest and inconceivable. It is immovable, without any kind of motion or activity. Motion belongs to Maya, but Brahman is ever still, just as the body is active but the soul remains inactive. It is changeless, steady, and unshaken, like an iron block used by a goldsmith that remains the same even after many blows. In Sanskrit, “kuta” also means unchanging, false witness, or illusion. According to Shankaracharya, the Supreme Self, though appearing to be covered by Maya and associated with the three gunas, is still changeless and beyond Maya. As the support of all changes, it itself remains unchanged. Though inconceivable and unmanifest, it is eternal, certain, and real. For the worship of this formless, attributeless Brahman, Lord Krishna gives three conditions. First, since nirguna upasana has no external support, the worshipper must withdraw his senses from sense objects and bring them under full control. Second, he must see Brahman everywhere, from the smallest insect to the vast Brahman, and remain equal towards all – beyond likes and dislikes, good and bad, self and others. Third, unlike the ignorant who are always absorbed in their own selfish interest, the wise person must always remain devoted to the welfare of the world. Because he clearly sees that “I Myself dwell in all beings.” Thus, the self-controlled yogi, who sees Brahman

everywhere and desires the welfare of all, reaches Me through the worship of the formless Brahman. Here, the Lord describes the nature of Brahman with words like inconceivable, changeless, immovable, imperishable, unmanifest, etc. In the second chapter, He has already described the soul (jivatma) with the same qualities. From this, it is clear that Brahman and the individual soul are not different. Because of association with the body in many forms, it is called "jiva," but in truth it is Brahman itself. When the Lord says that the worshipper of formless Brahman also reaches Him, the meaning is: "Brahman is not different from Me, and I am not different from Brahman." So, the result of worshipping the formless Brahman is the same as attaining Me. In Chapter Fourteen, verse 27, the Lord says: "I am the foundation of Brahman." This means that Krishna is the support of the attributeless Truth. Sri Krishna is the support of all that is to be worshipped, and He Himself is the highest object of worship. Therefore, the devotee must always remember that the Lord with form (saguna) and the Lord without form (nirguna) are never two different realities. The forms, qualities, and pastimes of the Lord described in the scriptures are all beyond nature, transcendental, and made of pure consciousness. Thus, the Lord is both with form and without form at the same time. The fruit of exclusive devotion (bhakti) is knowledge. And the fruit of worshipping the formless Brahman is devotion.

**kleśo 'dhikataras teṣām avyaktāsakta-cetasām  
avyaktā hi gatir duḥkham dehavadbhir avāpyate(12-5)**

**Comm:**For a person who identifies with the body, it is very difficult to attain the state of Brahman. Until the attachment to the body is removed, it is not possible to keep the mind fixed in the unmanifest, attributeless Brahman. Brahman is never manifest in any way. From beginningless time, the individual soul has been living in the body. To keep alive the thought "I am not this material body" while acting in worldly life is very hard. Controlling the attraction of the senses for their objects is as difficult as stopping the flow of a river. For this reason, the realization of that unmanifest Brahman is also very difficult. In this verse, the Lord explains the difference

between the path of Jnana Yoga and the path of Bhakti Yoga, though both lead to the same goal in the end. Influenced by holy company, study of scriptures, the words of the Guru, and the glory of the unmanifest, some seekers choose the attributeless path of worship as the highest. But in the beginning of practice, because of lack of renunciation and strong body-identity, the mind cannot remain absorbed in the attributeless truth. Because of past impressions (yoga-bhrashta), some seekers naturally like spiritual practice and naturally feel dispassion for worldly life, and they can attain success in this path. In Saguna worship, the object of worship is God with form and qualities. For the seeker's mind and senses, God's form, name, play, and qualities become supports. In the path of Bhakti Yoga, it is very easy and natural to remain engaged in God's direct service. The devotee of Saguna Brahman depends on God to remove worldly attachment. In Nirguna worship, there is no support for the mind and senses. The Nirguna seeker tries to remove worldly desires by using his own discrimination. Since he depends on discrimination and his own effort, he gives importance to his own strength in practice, and attainment becomes delayed. Because the Nirguna seeker considers the object of worship to be without qualities, formless, and indifferent, he does not truly experience God's grace. In the Shrimad Bhagavata, both the practice and the goal of the non-dualists have been called troublesome. On the other hand, the path of devotion has been described as supremely blissful and auspicious in both practice and attainment. If the conscious soul merges into the unmanifest state of the Supreme, then its individual status is destroyed. As long as one thinks of oneself as having form, the idea of the Lord as formless remains only imagination. When the seeker, by discrimination between self and non-self, realizes himself as beyond the five sheaths and formless, and considers the body as "so aham" (I am not this), then he can realize the Supreme as beyond the five elements and formless. At that time, after giving up the limitations of sheaths and elements, the formless self and the formless Supreme become one, and the soul attains Salokya Mukti (living in

the same realm as God). In reality, the soul is of the nature of consciousness and has a body of pure awareness. But because of having a body, during the time of practice and the time of result, the unmanifest truth—which is opposite to natural loving devotion—remains painful for the seeker. If there is no discrimination and intense renunciation in practice, then this becomes very painful for the embodied being who has deep attachments. Therefore, the spiritual practice of worshiping the formless, changeless, all-pervading, and attributeless reality is not the best. For this reason, Saguna Brahman worship, that is, worshiping God with body, mind, and speech, is the superior path. The Saguna devotee attains Salokya Mukti and lives in the Supreme Abode with God. By complete surrender, the devotee enjoys the supreme bliss of God's presence and lordship—this is called Samipya Mukti (closeness to God). For one who thinks himself to be a body, God also appears as one with a body. For one who sees himself as the witness and seer of the vital-sheath body, and considers himself as non-different from Brahman, for him God is unmanifest and formless.

