ACCEPTANCE 01

OF THE LORD

Five, 15: Nor does the Supreme Lord assume anyone's sinful or pious activities. Embodied beings, however, are bewildered because of the ignorance which covers their real knowledge.

na-- never; adatte—ace pts

Nine, 26: If one offers Me with love and devotion a leaf, a flower, fruit or water, **I will accept it**.

RE. THE BODY

Two, 22: As a person puts on new garments, giving up old ones, the soul similarly **accepts new material bodies**, giving up the old and useless ones.

Five, 8-9: ...receiving...knows he does nothing**…**in divine consciousness**...**

grhnan—accepting

BENEFICIAL

Four, 28: Having **accepted strict vows**, some become enlightened by sacrificing their possessions, and others by performing severe austerities, by practicing the yoga of eightfold mysticism, or by studying the Vedas to advance in transcendental knowledge.

Eight, 28: ...accepts the path of devotional service...is not bereft of the results derived from studying the Vedas etc**…**

Ten, 14: O Krsna, I totally **accept as truth** all that You have told me. Neither the demigods nor the demons, O Lord, can understand Your personality.

Thirteen, 8-12: ...accepting the importance of self-realization... I declare to be knowledge**...**

Eighteen, 51-53: ...free from...acceptance of material things... elevated to the position of self-realization**...**

UNBENEFICIAL

Seven, 15: 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.

asuram-- demonic; bhavam-- nature; asritah—accepting

Sixteen, 9: Following such conclusions, the demoniac, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world.

etam-- this; drstim-- vision; avastabhya—accepting

Eighteen, 47: It is better to engage in one's own occupation, even though one may perform it imperfectly, than to **accept another's occupation** and perform it perfectly. Duties prescribed according to one's nature are never affected by sinful reactions.

ACTION 02

FORCED TO

Three, 5: Everyone is **forced to act helplessly** according to the qualities he has acquired from the modes of material nature; therefore no one can refrain from doing something, not even for a moment.

Three, 27: The spirit soul bewildered by the influence of false ego thinks himself the doer of **activities that are in actuality carried out by the three modes** of material nature.

Three, 33: Even a man of knowledge acts according to his own nature, for **everyone follows the nature he has acquired from the three modes**. What can repression accomplish?

Five, 14: The embodied spirit, master of the city of his body, does not create activities, nor does he induce people to act, nor does he create the fruits of action. **All this is enacted by the modes of material nature**.

Thirteen, 20: Material nature and the living entities should be understood to be beginningless. **Their transformations and the modes of matter are products of material nature**.

Thirteen, 21: Nature is said to be the cause of all material causes and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world.

Thirteen, 22: The living entity in material nature thus **follows the ways of life**, enjoying the three modes of nature. This is **due to his association with that material nature**. Thus he meets with good and evil among various species.

Fourteen, 5: Material nature consists of three modes--goodness, passion and ignorance. When the eternal living entity comes in contact with nature, O mighty-armed Arjuna, **he becomes conditioned by these modes**.

Eighteen, 11: It is indeed **impossible for an embodied being to give up all activities**. But he who renounces the fruits of action is called one who has truly renounced.

Eighteen, 40: There is **no being existing**, either here or among the demigods in the higher planetary systems, **which is freed from these three modes** born of material nature.

Eighteen, 59: If you do not act according to My direction and do not fight, then you will be falsely directed. **By your nature, you will have to be engaged in warfare.**

Eighteen, 60: Under illusion you are now declining to act according to My direction. But, **compelled by the work born of your own nature**, you will act all the same, O son of Kunti.

Eighteen, 61: 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.

See also SOUL, AS WITNESS ONLY.

FRUITIVE

Arjuna's Question

Three, 1: Arjuna said**:** O Janardana, O Kesava, why do You want to engage me in this ghastly warfare, if You think that intelligence is better than **fruitive work**?

The Lord's Answer **See Chapter Three, KARMA YOGA**

DEFINED

Arjuna's Question

Eight, 1: Arjuna inquired**:** O my Lord, O Supreme Person, what is Brahman? What is the self? **What are fruitive activities**? What is this material manifestation? And what are the demigods? Please explain this to me.

The Lord's Answer

Eight, 3: The Supreme Personality of Godhead said**:** The indestructible, transcendental living entity is called Brahman, and his eternal nature is called adhyatma, the self. Action pertaining to the development of the material bodies of the living entities **is called karma, or fruitive activities.**

See also FREEDOM, FROM FRUITIVE ACTION

See also SACRIFICE, SACRIFICE CHARITY AND PENANCE

UNDER THE MODES

Eighteen, 19: According to the three different modes of material nature, there are **three kinds** of knowledge, **action, and performer of action**. Now hear of them from Me.

BINDING EFFECTS, 14.7,9 **ACTION, 14.16, 18.23,24,25**

SYMPTOMS, 14.12 **PERFORMERS OF ACTION, 18.26,27,28**

See also INDEPENDENCE, TO ACT

See also KNOWLEDGE, AND ACTION

ADVANCEMENT 03

Two, 40: In this endeavor there is no loss or diminution, and **a little advancement** on this path can protect one from the most dangerous type of fear.

Four, 28: Having accepted strict vows, some become enlightened by sacrificing their possessions, and others by performing severe austerities, by practicing the yoga of eightfold mysticism, or by studying the Vedas to **advance in transcendental knowledge**.

Four, 30: All these performers who know the meaning of sacrifice become cleansed of sinful reactions, and, having tasted the nectar of the results of sacrifices, they **advance toward the supreme eternal atmosphere**.

Six, 9: A person is considered **still further advanced** when he regards honest well-wishers, affectionate benefactors, the neutral, mediators, the envious, friends and enemies, the pious and the sinners all with an equal mind.

Twelve, 5: 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.

ANALOGIES 04

banyan tree / entanglement of material world, 15.1-4

banyan tree leaves / Vedic hymns, 15.1

banyan tree twigs / objects of the senses, 15.2

boat – wind / intelligence - roaming sense, 2.67

city of nine gates / body, 5.13

rivers – ocean / desire - not disturbed by, 2.70

fire – smoke / endeavor - fault, 18.48

fire - ashes / knowledge - reactions to material activities, 4.37

fire covered by smoke – mirror covered by dust -- embryo covered by womb / living entity covered by lust, 3.38

fire / lust never satisfied, 3.39

changing seasons/happiness and distress, 2.14

lamp - windless place / transcendentalist - meditation on self, 6.19

lamp – darkness / knowledge - ignorance, 10.11

air – aromas / living entity - conceptions, 15.8

lotus leaf – water / duty without attachment - sinful action, 5.10

machine / body, 18.61

new garments / soul - material bodies, 2.22

rivers – ocean / warriors - mouths, 11.28

sky - never mixes / soul - body, 13.33

sun - lights up everything / knowledge - reveals everything, 5.16

sun illuminates universe / living entity - body - consciousness, 13.34

tortoise limbs within shell / senses from sense objects, 2.58

pearls – thread / truth - Me, 7.7

well - great reservoir / Vedas - knowing purpose of, 2.46

wind - sky / created beings - in Me, 9.6

ANGER 05

CAUSES OF

Two, 62: While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and **from lust anger arises**.

Three, 37: The Supreme Personality of Godhead said: It is **lust** only, Arjuna, which is born of contact with the material mode of passion and **later transformed into wrath**, and which is the all-devouring sinful enemy of this world.

RESULTS OF

Two, 63: From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool.

Sixteen, 21: 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**.

See also FREEDOM, FROM ANGER

See also QUALITIES, DEMONIAC, 16.4,11-12,18

ARJUNA 06

FIGHT

ARJUNA'S ARGUMENTS

One, 31: I do not see how any good can come from killing my own kinsmen in this battle, nor can I, my dear Krsna, desire any subsequent victory, kingdom, or happiness.

One, 36: Sin will overcome us if we slay such aggressors. Therefore it is not proper for us to kill the sons of Dhrtarastra and our friends. What should we gain, O Krsna, husband of the goddess of fortune, and how could we be happy by killing our own kinsmen?

One, 37-38: O Janardana, although **these men, their hearts overtaken by greed, see no fault in killing one's family or quarreling with friends, why should we,** who can see the crime in destroying a family, engage in these acts of sin?

One, 39: With the destruction of dynasty, the eternal family tradition is vanquished, and thus the rest of the family becomes involved in irreligion.

One, 40: When irreligion is prominent in the family, O Krsna, the women of the family become polluted, and from the degradation of womanhood, O descendant of Vrsni, comes unwanted progeny.

One, 41: An increase of unwanted population certainly causes hellish life both for the family and for those who destroy the family tradition. The ancestors of such corrupt families fall down, because the performances for offering them food and water are entirely stopped.

One, 42: By the evil deeds of those who destroy the family tradition and thus give rise to unwanted children, **all kinds of community projects and family welfare activities are devastated.**

One, 43: O Krsna, maintainer of the people, I have heard by disciplic succession that **those who destroy family traditions dwell always in hell.**

One, 44: Alas, how strange it is that we are preparing to commit greatly sinful acts. **Driven by the desire to enjoy royal happiness, we are intent on killing our own kinsmen.**

One, 45: Better for me if the sons of Dhrtarastra, weapons in hand, were to kill me unarmed and unresisting on the battlefield.

One, 46: Sanjaya said**:** Arjuna, having thus spoken on the battlefield, cast aside his bow and arrows and sat down on the chariot, his mind overwhelmed with grief.

Two, 4: Arjuna said**:** O killer of enemies, O killer of Madhu, **how can I counterattack with arrows in battle men like Bhisma and Drona, who are worthy of my worship?**

Two, 5: It would be better to live in this world by begging than to live at the cost of the lives of great souls who are my teachers. Even though desiring worldly gain, they are superiors. If they are killed, everything we enjoy will be tainted with blood.

Two, 6: Nor do we know which is better--conquering them or being conquered by them. **If we killed the sons of Dhrtarastra, we should not care to live.** Yet they are now standing before us on the battlefield.

DISCOMFORT

One, 28: Arjuna said**:** My dear Krsna, seeing my friends and relatives present before me in such a fighting spirit, **I feel the limbs of my body quivering and my mouth drying up.**

One, 29: My whole body is trembling, my hair is standing on end, my bow Gandiva is slipping from my hand, and my skin is burning.

One, 30: I am now unable to stand here any longer. I am forgetting myself, and my mind is reeling. I see only causes of misfortune, O Krsna, killer of the Kesi demon.

Two, 7: Now **I am confused about my duty and have lost all composure because of miserly weakness.** In this condition I am asking You to tell me for certain what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.

Two, 8: I can find no means to drive away this grief which is drying up my senses. I will not be able to dispel it even if I win a prosperous, unrivaled kingdom on earth with sovereignty like the demigods in heaven.

REFUSALS

One, 32-35: …I am not prepared to fight…

Two, 9: Sanjaya said**:** Having spoken thus, Arjuna, chastiser of enemies, told Krsna, "Govinda, **I shall not fight**," and fell silent.

REQUESTS

One, 21-22: Arjuna said**:** O infallible one, **please draw my chariot between the two armies** so that I may see those present here, who desire to fight, and with whom I must contend in this great trial of arms.

One, 23: Let me see those who have come here to fight, wishing to please the evil-minded son of Dhrtarastra.

THE LORD'S ARGUMENTS

Two, 18: The material body of the indestructible, immeasurable and eternal living entity is sure to come to an end; **therefore, fight**, O descendant of Bharata.

Two, 31: Considering your specific duty as a ksatriya, you should know that **there is no better engagement for you than fighting** on religious principles; and so there is no need for hesitation.

Two, 32: O Partha, **happy are the ksatriyas to whom such fighting opportunities come unsought**, opening for them the doors of the heavenly planets.

Two, 33: If, however, you do not perform your **religious duty of fighting**, then you will certainly incur sins for neglecting your duties and thus lose your reputation as a fighter.

Two, 34: People will always speak of your infamy, and **for a respectable person, dishonor is worse than death.**

Two, 35: The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you insignificant.

Two, 36: Your enemies will describe you in many unkind words and scorn your ability. What could be more painful for you?

Two, 37: O son of Kunti, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore, **get up with determination and fight**.

Two, 38: Do thou **fight for the sake of fighting**, without considering happiness or distress, loss or gain, victory or defeat--and by so doing you shall never incur sin.

Three, 30: Therefore, O Arjuna, surrendering all your works unto Me, with full knowledge of Me, without desires for profit, with no claims to proprietorship, and free from lethargy, **fight**.

Four, 15: All the liberated souls in ancient times acted with this understanding of My transcendental nature. Therefore **you should perform your duty**, following in their footsteps.

Four, 42: Therefore the doubts which have arisen in your heart out of ignorance should be slashed by the weapon of knowledge. Armed with yoga, O Bharata, **stand and fight**.

Eight, 7: Therefore, Arjuna, you should always think of Me in the form of Krsna and at the same time **carry out your prescribed duty of fighting**. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt.

Eleven, 33: Therefore get up. **Prepare to fight** and win glory. Conquer your enemies and enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasaci, can be but an instrument in the fight.

Eleven, 34: Drona, Bhisma, Jayadratha, Karna and the other great warriors have already been destroyed by Me. Therefore, kill them and do not be disturbed. **Simply fight**, and you will vanquish your enemies in battle.

Eighteen, 59: If you do not act according to My direction and do not fight, then you will be falsely directed. **By your nature, you will have to be engaged in warfare.**

Eighteen, 63: Thus I have explained to you knowledge still more confidential. Deliberate on this fully, and then **do what you wish to do**.

QUESTIONS AND PROGRESS

blows his conch, 1.15

takes up his bow and arrows, 1.20

requests the chariot be drawn between the two armies, 1.21-22

sees his friends and relatives in both armies, 1.26-27

describes the symptoms of his distress, 1.27-30

gives his arguments against fighting, 1.31-45

casts aside his bow and arrows and sits down, 1.46

gives further arguments against fighting, 2.4-6

is confused about his duty and surrenders for instruction, 2.7

is unable to drive away his grief, 2.8

refuses to fight, 2.9

2.54, **QUESTION:** Arjuna said**:** O Krsna, **what are the symptoms of one whose consciousness is thus merged in transcendence?** How does he speak, and what is his language? How does he sit, and how does he walk?

3.1, **QUESTION:** Arjuna said**:** O Janardana, O Kesava, **why do You want to engage me in this ghastly warfare, if You think that intelligence is better than fruitive work?**

His intelligence is bewildered by the Lord's equivocal instructions, and he requests to be told what is most beneficial for him, **3.2**

3.36, QUESTION: Arjuna said**:** O descendant of Vrsni, **by what is one impelled to sinful acts, even unwillingly, as if engaged by force?**

4.4, **QUESTION:** Arjuna said**: The sun-god Vivasvan is senior by birth to You. How am I to understand that in the beginning You instructed this science to him?**

5.1, **QUESTION:** Arjuna said**:** O Krsna, **first of all You ask me to renounce work, and then again You recommend work with devotion. Now will You kindly tell me definitely which of the two is more beneficial?**

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rejects the system of yoga because of the difficulty in controlling the mind, **6.33-34**

6.37, QUESTION: Arjuna said**:** O Krsna, **what is the destination of the unsuccessful transcendentalist,** who in the beginning takes to the process of self-realization with faith but who later desists due to worldly-mindedness and thus does not attain perfection in mysticism?

6.38, **QUESTION:** O mighty-armed Krsna, **does not such a man, who is bewildered from the path of transcendence, fall away from both spiritual and material success and perish like a riven cloud,** with no position in any sphere?

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asks the Lord to dispel his doubt as only He can, **6.39**

8.1, **QUESTION:** Arjuna inquired**:** O my Lord, O Supreme Person, **what is Brahman? What is the self? What are fruitive activities? What is this material manifestation? And what are the demigods?** Please explain this to me.

8.2, **QUESTION: Who is the Lord of sacrifice, and how does He live in the body,** O Madhusudana? And **how can those engaged in devotional service know You at the time of death?**

Accepts Krsna as the Supreme Personality of Godhead and all that He has said as truth, **10.12-15**

asks about the Lord's divine opulences, **10.16**

10.17, **QUESTION:** O Krsna, O supreme mystic, **how shall I constantly think of You, and how shall I know You? In what various forms are You to be remembered,** O Supreme Personality of Godhead?

asks again about the Lord's opulences, **10.18**

his illusion is dispelled by the lord's instructions, **11.1**

he realizes the Lord's inexhaustible glories, **11.2**

wishes to see the Lord's universal form - gets divine eyes - is bewildered - offers obeisances and prayers - tell me who you are - asks to see the Lord's four-handed form - regains composure on seeing the Lord's two-handed form, **11.3-52**

12.1, **QUESTION:** Arjuna inquired**: Which are considered to be more perfect, those who are always properly engaged in Your devotional service or those who worship the impersonal Brahman, the unmanifested?**

13.1, **QUESTION:** Arjuna said**:** O my dear Krsna, **I wish to know about prakrti [nature], purusa [the enjoyer], and the field and the knower of the field, and of knowledge and the object of knowledge.**

14.21, **QUESTION:** Arjuna inquired**:** O my dear Lord, **by which symptoms is one known who is transcendental to these three modes?** What is his behavior? And how does he transcend the modes of nature?

17.1, **QUESTION:** Arjuna inquired**:** O Krsna, **what is the situation of those who do not follow the principles of scripture but worship according to their own imagination?** Are they in goodness, in passion, or in ignorance?

