

TEXT 7.3

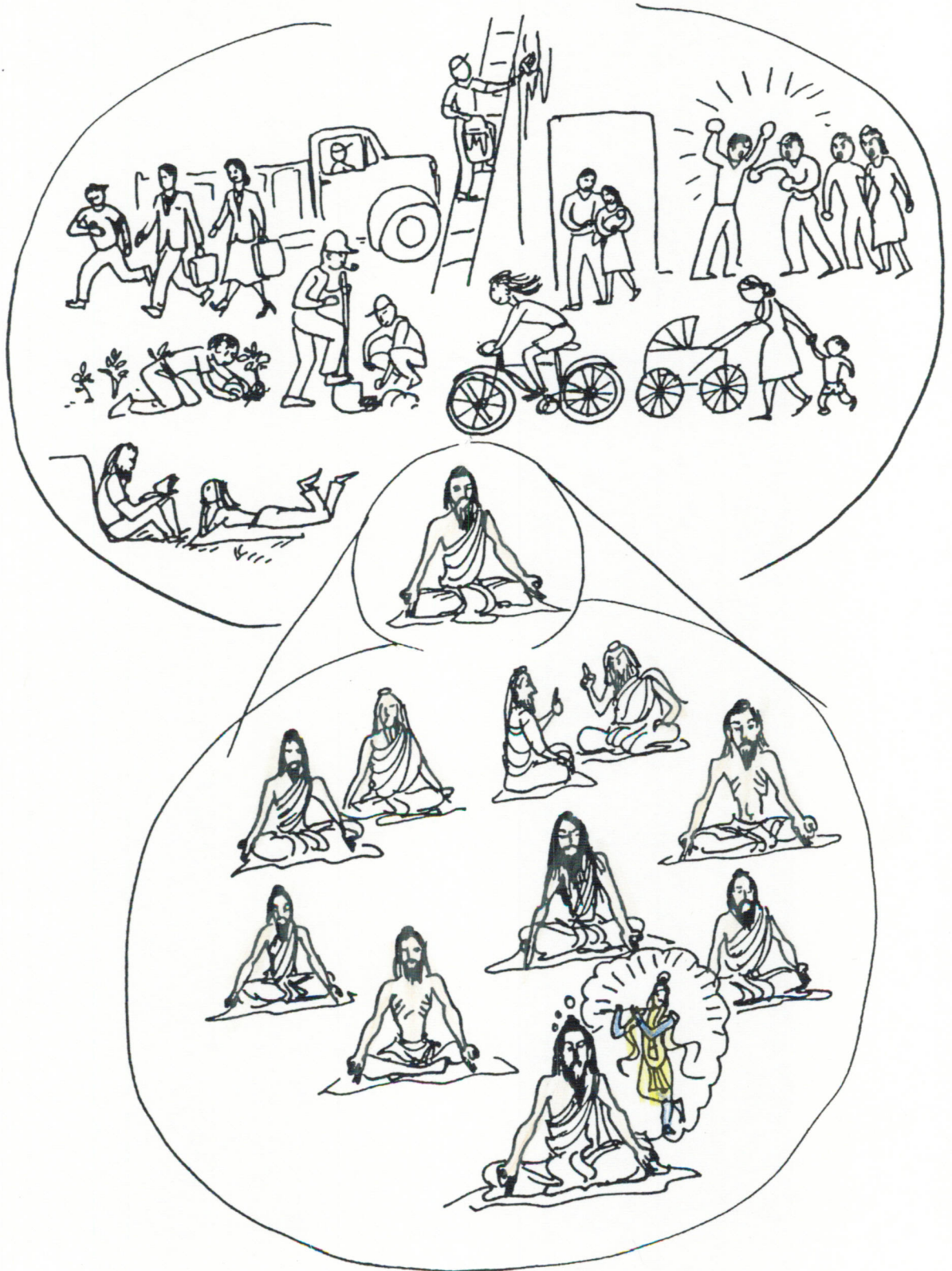
मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन् मां वेत्ति तत्त्वतः ॥३॥

*manuṣyāṇām sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānām
kaścin mām veti tattvataḥ*

manuṣyāṇām—of men; *sahasreṣu*—out of many thousands; *kaścit*—someone; *yatati*—endeavors; *siddhaye*—for perfection; *yatatām*—of those so endeavoring; *api*—indeed; *siddhānām*—of those who have achieved perfection; *kaścit*—someone; *mām*—Me; *veti*—does know; *tattvataḥ*—in fact.

TRANSLATION

Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.



Out of many people performing all kinds of activities one may become a yogi,
and of all those who become yogis only one knows Kṛṣṇa.

TEXT 7.7

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७॥

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

mattaḥ—beyond Me; *para-taram*—superior; *na*—not; *anyat*
kiñcit—anything else; *asti*—there is; *dhanañjaya*—O conqueror of
wealth; *mayi*—in Me; *sarvam*—all that be; *idam*—which we see;
protam—is strung; *sūtre*—on a thread; *maṇi-gaṇāḥ*—pearls; *iva*—
like.

TRANSLATION

O conqueror of wealth, there is no truth superior to Me.
Everything rests upon Me, as pearls are strung on a thread.



Kṛṣṇa tells His friend Arjuna that everything is resting on Him.