**ye tu sarvāṇī karmāṇī mayi sannyasya mat-parāḥ  
ananyenaiva yogena māṁ dhyāyanta upāsate (12-06)  
teṣāṁ ahaṁ samuddhartā mr̥tyu-saṁsāra-sāgarāt  
bhavāmi na-cirāt pārtha mayy āveśita-cetasām (12-7)**

**Comm:** Those who dedicate all their actions to me, rely on me, and worship me with exclusive devotion, keeping their mind focused only on me, O Arjuna, I quickly deliver them from the ocean of birth and death. Lord Krishna praises the glory of devotion, saying that even without attaining philosophical knowledge, one can easily achieve liberation from the painful cycle of worldly existence through exclusive devotion. Worshipping the personal, manifested form of the divine is much easier than worshipping the unmanifested. Sri Ramakrishna Dev has written that devotion means worshipping God with body, mind, and speech. This includes serving and worshipping God with hands, visiting His sacred places with feet, listening to His divine qualities and glories with ears, seeing His image with eyes, chanting His name and praises with the

voice, and remembering His form and divine acts with the mind. All actions of the body are thus dedicated to Him. A devotee, considering the entire world as a manifestation of God, serves all beings to please God and knows nothing else. With the feeling of "My only refuge is Lord Girdhar Gopal, and there is no other," a devotee establishes a relationship with God, which is called exclusive devotion. By saying "I offer everything to Krishna" and giving up desire for results, performing actions as inspired by God is called dedicating actions to Him. Faithfully performing duties according to one's caste and stage of life is also equivalent to offering actions to God. Considering God as everything and completely surrendering oneself to Him is called being devoted to Him. "Everything" means accepting God as the supreme lover, the ultimate well-wisher, and the final destination, and accepting all events as His will and grace with faith. If questions arise in the mind about favourable or unfavourable circumstances, it indicates that the desire for results and attachment still exist in the heart, which is not complete surrender. When one is fully surrendered to God, all actions of the devotee become offered to Him. Like an instrument, free from attachment and possessiveness, one must accept all actions as God's command. The purpose of actions becomes solely to attain God. God has clearly stated that He personally delivers such devotees from the material world quickly. A person drowning in the ocean, no matter how skilled, cannot reach the shore by their own efforts. However, if they raise their hand, someone from above extends a hand to rescue them. Similarly, by raising one's hand and taking refuge in God in the ocean of birth and death, God extends His hand and lifts the devotee up. According to the Srimad Bhagavatam, whatever is achieved through actions, penance, knowledge, and detachment, a devotee easily attains through devotion, including heaven, liberation, or God's abode, if desired. Unlike the knowledgeable or yogis, devotees do not need to strive for gradual liberation through worship or other means. God Himself willingly frees them from the illusion of the material world and engages them in loving service in

His divine abode. Sri Vallabhacharya has written that focusing the mind on Krishna's form has such power that attaining the Supreme becomes effortless. In the Ras Panchadhyayi of the Srimad Bhagavatam, Shukadeva Ji answers Parikshit's question, stating that Lord Krishna's incarnation is for the welfare of humanity. A soul that focuses its mind on Krishna, whether through love or even hatred, attains liberation.

**mayy eva mana ādhatsva mayi buddhim niveśaya  
nivasiṣyasi mayy eva ata ūrdhvam na samśayah (12-8)**

**Comm:**Therefore, O Arjuna! You should fix your mind only in My form as the Supreme Brahman, the Highest Truth. Remove all desires and worldly attractions from your heart, and keep your mind absorbed only in Me. You must turn your deciding and choosing mind away from all pleasures, and connect it with the Supreme, most lovable Lord. For this, you must offer your intellect to God. In firm determination of the intellect, unlimited power lies hidden. By such determination, after properly understanding the truth of God's play, qualities, and power, the mind, which is under the control of the intellect, becomes steady in God. Until the goal of attaining God is firmly decided at the level of intellect, the mind and intellect cannot remain fixed in God. Because of ignorance-born attachment, the intellect remains fixed in collecting objects and enjoying pleasures. Therefore, the seeker must make a strong decision through intellect: "I must attain God." When pleasures, laziness, and carelessness are left aside, and self-study, association with saints, and following their teachings with eagerness in good conduct are practiced, ignorance goes away. Then it becomes firmly established in the intellect that the Supreme Soul alone is Truth, Goodness, and Beauty. He pervades the whole universe and resides in everyone's heart. With this strong conviction, even a wicked person is accepted by God as a saint. When mind and intellect are fixed in God, the devotee sees only God everywhere. Because from the beginning the devotee holds the belief that God is all-pervading. With such firm faith, worldly thoughts disappear, and only the relationship with the Supreme Soul remains. That means the soul

begins to experience its natural state of being with the Supreme Soul. Swami Ramsukhdas has said: "The real truth is that the mind and intellect never by themselves attach to God, because they are part of lower nature, which is inert matter. When, by the power of the Supreme Soul within, the self becomes united with God, then mind and intellect automatically separate from worldly bonds. That means the veil of ignorance, which is maya, gets removed. Apart from God, there is no real existence of anything else. In reality, mind and intellect have no independent existence; they are alive only through the higher power of the Supreme. Therefore, to free the soul from the world, God asks to fix mind and intellect in Him. Lord Krishna, addressing Arjuna, is giving this teaching to the whole of mankind: devotion is the highest means and also the highest goal. Therefore, one's constant duty is to meditate on His eternal Shyamasundar form with full attention, and also to dedicate one's intellect only to Him. At the peak of devotion, the devotee attains the highest fruit—living with God as His associate and experiencing pure, unconditional love. He always remains in the presence of God—there is not the slightest doubt in this. From these words of the Lord, it is proved that the path and the attainment of devotion (bhakti-yoga) are the best of all.