18.1, **QUESTION:** Arjuna said**:** O mighty-armed one, **I wish to understand the purpose of renunciation [tyaga] and of the renounced order of life [sannyasa],** O killer of the Kesi demon, master of the senses.

His illusion has gone - memory regained - firm and free from doubt - prepared to act according to the Lord's instruction, **18.73**

TERMS OF ADDRESS

ANAGHA

O sinless one, 3.3, 14.6, 15.20

BHARATA RSABHA

O lord of the Bharatas, 7.11
O chief amongst the descendants of Bharata, 3.41, 14.12
O great one amongst the descendants of Bharata, 7.16
O son (scion) of Bharata, 7.27
O best of the Bharatas, 8.23, 18.36
O chief of the Bharatas, 13.27

BHARATA SAT TAMA

O best of the Bharatas, 18.4

BHARATA SRESTHA

O chief of the Bharatas, 17.12

BHARATA

O descendant of the Bharata dynasty, 2.14
O descendant of Bharata, 1.24, 2.18,28,30, 3.25, 4.7,42
O best of the Bharatas, 11.6
O son (scion) of Bharata, 13.3,34, 14.3,8,9,10, 15.19,20, 16.1-3, 17.3, 18.62

DHANANJAYA

O Arjuna, the winner of wealth, 1.15, 2.48, 12.9, 11.14, 18.29
O conqueror of wealth, 2.49, 7.7, 18.72
O conqueror of riches, 4.41, 9.9

DHANUH-DHARAH

the carrier of the bow and arrow, 18.78

GUDAKESA

O Arjuna, (one who has conquered the darkness of sleep) 10.20, 11.7
gudakesah--Arjuna, the master of curbing ignorance, 1.24, 2.9
gudakesena--by Arjuna (one who conquers sleep & ignorance), 1.24

KAUNTEYA

O son of Kunti, 2.14,37,60, 3.9,39, 5.22, 6.35, 7.8, 8.6,16, 9.7,10,23,27,31, 13.1-2,32, 14.4,7, 16.20,22, 18.48,50,60
kaunteyah--the son of Kunti, 1.27

KIRITI

Arjuna, 11.35

KURU-NANDANA

O beloved child of the Kurus, 2.41
O son of Kuru, 6.43, 14.13

KURU-PRAVIRA

O best among the Kuru warriors, 11.48

KURU-SAT-TAMA

O best amongst the Kurus, 4.31

KURU-SRESTHA

O best of the Kurus, 10.19

MAHA-BAHO

O mighty-armed one, 2.26,68, 3.28,43, 5.3,6, 6.35, 7.5, 10.1, 11.54, 14.5, 18.1,13

PANDAVA

O son of Pandu, 4.35, 6.2, 11.55, 14.22-25, 16.5
pandavah--the son of Pandu (Arjuna), 1.20, 11.13

PARAM-TAPA / PARANTAPA

O chastiser of the enemies, 2.3
O subduer of the enemies, 4.2,5, 18.41
O chastiser of the enemy, 4.33
O conqueror of the enemies, 7.27, 10.40
O killer of the enemies, 9.3
O mighty armed one, 11.54
parantapah--the chastiser of the enemies, 2.9

PARTHA

O son of Prtha, 1.25, 2.21,32,39,55, 3.16,22, 4.11,33, 6.40, 7.1,10, .8,14,27, 9.13,32, 11.5, 12.6-7, 16.4,6, 17.26-27, 18.6,30,31,32,33,34,35,72
parthah--the son of Prtha, 18.78

PURUSA-RSABHA

O best among men, 2.15

PURUSA-VYAGHRA

O tiger among human beings, 18.4

SAVYA-SACIN

O Savyasaci (one who can shoot arrows very expertly in the field), 11.33.

VARA

O best of the embodied beings, 8.4

See also

BEWILDERMENTCAUSES	HONOR AND DISHONOR
DESIRE	ILLUSION AND DELUSION
DETERMINATION	LAMENTATION
DOUBT	LOVE
FAME AND INFAMY	MIND
FOOLISHNESS	PURIFICATION AND PURITY
FRIENDSHIP	RELIGION
GREED	SENSES
	SUPREME LORD

ATTACHMENT 07

CAUSES OF

Two, 62: While **contemplating the objects of the senses**, a person develops **attachment** for them, and from such **attachment** lust develops, and from lust anger arises.

Three, 29: Bewildered by the modes of material nature, the ignorant fully engage themselves in material activities and **become attached**. But the wise should not unsettle them, although these duties are inferior due to the performers' lack of knowledge.

Fourteen, 12: O chief of the Bharatas, when there is an **increase in the mode of passion,** the symptoms of **great attachment**, fruitive activity, intense endeavor, and uncontrollable desire and hankering develop.

Sixteen, 16: Thus perplexed by various anxieties and **bound by a network of illusions**, they become too **strongly attached** to sense enjoyment and fall down into hell.

TO KNOWLEDGE

Four, 39: A faithful man who is dedicated to transcendental knowledge and who subdues his senses is eligible to achieve such knowledge, and having achieved it, he quickly attains the supreme spiritual peace.

tat-parah-- very much attached to it

TO SENSE ENJOYMENT

Two, 42-43: Men of small knowledge are **very much attached** to the flowery words of the Vedas, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power, and so forth. Being **desirous of sense gratification** and opulent life, they say that there is nothing more than this.

Two, 44: In the minds of those who are **too attached to sense enjoyment** and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place.

Seventeen, 5-6: …impelled by lust and attachment…known as demons.

TO THE LORD

Seven, 1: The Supreme Personality of Godhead said**:** Now hear, O son of Prtha, how by practicing yoga in full consciousness of Me, with **mind attached to Me**, you can know Me in full, free from doubt.

Eleven, 36: Arjuna said**:** O master of the senses, the world becomes joyful upon hearing Your name, and thus **everyone becomes attached to You**. Although the perfected beings offer You their respectful homage, the demons are afraid, and they flee here and there. All this is rightly done.

Twelve, 5: 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.

Twelve, 6-7: …being devoted to Me…for them I am the swift deliverer from the ocean of birth and death.

mat-parah-- being attached to Me

UNDER THE MODES

RENUNCIATION, 18.9,10 KNOWLEDGE, 18.22 ACTION, 18.23

WORKERS, 18.27 DETERMINATION, 18.34

See also FREEDOM, FROM ATTACHMENT.

See also DETACHMENT

AUSPICIOUS AND INAUSPICIOUS 08

Eight, 24: Those who know the Supreme Brahman attain that Supreme by passing away from the world during the influence of the fiery god, in the light, at an **auspicious moment** of the day, during the fortnight of the waxing moon, or during the six months when the sun travels in the north.

Twelve, 17: **…renounces both auspicious and inauspicious things…**is very dear to Me**…**

Sixteen, 19: Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life.

asubhan-- inauspicious; asurisu-- demoniac

Eighteen, 71: And one who listens with faith and without envy becomes free from sinful reactions and **attains to the auspicious planets** where the pious dwell.

WORK, AND ITS RESULTS

Six, 40: The Supreme Personality of Godhead said**:** Son of Prtha, a transcendentalist engaged in **auspicious activities** does not meet with destruction either in this world or in the spiritual world; one who does good, My friend, is never overcome by evil.

Nine, 28: In this way you will be freed from bondage to **work and its auspicious and inauspicious results**. With your mind fixed on Me in this principle of renunciation, you will be liberated and come to Me.

Eighteen, 10: The intelligent renouncer situated in the mode of goodness, neither hateful of **inauspicious work** nor attached to **auspicious work**, has no doubts about work.

AUSTERITY & PENANCE 09

GODLY V. DEMONIAC

Four, **28:** Having accepted **strict vows**, some **become enlightened** by sacrificing their possessions, and others **by performing severe austerities**, by practicing the yoga of eightfold mysticism, or by studying the Vedas to advance in transcendental knowledge.

Sixteen, **1-3: ...austerity...**as a godly quality**…**

Seventeen, **5-6: ...**undergo **severe austerities and penances** not recommended in the scriptures**…**known as demons.

Eighteen, **42:** Peacefulness, self-control, **austerity**, purity, tolerance, honesty, knowledge, wisdom and religiousness--these are the natural **qualities by which the brahmanas work**.

LORD BENEFICIARY OF

Five, **29:** A person in full consciousness of Me, **knowing Me to be the ultimate beneficiary of all sacrifices and austerities**, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.

Nine, **27:** Whatever you do, whatever you eat, whatever you offer or give away, and **whatever austerities you perform--do that, O son of Kunti, as an offering to Me**.

RESULTS OF

Eight, **28**: **…**performing **austere sacrifices…**by performing devotional service, he attains all these**…**

SOURCE OF

Seven, **9: ("I" and I am")…**the **penances** of all ascetics**...**

Ten, **4-5: ...austerity...created by Me alone…**

See also SACRIFICE, SACRIFICE, CHARITY AND PENANCE

See also KNOWLEDGE, AND AUSTERITY

BACK TO GODHEAD 10

Two, 51: By thus engaging in devotional service to the Lord, great sages or devotees free themselves from the results of work in the material world. In this way they become free from the cycle of birth and death and attain the state beyond all miseries **[by going back to Godhead]**.

ATTAINING LOVE

Four, 10: Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me--and thus they all **attained transcendental love** for Me.

Six, 28: Thus the self-controlled yogi, constantly engaged in yoga practice, becomes free from all material contamination and **achieves the highest stage of perfect happiness in transcendental loving service** to the Lord.

ATTAINING THE LORD'S NATURE

Eight, 5: And whoever, at the end of his life, quits his body, remembering Me alone, at once **attains My nature**. Of this there is no doubt.

Thirteen, 19: Thus the field of activities [the body], knowledge and the knowable have been summarily described by Me. Only My devotees can understand this thoroughly and thus **attain to My nature**.

Fourteen, 2: By becoming fixed in this knowledge, one **can attain to the transcendental nature like My own**. Thus established, one is not born at the time of creation or disturbed at the time of dissolution.

Fourteen, 19: When one properly sees that in all activities no other performer is at work than these modes of nature and he knows the Supreme Lord, who is transcendental to all these modes, **he attains My spiritual nature**.

ATTAINING THE SPIRITUAL KINGDOM / ABODE

Two, 72: That is the way of the spiritual and godly life, after attaining which a man is not bewildered. If one is thus situated even at the hour of death, **one can enter into the kingdom of God**.

Four, 9: One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but **attains My eternal abode**, O Arjuna.

Four, 24: A person who is fully absorbed in Krsna consciousness **is sure to attain the spiritual kingdom** because of his full contribution to spiritual activities, in which the consummation is absolute and that which is offered is of the same spiritual nature.

Four, 30: All these performers who know the meaning of sacrifice become cleansed of sinful reactions, and, having tasted the nectar of the results of sacrifices, **they advance toward the supreme eternal atmosphere**.

Six, 15: Thus practicing constant control of the body, mind and activities, the mystic transcendentalist, his mind regulated, **attains to the kingdom of God** [or the abode of Krsna] by cessation of material existence.

Eight, 28: A person who accepts the path of devotional service**…**at the end **he reaches the supreme eternal abode…**

Fifteen, 5: ...attain to that eternal kingdom...(the surrendering process)**...**

Eighteen, 55: 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**.

Eighteen, 56: Though engaged in all kinds of activities, My pure devotee, under My protection, **reaches the eternal and imperishable abode** by My grace.

Eighteen, 62: O scion of Bharata, surrender unto Him utterly. By His grace you will **attain** transcendental peace and **the supreme and eternal abode**.

THE LORD AS

Ten, 12-13: …You are**…the ultimate abode…**

ATTAINING THE SUPREME DESTINATION / GOAL

Six, 45: And when the yogi engages himself with sincere endeavor in making further progress, being washed of all contaminations, then ultimately, achieving perfection after many, many births of practice, **he attains the supreme goal**.

Eight, 13: After being situated in this yoga practice and vibrating the sacred syllable om, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, **he will certainly reach the spiritual planets**.

Eight, 21: That which the Vedantists describe as unmanifest and infallible, that which is known as the supreme destination, that place from which, **having attained it, one never returns**--that is **My supreme abode**.

Nine, 32: O son of Prtha, those who take shelter in Me, though they be of lower birth--women, vaisyas [merchants] and sudras [workers]--**can attain the supreme destination**.

Thirteen, 29: One who sees the Supersoul equally present everywhere, in every living being, does not degrade himself by his mind. Thus **he approaches the transcendental destination**.

Thirteen, 35: Those who see with eyes of knowledge the difference between the body and the knower of the body, and can also understand the process of liberation from bondage in material nature, **attain to the supreme goal**.

Sixteen, 22: The man who has escaped these three gates of hell, O son of Kunti, performs acts conducive to self-realization and thus **gradually attains the supreme destination**.

THE LORD AS

Six, 13-14: One should hold one's body, neck and head erect in a straight line and stare steadily at the tip of the nose. Thus, with an unagitated, subdued mind, devoid of fear, completely free from sex life, one should meditate upon Me within the heart and **make Me the ultimate goal of life**.

Seven, 18: All these devotees are undoubtedly magnanimous souls, but he who is situated in knowledge of Me I consider to be just like My own self. Being engaged in My transcendental service, **he is sure to attain Me, the highest and most perfect goal**.

Nine, 18: ("I" and"I am")…the goal…the abode…

Eleven, 55: My dear Arjuna, he who engages in My pure devotional service, free from the contaminations of fruitive activities and mental speculation, he who works for Me, who **makes Me the supreme goal of his life**, and who is friendly to every living being--he certainly comes to Me.

Twelve, 20: ..making Me the supreme goal..are very dear to Me.

Thirteen, 18: He is the source of light in all luminous objects. He is beyond the darkness of matter and is unmanifested. He is knowledge, He is the object of knowledge, and **He is the goal of knowledge**. He is situated in everyone's heart.

ATTAINING THE SUPREME LORD

Three, 19: Therefore, without being attached to the fruits of activities, one should act as a matter of duty, for by working without attachment **one attains the Supreme**.

Five, 6: Merely renouncing all activities yet not engaging in the devotional service of the Lord cannot make one happy. But a thoughtful person engaged in devotional service **can achieve the Supreme** without delay.

Seven, 18: … attain Me, the highest and most perfect goal… **See above**

Eight, 7: Therefore, Arjuna, you should always think of Me in the form of Krsna and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, **you will attain Me** without doubt.

Eight, 8: He who meditates on Me as the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, **he, O Partha, is sure to reach Me**.

Eight, 10: One who, at the time of death, fixes his life air between the eyebrows and, by the strength of yoga, with an undeviating mind, engages himself in remembering the Supreme Lord in full devotion, **will certainly attain to the Supreme Personality of Godhead**.

Eight, 14: For one who always remembers Me without deviation, **I am easy to obtain**, O son of Prtha, because of his constant engagement in devotional service.

Eight, 22: The Supreme Personality of Godhead, who is greater than all, **is attainable by unalloyed devotion**. Although He is present in His abode, He is all-pervading, and everything is situated within Him.

Twelve, 3-4: … at last achieve Me...(worship of impersonal Brahman).

Twelve, 9: My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulative principles of bhakti-yoga. In this way **develop a desire to attain Me**.

COME TO ME

Nine, 28: In this way you will be freed from bondage to work and its auspicious and inauspicious results. With your mind fixed on Me in this principle of renunciation, **you will be liberated and come to Me**.

Nine, 34: 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**.

Ten, 10: To those who are constantly devoted to serving Me with love, I give the understanding by which **they can come to Me**.

Eleven, 55: …comes to Me. **See above**

Eighteen, 65: Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus **you will come to Me** without fail. I promise you this because you are My very dear friend.

Eighteen, 68: For one who explains this supreme secret to the devotees, pure devotional service is guaranteed, and at the end **he will come back to Me**.

IN ME

Four, 10: …taking refuge in Me…attained transcendental love**…** **See above**

Six, 31: Such a yogi, who engages in the worshipful service of the Supersoul, knowing that I and the Supersoul are one, **remains always in Me** in all circumstances.

Six, 47: And of all yogis, the one with great faith **who always abides in Me**, thinks of Me within himself, and renders transcendental loving service to Me--he is the most intimately united with Me in yoga and is the highest of all. That is My opinion.

Seven, 18: .. sure to **attain Me**, the highest and most perfect goal**...**See above

mam-- in Me

Nine, 29: I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, **is in Me**, and I am also a friend to him.

Ten, 9: 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.

Twelve, 8: Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus **you will live in Me always**, without a doubt.

THEY NEVER RETURN

Four, 9: One who knows the transcendental nature of My appearance and activities **does not**, upon leaving the body, **take his birth again in this material world**, but attains My eternal abode, O Arjuna.

Eight, 15: After attaining Me, the great souls, who are yogis in devotion, **never return to this temporary world**, which is full of miseries, because they have attained the highest perfection.

Eight, 16: 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 Kunti, **never takes birth again**.

Eight, 21: …the supreme destination**…one never returns..**See above

Thirteen, 24: One who understands this philosophy concerning material nature, the living entity and the interaction of the modes of nature is sure to attain liberation. He **will not take birth here again**, regardless of his present position.

Fifteen, 3-4: …seek that place**...one never returns…**(the banyan tree)**...**

Fifteen, 6: That supreme abode of Mine is not illumined by the sun or moon, nor by fire or electricity. **Those who reach it never return to this material world**.

