

TEXT 10.8

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८॥

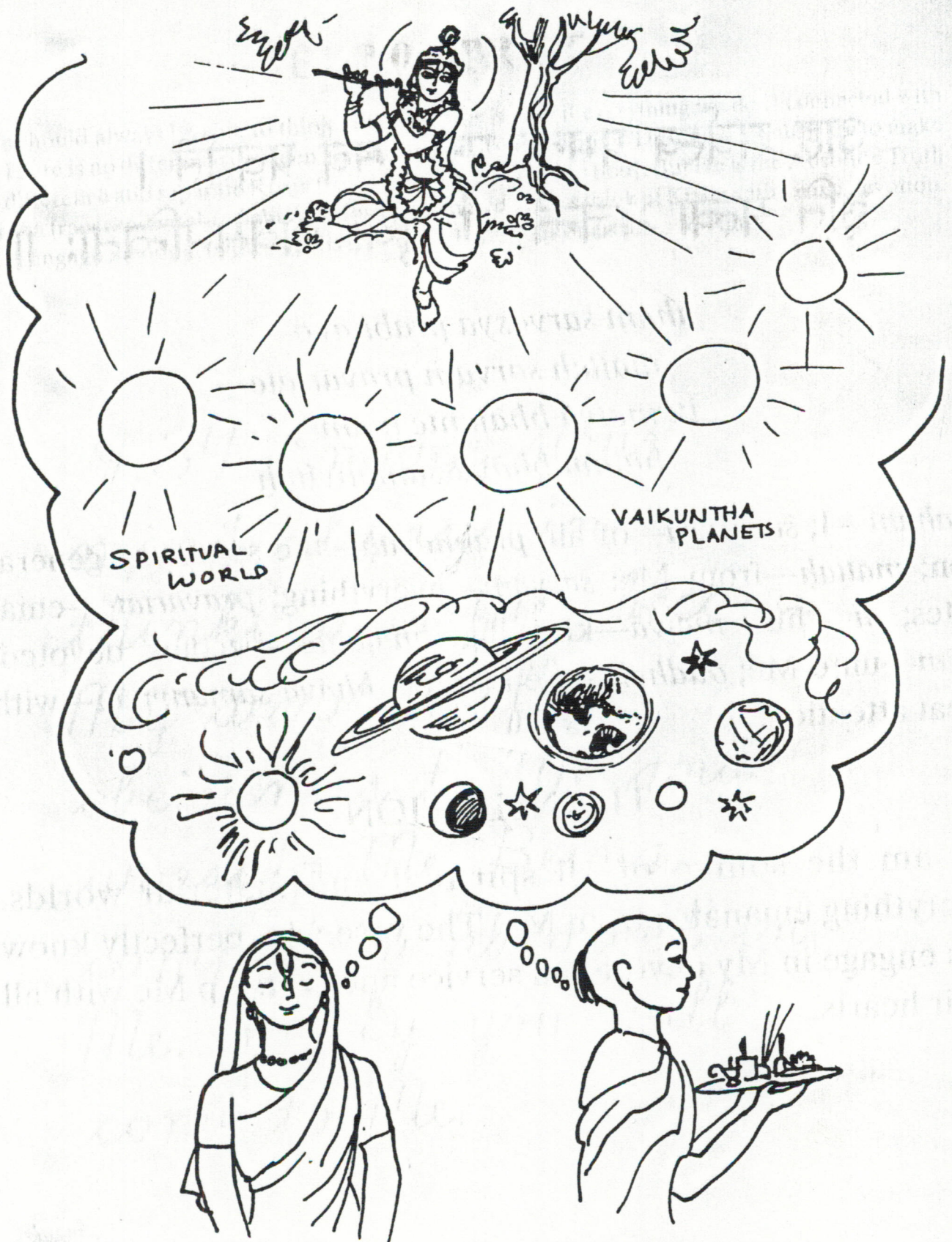
*aham sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante mām
budhā bhāva-samanvitāḥ*

aham—I; *sarvasya*—of all; *prabhavaḥ*—the source of generation; *mattaḥ*—from Me; *sarvaṁ*—everything; *pravartate*—emanates; *iti*—thus; *matvā*—knowing; *bhajante*—become devoted; *mām*—unto Me; *budhāḥ*—the learned; *bhāva-samanvitāḥ*—with great attention.

TRANSLATION

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





To engage in devotional service, devotees remember that Kṛṣṇa is the creator of the spiritual and material worlds.

TEXT 10.9

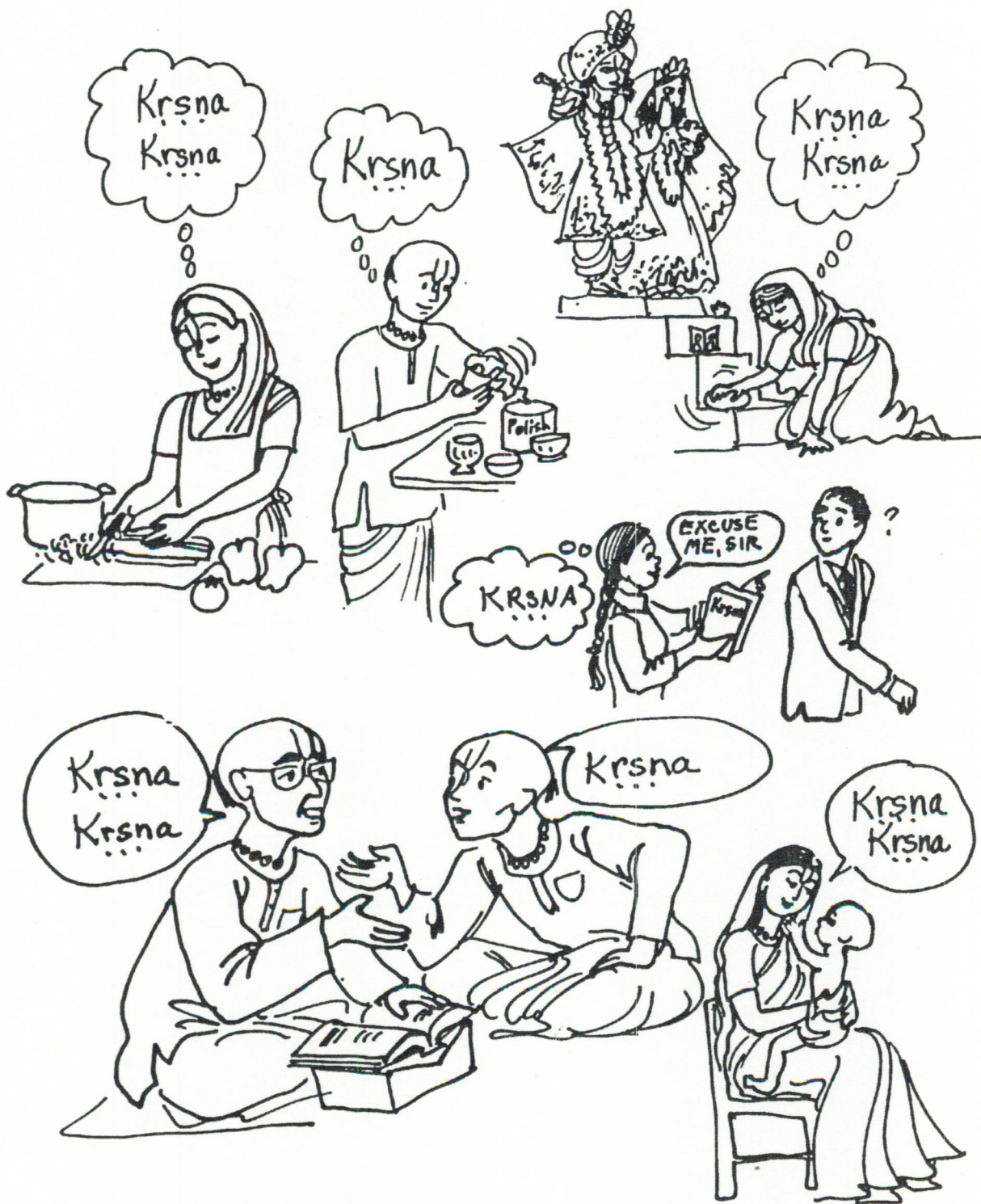
मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥९॥