**atha cittān samādhātuṁ na śaknoṣi mayi sthiram  
abhyāsa-yogena tato māṁ icchāptuṁ dhanañjaya (12-9)  
abhyāse 'py asamartho 'si mat-karma-paramo bhava  
mad-artham api karmāṇi kurvan siddhim avāpsyasi (12-10)**

**Comm:**According to the earlier teaching, a person who is unable to keep his mind steadily absorbed can still try to reach God through the path of practice (Abhyasa Yoga). To make the mind steady, repeatedly thinking of the same one truth is called practice. The Lord says: "O dear Arjuna! If you feel yourself unable to keep your mind firmly fixed in Me, then try to reach Me through Abhyasa Yoga." In the eighth chapter (8/8) the Lord has said "Abhyasa Yoga Yuktena," showing that practice is also a form of yoga. Again, in the sixth chapter (6/35) He has said, "Abhyasena tu Kaunteya" – without practice, it is impossible to control the mind and senses.

This Abhyasa Yoga is the root of all yogic disciplines. Ashtanga Yoga practices like remembrance, reflection, deep meditation, concentration, and absorption are all different forms of Abhyasa Yoga. With the inspiration of a true Guru or a skilled teacher, by practicing Abhyasa Yoga the mind slowly becomes attached to God, and exclusive devotion awakens. Acharya Shankara has said: "When the mind is withdrawn from all other subjects and again and again established on a chosen support, that is called practice. By practicing in this way on the Self, attainment of God is possible. When mind and intellect are offered to God, at that very moment the nearness of God is attained." According to different nature, interest, capacity, livelihood, and surroundings, people adopt different systems of practice. Commentator Jayadayal Goyandka in his *Tattva Vivechani* has mentioned some methods of Abhyasa Yoga: Realizing that just as fire is all-pervading, God too is all-pervading. Wherever the mind goes, think again and again that its qualities and power are the glory of the Supreme, the most lovable Lord. Withdrawing the mind from everywhere and repeatedly fixing it with faith and love on the chosen deity—whether Vishnu, Shiva, Rama, or Shri Krishna—using a metal image or picture as support. Repeatedly chanting the sound "Om" and meditating on the form of God within that sound. Repeating the name of God continuously with the natural rhythm of breathing, using beads or without beads. Having a strong desire to know the secret of the Supreme Self and repeatedly studying scriptures like the Gita, Bhagavatam, or Ramcharitmanas. Sitting before the rising sun, closing the eyes, and seeing the red glow within the mind. Considering that light as multiplied thousands of times as the radiance of the Supreme Narayana, practice focusing on that luminous form. Practicing pranayama under the guidance of an experienced Guru. If any of these practices are done with faith and devotion, gradually all sins and obstacles are destroyed, and in the end, God is surely attained. But the practice must be continued with enthusiasm and care. One should not give up practice due to laziness or impatience because of delayed results, nor reduce the

effort. If the purpose of every practice is only to attain the Supreme, then it becomes Abhyasa Yoga. Through Abhyasa Yoga, the inner mind becomes pure, and the longing for God grows intense. When the heart feels strong eagerness and restlessness for God, the Ocean of Mercy Himself appears before the devotee. In the Gopal Tapani Upanishad there is a question: "What is Bhajana?" The answer is: "Bhajana means repeatedly tasting the nectar of the Divine Name." One should think: "This mind is not mine, this intellect is not mine. They do not belong to a limited or weak being. They belong to the All-knowing and All-powerful Lord. Everything, including mind and intellect, is His." By practicing this thought, the attainment of God becomes certain. The Lord also shows another easy way: "O Arjuna! If you are unable to practice in the above manner, then engage yourself in actions performed for My pleasure, and through them you will also reach perfection." Worship of images, chanting of names, listening to divine pastimes, and direct service to the suffering and the sick—all should be accepted as actions done for Me. If in the mind one holds: "I am doing these works on God's command, for His pleasure," then the defects of attachment, hatred, desire, anger, and greed are destroyed from the heart. "Mat-Karmoparamo Bhava" means—be devoted only to My works. To work for the welfare of all beings for the satisfaction of God, without attachment or possessiveness, and offering one's physical and mental effort according to one's capacity, is "Mat-Karma Parayana." When one serves God with patience, love, and devotion, pure love awakens in the heart, and day by day the attainment of God becomes certain. The nine practices of devotion, which are forms of such divine action, are: Kirtanam – singing the Divine Name. Smaranam – constant remembrance or japa. Shravanam – hearing the glories and pastimes of the Lord. Pada-sevanam – service of His feet or worship of His sandals. Archanam – offering leaves, flowers, fruits, and water. Vandanam – singing praises or prayers. Dasyam – serving in the spirit of a servant. Sakhyam – living as a friend of God. Atma-nivedanam – complete self-surrender. To remain engaged in these ninefold practices of

devotion is to be “Mat-Karma Parayana”—fully devoted to God’s work.