See also YOGIS AND MYSTICS, PASSING FROM THIS WORLD.

WHO CANNOT GO

Nine, 3: Those who are not faithful in this devotional service **cannot attain Me**, O conqueror of enemies. Therefore they return to the path of birth and death in this material world.

Sixteen, 20: Attaining repeated birth amongst the species of demoniac life, O son of Kunti, such persons (the envious and mischievous) **can never approach Me**. Gradually they sink down to the most abominable type of existence.

Sixteen, 23: He who discards scriptural injunctions and acts according to his own whims **attains neither** perfection, nor happiness, **nor the supreme destination**.

See also BIRTH AND DEATH, ENTANGLEMENT IN

See also LIBERATION

See also FREEDOM, FROM BIRTH AND DEATH

BEWILDERMENT 11

ARJUNA'S

Two, 7: Now I am confused about my duty and have lost all composure because of **miserly weakness**. In this condition I am asking You to tell me for certain what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.

sammudha-- bewildered; cetah-- in heart

Three, 2: My intelligence is **bewildered** by Your equivocal instructions. Therefore, please tell me decisively which will be most beneficial for me.

RE. THE UNIVERSAL FORM

Eleven, 14,25,49

Question: Six, 38: O mighty-armed Krsna, **does not such a man, who is bewildered from the path of transcendence, fall away from both spiritual and material success and perish like a riven cloud, with no position in any sphere?**

See YOGIS AND MYSTICS, UNSUCCESSFUL

CAUSES AND CONSEQUENCES OF

Two, 44: In the minds of those who are too attached to **sense enjoyment and material opulence**, and who are **bewildered by such things**, the resolute determination for devotional service to the Supreme Lord does not take place.

Two, 63: From anger, complete delusion arises, and **from delusion bewilderment of memory**. When memory is bewildered,

Three, 27: The spirit soul, **bewildered by the influence of false ego,** thinks himself the doer of activities that are in actuality carried out by the three modes of material nature.

Three, 29: Bewildered by the modes of material nature, the ignorant fully engage themselves in material activities and become attached. But the wise should not unsettle them, although these duties are inferior due to the performers' lack of knowledge.

Three, 40: The senses, the mind and the intelligence are the sitting places of this lust. Through them **lust** covers the real knowledge of the living entity and **bewilders him**.

Four, 16: Even the intelligent are **bewildered in determining what is action and what is inaction**. Now I shall explain to you what action is, knowing which you shall be liberated from all misfortune.

Five, 15: Nor does the Supreme Lord assume anyone's sinful or pious activities. Embodied beings, however, are **bewildered because of the ignorance which covers their real knowledge**.

Nine, 12: Those who are thus **bewildered** are **attracted by demonic and atheistic views**. In that deluded condition, their hopes for liberation, their fruitive activities, and their culture of knowledge are all defeated.

Sixteen, 18: Bewildered by false ego, strength, pride, lust and anger, the demons become envious of the Supreme Personality of Godhead, who is situated in their own bodies and in the bodies of others, and blaspheme against the real religion.

See also FREEDOM, FROM BEWILDERMENT

BIRTH & DEATH 12

CERTAIN AND UNAVOIDABLE

Two, 27: One who has taken his birth is **sure to die**, and after death one is **sure to take birth again**. Therefore, in the unavoidable discharge of your duty, you should not lament.

Eight, 16: 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 Kunti, never takes birth again.

ENTANGLEMENT IN

Nine, 3: Those who are not faithful in this devotional service cannot attain Me, O conqueror of enemies. Therefore **they return to the path of birth and death** in this material world.

Nine, 21: When they have thus enjoyed vast heavenly sense pleasure, and the results of their pious activities are exhausted, they return to this mortal planet again. Thus those who seek sense enjoyment by adhering to the principles of the three Vedas **achieve only repeated birth and death**.

Sixteen, 19: Those who are envious and mischievous, who are the lowest among men, **I perpetually cast** into the ocean of material existence, **into various demoniac species of life**.

Sixteen, 20: Attaining repeated birth amongst the species of demoniac life, O son of Kunti, such persons can never approach Me. Gradually they sink down to the most abominable type of existence.

Eighteen, 12: For one who is not renounced, the threefold fruits of action--desirable, undesirable and mixed--**accrue after death**. But those who are in the renounced order of life have no such result to suffer or enjoy.

See also BACK TO GODHEAD, WHO CANNOT GO

FAULT OF

Seven, 27: O scion of Bharata, O conqueror of the foe, **all living entities are born into delusion**, bewildered by dualities arisen from desire and hate.

Thirteen, 8-12: …the perception of the evil of birth, death, old age and disease**…**I declare to be knowledge**…**

SOURCE OF

Seven, 6: All created beings have their **source** in these two natures. Of all that is material and all that is spiritual in this world, know for certain that **I am both the origin and the dissolution**.

Ten, 4-5: …birth, death…created by Me**…**

Fourteen, 3: The total material substance, called Brahman, is the source of birth, and it is that Brahman that I impregnate, making possible the births of all living beings, O son of Bharata.

Fourteen, 4: It should be understood that all species of life, O son of Kunti, are made possible by **birth** in this material nature, and that **I am the seed-giving father**.

THE LORD AS DEATH

Nine, 19: ("I" and "I am") …death personified…

Ten, 34: ("I" and "I am") …all-devouring death…

See also: FREEDOM, FROM BIRTH AND DEATH
See also: REMEMBRANCE, AT DEATH
See also: KNOWING THE LORD, AT DEATH

BRAHMAN 13

THE KNOWER OF

Two, 46: All purposes served by a small well can at once be served by a great reservoir of water. Similarly, all the purposes of the Vedas can be served to **one who knows the purpose behind them**.

brahmanasya-- of the man who knows the Supreme Brahman

THE MATERIAL ENERGY AS

Fourteen, 3: The total material substance, called Brahman, is the source of birth, and it is that **Brahman** that I impregnate, making possible the births of all living beings, O son of Bharata.

ACHIEVING AND SYMPTOMS

Four, 25: Some yogis perfectly worship the demigods by offering different sacrifices to them, and some of them **offer sacrifices in the fire of the Supreme Brahman**.

Five, 19: Those whose minds are established in sameness and equanimity have already conquered the conditions of birth and death. **They are flawless like Brahman**, and thus they are already situated in Brahman.

Five, 21: Such a liberated person is not attracted to material sense pleasure but is always in trance, enjoying the pleasure within. In this way the self-realized person enjoys unlimited happiness, for **he concentrates on the Supreme**.

brahma-yoga-- by concentration in Brahman

Seven, 29: Intelligent persons who are endeavoring for liberation from old age and death take refuge in Me in devotional service. **They are actually Brahman** because they entirely know everything about transcendental activities.

Eight, 11: Persons who are learned in the Vedas, who utter omkara and who are great sages in the renounced order **enter into Brahman**. Desiring such perfection, one practices celibacy. I shall now briefly explain to you this process by which one may attain salvation.

Eight, 24: Those who know the Supreme Brahman attain that Supreme by passing away from the world during the influence of the fiery god, in the light, at an auspicious moment of the day, during the fortnight of the waxing moon, or during the six months when the sun travels in the north.

Thirteen, 13: I shall now explain the knowable, knowing which you will taste the eternal. **Brahman**, the spirit, beginningless and subordinate to Me, lies beyond the cause and effect of this material world.

Thirteen, 31: When a sensible man ceases to see different identities due to different material bodies, and he sees how beings are expanded everywhere, **he attains to the Brahman conception**.

Thirteen, 33: The sky, due to its subtle nature, does not mix with anything, although it is all-pervading. Similarly, the soul **situated in Brahman vision** does not mix with the body, though situated in that body.

Fourteen, 26: 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**.

Eighteen, 50: O son of Kunti, learn from Me how one who has achieved this perfection **can attain to the supreme perfectional stage, Brahman**, the stage of highest knowledge, by acting in the way I shall now summarize.

Eighteen, 51-53: …such a person is certainly **elevated to the position of self-realization**.

Eighteen, 54: One who is thus transcendentally 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 LIVING ENTITIES AS

Arjuna's Question

Eight, 1: Arjuna inquired: O my Lord, O Supreme Person, **what is Brahman?** What is the self? What are fruitive activities? What is this material manifestation? And what are the demigods? Please explain this to me.

The Lord's Answer

Eight, 3: The Supreme Personality of Godhead said: **The indestructible, transcendental living entity is called Brahman**, and his eternal nature is called adhyatma, the self. Action pertaining to the development of the material bodies of the living entities is called karma, or fruitive activities.

THE LORD AS

Three, 15: Regulated activities are prescribed in the Vedas, and the Vedas are directly manifested from **the Supreme Personality of Godhead**. Consequently, the all-pervading Transcendence is eternally situated in acts of sacrifice.

aksara-- from the Supreme Brahman (Personality of Godhead); samudbhavam-- directly manifested

Ten, 12-13: …You are the Supreme Personality of Godhead…

param-- supreme; brahma—truth

Fourteen, 27: And **I am the basis of the impersonal Brahman**, which is immortal, imperishable and eternal and is the constitutional position of ultimate happiness.

See also: WORSHIP, THE MOST PERFECT

CAUSES 14

Two, 2: Arjuna's impurities…the cause of infamy.

Two, 21: How can a person who knows the soul cause anyone to kill.

Two, 47: Never consider yourself the cause of the results of your activities.

Three, 9: Work for Visnu has to be performed; otherwise, work causes bondage in this material world.

Three, 24: If I did not perform prescribed duties…I would be the cause of creating unwanted population.

Three, 26: A learned man should not cause disruption of the intelligence of ignorant men.

Five, 13: When the embodied living being controls his nature etc., he is happy, neither working nor causing work to be done.

Ten, 28: Of causes for procreation I am Kandarpa.

Eleven, 33: They are already put to death by My arrangement…just become the cause.

Thirteen, 22: Association with the modes causes the living entity to meet with good and evil amongst various species.

Sixteen, 8: The demoniac say that this world has no cause other than lust.

Seventeen, 9: Foods in the mode of passion cause distress, misery, and disease.

Seventeen, 19: Penance performed for the sake of causing annihilation to others is in ignorance.

Eighteen, 13: There are five causes for the accomplishment of all action.

Eighteen, 15: Whatever action a man performs is caused by these five factors.

Eighteen, 22: Being attached to one kind of work without cause is knowledge in darkness.

Eighteen, 25: Action performed without concern for future bondage or for violence or distress caused to others, is in ignorance.

Eighteen, 61: The Lord situated in the heart causes the wanderings of all living entities.

ARJUNA'S CONSIDERATIONS

One, 30: He sees only **causes** of misfortune.

One, 41: An increase of unwanted population certainly **causes** hellish life.

One, 42: The destruction of family tradition **causes** unwanted children.

CAUSE AND EFFECT

Eleven, 37: …You are**…the cause of all causes…**

sat-asat-- to cause and effect; tat param-- transcendental

Thirteen, 5: That knowledge of the field of activities and of the knower of activities is described by various sages in various Vedic writings. It is especially presented in Vedanta-sutra with all reasoning as to **cause and effect**.

Thirteen, 13: I shall now explain the knowable, knowing which you will taste the eternal. Brahman, the spirit, beginningless and subordinate to Me, lies beyond the **cause and effect** of this material world.

Thirteen, 21: Nature is said to be the **cause** of all material **causes and effects**, whereas the living entity is the **cause** of the various sufferings and enjoyments in this world.

CAUSE OF ALL CAUSES

Seven, 19: 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.

Eleven, 37: …You are**…the cause of all causes…**

CAUSELESS MERCY

Two, 65: For one thus satisfied [in Krsna consciousness], the threefold miseries of material existence exist no longer; in such satisfied consciousness, one's intelligence is soon well established.

prasade-- on achievement of the causeless mercy of the Lord

See also:

ANGER
ATTACHMENT
AUSTERITYAND PENANCE
BEWILDERMENT
BIRTH AND DEATH
DEMIGODS
DESIRE
DUALITY
FOOLISHNESS
HAPPINESS AND DISTRESS
ILLUSION AND DELUSION
INTELLIGENCE
MATERIAL BODY
POWER
REMEMBRANCE
SACRIFICE
SENSES
TRANSMIGRATION
WORK AND DUTY

CHANTING 15

Nine, 14: Always **chanting My glories**, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.

Nine, 16: ("I" and I am")…the transcendental chant…

Ten, 25: ("I" and I am")…of **vibrations** I am the **transcendental om**. Of sacrifices I am the **chanting of the holy names** [japa]**…**

Seventeen, 13: Any sacrifice performed without regard for the directions of scripture, without distribution of prasadam [spiritual food], without **chanting of Vedic hymns** and remunerations to the priests, and without faith is considered to be in the mode of ignorance.

Seventeen, 23: From the beginning of creation, the three words om tat sat were used to indicate the Supreme Absolute Truth. These three symbolic representations were used by brahmanas while **chanting the hymns of the Vedas** and during sacrifices for the satisfaction of the Supreme.

CHARACTERISTICS OF TRANSCENDENCE 16

OF ELEVATION IN YOGA

Six, 4: A person is said to be **elevated in yoga** when, having renounced all material desires, he neither acts for sense gratification nor engages in fruitive activities.

Six, 20-23: In the stage of perfection called trance, or samadhi…

See also CHAPTER 6, DHYANA YOGA

OF FULL KNOWLEDGE

Four, 19: One is understood to be in **full knowledge** whose **every endeavor is devoid of desire for sense gratification.** He is said by sages to be a worker for whom the reactions of work have been burned up by the fire of perfect knowledge.

Four, 20: Abandoning all attachment to the results of his activities, ever satisfied and independent, **he performs no fruitive action, although engaged in all kinds of undertakings.**

Four, 21: Such a man of understanding acts with mind and intelligence perfectly controlled, gives up all sense of proprietorship over his possessions, and acts only for the bare necessities of life. **Thus working, he is not affected by sinful reactions.**

Four, 22: He who is satisfied with gain which comes of its own accord, who is free from duality and does not envy, who is steady in both success and failure, **is never entangled, although performing actions.**

OF TRANSCENDENCE

Four, 18: One who sees inaction in action, and action in inaction, is intelligent among men, and he is **in the transcendental position**, although engaged in all sorts of activities.

Five, 8-9: A person in the **divine consciousness…**

Five, 20: A person who neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, who is self-intelligent, who is unbewildered, and who knows the science of God, is already **situated in transcendence**.

Six, 19: As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his **meditation on the transcendent self**.

Thirteen, 32: Those with the **vision of eternity** can see that the imperishable soul is transcendental, eternal, and beyond the modes of nature. Despite contact with the material body, O Arjuna, the soul neither does anything nor is entangled.

Eighteen, 54: One who is thus **transcendentally 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.

Arjuna's Question

Two, 54: Arjuna said: O Krsna, what are the symptoms of one whose **consciousness** is thus **merged in transcendence**? How does he speak, and what is his language? How does he sit, and how does he walk?

The Lord's Answer

Two, 55: The Supreme Personality of Godhead said: O Partha, when a man gives up all varieties of desire for sense gratification, which arise from mental concoction, and when his mind, thus purified, finds satisfaction in the self alone, then he is said to be in **pure transcendental consciousness**.

Two, 56: One who is not disturbed in mind even amidst the threefold miseries or elated when there is happiness, and who is free from attachment, fear and anger, is called a **sage of steady mind**.

Two, 57: In the material world, one who is unaffected by whatever good or evil he may obtain, neither praising it nor despising it, is firmly **fixed in perfect knowledge**.

Two, 58: One who is able to withdraw his senses from sense objects, as the tortoise draws its limbs within the shell, is firmly **fixed in perfect consciousness**.

Two, 61: One who restrains his senses, keeping them under full control, and fixes his consciousness upon Me, is known as a **man of steady intelligence**.

Two, 68: Therefore, O mighty-armed, one whose senses are restrained from their objects is certainly of **steady intelligence**.

Two, 71: A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is **devoid of false ego**--he alone can attain real peace.

Two, 72: That is the way of the **spiritual and godly life**, after attaining which a man is not bewildered. If one is thus situated even at the hour of death, one can enter into the kingdom of God.

OF TRANSCENDING THE MODES

Four, 23: The work of a man who is **unattached to the modes of material nature** and who is fully situated in transcendental knowledge merges entirely into transcendence.

Arjuna's Question

Fourteen, 21: Arjuna inquired: O my dear Lord, by which symptoms is one known who is **transcendental to these three modes**? What is his behavior? And how does he transcend the modes of nature?

The Lord's Answer

Fourteen, 22-25: …such a person is said to have **transcended the modes of nature**.

See also BACK TO GODHEAD

See also BRAHMAN, ACHIEVING AND SYMPTOMS

See also DEVOTEES, CHARACTERISTICS OF
See also INTELLIGENCE, CHARACTERISTICS OF
See also LIBERATION, SYMPTOMS OF
See also MIND, EQUANIMITY OF
See also SELF-REALIZATION, SYMPTOMS OF
See also TRANSCENDENTAL, TRANSCENDENTALIST
See also YOGIS / MYSTICS, HIGHEST MOST PERFECT ETC.