*mac-cittā mad-gata-prāṇā
bodhayantaḥ parasparam
kathayantaś ca mām nityam
tuṣyanti ca ramanti ca*

mat-cittāḥ—their minds fully engaged in Me; *mat-gata-prā-
ṇāḥ*—their lives devoted to Me; *bodhayantaḥ*—preaching; *para-
param*—among themselves; *kathayantaḥ*—talking; *ca*—also;
mām—about Me; *nityam*—perpetually; *tuṣyanti*—become
pleased; *ca*—also; *ramanti*—enjoy transcendental bliss; *ca*—also.

TRANSLATION

The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.



Devotees are always happily thinking of Kṛṣṇa, serving Him, and talking about Him.

TEXT 10.10

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०॥

*teṣāṃ satata-yuktānām
bhajatām prīti-pūrvakam
dadāmi buddhi-yogam taṃ
yena mām upayānti te*

teṣām—unto them; *satata-yuktānām*—always engaged; *bhajatām*—in rendering devotional service; *prīti-pūrvakam*—in loving ecstasy; *dadāmi*—I give; *buddhi-yogam*—real intelligence; *taṃ*—that; *yena*—by which; *mām*—unto Me; *upayānti*—come; *te*—they.

TRANSLATION

To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.





This devotee is serving Kṛṣṇa with love, so Kṛṣṇa shows her the way to come to Him.

TEXT 10.11

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥११॥

*teṣām evānukampārtham
aham ajñāna-jam tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā*

teṣām—for them; *eva*—certainly; *anukampā-artham*—to show special mercy; *aham*—I; *ajñāna-jam*—due to ignorance; *tamaḥ*—darkness; *nāśayāmi*—dispel; *ātma-bhāva*—within their hearts; *sthaḥ*—situated; *jñāna*—of knowledge; *dīpena*—with the lamp; *bhāsvatā*—glowing.

TRANSLATION

To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.





By using the lamp of knowledge, Kṛṣṇa who is situated within one's heart, destroys ignorance.

TEXT 11.54

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥५४॥

*bhaktyā tv ananyayā śakya
aham evaṁ-vidho 'rjuna
jñātuṁ draṣṭuṁ ca tattvena
praveṣṭuṁ ca parantapa*

bhaktyā—by devotional service; *tu*—but; *ananyayā*—without being mixed with fruitive activities or speculative knowledge; *śakyaḥ*—possible; *aham*—I; *evaṁ-vidhaḥ*—like this; *arjuna*—O Arjuna; *jñātuṁ*—to know; *draṣṭuṁ*—to see; *ca*—and; *tattvena*—in fact; *praveṣṭuṁ*—to enter into; *ca*—also; *parantapa*—O mighty-armed one.

TRANSLATION

My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding.



Kṛṣṇa shows Arjuna His universal form, His form as four-handed Nārāyaṇa or Viṣṇu, and His original two-armed form as Kṛṣṇa. He explains that to see these forms, one must have devotion.

TEXT 12.5

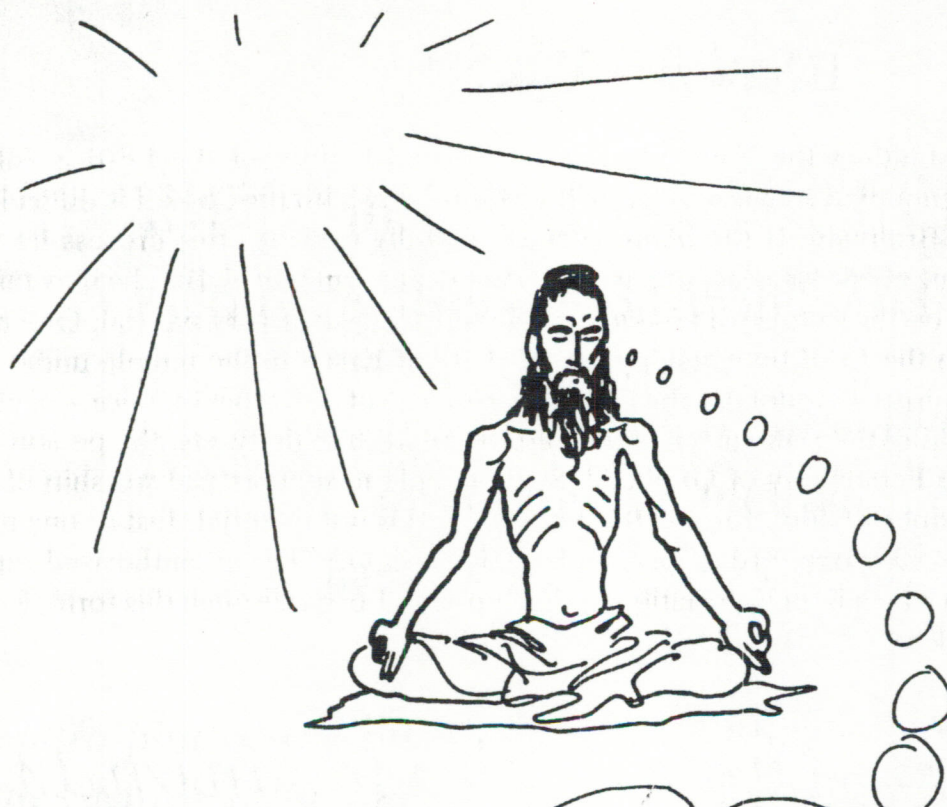
क्लेशोऽधिकतरस्तेषाम् अव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥५॥