TEXT 7.14

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥१४॥

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

daivī—transcendental; *hi*—certainly; *eṣā*—this; *guṇa-mayī*—consisting of the three modes of material nature; *mama*—My; *māyā*—energy; *duratyayā*—very difficult to overcome; *mām*—unto Me; *eva*—certainly; *ye*—those who; *prapadyante*—surrender; *māyām etāṁ*—this illusory energy; *taranti*—overcome; *te*—they.

TRANSLATION

This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.





Most people are being conquered by the material energy, represented by Durgā Devi, who is sitting on a lion. But the person who surrenders to Kṛṣṇa can easily go past her.

TEXT 7.15

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहतज्ञाना आसुरं भावमाश्रिताः ॥१५॥

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

na—not; *mām*—unto Me; *duṣkṛtinaḥ*—miscreants; *mūḍhāḥ*—foolish; *prapadyante*—surrender; *nara-adhamāḥ*—lowest among mankind; *māyayā*—by the illusory energy; *apahṛta*—stolen; *jñānāḥ*—whose knowledge; *āsuram*—demonic; *bhāvam*—nature; *āśritāḥ*—accepting.

TRANSLATION

Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me.



These two men are miscreants who do not surrender to Kṛṣṇa.

TEXT 7.19

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥१९॥

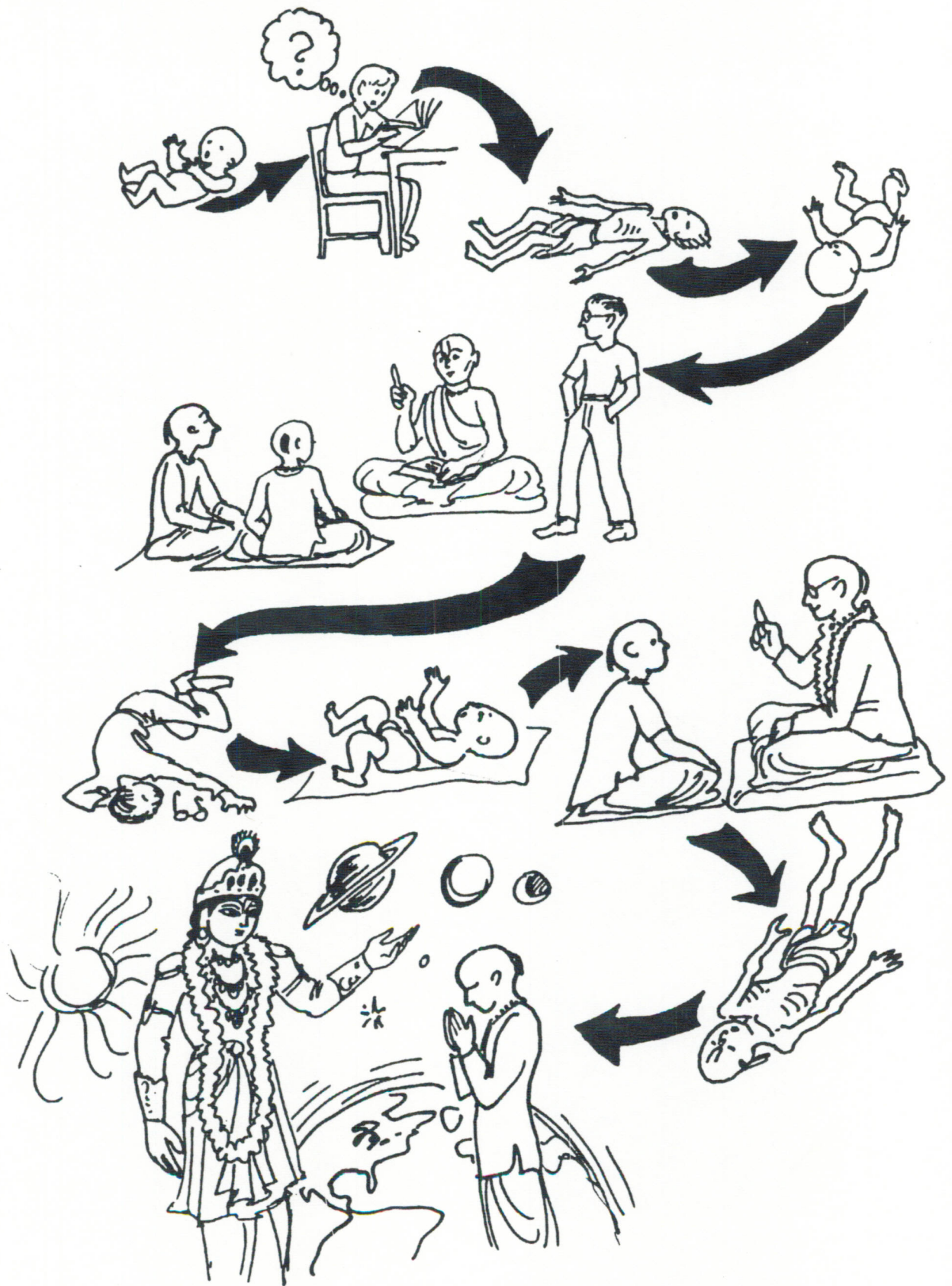
*bahūnām janmanām ante
jñānavān mām prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ*

bahūnām—many; *janmanām*—repeated births and deaths; *ante*—after; *jñāna-vān*—one who is in full knowledge; *mām*—unto Me; *prapadyate*—surrenders; *vāsudevaḥ*—the Personality of Godhead, Kṛṣṇa; *sarvam*—everything; *iti*—thus; *saḥ*—that; *mahā-ātmā*—great soul; *su-durlabhaḥ*—very rare to see.