CLEANLINESS 17

Thirteen, 8-12: …cleanliness… I declare to be knowledge**...**

Sixteen, 1-3: …cleanliness…as a godly quality**...**

UNDER THE MODES

AUSTERITY AND PENANCE, 17.14 **WORKERS, 18.27**

See also QUALITIES, DEMONIAC, 16.7,10,16

CONDITIONED LIFE 18

STRUGGLE FOR EXISTENCE

Fifteen, 7: 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.

TWO CLASSES

Sixteen, 6: O son of Prtha, in this world there are **two kinds of created beings**. One is called **the divine and the other demoniac**. I have already explained to you at length the divine qualities. Now hear from Me of the demoniac.

THE PROCESS OF ENTANGLEMENT

Two, 62: While **contemplating the objects of the senses**, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

Two, 63: From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one **falls down** again into the material pool.

Seven, 27: O scion of Bharata, O conqueror of the foe, all living entities are **born into delusion**, bewildered by dualities arisen from desire and hate.

Ten, 6: The seven great sages and before them the four other great sages and the Manus [progenitors of mankind] come from Me, born from My mind, and **all the living beings populating the various planets descend from them**.

Fifteen, 1,2,3-4: …the banyan tree…

Arjuna's Question

Three, 36: Arjuna said: O descendant of Vrsni, **by what is one impelled to sinful acts**, even unwillingly, as if engaged by force?

The Lord's Answer

Three, 37: The Supreme Personality of Godhead said: **It is lust only**, Arjuna, which is born of contact with the material mode of passion and later transformed into wrath, and which is the all-devouring sinful enemy of this world.

Three, 38: As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the womb, the living entity is similarly **covered by different degrees of this lust**.

Three, 39: Thus the wise living entity's pure consciousness becomes **covered by his eternal enemy in the form of lust**, which is never satisfied and which burns like fire.

Three, 40: The senses, the mind and the intelligence are the sitting places of this lust. Through them **lust covers the real knowledge** of the living entity and bewilders him.

See also ACTION, FORCED TO
See also FREEDOM, FROM MATERIAL CONDITIONS
See also MODES OF MATERIAL NATURE, CONDITION THE LIVING ENTITY

CONSCIOUSNESS 19

ARJUNA'S

Eleven, 51: When **Arjuna** thus saw Krsna in His original form, he said: O Janardana, seeing this humanlike form, so very beautiful, **I am now composed in mind**, and I am restored to my original nature.

sa-cetah-- in my consciousness

EXPLAINED

Ten, 22: ("I" and "I am")…in living beings I am the living force [consciousness].

Thirteen, 34: O son of Bharata, as the sun alone illuminates all this universe, so does the living entity, **one within the body, illuminate the entire body by consciousness**.

DIVINE

See below: Two, 53

Five, 8-9: …A person in the **divine consciousness…**

OF THE FALLEN YOGI

See **YOGIS AND MYSTICS, UNSUCCESSFUL**

KRSNA CONSCIOUSNESS

Two, 41: Those who are on this path are **resolute in purpose**, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.

vyavasaya-atmika-- resolute in Krsna consciousness

Two, 49: O Dhananjaya, **keep all abominable activities far distant by devotional service**, and in that consciousness surrender unto the Lord. Those who want to enjoy the fruits of their work are misers.

buddhi-yogat-- on the strength of Krsna consciousness

Two, 50: A man engaged in devotional service rids himself of both good and bad actions even in this life. Therefore **strive for yoga, which is the art of all work**.

yogah-- Krsna consciousness; karmasu-- in all activities; kausalam—art

Two, 53: When your mind is no longer disturbed by the flowery language of the Vedas, and when it remains fixed in the trance of self-realization, then you will have attained the **divine consciousness**.

samadhau-- in transcendental consciousness, or Krsna consciousness

Two, 65: For one thus satisfied **[in Krsna consciousness]**, the threefold miseries of material existence exist no longer; in such satisfied consciousness, one's intelligence is soon well established.

Five, 16: When, however, one is enlightened with the knowledge by which nescience is destroyed, then **his knowledge reveals everything**, as the sun lights up everything in the daytime.

prakasayati-- discloses; tat param-- Krsna consciousness

Six, 29: A true yogi observes Me in all beings and also sees every being in Me. Indeed, **the self-realized person** sees Me, the same Supreme Lord, everywhere.

yukta-atma-- one who is dovetailed in Krsna consciousness

Eight, 27: Although the devotees know these two paths, O Arjuna, they are never bewildered. Therefore **be always fixed in devotion**.

yoga-yuktah-- engaged in Krsna consciousness

See also **FIXED AND STEADY, IN CONSCIOUSNESS**

LACK OF

Two, 66: One who is **not connected with the Supreme [in Krsna consciousness]** can have neither transcendental intelligence nor a steady mind, without which there is no possibility of peace. And how can there be any happiness without peace?

Three, 32: But those who, out of envy, disregard these teachings and do not follow them are to be considered bereft of all knowledge, befooled, and **ruined in their endeavors for perfection**.

acetasah-- without Krsna consciousness

Five, 12: The steadily devoted soul attains unadulterated peace because he offers the result of all activities to Me; whereas **a person who is not in union with the Divine**, who is greedy for the fruits of his labor, becomes entangled.

ayuktah-- one who is not in Krsna consciousness

ACTIVITIES IN

Three, 7: On the other hand, if a sincere person tries to control the active senses by the mind and begins karma-yoga **[in Krsna consciousness]** without attachment, he is by far superior.

Three, 26: So as not to disrupt the minds of ignorant men attached to the fruitive results of prescribed duties, a learned person should not induce them to stop work. Rather, by working in the spirit of devotion, he should engage them in all sorts of activities **[for the gradual development of Krsna consciousness]**.

Three, 43: …by deliberate spiritual intelligence [Krsna consciousness]…conquer lust.

Four, 24: A person who is fully absorbed in **Krsna consciousness** is sure to attain the spiritual kingdom because of his full contribution to spiritual activities, in which the consummation is absolute and that which is offered is of the same spiritual nature.

Five, 11: The yogis, abandoning attachment, act with body, mind, intelligence and even with the senses, only for the purpose of purification.

yoginah-- Krsna conscious persons

Six, 10: A transcendentalist should always engage his body, mind and self **in relationship with the Supreme**; he should live alone in a secluded place and should always carefully control his mind. He should be free from desires and feelings of possessiveness.

yunjita-- must concentrate in Krsna consciousness

OF THE LORD

Two, 61: One who restrains his senses, keeping them under full control, and **fixes his consciousness upon Me**, is known as a man of steady intelligence.

Three, 30: Therefore, O Arjuna, surrendering all your works unto Me, **with full knowledge of Me**, without desires for profit, with no claims to proprietorship, and free from lethargy, fight.

cetasa-- by consciousness

Four, 40: But ignorant and faithless persons who doubt the revealed scriptures do not attain **God consciousness**; they fall down. For the doubting soul there is happiness neither in this world nor in the next.

Five, 29: A person in **full consciousness of Me**, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.

Seven, 1: The Supreme Personality of Godhead said: Now hear, O son of Prtha, how by practicing yoga in **full consciousness of Me**, with mind attached to Me, you can know Me in full, free from doubt.

Seven, 30: …Those in **full consciousness of Me...**can know Me at the time of death.

Twelve, 11: If, however, you are unable to work in this **consciousness of Me**, then try to act, giving up all results of your work, and try to be self-situated.

Eighteen, 55: 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.

Eighteen, 57: In all activities just depend upon Me and work always under My protection. In such devotional service, be **fully conscious of Me**.

Eighteen, 58: If you become **conscious of Me**, you will pass over all the obstacles of conditioned life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.

PURE

Two, 55: …is said to be in **pure transcendental consciousness…**

Three, 39: Thus the wise living entity's **pure consciousness becomes covered** by his eternal enemy in the form of lust, which is never satisfied and which burns like fire.

Nine, 26: If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.

prayata-atmanah-- from one in pure consciousness

CONTROL 20

OF INTELLIGENCE

See below: 2.67, 3.43, 4.21, 5.27-28

OF ONE'S NATURE

Five, 13: When the embodied living being **controls his nature** and mentally renounces all actions, he resides happily in the city of nine gates [the material body], neither working nor causing work to be done.

Seven, 20: Those whose intelligence has been stolen by material desires surrender unto demigods and follow the particular rules and regulations of worship **according to their own natures**.

prakrtya-- by nature; niyatah-- controlled; svaya-- by their own

OF THE MIND

Three, 26: So as not to **disrupt the minds** of ignorant men attached to the fruitive results of prescribed duties, a learned person should not induce them to stop work. Rather, by working in the spirit of devotion, he should engage them in all sorts of activities [for the gradual development of Krsna consciousness].

Four, 21: Such a man of understanding acts with **mind and intelligence perfectly controlled**, gives up all sense of proprietorship over his possessions, and acts only for the bare necessities of life. Thus working, he is not affected by sinful reactions.

Five, 26: Those who are free from anger and all material desires, who are self-realized, **self-disciplined** and constantly endeavoring for perfection, are assured of liberation in the Supreme in the very near future.

yata-cetasam-- who have full control over the mind

Six, 6: For him who has **conquered the mind**, the mind is the best of friends; but for one who has failed to do so, his mind will remain the greatest enemy.

Six, 7: For one who has **conquered the mind**, the Supersoul is already reached, for he has attained tranquillity. To such a man happiness and distress, heat and cold, honor and dishonor are all the same.

Six, 19: As a lamp in a windless place does not waver, so the transcendentalist, whose **mind is controlled**, remains always steady in his meditation on the transcendent self.

BY RENUNCIATION

Twelve, 12: If you cannot take to this practice, then engage yourself in the cultivation of knowledge. Better than knowledge, however, is meditation, and better than meditation is renunciation of the fruits of action, for **by such renunciation** one can attain **peace of mind**.

Eighteen, 49: One who is self-controlled and unattached and who disregards all material enjoyments can obtain, **by practice of renunciation**, the highest perfect stage of freedom from reaction.

jita-atma-- having control of the mind

FAILURE IN

Two, 44: In the **minds of those who are too attached to sense enjoyment** and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place.

Two, 60: The senses are so strong and impetuous, O Arjuna, that they **forcibly carry away the mind** even of a man of discrimination who is endeavoring to control them.

Two, 66: One who is not connected with the Supreme [in Krsna consciousness] can have neither transcendental intelligence **nor a steady mind**, without which there is no possibility of peace. And how can there be any happiness without peace?

Two, 67: As a boat on the water is swept away by a strong wind, even **one of the roaming senses on which the mind focuses** can **carry away a man's intelligence**.

Three, 6: One who restrains the senses of action but whose **mind dwells on sense objects** certainly deludes himself and is called a pretender.

Three, 40: The senses, the **mind** and the intelligence are the **sitting places of this lust**. Through them lust covers the real knowledge of the living entity and bewilders him.

Fifteen, 11: The endeavoring transcendentalists, who are situated in self-realization, can see all this clearly. But those whose **minds are not developed** and who are not situated in self-realization cannot see what is taking place, though they may try to.

Arjuna's Statements

Six, 33: Arjuna said: O Madhusudana, the system of yoga which You have summarized appears impractical and unendurable to me, for the **mind is restless and unsteady**.

Six, 34: For the mind is restless, turbulent, obstinate and very strong, O Krsna, and **to subdue it, I think, is more difficult than controlling the wind**.

The Lord's Reply

Six, 35: Lord Sri Krsna said: O mighty-armed son of Kunti, it is undoubtedly **very difficult to curb the restless mind**, but it is **possible by suitable practice** and by detachment.

Six, 36: For one whose **mind is unbridled**, self-realization is difficult work. But he whose **mind is controlled** and who strives by appropriate means is assured of success. That is My opinion.

See also FIXED AND STEADY, IN MIND

See also FIXED AND STEADY, IN MIND AND INTELLIGENCE

See also YOGIS AND MYSTICS, UNSUCCESSFUL

OF THE SENSES

Two, 61: One who **restrains his senses**, keeping them under full control, and fixes his consciousness upon Me, is known as a man of steady intelligence.

Two, 64: But a person free from all attachment and aversion and able to **control his senses** through regulative principles of freedom can obtain the complete mercy of the Lord.

Three, 41: Therefore, O Arjuna, best of the Bharatas, in the very beginning curb this great symbol of sin [lust] **by regulating the senses**, and slay this destroyer of knowledge and self-realization.

Four, 39: A faithful man who is dedicated to transcendental knowledge and who **subdues his senses** is eligible to achieve such knowledge, and having achieved it, he quickly attains the supreme spiritual peace.

Five, 23: Before giving up this present body, if one is able to **tolerate the urges of the material senses** and check the force of desire and anger, he is well situated and is happy in this world.

Six, 8: …established in self-realization…

vijita-indriyah-- sensually controlled

Twelve, 3-4: …those who fully worship the unmanifested**…by controlling the various senses…**

OF THE MIND AND SENSES

Three, 7: On the other hand, if a sincere person tries to **control the active senses by the mind** and begins karma-yoga [in Krsna consciousness] without attachment, he is by far superior.

Three, 43: Thus knowing oneself to be transcendental to **the material senses, mind** and intelligence, O mighty-armed Arjuna, **one should steady the mind** by deliberate spiritual intelligence [Krsna consciousness] and thus-- by spiritual strength-- conquer this insatiable enemy known as lust.

Four, 26: Some [the unadulterated brahmacaris] sacrifice the hearing process, and the senses in the fire of **mental control**, and others [the regulated householders] sacrifice the objects of the senses in the **fire of the senses**.

Four, 27: Others, who are interested in achieving self-realization through **control of the mind and senses**, offer the functions of all the senses, and of the life breath, as oblations into the fire of the controlled mind.

Five, 7: One who works in devotion, who is a pure soul, and who **controls his mind and senses** is dear to everyone, and everyone is dear to him. Though always working, such a man is never entangled.

Eighteen, 33: O son of Prtha, that determination which is unbreakable, which is sustained with steadfastness by yoga practice, and which thus **controls the activities of the mind, life and senses** is determination in the mode of goodness.

Eighteen, 51-53: …controlling the mind…controls his body, mind and power of speech…elevated to the position of self-realization.

See also SACRIFICE, FORMS OF

CREATED BY THE LORD

Ten, 4-5: …control of the senses, control of the mind…created by Me alone.

FAILURE IN

Two, 60: The **senses are so strong and impetuous**, O Arjuna, that they **forcibly carry away the mind** even of a man of discrimination who is endeavoring to control them.

Two, 67: As a boat on the water is swept away by a strong wind, even **one of the roaming senses on which the mind focuses** can **carry away a man's intelligence**.

Three, 40: The **senses, the mind and the intelligence** are the **sitting places of this lust**. Through them lust covers the real knowledge of the living entity and bewilders him.

Fifteen, 7: 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**.

IN YOGA

Four, 29: …breath restraint…curtailing the eating process…

Five, 27-28: …controlling the mind, senses and intelligence…

Six, 10: …always carefully control his mind…

Six, 11-12: … purify the heart by controlling his mind, senses and activities…

Six, 13-14: …with an unagitated, subdued mind…

Six, 15: …constant control of the body, mind and activities…

Six, 18: …disciplines his mental activities…

Six, 20-23: …mind is completely restrained from material mental activities…samadhi

Six, 24: …control all the senses on all sides by the mind…

Eight, 12: …Closing all the doors of the senses and fixing the mind on the heart…

See also SELF, SELF-CONTROL / CONTROLLED

CONTROLLERS 21

THE DEMIGODS

Three, 12: In charge of the various necessities of life, the demigods, being satisfied by the performance of yajna [sacrifice], will supply all necessities to you. But he who enjoys such gifts without offering them to the demigods in return is certainly a thief.

Ten, 29: ("I"and"I am") …among the dispensers of law I am **Yama, the lord of death**.

THE DEMONS

Sixteen, 8: They say that this world is unreal, with no foundation, **no God in control**. They say it is produced of sex desire and has no cause other than lust.

Sixteen, 13-15: The demoniac person thinks**…I am the lord of everything…none so powerful and happy as I…**

THE KSATRIYAS

Eighteen, 43: Heroism, power, determination, resourcefulness, courage in battle, generosity and **leadership** are the natural qualities of work for the ksatriyas.

THE LORD

Four, 6: Although I am unborn and My transcendental body never deteriorates, and although I am **the Lord of all living entities**, I still appear in every millennium in My original transcendental form.

isvarah-- the Supreme Lord

Four, 11: As all surrender unto Me, I reward them accordingly. **Everyone follows My path in all respects**, O son of Prtha.

Five, 29: A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, **the Supreme Lord of all planets and demigods**, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.

Seven, 30: Those in full consciousness of Me, who know Me, the Supreme Lord, to be **the governing principle** of the material manifestation, of the demigods, and of all methods of sacrifice, can understand and know Me, the Supreme Personality of Godhead, even at the time of death.

Eight, 9: One should meditate upon the Supreme Person**…who is the controller…**

Nine, 10: This material nature, which is one of My energies, **is working under My direction**, O son of Kunti, producing all moving and nonmoving beings. Under its rule this manifestation is created and annihilated again and again.

Ten, 15: Indeed, You alone know Yourself by Your own internal potency, O Supreme Person, origin of all, **Lord of all beings, God of gods, Lord of the universe**!

bhuta-isa-- O Lord of everything; deva-deva-- O Lord of all demigods

Eleven, 39: You are**…the supreme controller…**

Eighteen, 61: 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.