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

kleśaḥ—trouble; *adhika-taraḥ*—very much; *teṣām*—of them; *avyakta*—to the unmanifested; *āsakta*—attached; *cetasām*—of those whose minds; *avyaktā*—toward the unmanifested; *hi*—certainly; *gatiḥ*—progress; *duḥkham*—with trouble; *deha-vadbhiḥ*—by the embodied; *avāpyate*—is achieved.

TRANSLATION

For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.



Yogis who try to meditate on the *brahmajyoti* have a difficult time controlling their senses.

TEXT 13.3

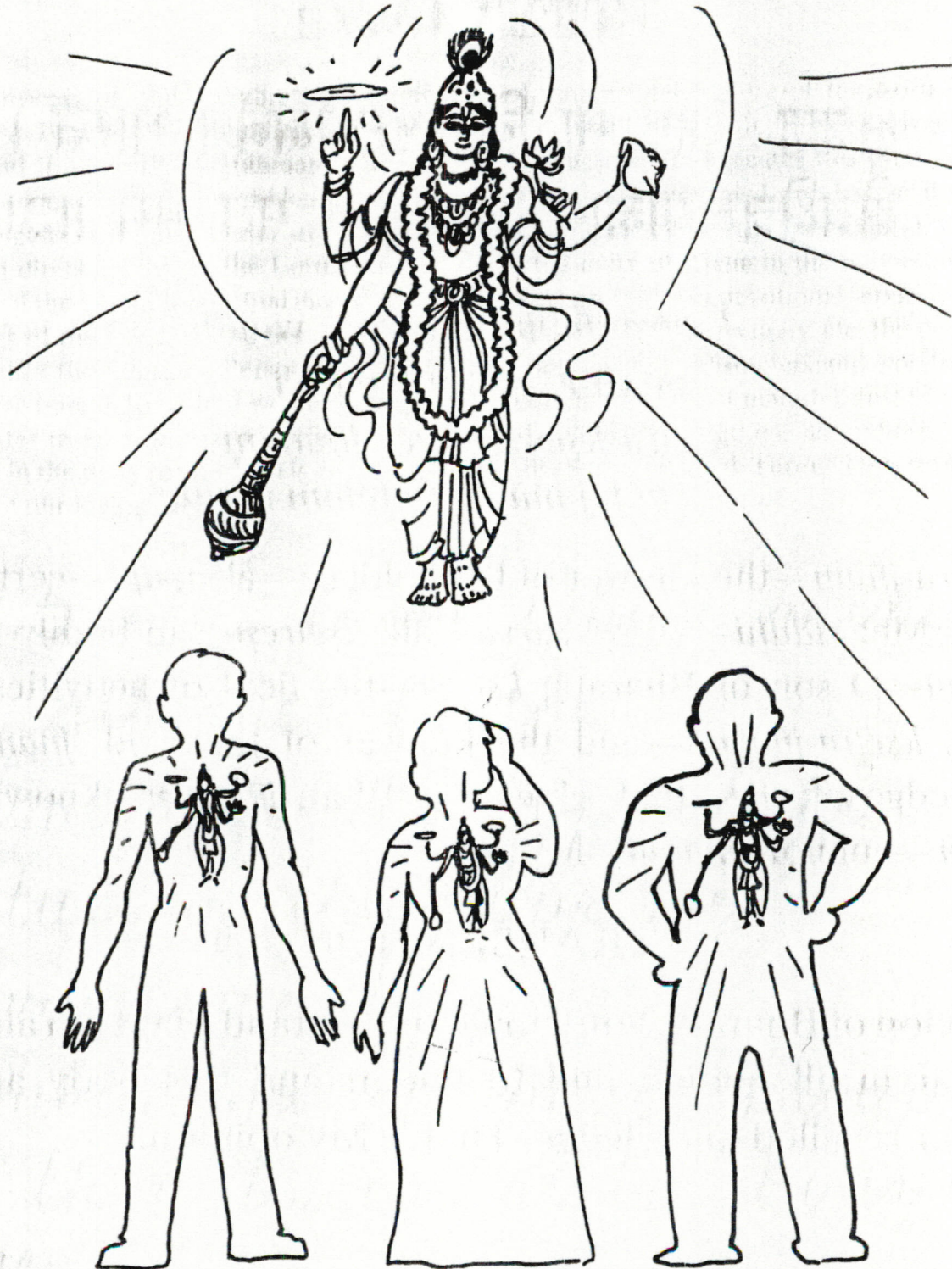
क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥३॥

*kṣetra-jñāṁ cāpi mām viddhi
sarva-kṣetreṣu bhārata
kṣetra-kṣetrajñayor jñānam
yat taj jñānam matam mama*

kṣetra-jñāṁ—the knower of the field; *ca*—also; *api*—certainly; *mām*—Me; *viddhi*—know; *sarva*—all; *kṣetreṣu*—in bodily fields; *bhārata*—O son of Bharata; *kṣetra*—the field of activities (the body); *kṣetra-jñayoḥ*—and the knower of the field; *jñānam*—knowledge of; *yat*—that which; *tat*—that; *jñānam*—knowledge; *matam*—opinion; *mama*—My.

TRANSLATION

O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its knower is called knowledge. That is My opinion.



Kṛṣṇa, present in all bodies, is called the Supersoul.

TEXT 14.4

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥४॥

*sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
aḥam bīja-pradaḥ pitā*

sarva-yoniṣu—in all species of life; *kaunteya*—O son of Kuntī; *mūrtayaḥ*—forms; *sambhavanti*—they appear; *yāḥ*—which; *tāsāṁ*—of all of them; *brahma*—the supreme; *mahad yoniḥ*—source of birth in the material substance; *aḥam*—I; *bīja-pradaḥ*—the seed-giving; *pitā*—father.

TRANSLATION

It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father.