TRANSLATION

After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.





This man is taking birth after birth until he surrenders unto Kṛṣṇa, who has created everything.

TEXT 8.6

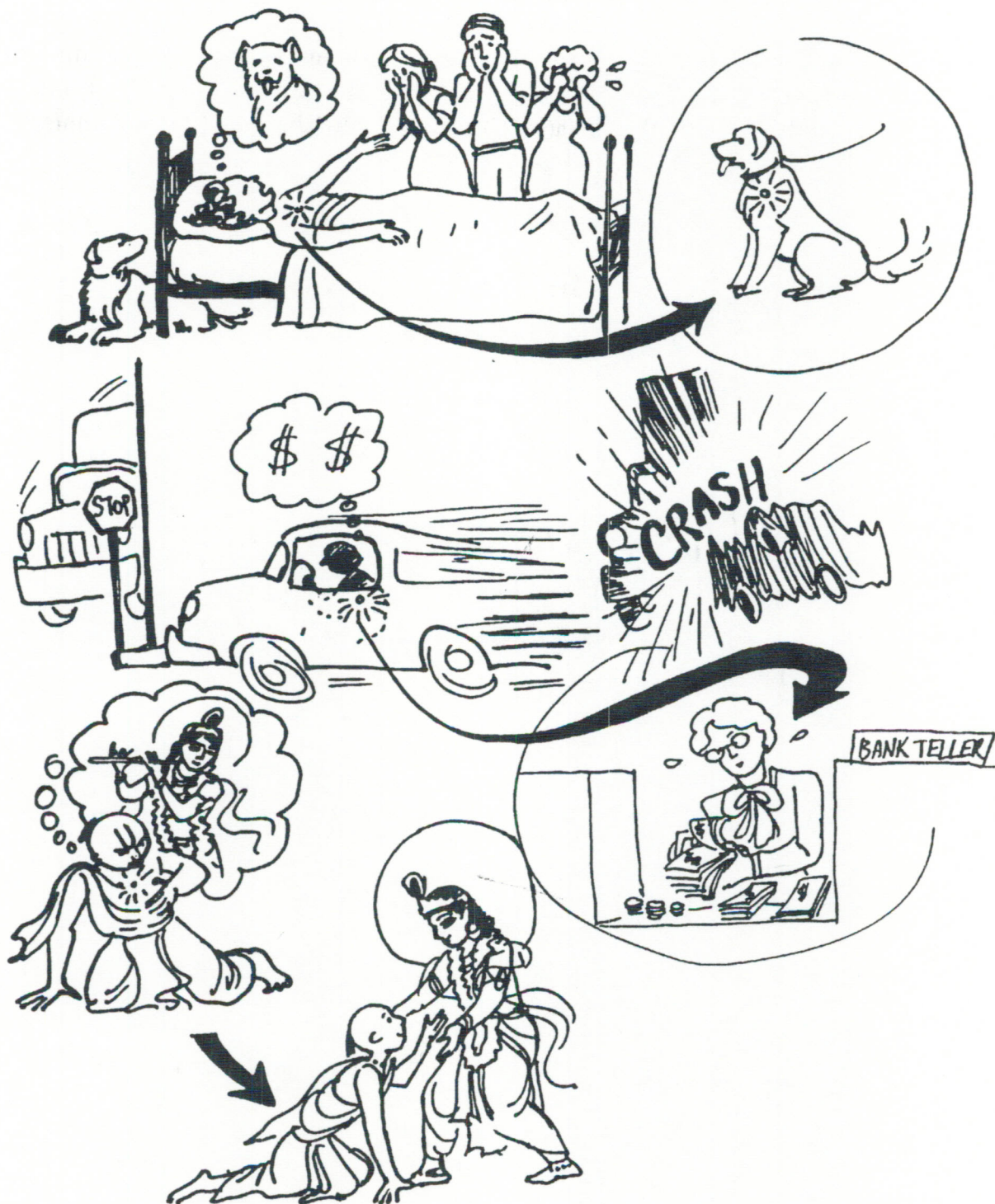
यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥६॥

*yam yam vāpi smaran bhāvam
tyajaty ante kalevaram
tam tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ*

yam yam—whatever; *vā api*—at all; *smaran*—remembering; *bhāvam*—nature; *tyajati*—gives up; *ante*—at the end; *kalevaram*—this body; *tam tam*—similar; *eva*—certainly; *eti*—gets; *kaunteya*—O son of Kuntī; *sadā*—always; *tat*—that; *bhāva*—state of being; *bhāvitaḥ*—remembering.

TRANSLATION

Whatever state of being one remembers when he quits his body, O son of Kuntī, that state he will attain without fail.



If someone thinks of a dog at the time of death he will take birth as a dog.
If he thinks of money he may work with money in his next life.
In the same way, if someone thinks of Kṛṣṇa at the time of death he will go to Kṛṣṇa.