**athaitad apy aśakto 'si kartum mad-yogam āśritah  
sarva-karma-phala-tyāgam tataḥ kuru yatātmavān (12-11)**

**Comm:** In the previous verse, it was said, “Do your actions for the pleasure of God.” But if that is not possible due to a lack of strong faith and devotion towards the personal, manifested form of God, Then, in this verse, God advises to follow Karma Yoga — perform your duties with a controlled mind and renounce the desire for the fruits of your actions. This method is suitable for those who have interest in performing practical and socially useful actions. Such people do not consider themselves as instruments of God, Nor do they think that they are doing work to please God. They only have a firm belief that it is a human’s right to act, but not to claim the results. According to Vedantins (the philosophers of Vedanta), action is inert and perishable — it gets destroyed every moment. The Vedanta philosophy states: “Results come only by the will of God.” The results of actions do not depend on the power of the doer but on the divine will. Therefore, one should perform all prescribed duties — sacrifices, charity, austerity, service, and activities for livelihood and body maintenance according to varnashrama dharma — as a duty, without any desire for results. By trying to give up the desire for enjoyment, the mind, intellect, senses, and body come under control. A human being is usually bound to experience the results of his actions. If one performs actions with desire, attachment, or a sense of doership, then from those enjoyments new actions are born, and these again become the cause of bondage. Enjoyment is certainly the result of some previous action, But if that enjoyment does not generate new actions due to the absence of attachment and desire, that is called “renunciation of the fruits of action.” When one renounces the fruits of action with a controlled mind and a noble purpose, attachment to sense objects is destroyed. Then the inner self becomes pure, and the impulse to perform actions becomes calm. When the inner self becomes free from disturbances, one experiences sattvic happiness

— that is, deep peace. In that state of sattvic happiness, if one does not get bound by the desire for enjoyment, Then that state leads one to the experience of the Supreme Reality and unites one with it. Gradually, the spiritual seeker follows the path of realizing the Self and the Supreme Self. He attains the state of pure devotion (shuddha bhakti yoga), serving God with love and dedication. Whatever happiness or sorrow a person experience in worldly life according to his past actions (prarabdha), He accepts all of it as God's grace and remains always content. Therefore, renunciation of the fruits of action is considered an independent means for attaining God. But one must remember that forbidden actions — such as lying, hypocrisy, adultery, violence, theft, etc. — are not included in "all actions." These should always be completely avoided. Renunciation of the fruits of action does not mean abandoning the actions themselves outwardly. It means giving up attachment, possessiveness, desires, and cravings connected with the results of action. In the previous three verses, God has explained the different methods of practising devotion-based Karma Yoga according to the temperament and ability of different seekers. They are as follows: (1) Fix your mind firmly on God's form and, with steady understanding, try to develop unconditional love for Him through hearing, chanting, and remembering His names, forms, qualities, and divine acts. (2) If the mind and intellect cannot be concentrated in this way, then with a desire for attaining God, follow the path of discipline and regular devotional practice (vaidhi bhakti). (3) If one is unable to practise even this regular discipline, then he can still attain perfection by doing all his work for God's pleasure. In this verse, God gives the simplest path: If you are unable to follow any of the above methods, then perform Vedic actions with a controlled mind and give up the desire for results. By performing actions in this way, the seeker attains the gradual path that leads to Para-bhakti — supreme devotion, and ultimately realizes the unity of the soul (Atman) with the Supreme Soul (Paramatman).

**śreyo hi jñānam abhyāsāj jñānād dhyānam viśiṣyate  
dhyānāt karma-phala-tyāgas tyāgāc chāntir anantaram (12-12)**

**Comm:**Lord Sri Krishna has explained four methods of spiritual practice—surrender yoga, practice yoga, action in devotion to God, and renunciation of fruits—from verses 8 to 11. Although these four methods of spiritual practice appear distinct from each other in the initial stage, with the progress of practice, the attainment of God is possible only through the collective perfection of these four actions: practice-oriented, contemplation-oriented, remembrance-oriented, and renunciation-oriented. Practicing any spiritual method blindly without knowing its essence and principles leads to delay in achieving yoga success. Contemplative knowledge is superior to practice. By investing intellect in the form of God and contemplating through scriptures related to God, words, and logic, one attains indirect knowledge in the form of self-determination. By contemplating on God's qualities, influence, opulence, pastimes, and so on, the desire for attaining God awakens in the inner self. Understanding by focusing attention on the soul level is especially superior to hearing and knowing scriptural knowledge and guru's words. When the mind becomes stable through meditation, the impurities and restlessness of the mind are destroyed, which is not possible merely through indirect or scriptural knowledge. The desired deity resides in meditation. If one renounces the fruits of actions while keeping focus on yoga with surrender to the desired deity, the desired deity himself takes responsibility for one's welfare and protection. Every favourable and unfavourable situation—such as health-illness, wealth-poverty, honor-dishonor, criticism-praise—appears as the fruit of karma. Since karma is not eternal, whatever is obtained as the fruit of karma is also not eternal. Therefore, having attachment and possessiveness towards it is merely an illusion. The desire for enjoying fruits is the main cause of breaking the concentration of the mind. Therefore, renunciation of attachment to fruits is the seed of karma yoga. When desires and attachment to fruits are eliminated, all actions become non-actions. Through the power accumulated in the inner