Kṛṣṇa is the father of all living entities.

TEXT 14.26

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥२६॥

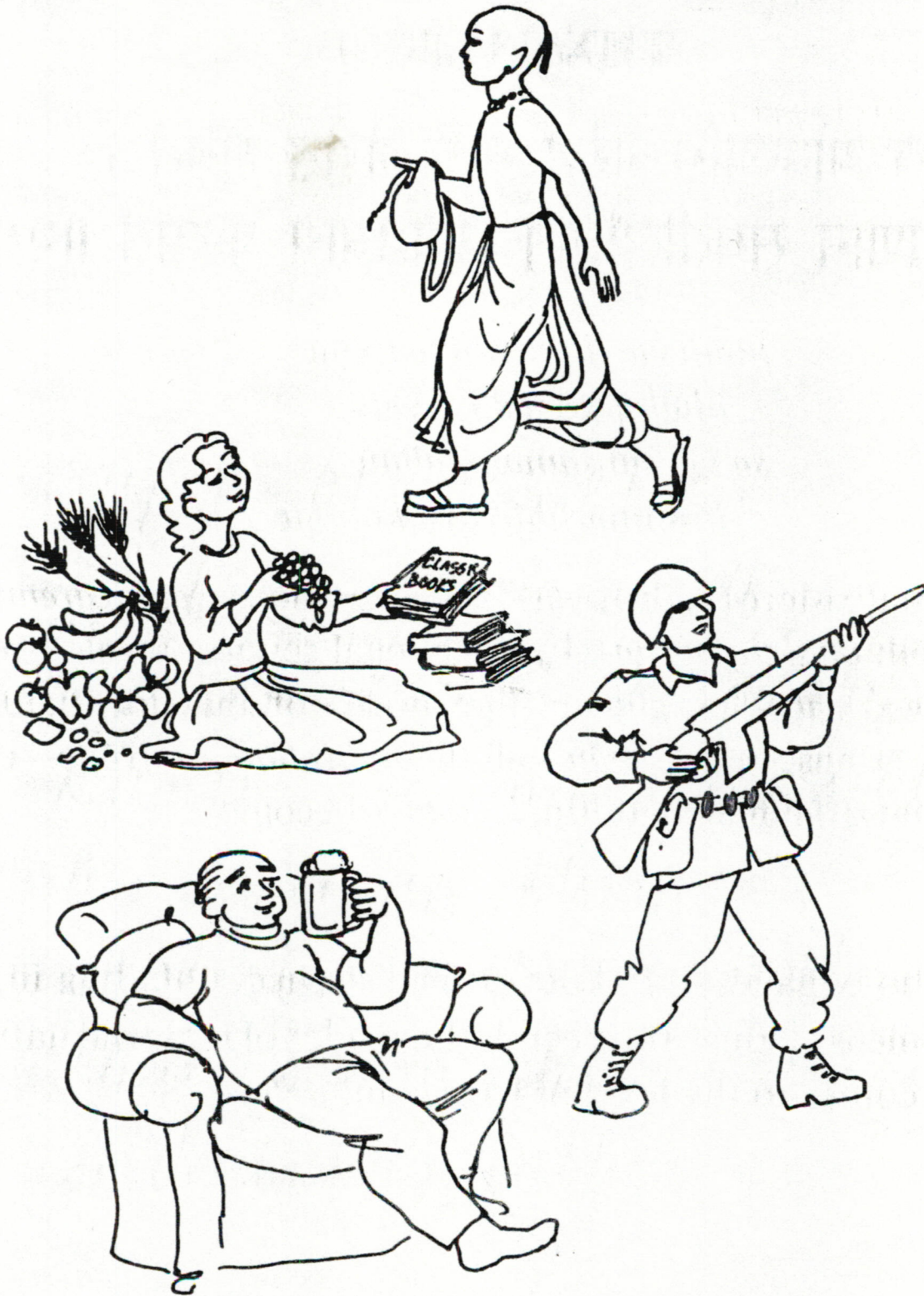
*mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate*

mām—unto Me; *ca*—also; *yaḥ*—a person who; *avyabhicāreṇa*—without fail; *bhakti-yogena*—by devotional service; *sevate*—renders service; *saḥ*—he; *guṇān*—the modes of material nature; *samatītya*—transcending; *etān*—all these; *brahma-bhūyāya*—elevated to the Brahman platform; *kalpate*—becomes.

TRANSLATION

One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.





The girl eating the fruit represents goodness, the military man represents the mode of passion, and the lazy, intoxicated man represents ignorance. One who always serves Kṛṣṇa is above these modes of material nature.

TEXT 14.27

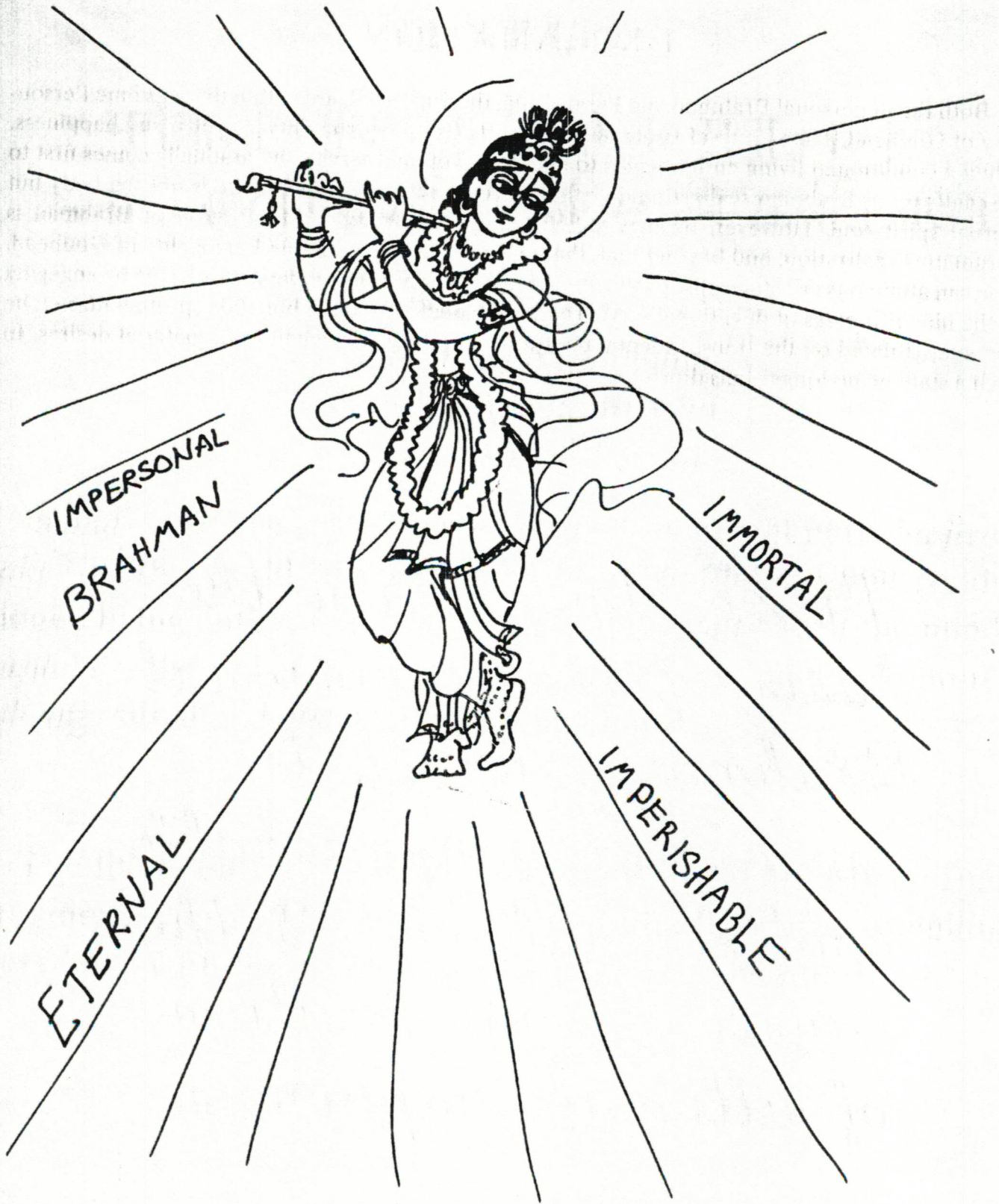
ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥२७॥