TEXT 8.15

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥

*mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhim paramām gatāḥ*

mām—Me; *upetya*—achieving; *punaḥ*—again; *janma*—birth; *duḥkha-ālayam*—place of miseries; *aśāśvatam*—temporary; *na*—never; *āpnuvanti*—attain; *mahā-ātmānaḥ*—the great souls; *saṁsiddhim*—perfection; *paramām*—ultimate; *gatāḥ*—having achieved.

TRANSLATION

After attaining Me, the great souls, who are *yogīs* in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.



When a great soul reaches the spiritual world which is full of eternity, knowledge and bliss, he never comes back to this miserable material world.

TEXT 8.16

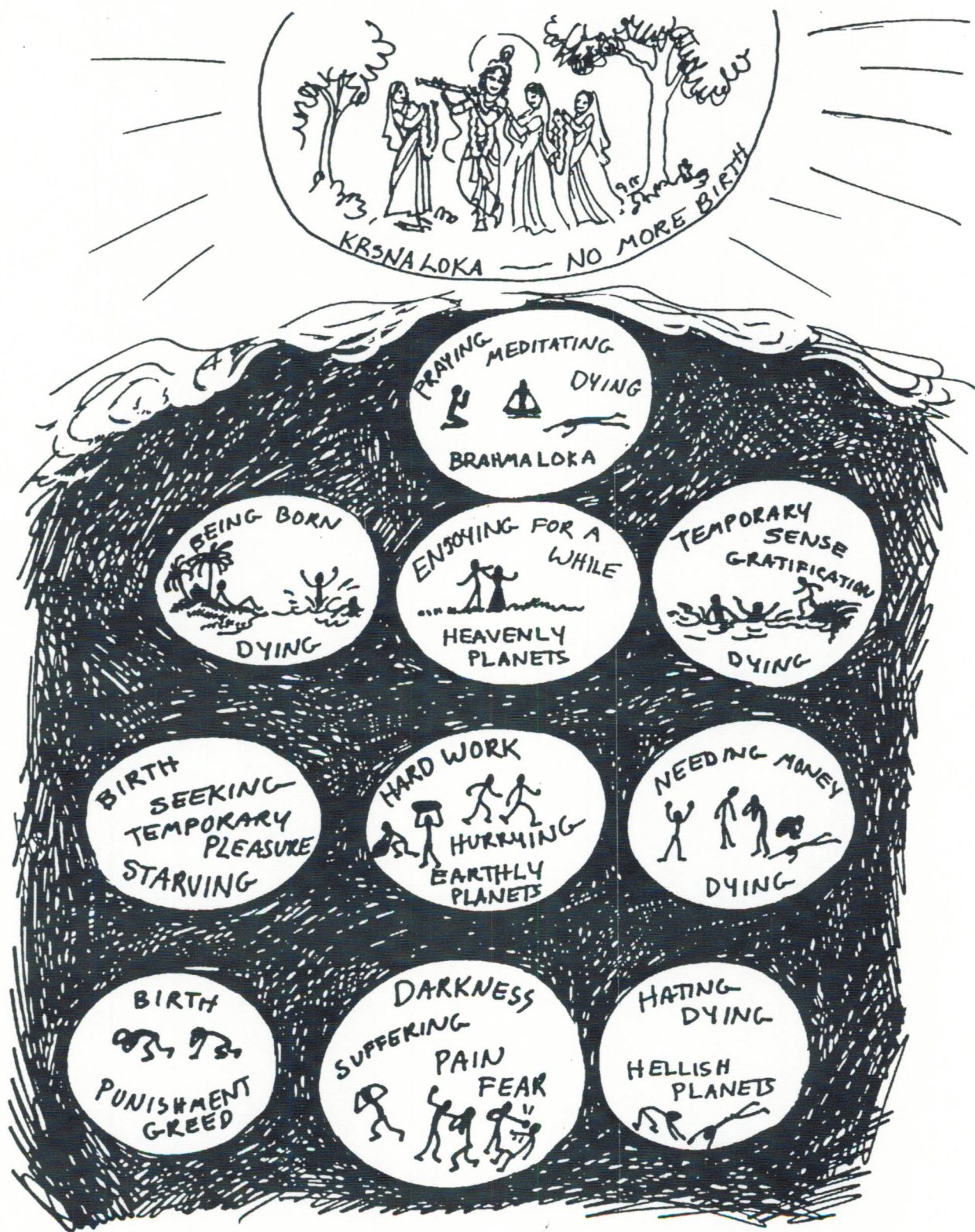
आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥१६॥

*ā-brahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate*

ā-brahma-bhuvanāt—up to the Brahmaloḥka planet; *lokāḥ*—the planetary systems; *punaḥ*—again; *āvartinaḥ*—returning; *arjuna*—O Arjuna; *mām*—unto Me; *upetya*—arriving; *tu*—but; *kaunteya*—O son of Kuntī; *punaḥ janma*—rebirth; *na*—never; *vidyate*—takes place.

TRANSLATION

From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again.



The material planets—hellish, earthly, heavenly, or even Brahmaloḳa—are in a cloud of darkness. All these planets are full of misery. But in the spiritual world, Kṛṣṇa’s planet, there is no more birth.