self by continuous meditation, scriptures and guru's words become the main helpers in advancing on the spiritual path by making good use of it. As a result, all doubts about the yoga principle of the Supreme Person God are removed. One also understands well the nature of the relationship between soul and Supreme Soul, God's qualities, influence, pastimes, and the impermanence of worldly enjoyment, along with other spiritual principles. After purification of the inner self, the urge to perform new actions calms down, and with the dissolution of mind and intellect, meditation on the Supreme Soul at the soul level, that is, remembrance, is effortlessly achieved. The longing for heavenly pleasures and liberation pleasures is removed, and soon the supreme peace in the form of cessation from the world is attained. In this progressive practice of devotion yoga, there is no need to change ashram, country, etc. rather, whatever the practitioner is doing in whatever situation, without abandoning actions by nature, without renouncing relatives, one can achieve self-welfare in every situation. If one merely fixes the mind and intellect on the manifest or unmanifest form of God with desire, considering Him as the worshipable deity, meditation cannot reach the accomplished level. The connection with inertness is severed as easily through renunciation of fruits of actions as it is not so easily through practices like knowledge, practice, meditation, austerity, etc. Renunciation of fruits of actions without knowledge and meditation is superior to meditation without knowledge and renunciation of fruits of actions. The intention is that for spiritual progress, 'attitude' has more importance than action. Attainment of God occurs only through dispassion in the world and exclusive love for God. Swami Ram Sukhdas has said: "Nothing is mine, nothing is needed for myself, and there is nothing to do for myself—these three thought streams are the root mantra of renouncing desire for fruits." From a philosophical perspective, there is no relation at all between the soul's nature and inert objects including the body. Therefore, whose renunciation to do? Even though something was not one's own, due to illusion, one considers it as one's own, and that has to

be renounced. That is, the assumed "I and mine" relationship with the world has to be renounced. There is a specific limit to the relationship with every object in the world. But renunciation is infinite, meaning there is no limit to the severance of relationship. As long as there is attachment to limited objects, the infinite Supreme Soul principle cannot be experienced. If the feeling remains in the mind that one has renounced and is renouncing, that renunciation is limited, and this feeling becomes the cause of increasing ego or pride. When the practitioner does not feel whether there is attachment to the world or not, in that state, renunciation automatically becomes infinite. Since the Supreme Soul principle is above country, time, object, person, etc., in that moment, attainment of the infinite Supreme Soul principle occurs. 'Peace' arises only from renunciation.

adveṣṭā sarva-bhūtānāṁ maitraḥ karuṇā eva ca  
nirmamo nirahaṅkāraḥ sama-duḥkha-sukhaḥ kṣamī (12-13)  
santuṣṭaḥ satataṁ yogī yatātmā dṛḍha-niścayaḥ  
mayy arpita-mano-buddhir yo mad-bhaktāḥ sa me priyah (12-14)

**Comm:** By the earlier mentioned practice of devotion, one attains supreme peace or the nearness of God. God describes the divine qualities of such devotees, who are filled with divine wealth, in eight verses (13-20). This description is also called the "Amṛtāṣṭaka." By daily recitation of these verses, one becomes free from worldly sufferings like death, old age, and disease. A true devotee has no hatred towards any living being. He sees all beings as the Self and does not even hate those who cause him harm. He is friendly towards everyone, compassionate, without attachment to wife, children, and family, Free from the sense of "I" and "mine," without pride, and free from bodily ego. He remains equal-minded in both happiness and sorrow, forgiving, and tolerant. United with devotion, he is always cheerful and ever content. He controls his body, is firm in resolve regarding God, and offers his mind and intellect fully to God. Such a devotee, endowed with these qualities, is very dear to Me. Explanation of qualities: **Adveṣṭā** (Non-hating): Every living being is truly a part of God. So, even the smallest

feeling of hatred towards anyone is actually hatred towards God Himself. Thinking this way, such a devotee always remains free from violence and hatred. **Mitrah** (Friendly): Seeing God present in all beings; he becomes friendly towards everyone. Since the devotee's nature is similar to God's, he naturally has friendship and compassion for every being, without selfishness. **Karuṇāḥ** (Compassionate): On seeing the suffering of others, he tries to remove it. Even if someone behaves like an enemy, he wishes for their welfare and shows compassion. **Nirmamah** (Without possessiveness): He does not keep attachment towards his body, senses, mind, or intellect, nor to related persons or objects. He completely removes the sense of "I" and "mine" from his heart, and has no attachment even to wife and children. **Nirahankārah** (Without ego): He is free from body-identification and false pride. When ego is absent, divine qualities naturally shine in the heart. Just as eyes cannot see themselves directly, a person cannot easily see his own ego, but others can notice it. **Sama-duḥkha-sukhah** (Equal in pleasure and pain): He remains calm in both happiness and sorrow. He accepts suffering as God's compassion for destroying past sins. Thinking, "God's will is always auspicious, and past karma must be experienced," he remains peaceful, steady, and patient. He does not become restless with joy or grief in favourable or unfavourable situations. Feeling happiness or sorrow itself is not wrong, but letting the mind get disturbed by it is the real fault. **Kṣamī** (Forgiving): He thinks that harm done to him is only the result of his past karma. Therefore, he remains kind, forgiving, and tolerant even towards those who harm him. He does not get angry over small faults of others. Even towards someone who harms him, he has no desire to punish, but rather gives them fearlessness. **Satatam tuṣṭah yogī** (Always content yogi): Always absorbed in God, he remains cheerful like a perfected yogi. He faithfully follows the spiritual practices taught by his Guru. Knowing that satisfaction from persons and objects is temporary, he finds true and lasting joy only in the experience of the Supreme Self. **Yatātmā** (Self-controlled): He has mastery over his mind, senses, and body, and

thus becomes free from inner disturbances. **Dr̥dha-niścayah** (Firm resolve): He has unshakable faith in his eternal relationship with God. He is never influenced by false arguments. He firmly believes: "I am the servant of God." **Arpita-mana-buddhiḥ** (Mind and intellect offered): Such a devotee has completely surrendered his mind and intellect to God. He loves none other than God. Once he fixes God-realization as his only goal, he belongs fully to God. His mind and intellect naturally remain united with God. He constantly remembers and meditates on God. Whoever has these qualities, and who has causeless, exclusive love for God, never separated from his true nature, That devotee is very dear to Me.