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

brahmaṇaḥ—of the impersonal *brahmajyoti*; *hi*—certainly; *pratiṣṭhā*—the rest; *aham*—I am; *amṛtasya*—of the immortal; *avyayasya*—of the imperishable; *ca*—also; *śāśvatasya*—of the eternal; *ca*—and; *dharmasya*—of the constitutional position; *sukhasya*—of happiness; *aikāntikasya*—ultimate; *ca*—also.

TRANSLATION

And I am the basis of the impersonal Brahman, which is immortal, imperishable and eternal and is the constitutional position of ultimate happiness.



Kṛṣṇa's effulgence is called Brahman. It comes from His personal form.

TEXT 15.7

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७॥

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

mama—My; *eva*—certainly; *aṁśaḥ*—fragmental particle; *jīva-loke*—in the world of conditional life; *jīva-bhūtaḥ*—the conditioned living entity; *sanātanaḥ*—eternal; *manaḥ*—with the mind; *ṣaṣṭhāni*—the six; *indriyāṇi*—senses; *prakṛti*—in material nature; *sthāni*—situated; *karṣati*—is struggling hard.

TRANSLATION

The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.



The living entities are struggling to control their six senses, namely: sight, sound, taste, touch, smell, and the mind.

TEXT 15.15

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥१५॥

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

sarvasya—of all living beings; *ca*—and; *aham*—I; *hṛdi*—in the heart; *sanniviṣṭaḥ*—situated; *mattaḥ*—from Me; *smṛtiḥ*—remembrance; *jñānam*—knowledge; *apohanam*—forgetfulness; *ca*—and; *vedaiḥ*—by the *Vedas*; *ca*—also; *sarvaiḥ*—all; *aham*—I am; *eva*—certainly; *vedyaḥ*—knowable; *vedānta-kṛt*—the compiler of the *Vedānta*; *veda-vid*—the knower of the *Vedas*; *eva*—certainly; *ca*—and; *aham*—I.

TRANSLATION

I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas*, I am to be known. Indeed, I am the compiler of *Vedānta*, and I am the knower of the *Vedas*.





Remembrance, knowledge, and forgetfulness come from Kṛṣṇa who is the knower of the *Vedas*.

TEXT 16.21

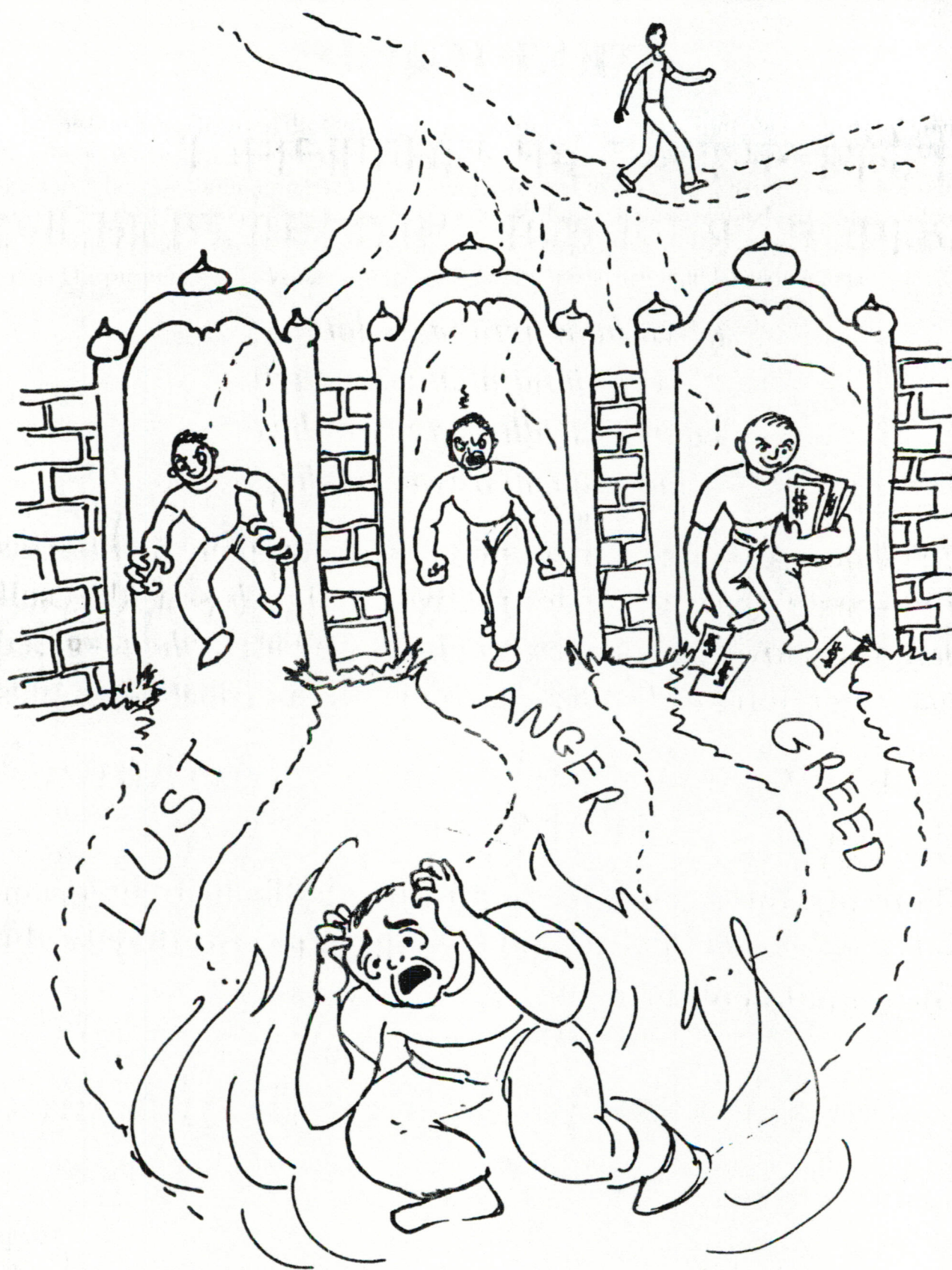
त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतच्चयं त्यजेत् ॥२१॥