TEXT 9.2

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥२॥

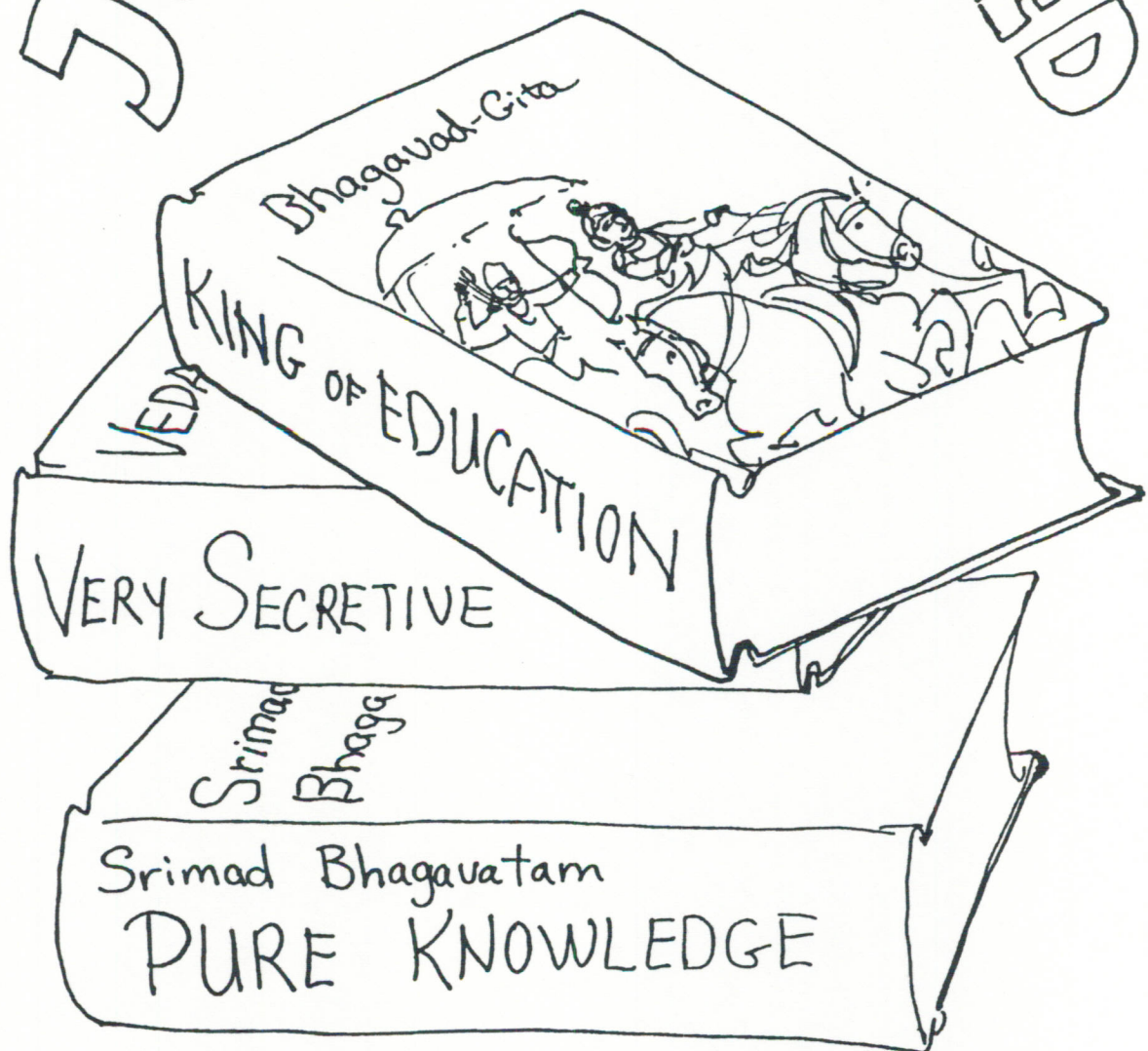
rāja-vidyā rāja-guhyam
pavitram idam uttamam
pratyakṣāvagamam dharmyam
su-sukham kartum avyayam

rāja-vidyā—the king of education; *rāja-guhyam*—the king of confidential knowledge; *pavitram*—the purest; *idam*—this; *uttamam*—transcendental; *pratyakṣa*—by direct experience; *avagamam*—understood; *dharmyam*—the principle of religion; *su-sukham*—very happy; *kartum*—to execute; *avyayam*—everlasting.

TRANSLATION

This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.

JOYFULLY PERFORMED



The Vedic literature, the king of knowledge, is secret, pure, and joyful. It allows us to directly realize our self.