**yasmān nodvijate loko lokān nodvijate ca yah**

**harṣāmarṣa-bhayodvegair mukto yah sa ca me priyah (12-15)**

**Comm:** My devoted follower does not cause distress to any creature in the world. They themselves are not distressed by any person, object, or situation in the world. A devotee embodies compassion and love, like God. One whose nature is to do good for others never knowingly causes pain, suffering, fear, or distress to others. A devotee does not become overly excited by gaining desired objects, nor do they worry about the loss or potential loss of enjoyable things. They do not develop feelings of envy toward others' excellence. Even when enduring pain or suffering according to their fate, a devotee remains undisturbed due to the absence of attachment or aversion. Sometimes, a practitioner may feel distressed in their mind due to not achieving the expected results of their spiritual practice. By detaching the mind from worldly matters and constantly engaging in yoga and meditation, it is possible to avoid external suffering or pain through mental strength. However, it is a difficult practice to avoid causing distress or disturbance to others, whether unintentionally or intentionally. If someone becomes distressed due to their own negative mindset, the devotee is not the cause of it; rather, it is due to their own mental flaw. Feeling irritation within oneself due to others' excellence is called "resentment," which subtly resides in the inner self. Sometimes, this flaw manifests as envy even toward family or

relatives. The world is such that no matter what one does, they will often be criticized by others. Instead of being disturbed by this, a wise devotee, relying on God, endures it with a calm mind. A devotee, always fulfilled, perceives themselves as the witnessing soul or self. They see their most beloved deity everywhere and in everyone, remaining compassionate and self-realized. No distress ever arises from the witnessing soul or the divine. Due to the divine nature of the saints' thoughts, an atmosphere of peace and stillness surrounds them. Thus, merely being in the presence of saints brings a sense of soul-satisfying contentment.

**anapekṣaḥ śucir dakṣa udāśino gata-vyathah**

**sarvārambha-parityāgī yo mad-bhaktah sa me priyah (12-16)**

**Comm:** The devotee who has no desire for worldly or heavenly results is dear to Me. He is completely pure both outwardly and inwardly. He is devoted to his prescribed duties and to the meditation and worship of God. He is free from partiality. He is free from so-called worldly sorrows. He gives up starting any new work for worldly gain. Such a devotee is dear to Me. My devotee never depends on others for any effort. He never keeps expectations from anyone. For him, all expectations end only in attaining the Supreme Self. Since he has no need for any object, his body and sense activities go on naturally according to destiny, without desire or craving. His inner mind is always pure because it is free from attachment, hatred, joy, sorrow, lust, anger, and such defects. Keeping his body clean and maintaining his livelihood through just and honest earnings is also part of outer purity. By seeing, touching, talking, or thinking of such a devotee, others also become purified. The attainment of God is the highest aim of human life. Therefore, one who has fulfilled this aim—meaning he has realized God—is truly a capable and wise person in the world. A devotee always remains indifferent, meaning that no situation, event, or condition can disturb him. Because of attachment or hatred, people may become false witnesses, give unjust judgment, or try to bring unfair gain or loss to others. But the devotee remains free from all these kinds of partiality. When the body suffers from disease, or when

there is separation from wife and children, or when wealth and home are lost—these must be endured as the results of past actions. But in all this, no inner disturbance arises in the devotee's mind. The devotee understands very well this secret: "Whatever happens in the world is God's play. It is all His power of illusion. Man is only an instrument." Here the word "gatavyathah" means—when someone causes him pain, the devotee accepts it as the fruit of his own past actions, and remains absorbed in joy by gaining God's grace and pleasure. Because of firm faith in the true scriptures and the words of the Guru, he never mistakenly makes effort towards anything that can become an obstacle to the path of devotion. God also follows such an impartial devotee. Because the seeker's only eagerness is to attain the Supreme Self, he never begins any new action with the aim of enjoying pleasures, wealth, comfort, luxury, or honor. Even if in practical life some action starts through him, he has no attraction, attachment, need, or special interest in it.

**yo na hr̥ṣyati na dveṣṭi na śocati na kāṅkṣati**

**śubhāśubha-parityāgī bhaktimān yaḥ sa me priyah (12-17)**

**Comm:** A person who does not become overjoyed or absorbed in worldly pleasures, such as wealth, wife, or children, is dear to me. They do not harbour hatred when receiving undesirable things. They do not grieve over the loss of beloved wealth or people. They do not develop new desires for unattained cherished objects. They renounce from their mind all attachment to good or bad deeds, as well as the fruits of virtuous or sinful actions. Such a devoted person is dear to me. A devotee never grieves over the past or desires anything for the future. They accept whatever good or bad comes in the present as fate and perform their duties with a balanced mind. After developing supreme devotion to God, the devotee considers the all-powerful, all-supporting, and supremely compassionate God as their most beloved. A pure devotee, having attained God, becomes fully satisfied. Established in supreme bliss, their experience of an eternal, perfect relationship with God becomes unshakable. The entire world appears as a manifestation

of God's form, and their inner self naturally becomes free from flaws like attachment and aversion. Sacrifices, austerities, charity, and duties prescribed by scriptures for livelihood or bodily sustenance, according to caste and life stage, are offered to God. In doing so, there remains no trace of possessiveness, attachment, or desire for results. Such a wise devotee renounces both sinful and virtuous deeds. Actions do not bind a person; it is the attachment and aversion toward actions that create bondage. All actions of a devotee are free from attachment and aversion, and due to their exclusive love for God, they are dear to God.