*tri-vidham narakasyedam
dvaram nāśanam ātmanah
kāmah krodhas tathā lobhas
tasmād etat trayam tyajet*

tri-vidham—of three kinds; *narakasya*—of hell; *idam*—this; *dvaram*—gate; *nāśanam*—destructive; *ātmanah*—of the self; *kāmah*—lust; *krodhah*—anger; *tathā*—as well as; *lobhah*—greed; *tasmāt*—therefore; *etat*—these; *trayam*—three; *tyajet*—one must give up.

TRANSLATION

There are three gates leading to this hell—lust, anger and greed. Every sane man should give these up, for they lead to the degradation of the soul.



Lust, anger, and greed are three gates leading to hell, so a sane man stays away from them.

TEXT 17.28

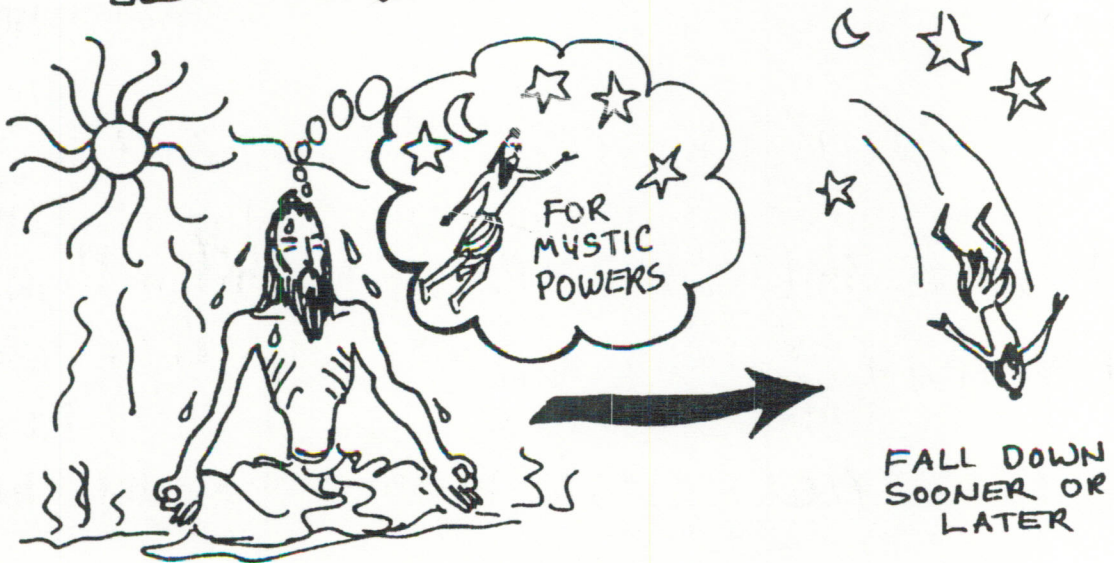
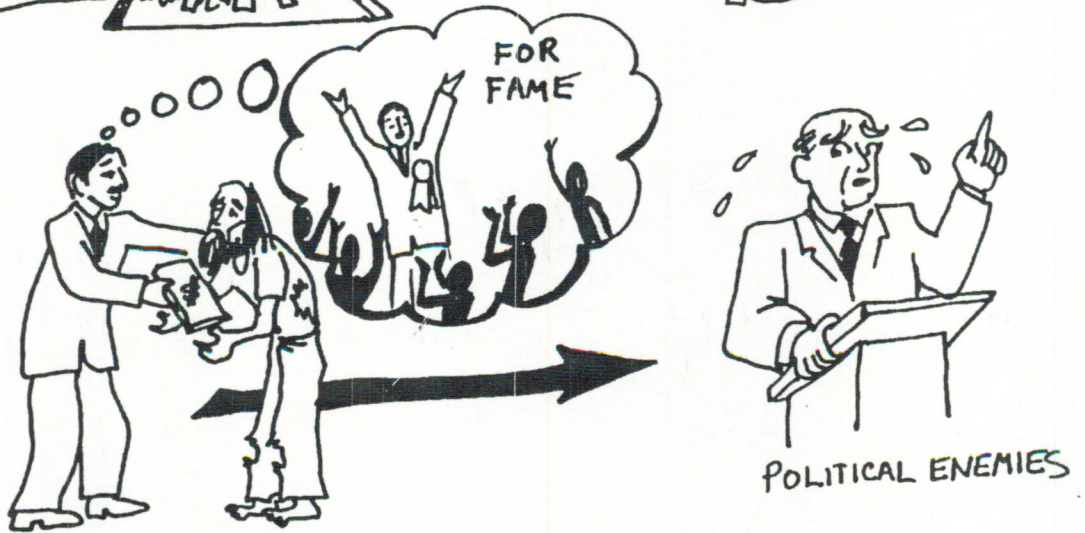
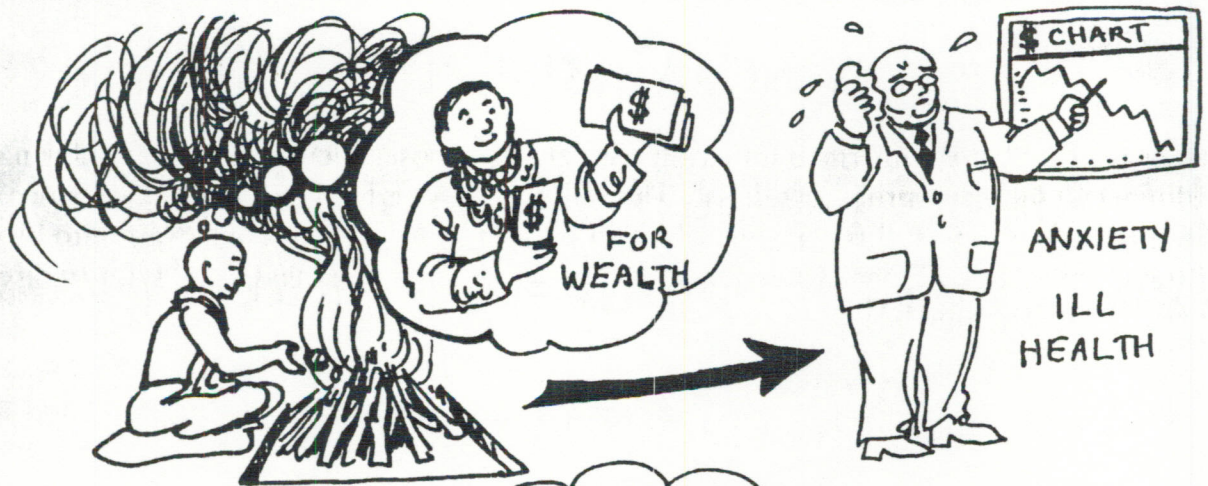
अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥२८॥