TEXT 9.4

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥४॥

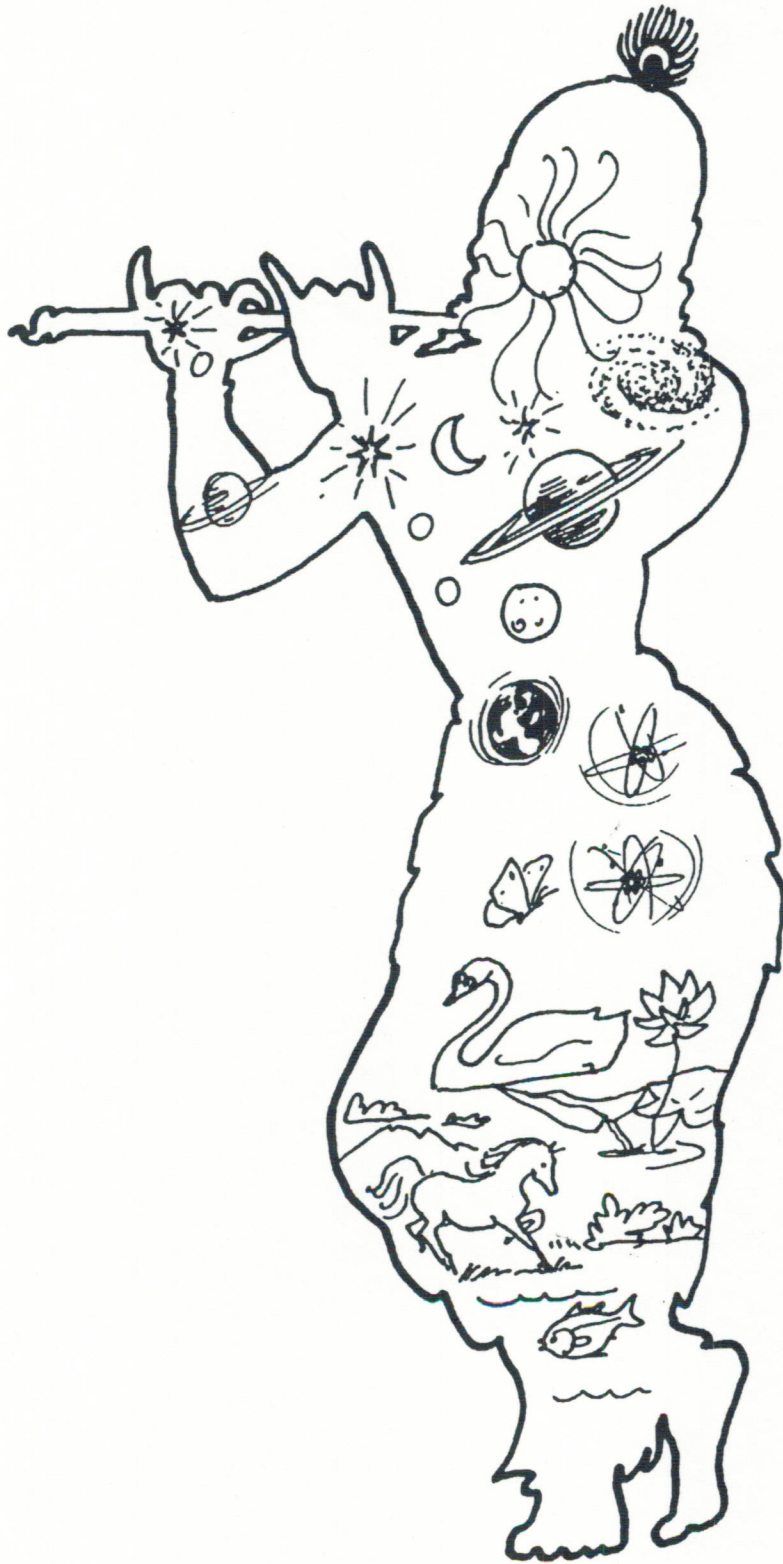
*mayā tatam idam sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ*

mayā—by Me; *tatam*—pervaded; *idam*—this; *sarvam*—all; *ja-gat*—cosmic manifestation; *avyakta-mūrtinā*—by the unmani-fested form; *mat-sthāni*—in Me; *sarva-bhūtāni*—all living entities; *na*—not; *ca*—also; *aham*—I; *teṣu*—in them; *avasthitaḥ*—situated.

TRANSLATION

By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.





All the planetary systems, as well as all living entities, are situated within Kṛṣṇa.

TEXT 9.10

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥१०॥

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

mayā—by Me; *adhyakṣeṇa*—by superintendence; *prakṛtiḥ*—material nature; *sūyate*—manifests; *sa*—both; *cara-acaram*—the moving and the nonmoving; *hetunā*—for the reason; *anena*—this; *kaunteya*—O son of Kuntī; *jagat*—the cosmic manifestation; *viparivartate*—is working.

TRANSLATION

This material nature, which is one of My energies, is working under My direction, O son of Kuntī, producing all moving and nonmoving beings. Under its rule this manifestation is created and annihilated again and again.



Working under the direction of Kṛṣṇa, Durgā Devi, who is the personification of the material energy, repeatedly creates and destroys all living entities.

TEXT 9.11

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥११॥

*avajānanti mām mūḍhā
mānuṣīm tanum āśritam
param bhāvam ajānanto
mama bhūta-maheśvaram*

avajānanti—deride; *mām*—Me; *mūḍhāḥ*—foolish men; *mānuṣīm*—in a human form; *tanum*—a body; *āśritam*—assuming; *param*—transcendental; *bhāvam*—nature; *ajānantaḥ*—not knowing; *mama*—My; *bhūta*—of everything that be; *mahā-īśvaram*—the supreme proprietor.

TRANSLATION

Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be.



Fools who cannot accept the supremacy of Kṛṣṇa purposely turn their backs on Him.