**samaḥ śatru ca mitre ca tathā mānāpamānayoḥ  
śītoṣṇa-sukha-duḥkheṣu samaḥ saṅga-vivarjitaḥ (12-18)  
tulya-nindā-stutir mauni santuṣṭo yena kenacit  
aniketaḥ sthira-matir bhaktimān me priyo naraḥ (12-19)**

**Comm:** The devotee of God keeps equal feeling towards both enemy and friend, who show enmity or friendship from outside. That means, in any situation, he does not show partiality but sees them both equally. In matters of honour and dishonour, he remains indifferent. He does not feel any inner disturbance. The meaning of "equanimity in cold and heat" is this: When the senses meet or separate from their objects, no disturbance arises in the mind. In favourable or unfavourable conditions of mind and intellect, he keeps balanced wisdom. In blame and praise, he remains equal. He is always thoughtful and controls his speech. For maintaining the body, he remains content with whatever he gets by destiny. He has no attachment or affection towards his body or his place of residence. He is steady in wisdom. Such a virtuous devotee is dear to Me. If someone, out of jealousy or selfish gain, treats another as enemy or friend, still the devotee always sees God everywhere. Therefore, he remains equal towards all. In the eyes of the devotee, there is no difference at all between enemy and friend. He does not feel attachment towards those who praise him, nor does he feel hatred towards those who blame him. For making the mind impartial and the speech pure and controlled, external silence is also helpful for the seeker. To give up worldly contact only

outwardly, but still keep attachment in the mind, is not real renunciation. But if affection and attachment to persons and objects are removed, then worldly contact does no harm. The nourishment of the body happens by destiny. Here, human desire has no role. Without desire, the devotee makes proper and righteous effort to maintain his body according to varnashrama (social order). Whatever he gets according to destiny, he remains satisfied with that. After surrendering body-maintenance to destiny, all his dutiful actions or good deeds are aimed only towards God. The word "Aniketa" means "without a fixed residence". This shows the life of renunciation. Here, it is said as a special quality of a devotee: "The perfect devotee has no affection or attachment towards his house." If someone has no ego, no sense of "mine", and no attachment towards the body, then though the body remains, he is called "disembodied" like a knower. In the same way, one who has no attachment and affection for his house, though he lives in a house, is "Aniketa"—without fixed abode. According to Lokmanya Tilak's commentary: A devotee has no permanent address. Wherever he stays at a particular time, that is his residence for that time. For the devotee, God Himself is the true home. Because of firm and decisive wisdom about the ultimate truth, the devotee remains steady in his own view and knowledge. The devotee, who always remains steady in supreme devotion, is dear to Me. When a pure devotee lives in this world, what type of inner reactions are seen—To explain this, the Lord has separately used the word "Me Priyah" (dear to Me) and described those forty qualities (from verse 13 to 19) in seven verses under five groups. Because of differences in practice, destiny, caste, stage of life, place, time, qualification, and situation, there are small differences in nature and character among the devotees of God. According to one's own liking, faith, ability, and nature, the seeker should choose the group that suits him. He should consider that as his ideal and try to shape his life accordingly.

**ye tu dharmyāmṛtam idam yathoktam paryupāsate  
śraddadhānā mat-paramā bhaktās te 'tīva me priyāḥ (12-20)**

**Comm:**At the end of this chapter, Lord Shri Krishna says: "O Arjuna! The devotees who take refuge in Me, who accept 'I Myself' as the highest goal, who follow with faith and trust this nectar-like dharma leading to liberation, as explained before—such faithful devotees are very dear to Me." All the qualities that God described are not just natural tendencies. They are dharmas born from devotion and peace. Therefore, God has called them nectar-like dharma. The fruit of other dharmas may give heaven or nectar, but after drinking that nectar, that dharma slowly fades away. But the meaning of the words "dharmyam ca amrutam ca eva" is this: keep practicing this nectar-like dharma. Here the dharma will not diminish. Instead, dharma will grow, and supreme bliss will be attained. In the previous seven verses, God described forty qualities of the perfect devotee in five groups. These groups are full of dharma and are like nectar. For a seeker, this nectar-like dharma can be practiced only when wealth, pride, honour, respect, possessions, and pleasures are given up, and God-realization becomes the only aim. Attachment, hatred, and such emotions are not dharmas of the inner mind. They are only defects. When the seeker develops intense longing and restlessness to attain God, then all his faults begin to vanish by themselves. By practicing spiritual effort, the devotee himself can understand how far he has progressed. When love for God and divine joy begin to shine in his heart, then the attainment of God does not remain far away. Even if God-realization has not yet happened, the seeker becomes surrendered to God. Once he is surrendered, he has no second object of love besides God. Until the seeker experiences everything as God, God considers Himself indebted to that seeker. From this view, the perfected devotee is certainly dear to God. But even the ordinary seeker becomes very dear to God, because he sincerely tries to practice this nectar-like dharma with good nature. Conclusion of the chapter: Pure and exclusive devotion alone is the easy and quick way to attain God without suffering. This is the