*aśraddhayā hutam dattam
tapas taptam kṛtam ca yat
asad ity ucyate pārtha
na ca tat pretya no iha*

aśraddhayā—without faith; *hutam*—offered in sacrifice; *dattam*—given; *tapah*—penance; *taptam*—executed; *kṛtam*—performed; *ca*—also; *yat*—that which; *asad*—false; *iti*—thus; *ucyate*—is said to be; *pārtha*—O son of Pṛthā; *na*—never; *ca*—also; *tat*—that; *pretya*—after death; *na u*—nor; *iha*—in this life.

TRANSLATION

Anything done as sacrifice, charity or penance without faith in the Supreme, O son of Pṛthā, is impermanent. It is called “*asad*” and is useless both in this life and the next.



One who does sacrifice for wealth gets anxiety. One who gives charity for fame gets enemies. And one who does austerities for power will someday lose it.

TEXT 18.54

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥५४॥

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktim labhate parām

brahma-bhūtaḥ—being one with the Absolute; *prasanna-ātmā*—fully joyful; *na*—never; *śocati*—laments; *na*—never; *kāṅkṣati*—desires; *samaḥ*—equally disposed; *sarveṣu*—to all; *bhūteṣu*—living entities; *mad-bhaktim*—My devotional service; *labhate*—gains; *parām*—transcendental.

TRANSLATION

One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.



The yogī does not lament for material loss nor desire material gain. Also, he sees all living beings, whether plants, insects, birds, animals, beggars, or kings, as spiritual beings in material bodies. From that platform, he can come to serve Kṛṣṇa.

TEXT 18.55

भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥५५॥

*bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viśate tad-anantaram*

bhaktyā—by pure devotional service; *mām*—Me; *abhijānāti*—one can know; *yāvān*—as much as; *yaḥ ca asmi*—as I am; *tattvataḥ*—in truth; *tataḥ*—thereafter; *mām*—Me; *tattvataḥ*—in truth; *jñātvā*—knowing; *viśate*—he enters; *tad-anantaram*—thereafter.

TRANSLATION

One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.



One serves Kṛṣṇa in various ways such as by chanting His name or offering Him a flower in the *āraṭī* ceremony. In this way, one can understand Kṛṣṇa and go to His spiritual planet.

TEXT 18.61

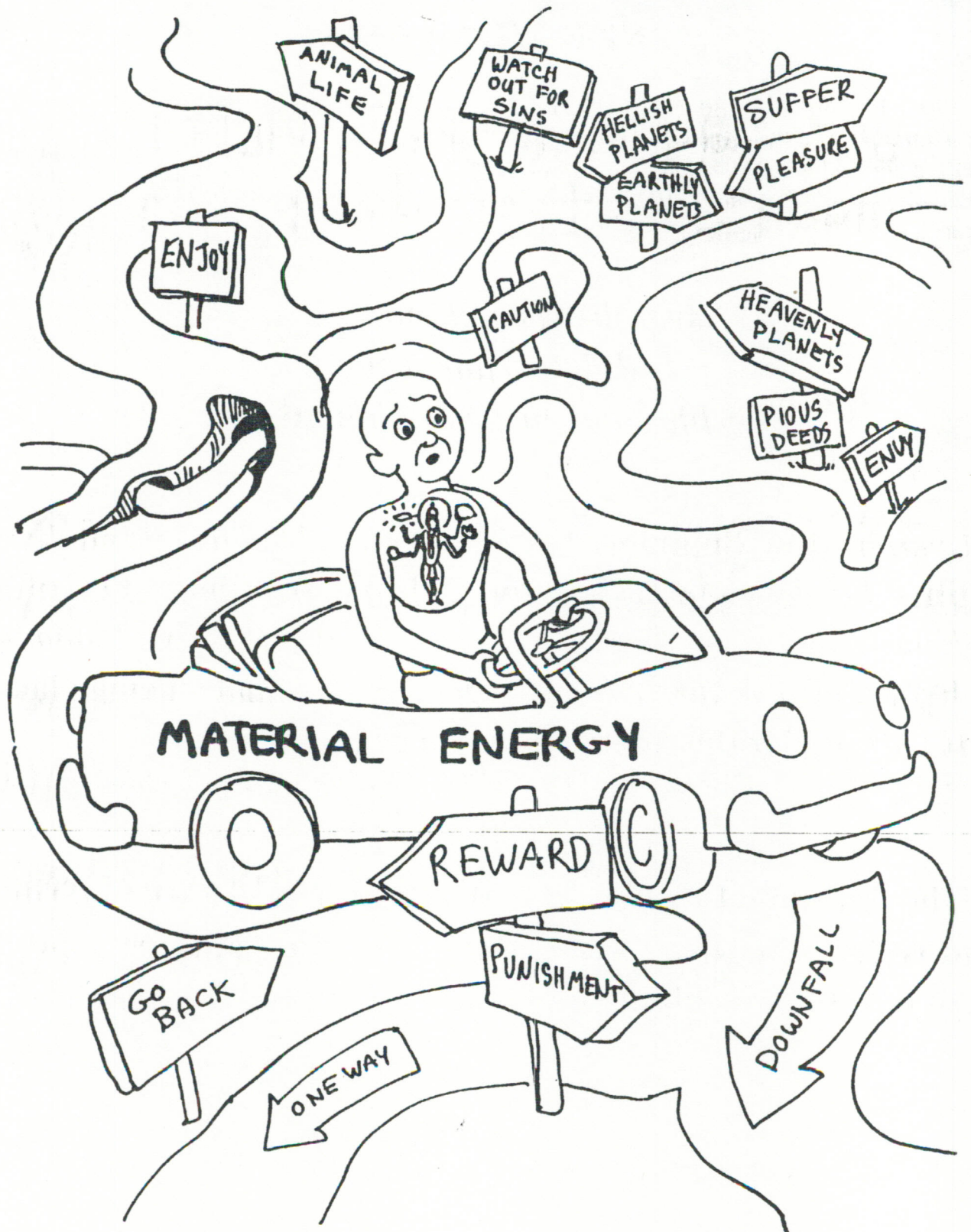
ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥६१॥