See also MODES OF MATERIAL NATURE, LORD AS SOURCE AND CONTROLLER OF

See also NATURE, MATERIAL, LORD AS CREATION AND ANNIHILATION

See also SUPREME LORD, AS SOURCE, ORIGIN AND CREATOR

See also SOUL, AS ISVARA

DEFEAT 22

Three, 16: My dear Arjuna, one who does not follow in human life the cycle of sacrifice thus established by the Vedas certainly leads a life full of sin. Living only for the satisfaction of the senses, **such a person lives in vain**.

Three, 32: But those who, out of envy, disregard these teachings and do not follow them are to be considered bereft of all knowledge, befooled, and **ruined in their endeavors for perfection**.

Four, 40: But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness; they fall down. For the doubting soul there is **happiness neither in this world nor in the next**.

Seven, 15: 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**.

Nine, 3: Those who are not faithful in this devotional service cannot attain Me, O conqueror of enemies. Therefore they **return to the path of birth and death** in this material world.

Nine, 12: Those who are thus bewildered are attracted by demonic and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities, and their culture of knowledge are **all defeated**.

Nine, 21: When they have thus enjoyed vast heavenly sense pleasure, and the results of their pious activities are exhausted, they return to this mortal planet again. Thus those who seek sense enjoyment by adhering to the principles of the three Vedas **achieve only repeated birth and death**.

Nine, 24: I am the only enjoyer and master of all sacrifices. Therefore, those who do not recognize My true transcendental nature **fall down**.

Sixteen, 19: Those who are envious and mischievous, who are the lowest among men, **I perpetually cast into the ocean of material existence**, into various demoniac species of life.

Sixteen, 20: Attaining repeated birth amongst the species of demoniac life, O son of Kunti, such persons can never approach Me. Gradually **they sink down to the most abominable type of existence**.

Sixteen, 23: He who discards scriptural injunctions and acts according to his own whims attains **neither perfection, nor happiness**, nor the supreme destination.

Eighteen, 58: If you become conscious of Me, you will pass over all the obstacles of conditioned life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, **you will be lost**.

Eighteen, 59: If you do not act according to My direction and do not fight, then **you will be falsely directed**. By your nature, you will have to be engaged in warfare.

See also BACK TO GODHEAD, WHO CANNOT GO

See also BIRTH AND DEATH, ENTANGLEMENT IN

See also CONTROL, OF THE MIND, FAILURE IN

See also CONTROL, OF THE MIND AND SENSES, FAILURE IN

See also FOOLISHNESS, RESULTS OF

See also HAPPINESS, WHO DOES NOT ACHIEVE

See also PEACE AND TRANQUILLITY, ATTAINING, WHO CANNOT

See also PERFECTION AND SUCCESS, FAILURE TO ACHIEVE

DEMIGODS 23

Arjuna's Question

Eight, 1: Arjuna inquired: O my Lord, O Supreme Person, what is Brahman? What is the self? What are fruitive activities? What is this material manifestation? And **what are the demigods**? Please explain this to me.

The Lord's Answer

Eight, 4: …The universal form of the Lord, which includes all the demigods, like those of the sun and moon, is called adhidaiva**…**

AS CONDITIONED KINGS OF HEAVEN

Two, 8: I can find no means to drive away this grief which is drying up my senses. I will not be able to dispel it even if I win a prosperous, unrivaled kingdom on earth with **sovereignty like the demigods in heaven**.

Eighteen, 40: There is **no being** existing, either **here or among the demigods** in the higher planetary systems, **which is freed from these three modes** born of material nature.

AS SUBORDINATE TO THE LORD

Five, 29: A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, **the Supreme Lord of all planets and demigods**, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.

Seven, 30: Those in full consciousness of Me, who **know Me**, the Supreme Lord, **to be the governing principle** of the material manifestation, **of the demigods**, and of all methods of sacrifice, can understand and know Me, the Supreme Personality of Godhead, even at the time of death.

Ten, 15: Indeed, You alone know Yourself by Your own internal potency, O Supreme Person, origin of all, Lord of all beings, **God of gods**, Lord of the universe!

deva-deva-- O Lord of all demigods

SACRIFICES FOR

Three, 11: The demigods, being pleased by sacrifices, will also please you, and thus, by cooperation between men and demigods, prosperity will reign for all.

Three, 12: In charge of the various necessities of life, **the demigods, being satisfied by the performance of yajna [sacrifice]**, will supply all necessities to you. But he who enjoys such gifts without offering them to the demigods in return is certainly a thief.

SOURCE OF

Three, 10: In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods…

Ten, 2: Neither the hosts of demigods nor the great sages know My origin or opulences, for, in every respect, **I am the source of the demigods** and sages.

Ten, 6: The seven great sages and before them the four other great sages and the Manus [progenitors of mankind] **come from Me**, born from My mind, and all the living beings populating the various planets **descend from them**.

THE LORD AS

Ten, 22: ("I" and"I am")...of the demigods I am Indra, the king of heaven**…**

Ten, 23: ("I" and"I am") …Of all the Rudras **I am Lord Siva**, of the Yaksas and Raksasas **I am the Lord of wealth [Kuvera]**, of the Vasus **I am fire [Agni]…**

Ten, 26: ("I" and"I am") …of the Gandharvas **I am Citraratha…**

Ten, 29: ("I" and"I am") …among the aquatics **I am the demigod Varuna**. Of departed ancestors **I am Aryama**, and among the dispensers of law **I am Yama**, the lord of death.

See also KNOWING THE LORD, WHO DOES NOT, 10.2,14

See also WORSHIP, OF THE DEMIGODS

DEMONS 24

AND THE LORD

Seven, 15: 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**.

Ten, 14: O Krsna, I totally accept as truth all that You have told me. **Neither the demigods nor the demons**, O Lord, **can understand Your personality**.

Ten, 30: ("I" and"I am") …Among the Daitya demons I am the devoted Prahlada**…**

ADDRESSED AS THE KILLER OF

One, 30,32-35, 6.33, 18.1

AS SEEN IN THE UNIVERSAL FORM

Eleven, 22,36

WORSHIP OF

Seventeen, 4: Men in the mode of goodness worship the demigods; **those in the mode of passion worship the demons**; and those in the mode of ignorance worship ghosts and spirits.

See also CHAPTER SIXTEEN, THE DIVINE AND DEMONIAC NATURES

See also QUALITIES, DEMONIAC

DESIRE 25

AND FREE WILL

Eighteen, 63: Thus I have explained to you knowledge still more confidential. Deliberate on this fully, and then **do what you wish to do**.

ARJUNA'S CONSIDERATIONS

One, 32-35: O Govinda, of what avail to us are a kingdom, happiness or even life itself when all those for whom we may **desire** them are now arrayed on this battlefield**…why should I wish to kill them**, even though they might otherwise kill me**…**

One, 44: …Driven by the desire to enjoy royal happiness, we are intent on killing our own kinsmen.

Two, 5: …Even though **desiring** worldly gain, they are superiors**…**

IN DEVOTIONAL SERVICE

Seven, 16: O best among the Bharatas, **four kinds of pious men begin to render devotional service** unto Me--the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.

THE CAUSE OF A BATTLE

One, 1: Dhrtarastra said: O Sanjaya, after my sons and the sons of Pandu assembled in the place of pilgrimage at Kuruksetra, **desiring to fight**, what did they do?

CAUSES OF

Two, 62: While contemplating the objects of the senses, a person develops attachment for them, and **from such attachment lust develops**, and from lust anger arises.

Three, 37: The Supreme Personality of Godhead said: It is **lust** only, Arjuna, which is **born of contact with the material mode of passion** and later transformed into wrath, and which is the all-devouring sinful enemy of this world.

EXISTENTIAL FACTS

Seven, 27: O scion of Bharata, O conqueror of the foe, all living entities are born into delusion, bewildered by dualities arisen from **desire** and hate.

Thirteen, 6-7: …desire…the field of activities and its interactions.

See also CONDITIONED LIFE, THE PROCESS OF ENTANGLEMENT

CONQUERING

Three, 41: Therefore, O Arjuna, best of the Bharatas, in the very beginning **curb this great symbol of sin [lust]** by regulating the senses, and **slay this destroyer of knowledge and self-realization**.

Three, 43: Thus knowing oneself to be transcendental to the material senses, mind and intelligence, O mighty-armed Arjuna, one should steady the mind by deliberate spiritual intelligence [Krsna consciousness] and thus--by spiritual strength--**conquer this insatiable enemy known as lust**.

FOR FRUITIVE RESULTS

Two, 49: O Dhananjaya, keep all abominable activities far distant by devotional service, and in that consciousness surrender unto the Lord. **Those who want to enjoy the fruits of their work** are misers.

phala-hetavah-- those desiring fruitive results

Three, 30: Therefore, O Arjuna, surrendering all your works unto Me, with full knowledge of Me, **without desires for profit**, with no claims to proprietorship, and free from lethargy, fight.

Four, 21: Such a man of understanding acts with mind and intelligence perfectly controlled, gives up all sense of proprietorship over his possessions, and acts only for the bare necessities of life. Thus working, he is not affected by sinful reactions.

nirasih-- without desire for the result

Five, 3: One who neither hates **nor desires the fruits of his activities** is known to be always renounced. Such a person, free from all dualities, easily overcomes material bondage and is completely liberated, O mighty-armed Arjuna.

Seventeen, 25: Without desiring fruitive results, one should perform various kinds of sacrifice, penance and charity with the word tat. The purpose of such transcendental activities is to get free from material entanglement.

FULFILLMENT OF

Three, 10: …"Be thou happy by this yajna [sacrifice] because its performance will **bestow upon you everything desirable** for living happily and achieving liberation."**…**

Four, 11: As all surrender unto Me, **I reward them accordingly**. Everyone follows My path in all respects, O son of Prtha.

PURE

Twelve, 9: My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulative principles of bhakti-yoga. In this way **develop a desire to attain Me**.

See also WORSHIP, OF THE DEMIGODS
UNDER THE MODES
BINDING EFFECTS, 14.7 SYMPTOMS, 14.12 SACRIFICE, 17.11 AUSTERITY AND PENANCE, 17.17
CHARITY, 17.21 ACTION, 18,23,24 WORKERS, 18.27 DETERMINATION, 18.34

See also FREEDOM, FROM DESIRE
See also QUALITIES, DEMONIAC

DETACHMENT 26

AS KNOWLEDGE

Thirteen, 8-12: ...detachment...detachment from the general mass of people...I declare to be knowledge...

OF THE LORD

Nine, 9: O Dhananjaya, all this work cannot bind Me. **I am ever detached** from all these material activities, seated as though neutral.

Thirteen, 15: The Supersoul is the original source of all senses, yet He is without senses. **He is unattached**, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time He is the master of all the modes of material nature.

THE PRACTICE OF

Six, 35: Lord Sri Krsna said: O mighty-armed son of Kunti, it is undoubtedly very difficult to curb the restless mind, but it is possible by suitable practice and **by detachment**.

Eight, 12: The yogic situation is that of **detachment from all sensual engagements**. Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in yoga.

Fifteen, 3-4: ...one must cut down this strongly rooted tree with **the weapon of detachment…**(description of the banyan tree).

See also ATTACHMENT
See also FREEDOM, FROM ATTACHMENT

DETERMINATION 27

Ten, 34: ("I" and"I am") …Among women**…steadfastness…**

Thirteen, 6-7: …convictions…the field of activities and its interactions**…**

Fifteen, 3-4: …with determination one must cut down this strongly rooted tree**…**(the banyan tree).

Sixteen, 1-3: ..determination..fortitude…(as a godly quality).

Eighteen, 43: Heroism, power, **determination**, resourcefulness, courage in battle, generosity and leadership are the natural qualities of work for the ksatriyas.

AND DESIRE

Four, 19: One is understood to be in full knowledge whose **every endeavor** is devoid of desire for sense gratification. He is said by sages to be a worker for whom the reactions of work have been burned up by the fire of perfect knowledge.

sankalpa-- determination

AND THE MIND

Eighteen, 51-53: …controlling the mind **with determination…** elevated to the position of self-realization.

ARJUNA'S

Two, 37: O son of Kunti, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore, **get up with determination and fight**.

Eleven, 24: O all-pervading Visnu, seeing You with Your many radiant colors touching the sky, Your gaping mouths, and Your great glowing eyes, my mind is perturbed by fear. **I can no longer maintain my steadiness** or equilibrium of mind.

Eighteen, 59: If you do not act according to My direction and do not fight, then **you will be falsely directed**. By your nature, you will have to be engaged in warfare.

esah-- this is all false; vyavasayah-- determination

IN YOGA

Six, 24: One should engage oneself in the practice of yoga **with determination…**

Six, 25: …intelligence **sustained by full conviction…**

AND DEVOTIONAL SERVICE

Two, 44: In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the **resolute determination** for devotional service to the Supreme Lord does not take place.

Seven, 28: Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service **with determination**.

Nine, 14: Always chanting My glories, endeavoring **with great determination**, bowing down before Me, these great souls perpetually worship Me with devotion.

Nine, 30: Even if one commits the most abominable action, if he is engaged in devotional service, he is to be considered saintly because he is properly situated in his **determination**.

Twelve, 13-14: …engaged in devotional service **with determination…**is very dear to Me.

Twelve, 18-19: …fixed in knowledge…is very dear to Me.

sthira-- fixed; matih-- determination

UNDER THE MODES

DETERMINATION, 18.29 (three kinds), 33,34,35

WORKERS, 18.26

DEVOTEES 28

Ten, 30: ("I" and "I am") …Among the Daitya demons **I am the devoted Prahlada…**

BECOME MY DEVOTEE

Eight, 27: Although the devotees know these two paths (of passing from this world), O Arjuna, they are never bewildered. Therefore **be always fixed in devotion**.

Nine, 34: 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.

Eighteen, 65: Always think of Me, **become My devotee**, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

CHARACTERISTICS OF

Nine, 14: Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.

Ten, 9: 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.

See also DEVOTEES WHO ARE VERY DEAR TO THELORD.

OF THE DEMIGODS

See WORSHIP, OF THE DEMIGODS

See also ENDEAVOR, OF DEVOTEES

See also KNOWLEDGE, QUALIFICATIONS FOR ECEIVING QUALIFICATIONS FOR UNDERSTANDING

See also PURIFICATION AND PURITY, PURE DEVOTEES

See also SATISFACTION, TRANSCENDENTAL, OF THE DEVOTEES

See also SUPREME LORD, MERCY OF, PROTECTION / RECIPROCATION

See also YOGIS AND MYSTICS, THE HIGHEST

DEVOTIONAL SERVICE AND DEVOTION 29

GIVES ALL RESULTS

Eight, 28: A person who accepts the path of devotional service is **not bereft of the results** derived from studying the Vedas, performing austere sacrifices, giving charity or pursuing philosophical and fruitive activities. **Simply by performing devotional service, he attains all these**, and at the end he reaches the supreme eternal abode.

AS KARMA YOGA

Three, 3: The Supreme Personality of Godhead said: O sinless Arjuna, I have already explained that there are two classes of men who try to realize the self. Some are inclined to understand it by empirical, philosophical speculation, and others by **devotional service**.

karma-yogena-- by the linking process of devotion

Three, 7: On the other hand, if a sincere person tries to control the active senses by the mind and begins **karma-yoga [in Krsna consciousness]** without attachment, he is by far superior.

karma-yogam-- devotion; asaktah-- without attachment

Four, 41: One who **acts in devotional service**, renouncing the fruits of his actions, and whose doubts have been destroyed by transcendental knowledge, is situated factually in the self. Thus he is not bound by the reactions of work, O conqueror of riches.

yoga--by devotional service in karma-yoga

EASY AND UNIVERSAL

Nine, 26: If one offers Me with love and devotion **a leaf, a flower, fruit or water**, I will accept it.

Nine, 32: O son of Prtha, those who take shelter in Me, **though they be of lower birth**--women, vaisyas [merchants] and sudras [workers]--can attain the supreme destination.

Nine, 33: How much more this is so of the righteous brahmanas, the devotees and the saintly kings. Therefore, having come to this temporary, miserable world, engage in loving service unto Me.

ENGAGEMENT IN

Three, 26: So as not to disrupt the minds of ignorant men attached to the fruitive results of prescribed duties, a learned person should not induce them to stop work. Rather, by working in the spirit of devotion, he should **engage them in all sorts of activities [for the gradual development of Krsna consciousness]**.

Six, 28: Thus the self-controlled yogi, constantly **engaged in yoga practice**, becomes free from all material contamination and **achieves** the highest stage of perfect happiness in **transcendental loving service** to the Lord.

Seven, 29: Intelligent persons who are **endeavoring for liberation from old age and death take refuge in Me in devotional service**. They are actually Brahman because they entirely know everything about transcendental activities.

BY KNOWING THE LORD

Three, 28: One who is in knowledge of the Absolute Truth, O mighty-armed, does not engage himself in the senses and sense gratification, knowing well the differences between **work in devotion** and work for fruitive results.

Seven, 17: Of these, the **one who is in full knowledge** and who is always **engaged in pure devotional service** is the best. For I am very dear to him, and he is dear to Me.

Seven, 19: 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.

Nine, 13: O son of Prtha, those who are not deluded, the great souls, are under the protection of the divine nature. They are **fully engaged in devotional service because they know Me** as the Supreme Personality of Godhead, original and inexhaustible.