essence of this chapter. This chapter is especially useful as guidance on the path of devotion. At the beginning of the chapter, Arjuna asked: "Who is the better devotee—the one who worships the formless Brahman, or the one who serves God with form, aiming for His nearness?" In answer, God clearly said: "To reach the Supreme Person, the path of devotion is the best and easiest way. There is not the slightest doubt in this." As long as body-consciousness remains, attainment of the unmanifest form is full of difficulty. Because the unmanifest can only be reached at the time of mind's stillness and dissolution. Before that, this body itself becomes the obstacle. The devotee who is surrendered to Me, who offers all his actions to Me, who constantly meditates on My divine form like a steady flow of oil—I Myself quickly lift him from the ocean of worldly existence. Therefore, keep practicing to fix your mind in Me. If you are unable to practice this, then do your duties as work dedicated to Me. Even then, you can attain Me. If you cannot do even this, then take refuge in a realized, wise, and steady saint, and renounce all fruits of action. By such renunciation, you will attain supreme peace. To perform prescribed actions according to scripture, with attachment to God—this is called vaidhi bhakti (regulated devotion). The Vaishnava teachers have described sixty-four practices of vaidhi bhakti. Among them, the Srimad Bhagavatam has given importance to nine types of devotion: listening, chanting, remembering, serving God's feet, worshipping, offering prayers, servitude, friendship, and self-surrender. Until the seeker enters the circle of pure love and exclusive devotion to God, all these forms of vaidhi bhakti are necessary. In this regard, Shri Ramakrishna said: "When love for God becomes like family affection, then no rules remain. When attachment to God arises, then japa and other formal practices fall away. The devotee wants only God. Freed from all labels, he becomes absorbed in God's service alone. When intoxicated with divine love, who will bother about formal duties?" In the Srimad Bhagavatam, God says: "As long as the feeling of My presence in all beings does not arise, till then, worship Me with your speech, mind, and body." The one-pointed

devotee surrenders body, mind, wealth—everything to God. He becomes absorbed in Him. With faith and trust, he constantly thinks of God for His vision. He tries to practice this nectar-like dharma as spoken by Me. Such a devotee is very dear to Me. Thus, for the lovers of the Gita, who see the Gita as a union of karma, bhakti, and jnana, the section on worship (Upasana Kanda) ends here. In the three divisions of the Gita which reveal the mahavakya “Tat Tvam Asi” (Thou art That), the middle division, which explains the word “Tat” (Brahman-God), is now completed. According to Shri Vidyavachaspati, “Rajavidya”—the supreme knowledge most dear to Lord Krishna—namely devotion—has been completed here.

***Om Tat Sat iti Srimad Bhagavad Gitaasu Upanishatsu Brahma  
Vidyaayaam Yoga Shaastre Sri Krishna Arjuna Samvaade  
'Bhakti Yoga ' Naama Dwadash Adhyaayah //12 //***

“Om Tat Sat” — In this way, with this holy name of God, the twelfth chapter of the Srimad Bhagavad Gita, called “Vishwarupa Darshana Yoga ” which is a dialogue between Shri Krishna and Arjuna, is completed.

### **Special Note: (Declaration )**

In explaining the meaning of the verses of the Gita, profound insights, quotes, and examples from the following revered commentators' Gita texts and discourse series have been translated and simplified for the benefit of spiritual seekers and devotees of the Lord. I offer countless salutations at the feet of these great souls and seek their blessings.

<b>Sl. No .</b>	<b>Name of the Book</b>	<b>Commentator</b>
1	Shrimad Bhagavad Gita	Swami Apurbananda
2	Shrimad Bhagavad Gita Ashtadasha Prabachan	ShrimatSwamiVidyanandagiri, Kailash Ashram
3	Shrimad Bhagavad Gita Sadhak Sanjivani Tika	Swami Ramsukhdas
4	Shrimad Bhagavad Gita Tattva Vivechani	Jaydayal Goyandka
5	Gita Prabachan (Gita Vyakhyan Mala)	Mahamahopadhyaya Pandit Giridhari Sharma
6	Gita Darshan	Swami Shri Akhandananda Saraswati
7	Shrimad Bhagavad Gita (Yatharth Gita)	Swami Adgadanandji Maharaj
8	Shri Gita Ras-Ratnakar	Swami Shri Akhandananda Saraswati
9	Gita Rahasya	Bal Gangadhar Tilak
10	Shrimad Bhagavad Gita (Original Form)	Krishna Kripashri Murti A.C. Bhakti Vedanta Swami Prabhupada
11	Holy Gita	Swami Chinmayananda Saraswati
12	Bhagavad Gita	Swami Shivananda Maharaj
13	The Bhagavad Gita	Mohandas Karamchand Gandhi
14	Bhagavad Gita (Shankara Bhashya)	Swami Gambhiranandji
15	Bhagavad Gita	Edited by: V. Bhe. Shri

	Ramanujacharya Bhashya	Ramaramanuj Acharya
16	Bhagavad Gita	Swami Nikhilananda
17	Shrimad Bhagavad Gita	Swami Chidbhavananda
18	The Essence of Bhagavad Gita	Paramahansa Yogananda Compiled by: Swami Kriyananda)
19	Bhagavad Gita Bhashya	Shri Madhvacharya (Translated by: Dr. B.N.K. Sharma)
20	Talks on Gita	Vinoba
21	Essays On the Gita	SRI Aravinda
22	Gita for daily Enrichment	Chaitanya Charana Das
23	Gita Bhasya Chakrabarti Thakur	Srimada Biswanatha Thakur Chakrabarti-Goudiya Sampradaya
24	Gita Gyaneshwari	Sathna Gyaneshwarra-Odiya Translate by Gorachanad Mishra

The translation into english of the Third volume of “Vishwadharma Samanwaya Gita Hridayam” ( Jnana-Vijnana Tattwa ) is ongoing. With the boundless mercy and grace of the Lord, it will be completed and serve the welfare of the world. May the Lord’s will be fulfilled. May the entire world be blessed with prosperity.



Dedicated to my Gurudeva Swami Sivachidananda Saraswati