TEXT 9.14

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४॥

*satatam kīrtayanto mām
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca mām bhaktyā
nitya-yuktā upāsate*

satatam—always; *kīrtayantaḥ*—chanting; *mām*—about Me; *yatantaḥ*—fully endeavoring; *ca*—also; *dṛḍha-vratāḥ*—with determination; *namasyantaḥ*—offering obeisances; *ca*—and; *mām*—Me; *bhaktyā*—in devotion; *nitya-yuktāḥ*—perpetually engaged; *upāsate*—worship.

TRANSLATION

Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.



Devotees of the Lord are constantly chanting Kṛṣṇa's name, discussing Kṛṣṇa's glories, offering obeisances to Kṛṣṇa, and worshiping Kṛṣṇa.

TEXT 9.26

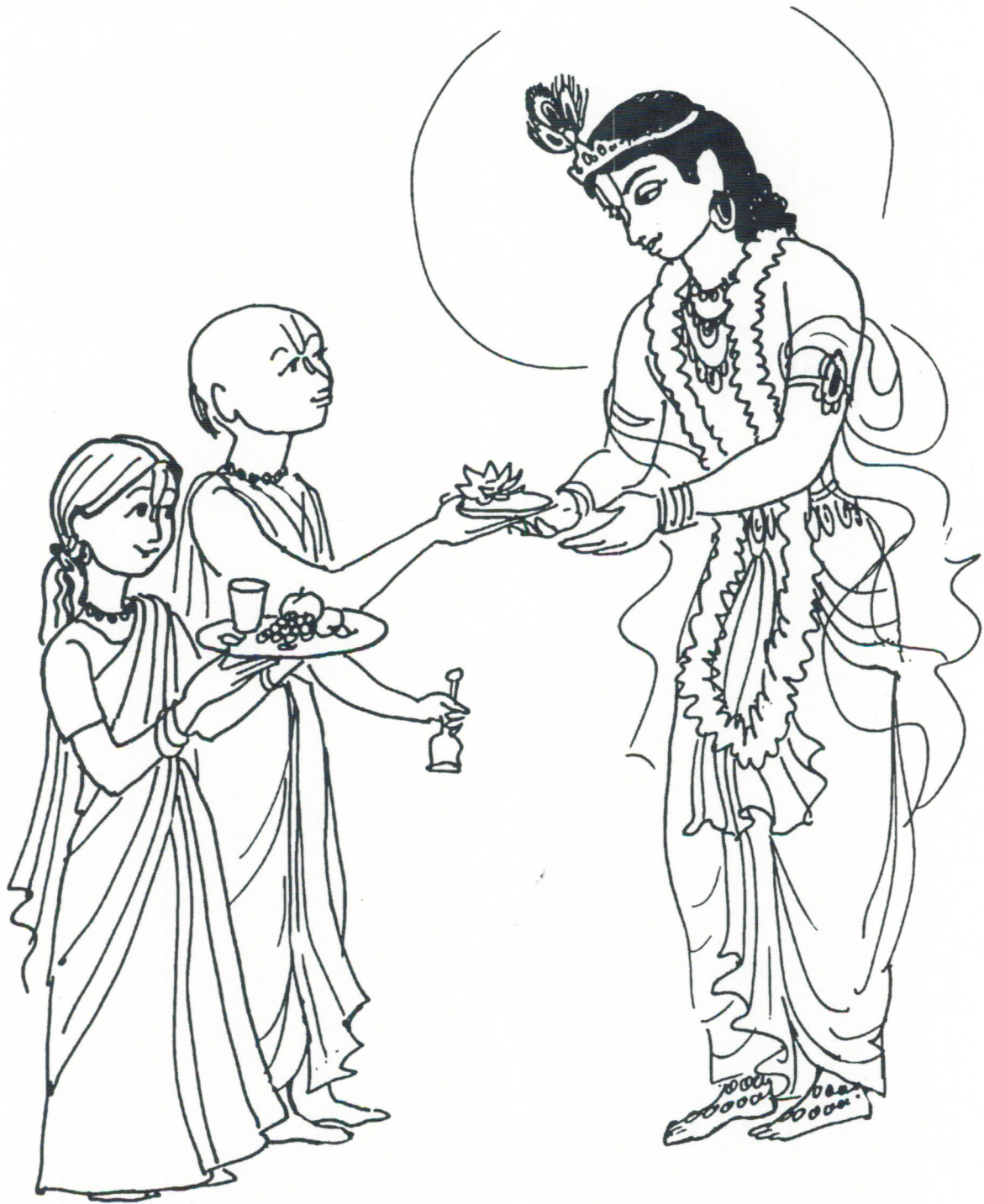
पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहतमश्रामि प्रयतात्मनः ॥२६॥

*patraṁ puṣpaṁ phalaṁ toyam
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanah*

patram—a leaf; *puṣpam*—a flower; *phalam*—a fruit; *toyam*—water; *yaḥ*—whoever; *me*—unto Me; *bhaktyā*—with devotion; *prayacchati*—offers; *tat*—that; *aham*—I; *bhakti-upahṛtam*—offered in devotion; *aśnāmi*—accept; *prayata-ātmanah*—from one in pure consciousness.

TRANSLATION

If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.



Kṛṣṇa accepts vegetarian food offered with love.

TEXT 9.27

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥२७॥

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

yat—whatever; *karoṣi*—you do; *yat*—whatever; *aśnāsi*—you eat; *yat*—whatever; *juhoṣi*—you offer; *dadāsi*—you give away; *yat*—whatever; *yat*—whatever; *tapasyasi*—austerities you perform; *kaunteya*—O son of Kuntī; *tat*—that; *kuruṣva*—do; *mat*—unto Me; *arpaṇam*—as an offering.