Ten, 7: One who is **factually convinced of this opulence and mystic power of Mine engages in unalloyed devotional service**; of this there is no doubt.

Ten, 8: 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.

Fifteen, 19: Whoever knows Me as the Supreme Personality of Godhead, without doubting, is the knower of everything. He therefore **engages himself in full devotional service** to Me, O son of Bharata.

BY PIETY

Seven, 16: O best among the Bharatas, **four kinds of pious men begin to render devotional service** unto Me--the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.

Seven, 28: Persons who have **acted piously in previous lives and in this life** and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they **engage themselves in My service** with determination.

TO BE DEAR TO THE LORD

Twelve, 13-14: …engaged in devotional service with determination**…** is very dear to Me.

Twelve, 18-19: …engaged in devotional service…is very dear to Me.

Twelve, 20: Those who **follow this imperishable path of devotional service…**are very, very dear to Me.

See also RENUNCIATION, OF WORK

See also SURRENDER, TO THE LORD

IS ALWAYS A SUCCESS

Two, 40: In this endeavor there is **no loss or diminution**, and a little advancement on this path can protect one from the most dangerous type of fear.

Nine, 30: Even if one commits the most abominable action, if he is engaged in devotional service he is to be **considered saintly** because he is properly situated in his determination.

Nine, 31: He quickly becomes righteous and attains lasting peace. O son of Kunti, declare it boldly that **My devotee never perishes**.

OBSTACLES IN ACHIEVING

Two, 44: In the minds of those who are **too attached to sense enjoyment** and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place.

Nine, 3: Those who are **not faithful** in this devotional service cannot attain Me, O conqueror of enemies. Therefore they return to the path of birth and death in this material world.

Eighteen, 67: This confidential knowledge may never be explained to those who are **not austere, or devoted, or engaged in devotional service**, nor to one who is **envious of Me**.

PURE

Seven, 17: **See above**

Nine, 26: If one offers Me **with love and devotion** a leaf, a flower, fruit or water, I will accept it.

Eleven, 55: My dear Arjuna, he who **engages in My pure devotional service**, free from the contaminations of fruitive activities and mental speculation, he who works for Me, who makes Me the supreme goal of his life, and who is friendly to every living being--he certainly comes to Me.

Eighteen, 54: One who is thus transcendentally 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**.

Eighteen, 55: 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.

bhaktya-- by pure devotional service

Eighteen, 68: For one who explains this supreme secret to the devotees, **pure devotional service is guaranteed**, and at the end he will come back to Me.

TO ATTAIN THE SUPREME

Seventeen, 26-27: The Absolute Truth is the objective of devotional sacrifice, and it is indicated by the word sat. The performer of such sacrifice is also called sat, as are all works of sacrifice, penance and charity which, true to the absolute nature, are performed to please the Supreme Person, O son of Prtha.

See also BACK TO GODHEAD: 2.51

See also ATTAINING LOVE, 6.28

See also ATTAINING THE SPIRITUAL KINGDOM, 8.28, 11.55, 18.55

See also ATTAINING THE SUPREME LORD, 5.6, 7.18, 8.10,14,22, 12.9

See also COME TO ME, 10.10, 18.68

See also above **PURE DEVOTIONAL SERVICE**

UNDEVIDED

Ten, 7: One who is factually convinced of this opulence and mystic power of Mine engages in **unalloyed devotional service**; of this there is no doubt.

avikalpena-- without division; yogena-- in devotional service; yujyate-- is engaged

Eleven, 54: 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.

ananyaya-- without being mixed with fruitive activities or speculative knowledge

SUMMARY ANALYSIS

CHARACTERISTICS AND REQUIREMENTS

Two, 39: ...working without fruitive results...act in such knowledge...

Two, 44: ...resolute determination...

Two, 48: …perform your duty equipoised...abandoning all attachment to success or failure...equanimity...

Two, 49: ...keep all abominable activities far distant...surrender unto the Lord.

Two, 50: ...the art of all work.

Two, 53: ...mind-remains fixed in the trance of self-realization...

Three, 7: ...sincere person...tries to control the active senses by the mind...without attachment...

Four, 1: ...I instructed this imperishable science of yoga to the sun-god...Vivasvan instructed it to Manu...Manu in turn instructed it to Iksvaku.

Four, 2: This supreme science was thus received through the chain of disciplic succession...the saintly kings understood it in that way.

Four, 3: ...very ancient science of the relationship with the Supreme...

Four, 41: ...renouncing the fruits of his actions...

Four, 42: ...doubts-should be slashed by the weapon of knowledge.

Five, 2: ...work in devotion...

Five, 4: ...actually learned...applies himself well...

Five, 6: ...thoughtful person...

Five, 7: ...works in devotion...is a pure soul... controls his mind and senses...

Five, 12: ...steadily devoted...offers the result of all activities to Me...

Five, 21: ...not attracted to material sense pleasure...always in trance, enjoying the pleasure within...enjoys unlimited happiness...concentrates on the Supreme.

Seven, 1: ...practicing yoga in full consciousness of Me... mind attached to Me...

Seven, 18: ...magnanimous souls...situated in knowledge of Me...engaged in My transcendental service...

Seven, 28: ...with determination.

Seven, 29: Intelligent persons...endeavoring for liberation from old age and death...take refuge in Me in devotional service.

Eight, 8: ...meditates on Me as the Supreme Personality of Godhead...mind constantly engaged in remembering Me, undeviated from the path...

Eight, 14: ...always remembers Me without deviation...constant engagement in devotional service.

Eight, 27: ...the devotees know these two paths (of passing from this world)...never bewildered...be always fixed in devotion.

Nine, 13: ...not deluded...are under the protection of the divine nature.

Nine, 14: Always chanting My glories...endeavoring with great determination...bowing down before Me...perpetually worship Me with devotion.

Nine, 22: ...always worship Me with exclusive devotion...meditating on My transcendental form...

Nine, 26: ...offers Me with love and devotion a leaf, a flower, fruit or water...

Nine, 28: ...mind fixed on Me in this principle of renunciation...

Nine, 29: ...service unto Me in devotion...

Nine, 30: ...properly situated in his determination.

Nine, 32: ...take shelter in Me...

Nine, 33: ...engage in loving service unto Me.

Ten, 8: ...worship Me with all their hearts.

Ten, 10: ...constantly devoted to serving Me with love...

Eleven, 54: ...undivided devotional service...

Twelve, 2: ...fix their minds on My personal form...always engaged in worshiping Me with great and transcendental faith...

Twelve, 6-7: ... worship Me, giving up all their activities unto Me and being devoted to Me without deviation...always meditating upon Me, having fixed their minds upon Me...

Twelve, 8: ... fix your mind upon Me...engage all your intelligence in Me.

Twelve, 9: ... fix your mind upon Me without deviation...follow the regulative principles...develop a desire to attain Me.

Twelve, 10: ... practice the regulations...

Sixteen, 1-3: ...cultivation of spiritual knowledge...

Eighteen, 33: ...determination which is unbreakable-sustained with steadfastness...controls the activities of the mind, life and senses...

Eighteen, 57: In all activities just depend upon Me...work always under My protection...be fully conscious of Me.

FAVORABLE CONDITIONS FOR

Four, 3: ...because you are My devotee as well as My friend and can therefore understand the transcendental mystery of this science.

Five, 2: ...renunciation of work...

Five, 5: ...analytical study...

Seven, 16: ...four kinds of pious men begin to render devotional service...the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.

Seven, 28: ...acted piously in previous lives and in this life -- engage themselves in My service...

Nine, 13: ...because they know Me as the Supreme Personality of Godhead, original and inexhaustible.

Ten, 7: ...factually convinced of this opulence and mystic power of Mine...

Ten, 8: ...The wise who perfectly know this (everything emanates from Me etc.) engage in My devotional service...

Twelve, 10: ...work for Me...

Twelve, 11: ...act giving up all results of your work...be self-situated.

Twelve, 12: ...the cultivation of knowledge …meditation...renunciation of the fruits of action...

Thirteen, 25: ...meditation...cultivation of knowledge...working without fruitive desires.

Fifteen, 19: Whoever knows Me as the Supreme Personality of Godhead, without doubting -- engages himself in full devotional service...

Eighteen, 33: ...the mode of goodness.

Eighteen, 68: ...explains this supreme secret to the devotees...

Eighteen, 78: Wherever there is Krsna, the master of all mystics, and wherever there is Arjuna, the supreme archer...

GOALS AND RESULTS OF

Two, 39: ...free yourself from the bondage of works.

Two, 40: In this endeavor there is no loss or diminution...a little advancement on this path can protect one from the most dangerous type of fear.

Two, 50: ...rids himself of both good and bad actions even in this life.

Two, 51: ...free themselves from the results of work in the material world...become free from the cycle of birth and death...attain the state beyond all miseries [by going back to Godhead].

Two, 53: ...attained the divine consciousness.

Three, 3: ...realize the self.

Four, 38: ...knowledge is the mature fruit...enjoys this knowledge within himself in due course of time.

Four, 41: ...doubts have been destroyed by transcendental knowledge...is situated factually in the self...not bound by the reactions of work...

Five, 2: ...good for liberation.

Five, 4: ...achieves the results of both (karma-yoga and Sankhya).

Five, 5: ...sees things as they are.

Five, 6: ...can achieve the Supreme without delay.

Five, 7: ...is dear to everyone, and everyone is dear to him...is never entangled.

Five, 12: ...attains unadulterated peace...

Five, 21: ...liberated person...self-realized...

Seven, 1: ...you can know Me in full, free from doubt.

Seven, 18: ...he who is situated in knowledge of Me I consider to be just like My own self...sure to attain Me, the highest and most perfect goal.

Seven, 28: ...sinful actions are completely eradicated...freed from the dualities of delusion...

Seven, 29: They are actually Brahman...they entirely know everything about transcendental activities.

Eight, 8: ...is sure to reach Me.

Eight, 14: ...I am easy to obtain...

Eight, 22: ...unalloyed devotion.

Eight, 28: ...not bereft of the results derived from studying the Vedas, performing austere sacrifices, giving charity or pursuing philosophical and fruitive activities...reaches the supreme eternal abode.

Nine, 13: ...fully engaged in devotional service...

Nine, 22: ...I carry what they lack, and I preserve what they have.

Nine, 26: If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.

Nine, 26: ...I will accept it (whatever is offered with love).

Nine, 28: ...freed from bondage to work and its auspicious and inauspicious results...you will be liberated and come to Me.

Nine, 29: ..is a friend, is in Me, and I am also a friend to him.

Nine, 30: ...considered saintly...

Nine, 31: ...quickly becomes righteous...attains lasting peace...never perishes.

Nine, 32: ...can attain the supreme destination.

Ten, 10: ...I give the understanding by which they can come to Me.

Ten, 18: ...never satiated in hearing about You.

Eleven, 54: ...can I be understood as I am...be seen directly...enter into the mysteries of My understanding.

Twelve, 6-7: ...I am the swift deliverer from the ocean of birth and death.

Twelve, 8: ...you will live in Me always...

Fourteen, 26: ...full devotional service, unfailing in all circumstances...

transcends the modes of material nature...comes to the level of Brahman.

Fifteen, 19: ...is the knower of everything.

Eighteen, 54: ...transcendentally situated...realizes the Supreme Brahman...becomes fully joyful...never laments or desires to have anything...equally disposed toward every living entity...attains pure devotional service unto Me.

Eighteen, 55: ...can understand Me as I am, as the Supreme Personality of Godhead...full consciousness of Me...can enter into the kingdom of God.

Eighteen, 68: ...pure devotional service is guaranteed...will come back to Me.

Eighteen, 78: ...opulence, victory, extraordinary power, and morality.

See also DETERMINATION, IN D.S.
See also FREEDOM, FROM FRUITIVE ACTION, BY D.S.
See also FREEDOM, FROM REACTIONS OF WORK, BY D.S.
See also FREEDOM, FROM REACTIONS AND RESULTS OF ORK, BY D.S.
See also KNOWING THE LORD, BY D.S.
See also KNOWLEDGE, SOURCE OF, IN D.S.
See also LIBERATION, BY D.S.
See also LOVE, LOVING SERVICE
See also NATURE, SPIRITUAL, ACTIVITIES OF
See also PRACTICE, OF D.S., AND IT'S ALTERNATIVES
See also REGULATIVE LIFE, AND D.S.
See also RELIGION, AND D.S.
See also SANKHYA
See also SELF-REALIZATION, BY D.S.
See also SERVICE
See also SHELTER AND REFUGE, REAL, AS D.S.
See also SUPREME LORD, RECIPROCATION AND PROTECTION OF
See also UNDEVIATED, IN D.S.

DISCIPLIC SUCCESSION 30

AS THE SOURCE OF KNOWLEDGE

Four, 1: The Personality of Godhead, Lord Sri Krsna, said: **I instructed this imperishable science of yoga to the sun-god**, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Iksvaku.

Four, 2: This supreme science was thus received through the chain of **disciplic succession**, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost.

Four, 34: Just try to learn the truth by **approaching a spiritual master**. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.

HEARING FROM

One, 43: O Krsna, maintainer of the people, I have heard by **disciplic succession** that those who destroy family traditions dwell always in hell.

Ten, 12-13: You are**…All the great sages** such as Narada, Asita, Devala and Vyasa **confirm this truth about You, and now You Yourself are declaring it to me**.

Thirteen, 26: Again there are those who, although not conversant in spiritual knowledge, begin to worship the Supreme Person upon hearing about Him from others. Because of their tendency to **hear from authorities**, they also transcend the path of birth and death.

Eighteen, 74: Sanjaya said: **Thus have I heard** the conversation of two great souls, Krsna and Arjuna. And so wonderful is that message that my hair is standing on end.

Eighteen, 75: By the mercy of Vyasa, I have heard these most confidential talks directly from the master of all mysticism, Krsna, who was speaking personally to Arjuna.

DOUBT 31

ARJUNA'S

Six, 38: O mighty-armed Krsna, does not such a man, who is bewildered from the path of transcendence, fall away from both spiritual and material success and perish like a riven cloud, with no position in any sphere?

Six, 39: This is my doubt, O Krsna, and I ask You to dispel it completely. **But for You, no one is to be found who can destroy this doubt**.

See also YOGIS AND MYSTICS, UNSUCCESSFUL.

BAD EFFECTS OF

Four, 40: But ignorant and faithless persons who **doubt the revealed scriptures** do not attain God consciousness; they fall down. For the doubting soul there is happiness neither in this world nor in the next.

Five, 25: Those who are beyond the **dualities that arise from doubts**, whose minds are engaged within, who are always busy working for the welfare of all living beings, and who are free from all sins achieve liberation in the Supreme.

NO DOUBT ABOUT IT

Six, 35: Lord Sri Krsna said: O mighty-armed son of Kunti, it is **undoubtedly very difficult to curb the restless mind**, but it is possible by suitable practice and by detachment.

Eight, 5: And whoever, at the end of his life, quits his body, remembering Me alone, at once attains My nature. Of this there is **no doubt**.

Eight, 7: Therefore, Arjuna, you should always think of Me in the form of Krsna and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me **without doubt**.

Ten, 7: One who is factually convinced of this opulence and mystic power of Mine engages in unalloyed devotional service; of this there is **no doubt**.

Twelve, 8: Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live in Me always, **without a doubt**.

Eighteen, 68: For one who explains this supreme secret to the devotees, pure devotional service is guaranteed, and at the end **he will come back to Me**.

asamsayah-- without doubt

See also **FREEDOM, FROM DOUBT**

DUALITY 32

action-inaction, 4.16,17,18
attachment-aversion, 2.64, 3.34
attachment-hatred, 18.51-53
auspicious-inauspicious, 12.17
beginning-end, 5.22, 10.32
binding-liberating, 18.30
created-annihilated, 9.10
creation-annihilation, 9.18
day-night, 8.19
desirable-undesirable, 14.22-25, 18.12
desire-hate, 5.3, 7.27, 13.6-7
divine-demoniac, 16.6
fallible-infallible, 15.16,18
fame-infamy, 10.4-5, 12.18-19
far-near, 13.16
fear-fearlessness, 10.4-5
friends-enemies, 6.9, 12.18-19, 14.22-25
good-bad, 2.50
good-evil, 2.57, 6.40, 13.22
happiness-distress, 2.14,15,38, 6.7,32, 10.4-5, 12.13-14,15, 12.18-19, 13.6-7, 14.22-25, 15.5
heat-cold, 6.7, 12.18-19
honor-dishonor, 6.7, 12.18-19, 14.22-25
joy-sorrow, 18.27
knowledge-ignorance, 10.11
loss-gain, 2.38
love-hatred, 18.23
manifest-unmanifest, 2.28, 8.18
material-spiritual, 7.6
moving-nonmoving, 10.39, 11.7,43, 13.16,27
non-existent-eternal, 2.16
origin-dissolution, 7.6
outside-inside, 13.16
pious-sinners, 6.9
pleasant-unpleasant, 5.20 13.8-12
poison-nectar, 18.37,38
praise-blame, 14.22-25
praising-despising, 2.57
rejoices-grieves, 12.17
religion-irreligion, 4.7, 18.31,32
remembrance-forgetfulness, 15.15
right-wrong, 18.15
sinful-pious, 5.15
slayer-slain, 2.19
spirit-matter, 9.19
success-failure, 2.48, 4.22, 18.26
sufferings-enjoyments, 13.21
victory-defeat, 2.38

CAUSES OF

Two, 14: O son of Kunti, the nonpermanent appearance of **happiness and distress**, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. **They arise from sense perception**, O scion of Bharata, and one must learn to tolerate them without being disturbed.