*īśvaraḥ sarva-bhūtānām
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūdhāni māyayā*

īśvaraḥ—the Supreme Lord; *sarva-bhūtānām*—of all living entities; *hṛd-deśe*—in the location of the heart; *arjuna*—O Arjuna; *tiṣṭhati*—resides; *bhrāmayan*—causing to travel; *sarva-bhūtāni*—all living entities; *yantra*—on a machine; *ārūdhāni*—being placed; *māyayā*—under the spell of material energy.

TRANSLATION

The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.



The car of the material energy represents the body. The driver is the soul. Kṛṣṇa, in the heart of the living being, gives him guidance as he travels in the material world.

TEXT 18.66

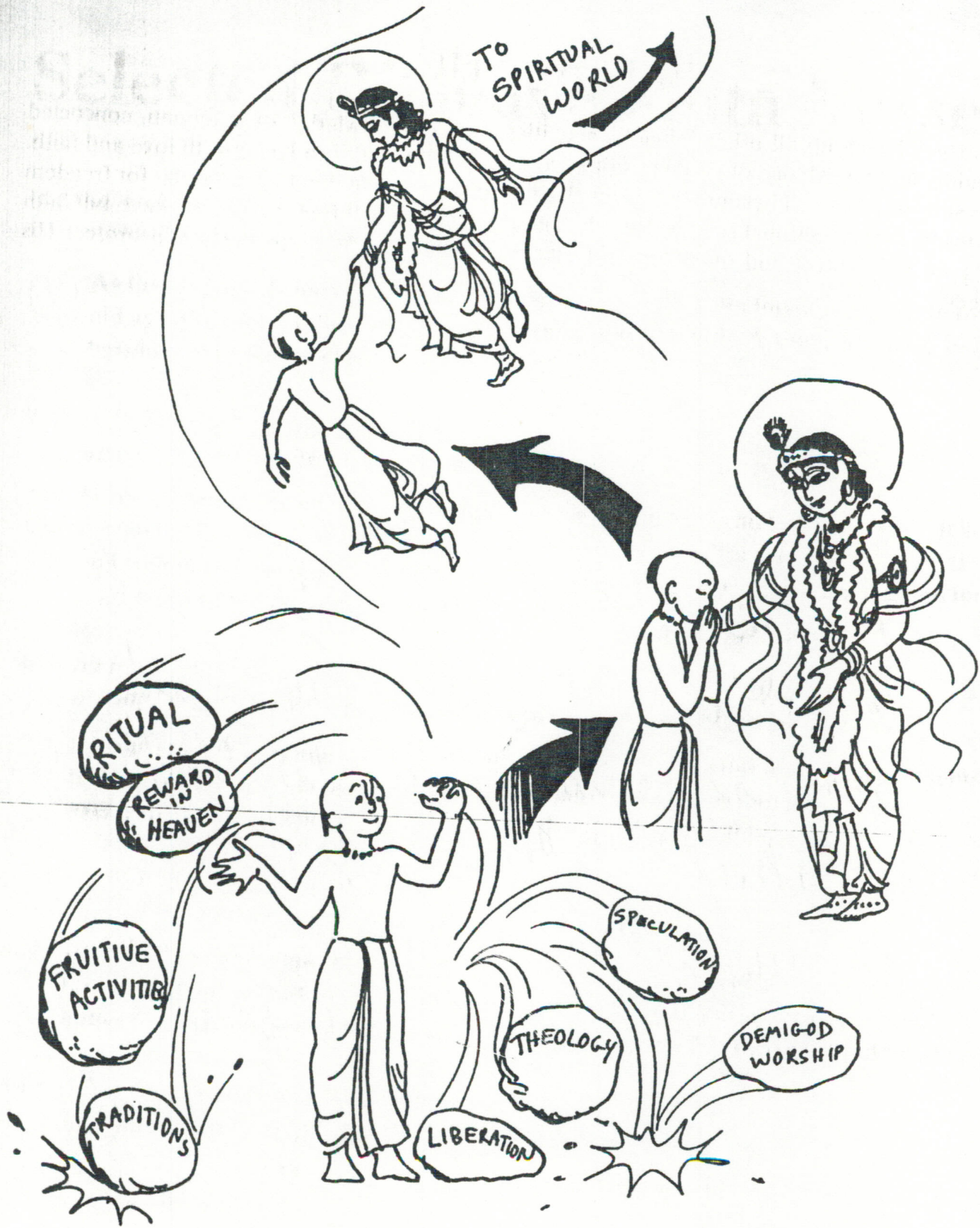
सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६

*sarva-dharmān parityajya
mām ekam śaraṇam vraja
aham tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ*

sarva-dharmān—all varieties of religion; *parityajya*—abandoning; *mām*—unto Me; *ekam*—only; *śaraṇam*—for surrender; *vraja*—go; *aham*—I; *tvām*—you; *sarva*—all; *pāpebhyaḥ*—from sinful reactions; *mokṣayiṣyāmi*—will deliver; *mā*—do not; *śucaḥ*—worry.

TRANSLATION

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.



To be delivered one must get rid of all varieties of mundane religion and surrender to Kṛṣṇa.