TRANSLATION

Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform—do that, O son of Kuntī, as an offering to Me.



Whatever a devotee does is for Kṛṣṇa.

TEXT 9.34

मन्मना भव मद्रक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्तैवमात्मानं मत्परायणः ॥३४॥

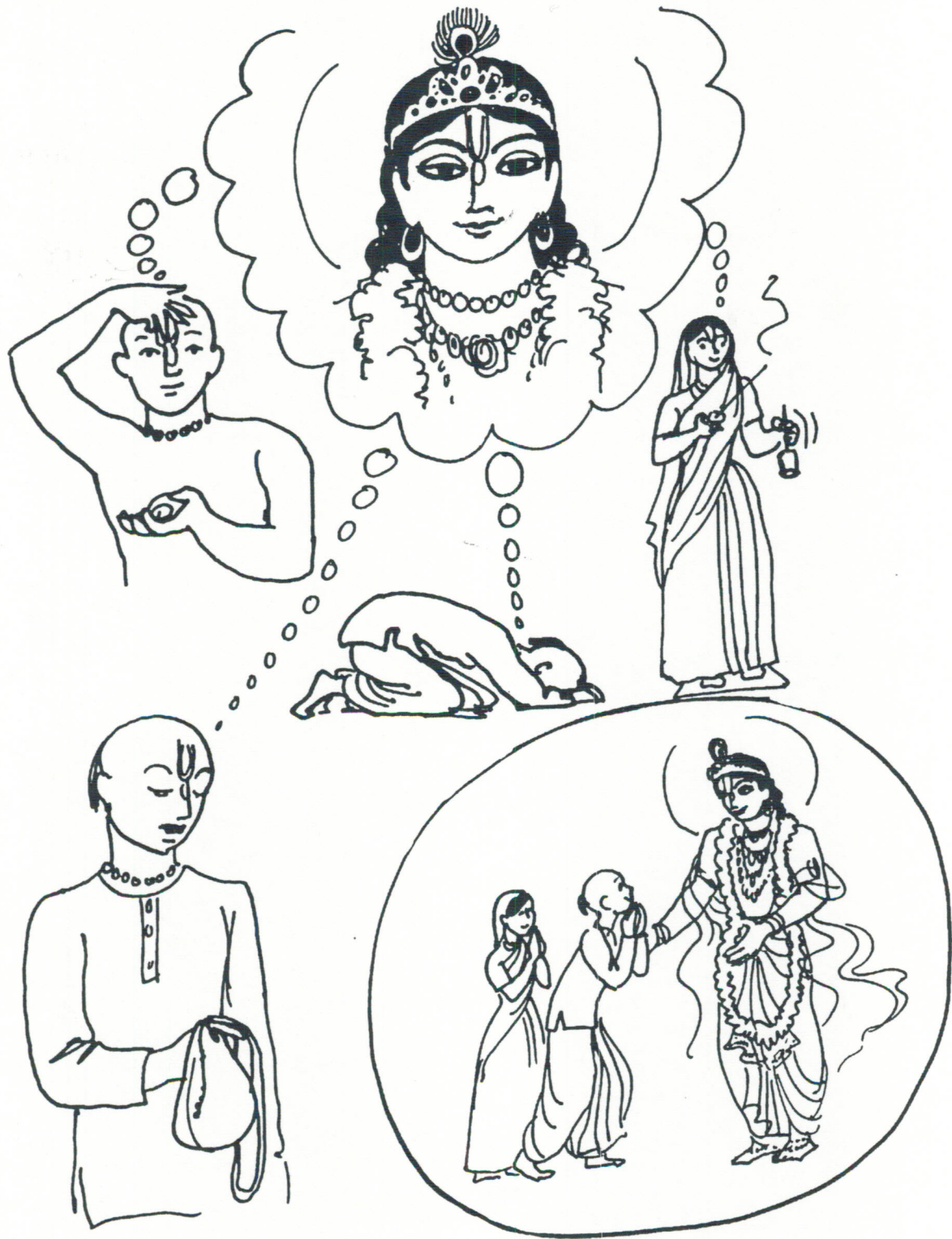
*man-manā bhava mad-bhaktō
mad-yājī mām namaskuru
mām evaiṣyasi yuktvaivam
ātmānaṁ mat-parāyaṇaḥ*

mat-manāḥ—always thinking of Me; *bhava*—become; *mat*—My; *bhaktāḥ*—devotee; *mat*—My; *yājī*—worshiper; *mām*—unto Me; *namaskuru*—offer obeisances; *mām*—unto Me; *eva*—completely; *eṣyasi*—you will come; *yuktvā*—being absorbed; *evam*—thus; *ātmānam*—your soul; *mat-parāyaṇaḥ*—devoted to Me.

TRANSLATION

Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me.





Putting *tilaka*, the symbol of Kṛṣṇa, on one's forehead symbolizes that one becomes a devotee. Offering incense, a devotee worships Kṛṣṇa. A devotee thinks of Kṛṣṇa while chanting the holy name on beads, and a devotee offers obeisances to Kṛṣṇa. By doing this, they come to Kṛṣṇa.