Five, 25: Those who are beyond the **dualities that arise from doubts**, whose minds are engaged within, who are always busy working for the welfare of all living beings, and who are free from all sins achieve liberation in the Supreme.

Seven, 27: O scion of Bharata, O conqueror of the foe, all living entities are born into delusion, bewildered by **dualities arisen from desire and hate**.

WORSHIP OF THE LORD IN

Nine, 15: Others, who engage in sacrifice by the cultivation of knowledge, worship the Supreme Lord as the one without a second, **as diverse in many**, and in the universal form.

upasate-- worship; ekatvena-- in oneness; prthaktvena-- in duality; bahudha-- in diversity

See also FREEDOM, FROM DUALITY
See also MIND, EQUANIMITY OF

ENDEAVOR 33

Two, 60: The senses are so strong and impetuous, O Arjuna, that they forcibly carry away the mind even of a man of discrimination **who is endeavoring to control them**.

Three, 32: But those who, out of envy, disregard these teachings and do not follow them are to be considered bereft of all knowledge, befooled, and **ruined in their endeavors for perfection**.

Seven, 22: Endowed with such a faith, **he endeavors to worship a particular demigod** and obtains his desires. But in actuality these benefits are bestowed by Me alone.

Eighteen, 14: The place of action [the body], the performer, the various senses, **the many different kinds of endeavor**, and ultimately the Supersoul--these are the five factors of action.

Eighteen, 48: Every endeavor is covered by some fault, just as fire is covered by smoke. Therefore one should not give up the work born of his nature, O son of Kunti, even if such work is full of fault.

OF DEVOTEES

Two, 40: In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear.

Six, 43: On taking such a birth, he revives the divine consciousness of his previous life, and **he again tries** to make further progress in order to achieve complete success, O son of Kuru.

yatate-- he endeavors; ca-- also; tatah-- thereafter; bhuyah-- again; samsiddhau-- for perfection

Seven, 29: Intelligent persons who are **endeavoring for liberation from old age and death** take refuge in Me in devotional service. They are actually Brahman because they entirely know everything about transcendental activities.

Nine, 14: Always chanting My glories, **endeavoring with great determination**, bowing down before Me, these great souls perpetually worship Me with devotion.

Twelve, 16: My devotee who is not dependent on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and **not striving for some result**, is very dear to Me.

sarva-arambha-- of all endeavors; parityagi-- renouncer

Fifteen, 11: The endeavoring transcendentalists, who are situated in self-realization, can see all this clearly. But those whose minds are not developed and who are not situated in self-realization cannot see what is taking place, though they may try to.

SUCCESS IN

Four, 19: One is understood to be in full knowledge whose **every endeavor is devoid of desire for sense gratification**. He is said by sages to be a worker for whom the reactions of work have been burned up by the fire of perfect knowledge.

Five, 26: Those who are free from anger and all material desires, who are self-realized, self-disciplined and **constantly endeavoring for perfection**, are assured of liberation in the Supreme in the very near future.

Six, 36: For one whose mind is unbridled, self-realization is difficult work. But he whose mind is controlled and who **strives by appropriate means** is assured of success. That is My opinion.

endeavoring; sakyah-- practical

Six, 45: And when the yogi **engages himself with sincere endeavor** in making further progress, being washed of all contaminations, then ultimately, achieving perfection after many, many births of practice, he attains the supreme goal.

Seven, 3: Out of many thousands among men, **one may endeavor for perfection**, and of those who have achieved perfection, hardly one knows Me in truth.

Fourteen, 22-25: …who has **renounced all material activities**--such a person is said to have transcended the modes of nature.

sarva-- of all; arambha-- endeavors; parityagi-- renouncer

Fifteen, 20: This is the most confidential part of the Vedic scriptures, O sinless one, and it is disclosed now by Me. Whoever understands this will become wise, and **his endeavors will know perfection**.

UNDER THE MODES

SYMPTOMS, 14.12 **AUSTERITY AND PENANCE, 17.19**

ENVY 34

AND EQUANIMITY OF MIND

Six, 9: A person is considered still further advanced **when he regards** honest well-wishers, affectionate benefactors, the neutral, mediators, **the envious**, friends and enemies, the pious and the sinners all **with an equal mind**.

AND THE LORD'S TEACHINGS

Three, 31: Those persons who execute their duties according to My injunctions and who **follow this teaching faithfully, without envy**, become free from the bondage of fruitive actions.

Three, 32: But those who, **out of envy, disregard these teachings** and do not follow them are to be considered bereft of all knowledge, befooled, and ruined in their endeavors for perfection.

CONSEQUENCES OF

Sixteen, 18: Bewildered by false ego, strength, pride, lust and anger, **the demons become envious of the Supreme Personality of Godhead**, who is situated in their own bodies and in the bodies of others, and blaspheme against the real religion.

Sixteen, 19: Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life.

UNDER THE MODES

WORKERS, 18.27

See also FREEDOM, FROM ENVY
See also KNOWLEDGE, QUALIFICATIONS FOR RECEIVING, 9.1, 18.67,71

EQUALITY 35

IN FIGHTING

One, 4: Here in this army are many heroic bowmen **equal in fighting** to Bhima and Arjuna: great fighters like Yuyudhana, Virata and Drupada.

AND THE LORD

Nine, 29: I envy no one, nor am I partial to anyone. **I am equal to all**. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.

Eleven, 43: You are**…No one is equal to You…**

EQUALLY DISPOSED TO ALL

Six, 9: A person is considered still further advanced when he **regards** honest well-wishers, affectionate benefactors, the neutral, mediators, the envious, friends and enemies, the pious and the sinners **all with an equal mind**.

Twelve, 3-4: …worship the unmanifested**…being equally disposed to everyone…**

Twelve, 18-19: …One **who is equal to friends and enemies…** is very dear to Me.

Fourteen, 22-25: …who treats alike both friend and enemy…such a person is said to have transcended the modes of nature**…**

Eighteen, 54: One who is thus transcendentally 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.

SEEING EQUALLY

Five, 18: The humble sages, by virtue of true knowledge, **see with equal vision** a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste].

Six, 29: A true yogi observes Me in all beings and also sees every being in Me. Indeed, the self-realized person **sees Me, the same Supreme Lord, everywhere**.

sarvatra-- everywhere; sama-darsanah-- seeing equally

Six, 32: He is a perfect yogi who, by comparison to his own self, **sees the true equality of all beings**, in both their happiness and their distress, O Arjuna!

sarvatra-- everywhere; samam-- equally; pasyati-- sees

Thirteen, 28: One who **sees the Supersoul accompanying the individual soul in all bodies**, and who understands that neither the soul nor the Supersoul within the destructible body is ever destroyed, actually sees.

samam-- equally; sarvesu-- in all

Thirteen, 29: One who sees the Supersoul **equally present everywhere**, in every living being, does not degrade himself by his mind. Thus he approaches the transcendental destination.

samam-- equally; pasyan-- seeing

See also MIND, EQUANIMITY OF

ETERNAL 36

One, 42: By the evil deeds of those who destroy the **family tradition** and thus give rise to unwanted children, all kinds of community projects and family welfare activities are devastated.

***kula-dharmah-- family traditions; ca-- also; sasvatah-- eternal**

Two, 34: People will always speak of your infamy, and for a respectable person, dishonor is worse than death.

kathayisyanti-- will speak; te-- of you; avyayam-- forever

Three, 39: Thus the wise living entity's pure consciousness becomes covered by his **eternal enemy in the form of lust**, which is never satisfied and which burns like fire.

Eleven, 52: The Supreme Personality of Godhead said: My dear Arjuna, this form of Mine you are now seeing is very difficult to behold. Even the demigods are **ever seeking** the opportunity to see this form, which is so dear.

nityam-- eternally; darsana-kanksinah-- aspiring to see

ABODE / NATURE

Eight, 20: Yet there is another **unmanifest nature, which is eternal** and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is.

See also BACK TO GODHEAD, ATTAINING THE SPIRITUAL KINGDOM, 4.9,30, 8.28, 15.5, 18.56,62

KNOWLEDGE

Three, 15: Regulated activities are prescribed in the Vedas, and the **Vedas are directly manifested from the Supreme Personality of Godhead**. Consequently, the all-pervading Transcendence is **eternally situated** in acts of sacrifice.

Four, 1: The Personality of Godhead, Lord Sri Krsna, said: I instructed this **imperishable science of yoga** to the sun-god, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Iksvaku.

avyayam-- imperishable

Nine, 2: 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.

avyayam-- everlasting

MATERIAL NATURE

Thirteen, 20: Material nature and the living entities should be understood to be **beginningless**. Their transformations and the modes of matter are products of material nature.

Fifteen, 1: …there is an **imperishable banyan tree…**

asvattham-- a banyan tree; prahuh-- is said; avyayam-- eternal

RELIGION

One, 39: With the destruction of dynasty, the ***eternal family tradition** is vanquished, and thus the rest of the family becomes involved in irreligion.

sanatanah-- eternal; dharme-- religion; naste-- being destroyed

Three, 31: Those persons who **execute their duties according to My injunctions** and who follow this teaching faithfully, without envy, become free from the bondage of fruitive actions.

nityam-- as an eternal function; anutisthanti-- execute regularly

Eleven, 18: …You are the maintainer of the **eternal religion…**

THE LORD AS

4.6,13, 7.10,13.24,25, 9.13,18, 10.3,12-13, 11.2,4,18,19, 15.3-4, 17.23

IMPERSONAL BRAHMAN

13.13, 14.27

SUPERSOUL

13.28, 15.17

TIME

Ten, 33: ("I" and"I am") …inexhaustible time…

aksayah-- eternal; kalah-- time

See also: SOUL, ETERNAL QUALITIES OF

FAITH 37

And Yoga

Six, 24: One should engage oneself in the practice of yoga **with determination and faith** and not be deviated from the path. One should abandon, without exception, all material desires born of mental speculation and thus control all the senses on all sides by the mind.

Two Kinds Of

Three, 3: The Supreme Personality of Godhead said: O sinless Arjuna, I have already explained that there are two classes of men who try to realize the self. Some are inclined to understand it by empirical, philosophical speculation, and others by devotional service.

dvi-vidha-- two kinds of; nistha-- faith

THE FAILURE OF

Four, 40: But ignorant and **faithless persons** who doubt the revealed scriptures do not attain God consciousness; they **fall down**. For the doubting soul there is happiness neither in this world nor in the next.

Nine, 3: Those who are **not faithful in this devotional service** cannot attain Me, O conqueror of enemies. Therefore they **return to the path of birth** and death in this material world.

Seventeen, 28: Anything done as sacrifice, charity or penance **without faith in the Supreme**, O son of Prtha, is impermanent. It is called asat and **is useless** both in this life and the next.

See also YOGIS AND MYSTICS, UNSUCCESSFUL.

THE SUCCESS OF

Three, 31: Those persons who execute their duties according to My injunctions and who **follow this teaching faithfully**, without envy, **become free from the bondage of fruitive actions**.

Four, 39: A faithful man who is dedicated to transcendental knowledge and who subdues his senses is eligible to achieve such knowledge, and having achieved it he quickly **attains the supreme spiritual peace**.

Five, 17: When one's intelligence, mind, **faith** and refuge are **all fixed in the Supreme**, then one becomes fully cleansed of misgivings through complete knowledge and thus **proceeds straight on the path of liberation**.

Six, 47: And of all yogis, the one **with great faith** who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me--he is the most intimately united with Me in yoga and **is the highest of all**. That is My opinion.

Twelve, 2: The Supreme Personality of Godhead said: Those who fix their minds on My personal form and are always engaged in worshiping Me **with great and transcendental faith** are considered by Me to be **most perfect**.

Twelve, 20: Those who follow this imperishable path of devotional service and who completely engage themselves **with faith**, making Me the supreme goal, are very, **very dear to Me**.

Eighteen, 71: And one who **listens with faith** and without envy becomes free from sinful reactions and **attains to the auspicious planets** where the pious dwell.

UNDER THE MODES

FAITH AND WORSHIP, 17.1,2,3 **SACRIFICE, 17.13**

AUSTERITY AND PENANCE, 17.17

See also WORSHIP, OF THE DEMIGODS, 7.21,22, 9.23

FALLIBLE AND INFALLIBLE 38

RE. THE LIVING ENTITIES

Five, 19: Those whose minds are established in sameness and equanimity have already conquered the conditions of birth and death. **They are flawless like Brahman**, and thus they are already situated in Brahman.

Fifteen, 16: There are two classes of beings, **the fallible and the infallible**. In the material world every living entity is **fallible**, and in the spiritual world every living entity is called **infallible**.

RE. THE LORD

Fifteen, 18: Because **I am transcendental, beyond both the fallible and the infallible**, and because I am the greatest, I am celebrated both in the world and in the Vedas as that Supreme Person.

Seven, 25: I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency, and therefore they do not know that **I am unborn and infallible**.

Eleven, 18: You are the supreme primal objective**…**

tvam-- You; aksaram-- the infallible; paramam-- supreme

ADDRESSED AS

1.21-22, 11. 41-42, 18.73

SUPREME ABODE AS

8.21

FALSE EGO 39

BAD EFFECTS OF

Three, 27: The spirit soul **bewildered by the influence of false ego, thinks himself the doer** of activities that are in actuality carried out by the three modes of material nature.

Sixteen, 18: Bewildered by false ego, strength, pride, lust and anger, the demons become envious of the Supreme Personality of Godhead, who is situated in their own bodies and in the bodies of others, and blaspheme against the real religion.

Seventeen, 5-6: Those who undergo severe austerities and penances not recommended in the scriptures, performing them **out of pride and egoism…** known as demons**…**

Eighteen, 58: If you become conscious of Me, you will pass over all the obstacles of conditioned life by My grace. If, however, you do not work in such consciousness **but act through false ego**, not hearing Me, you will be lost.

Eighteen, 59: If you do not act according to My direction and do not fight, then **you will be falsely directed**. By your nature, you will have to be engaged in warfare.

ahankaram-- of false ego; asritya-- taking shelter

EXISTENTIAL FACTS

Seven, 4: Earth, water, fire, air, ether, mind, intelligence and **false ego**--all together these eight constitute **My separated material energies**.

Thirteen, 6-7: …false ego…the field of activities and its interactions.

UNDER THE MODES

ACTION, 18.24 **WORKERS, 18.26**

See also **FREEDOM, FROM FALSE EGO**

FAME AND INFAMY 40

Ten, 4-5: …fame and infamy…created by Me alone.

Ten, 34: ("I" and"I am") …Among women I am fame**…**

Twelve, 18-19: …equipoised in**…fame and infamy…**is very dear to Me.

ARJUNA'S CONSIDERED

Two, 2: The Supreme Personality of Godhead said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the value of life. **They lead not to higher planets but to infamy**.

Two, 33: If, however, you do not perform your religious duty of fighting, then you will certainly incur sins for neglecting your duties and thus **lose your reputation** as a fighter.

Two, 34: People will always speak of your infamy, and for a respectable person, dishonor is worse than death.

Two, 35: The great generals **who have highly esteemed your name and fame** will think that you have left the battlefield out of fear only, and thus they will consider you insignificant.

Eleven, 33: Therefore get up. Prepare to fight and **win glory**. Conquer your enemies and enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasaci, can be but an instrument in the fight.

yasah-- fame; labhasva—gain

FEAR 41

Ten, 4-5: …fear, fearlessness…created by Me alone.

OF THE DEMONS **Sixteen, 11-12:** They believe that to gratify the senses is the prime necessity of human civilization. Thus until the end of life, **their anxiety is immeasurable**. Bound by a network of hundreds of thousands of desires and absorbed in lust and anger, they secure money by illegal means for sense gratification.

cintam-- fears and anxieties; aparimeyam-- immeasurable

RE. ARJUNA **Two, 35:** The great generals who have highly esteemed your name and fame will think that you have left the battlefield **out of fear** only, and thus they will consider you insignificant.

AND THE UNIVERSAL FORM

11.24,35,45,49,50

SEEN IN THE UNIVERSAL FORM

11.21,26-27,36

UNDER THE MODES

RENUNCIATION, 18.8 **UNDERSTANDING, 18.30**

DETERMINATION, 18.35

See also **FREEDOM, FROM FEAR**

FIXED AND STEADY 42

IMPERSONAL BRAHMAN **Twelve, 3-4: …fixed** and immovable-- the impersonal conception of the Absolute Truth**…**

IN CONSCIOUSNESS

Two, 58: One who is able to withdraw his senses from sense objects, as the tortoise draws its limbs within the shell, is firmly **fixed in perfect consciousness**.

Two, 59: The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is **fixed in consciousness.**

Two, 61: One who restrains his senses, keeping them under full control, and **fixes his consciousness** upon Me, is known as a man of **steady intelligence**.

Arjuna's Question

Two, 54: Arjuna said: O Krsna, what are the symptoms of one whose **consciousness** is thus **merged in transcendence**? How does he speak, and what is his language? How does he sit, and how does he walk?

sthita-prajnasya-- of one who is situated in fixed Krsna consciousness

The Lord's Answer

Two, 55-72

IN DETERMINATION

Two, 44: In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place**. [fixed in determination]**

Thirteen, 8-12: …steadiness…I declare to be knowledge**…**

Sixteen, 1-3: …steady determination... (as a godly quality).

IN DEVOTION

Five, 12: The **steadily devoted** soul attains unadulterated peace because he offers the result of all activities to Me; whereas a person who is not in union with the Divine, who is greedy for the fruits of his labor, becomes entangled.

Eight, 10: One who, at the time of death, fixes his life air between the eyebrows and, by the strength of yoga, with an **undeviating mind**, engages himself in remembering the Supreme Lord in **full devotion**, will certainly attain to the Supreme Personality of Godhead.

Eight, 27: Although the devotees know these two paths, O Arjuna, they are never bewildered. Therefore be always **fixed in devotion.**

Nine, 22: But those who always worship Me with exclusive devotion, meditating on My transcendental form--to them I carry what they lack, and I preserve what they have. **[fixed in devotion]**

IN FAITH

Seven, 21: I am in everyone's heart as the Supersoul. As soon as one desires to worship some demigod, I make his **faith steady** so that he can devote himself to that particular deity.

IN INTELLIGENCE

Two, 61 **See above**

Two, 68: Therefore, O mighty-armed, one whose senses are restrained from their objects is certainly of **steady intelligence**.

prajna-- intelligence; pratisthita-- fixed

IN KNOWLEDGE

Two, 57: In the material world, one who is unaffected by whatever good or evil he may obtain, neither praising it nor despising it, is firmly **fixed in perfect knowledge**.

Twelve, 18-19: …fixed in knowledge…very dear to Me.

Fourteen, 2: By becoming **fixed in this knowledge**, one can attain to the transcendental nature like My own. Thus established, one is not born at the time of creation or disturbed at the time of dissolution.

IN MIND

Two, 15: O best among men [Arjuna], the person who is not disturbed by **happiness and distress** and is **steady in both** is certainly eligible for liberation.

Two, 53: When your **mind** is no longer disturbed by the flowery language of the Vedas, and when it remains **fixed in the trance of self-realization**, then you will have attained the divine consciousness.

Two, 56: One who is not disturbed in mind even amidst the threefold miseries or elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of **steady mind**.

Two, 66: One who is not connected with the Supreme [in Krsna consciousness] can have neither transcendental intelligence nor a **steady mind**, without which there is no possibility of peace. And how can there be any happiness without peace?

Three, 43: …steady the mind…to conquer lust.

Four, 22: He who is satisfied with gain which comes of its own accord, who is free from duality and does not envy, who is **steady in both success and failure**, is never entangled, although performing actions.

Six, 19: As a lamp in a windless place does not waver, so the transcendentalist, whose **mind** is controlled, remains always **steady in his meditation on the transcendent self**.

Six, 26: From wherever the **mind** wanders due to its flickering and **unsteady nature**, one must certainly withdraw it and bring it back under the control of the self.

Nine, 28: In this way you will be freed from bondage to work and its auspicious and inauspicious results. With your **mind fixed on Me** in this principle of renunciation, you will be liberated and come to Me.

Eleven, 24: O all-pervading Visnu, seeing You with Your many radiant colors touching the sky, Your gaping mouths, and Your great glowing eyes, my mind is perturbed by fear. I can no longer maintain my **steadiness** or equilibrium **of mind**.

Twelve, 2: The Supreme Personality of Godhead said: Those who **fix their minds** on My personal form and are always engaged in worshiping Me with great and transcendental faith are considered by Me to be most perfect.

Twelve, 6-7: … having **fixed their minds upon Me..**I am the swift deliverer**…**

Twelve, 8: Just **fix your mind upon Me**, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live in Me always, without a doubt.

Twelve, 9: My dear Arjuna, O winner of wealth, if you cannot **fix your mind upon Me** without deviation, then follow the regulative principles of bhakti-yoga. In this way develop a desire to attain Me.

Fourteen, 22-25: who is steady...such a person is said to have transcended the modes**..**

Seventeen, 11: Of sacrifices, the sacrifice performed according to the directions of scripture, as a matter of duty, by those who desire no reward, is of the nature of goodness.

iti-- thus; manah-- mind; samadhaya-- fixing

IN YOGA

Six, 11-12: …fixing the mind on one point…

Six, 13-14: ..stare **steadily** at the tip of the nose**…subdued mind...**

Six, 25: Gradually, step by step, one should become situated in trance by means of intelligence sustained by full conviction, and thus the **mind should be fixed on the self alone** and should think of nothing else.

Six, 27: The yogi whose **mind is fixed on Me** verily attains the highest perfection of transcendental happiness. He is beyond the mode of passion, he realizes his qualitative identity with the Supreme, and thus he is freed from all reactions to past deeds.

Six, 33: Arjuna said: O Madhusudana, the system of yoga which You have summarized appears impractical and unendurable to me, for the **mind is restless and unsteady**.

Eight, 10 **See above**

Eight, 12: The yogic situation is that of detachment from all sensual engagements. Closing all the doors of the senses and **fixing the mind on the heart** and the life air at the top of the head, one establishes himself in yoga.

IN MIND AND INTELLIGENCE

Five, 17: When one's **intelligence, mind**, faith and refuge are all **fixed in the Supreme**, then one becomes fully cleansed of misgivings through complete knowledge and thus proceeds straight on the path of liberation.

Eight, 7: Therefore, Arjuna, you should always think of Me in the form of Krsna and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your **mind and intelligence fixed on Me**, you will attain Me without doubt.

Twelve, 13-14: …mind and intelligence fixed on Me…is very dear to Me**...**

FOOLISHNESS 43

ARJUNA'S

Eleven, 41-42: …please excuse me for all those offenses.

pramadat-- out of foolishness

RESULTS OF

Three, 32: But those who, out of envy, disregard these teachings and do not follow them are to be considered bereft of all knowledge, **befooled**, and ruined in their endeavors for perfection.

vimudhan-- perfectly befooled

Four, 40: But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness; **they fall down**. For the doubting soul there is happiness neither in this world nor in the next.

ajnah-- a fool who has no knowledge in standard scriptures

Seven, 15: 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**.

Seven, 25: I am never manifest to **the foolish** and unintelligent. For them I am covered by My internal potency, and therefore **they do not know that I am unborn and infallible**.

Nine, 11: 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.

Sixteen, 20: Attaining repeated birth amongst the species of demoniac life, O son of Kunti, such persons can never approach Me. Gradually **they sink down to the most abominable type of existence**.

mudhah-- the foolish

SYMPTOMS OF

Three, 6: One who restrains the senses of action but whose mind dwells on sense objects certainly **deludes himself** and is called a pretender.

vimudha-- foolish; atma—soul

Three, 26: So as not to disrupt the minds **of ignorant men** attached to the fruitive results of prescribed duties, a learned person should not induce them to stop work. Rather, by working in the spirit of devotion, he should engage them in all sorts of activities [for the gradual development of Krsna consciousness].

ajnanam-- of the foolish

Three, 29: Bewildered by the modes of material nature, **the ignorant** fully engage themselves in material activities and become attached. But the wise should not unsettle them, although these duties are inferior due to the performers' lack of knowledge.

sammudhah-- befooled by material identification

Fifteen, 10: The foolish cannot understand how a living entity can quit his body, nor can they understand what sort of body he enjoys under the spell of the modes of nature. But one whose eyes are trained in knowledge can see all this.

Seventeen, 5-6: …who are foolish…known as demons.

Eighteen, 16: Therefore one who thinks himself the only doer, not considering the five factors, is certainly **not very intelligent** and cannot see things as they are.

durmatih-- foolish

UNDER THE MODE OF IGNORANCE

ACTION, 14.16 **RESULTS, 14.17**

AUSTERITY AND PENANCE, 17.19

FREEDOM 44

ABANDONING / AVOIDING / GIVING UP / PROHIBITION

FROM ANGER

Two, 56: One who is not disturbed in mind even amidst the threefold miseries or elated when there is happiness, and who is **free from attachment, fear and anger**, is called a sage of steady mind.

Four, 10: Being **freed from attachment, fear and anger**, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me-- and thus they all attained transcendental love for Me.

Five, 23: Before giving up this present body, if one is able to tolerate the urges of the material senses and **check the force of desire and anger**, he is well situated and is happy in this world.

Five, 26: Those who are **free from anger** and all material desires, who are self-realized, self-disciplined and constantly endeavoring for perfection, are assured of liberation in the Supreme in the very near future.

Five, 27-28: …becomes free from desire, fear and anger…(in yoga practice).

Sixteen, 1-3: …freedom from anger…(as a godly quality).

Eighteen, 51-53: …free from…anger…elevated to the position of self-realization.

FROM ATTACHMENT

Two, 56: One who is not disturbed in mind even amidst the threefold miseries or elated when there is happiness, and who is **free from attachment**, fear and anger, is called a sage of steady mind.

Two, 64: But a person **free from all attachment** and aversion and able to control his senses through regulative principles of freedom can obtain the complete mercy of the Lord.

Three, 7: On the other hand, if a sincere person tries to control the active senses by the mind and begins karma-yoga [in Krsna consciousness] **without attachment**, he is by far superior.

Three, 28: One who is in knowledge of the Absolute Truth, O mighty-armed, **does not engage himself** in the senses and sense gratification, knowing well the differences between work in devotion and work for fruitive results.

na-- never; sajjate-- becomes attached

Three, 34: There are **principles to regulate attachment** and aversion pertaining to the senses and their objects. One should not come under the control of such **attachment** and aversion, because they are stumbling blocks on the path of self-realization.

Four, 10: Being **freed from attachment**, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me--and thus they all attained transcendental love for Me.

Five, 11: The yogis, **abandoning attachment**, act with body, mind, intelligence and even with the senses, only for the purpose of purification.

Five, 21: Such a liberated person is **not attracted** to material sense pleasure but is always in trance, enjoying the pleasure within. In this way the self-realized person enjoys unlimited happiness, for he concentrates on the Supreme.

asakta-atma-- one who is not attached

Seven, 11: **("I" and"I am") …**I am the strength of the strong, devoid of passion and desire**…**

kama-- passion; raga-- and attachment; vivarjitam-- devoid of

Fourteen, 22-25: ..does not hate illumination, **attachment** and delusion when they are present or long for them when they disappear...transcended the modes of nature**…**

Eighteen, 17: One who is not motivated by false ego, **whose intelligence is not entangled**, though he kills men in this world, does not kill. Nor is he bound by his actions.

buddhih-- intelligence; yasya-- one whose; na-- never; lipyate-- is attached

Eighteen, 49: One who is self-controlled and **unattached** and who disregards all material enjoyments can obtain, by practice of renunciation, the highest perfect stage of freedom from reaction.

Eighteen, 51-53: ..**being freed from attachment**...**who is detached**..elevated to the position of self-realization**…**

OF THE LORD

Thirteen, 15: The Supersoul is the original source of all senses, yet He is without senses. **He is unattached**, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time He is the master of all the modes of material nature.

TO WORK AND ITS RESULTS

Two, 47: You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the results of your activities, and **never be attached to not doing your duty.**

Two, 48: Perform your duty equipoised, O Arjuna, **abandoning all attachment to success or failure**. Such equanimity is called yoga.

Three, 19: Therefore, **without being attached to the fruits of activities**, one should act as a matter of duty, for by **working without attachment** one attains the Supreme.

Three, 25: As the ignorant perform their duties **with attachment to results**, the learned may similarly act, but **without attachment**, for the sake of leading people on the right path.

Three, 26: So as not to disrupt the minds of ignorant men **attached to the fruitive results of prescribed duties**, a learned person should not induce them to stop work. Rather, by working in the spirit of devotion, he should engage them in all sorts of activities [for the gradual development of Krsna consciousness].

Four, 20: **Abandoning all attachment to the results of his activities**, ever satisfied and independent, he performs no fruitive action, although engaged in all kinds of undertakings.

Four, 23: The **work** of a man who is **unattached to the modes of material nature** and who is fully situated in transcendental knowledge merges entirely into transcendence.

Five, 10: **One who performs his duty without attachment**, surrendering the results unto the Supreme Lord, is unaffected by sinful action, as the lotus leaf is untouched by water.

Five, 12: The steadily devoted soul attains unadulterated peace because he offers the result of all activities to Me; whereas a person who is not in union with the Divine, **who is greedy for the fruits of his labor**, becomes entangled.

phale-- in the result; saktah-- attached

Six, 1: The Supreme Personality of Godhead said: One who is **unattached to the fruits of his work** and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no duty.

Eighteen, 6: All these **activities** should be performed **without attachment or any expectation of result.** They should be performed as a matter of duty, O son of Prtha. That is My final opinion.

FROM BEWILDERMENT

Two, 13: As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person **is not bewildered** by such a change.

Two, 72: That is the way of the spiritual and godly life, after attaining which **a man is not bewildered**. If one is thus situated even at the hour of death, one can enter into the kingdom of God.

Five, 20: A person who neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, who is self-intelligent, **who is unbewildered**, and who knows the science of God, is already situated in transcendence.

Eight, 27: Although the devotees know these two paths, O Arjuna, **they are never bewildered**. Therefore be always fixed in devotion.

Fifteen, 5: …unbewildered…attain to that eternal kingdom.

FROM BIRTH AND DEATH

Two, 51: By thus engaging in devotional service to the Lord, great sages or devotees free themselves from the results of work in the material world. In this way **they become free from the cycle of birth and death** and attain the state beyond all miseries [by going back to Godhead].

Five, 19: Those whose minds are established in sameness and equanimity have already **conquered the conditions of birth and death**. They are flawless like Brahman, and thus they are already situated in Brahman.

Seven, 29: Intelligent persons who are endeavoring for liberation from old age and death take refuge in Me in devotional service. They are actually Brahman because they entirely know everything about transcendental activities.

Eight, 16: 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 Kunti, **never takes birth again**.

Twelve, 6-7: …I am the swift deliverer from the ocean of birth and death.

Thirteen, 24: One who understands this philosophy concerning material nature, the living entity and the interaction of the modes of nature is sure to attain liberation. **He will not take birth here again**, regardless of his present position.

Thirteen, 26: Again there are those who, although not conversant in spiritual knowledge, begin to worship the Supreme Person upon hearing about Him from others. Because of their tendency to hear from authorities, **they also transcend the path of birth and death**.

Fourteen, 2: By becoming fixed in this knowledge, one can attain to the transcendental nature like My own. Thus established, **one is not born at the time of creation** or disturbed at the time of dissolution.

Fourteen, 20: When the embodied being is able to transcend these three modes associated with the material body, **he can become free from birth, death**, old age and their distresses and can enjoy nectar even in this life.

See also THEY NEVER RETURN.

FROM DESIRE

Two, 55: …gives up all varieties of desire for sense gratification…is said to be in pure transcendental consciousness.

Two, 70: A person who is **not disturbed by the incessant flow of desires**--that enter like rivers into the ocean, which is ever being filled but is always still--can alone achieve peace, and not the man who strives to satisfy such desires.

Two, 71: A person who has **given up all desires** for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego--he alone can attain real peace.

Four, 19: One is understood to be in full knowledge whose every endeavor is **devoid of desire** for sense gratification. He is said by sages to be a worker for whom the reactions of work have been burned up by the fire of perfect knowledge.

Five, 23: Before giving up this present body, if one is able to tolerate the urges of the material senses and **check the force of desire** and anger, he is well situated and is happy in this world.

Five, 26: Those who are **free from** anger and **all material desires**, who are self-realized, self-disciplined and constantly endeavoring for perfection, are assured of liberation in the Supreme in the very near future.

Twelve, 17: One who neither rejoices nor grieves, who **neither laments nor desires**, and who renounces both auspicious and inauspicious things--such a devotee is very dear to Me.

Thirteen, 8-12: …even-mindedness amid pleasant and unpleasant events…I declare to be knowledge**…**

sama-cittatvam-- equilibrium; ista-- the desirable; anista-- and undesirable; upapattisu-- having obtained

Thirteen, 25: Some perceive the Supersoul within themselves through meditation, others through the cultivation of knowledge, and still others through **working without fruitive desires**.

Fourteen, 22-25: …equal toward the desirable and the undesirable…said to have transcended the modes of nature**…**

Fifteen, 5: …who are done with material lust…know how to surrender unto the Supreme Person**…**

Sixteen, 21: 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.

Sixteen, 22: The man who has escaped these three gates of hell, O son of Kunti, performs acts conducive to self-realization and thus gradually attains the supreme destination.

etaih-- from these; vimuktah-- being liberated

Eighteen, 2: The Supreme Personality of Godhead said: **The giving up of activities that are based on material desire** is what great learned men call the renounced order of life [sannyasa]. And giving up the results of all activities is what the wise call renunciation [tyaga].

Eighteen, 49: One who is self-controlled and unattached and who **disregards all material enjoyments** can obtain, by practice of renunciation, the highest perfect stage of freedom from reaction.

vigata-sprhah-- without material desires

Eighteen, 51-53: …free from lust…elevated to the position of self-realization**…**

Eighteen, 54: One who is thus transcendentally 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.

RE.YOGA

Five, 27-28: …becomes free from desire, fear and anger…

Six, 2: What is called renunciation you should know to be the same as yoga, or linking oneself with the Supreme, O son of Pandu, for one can never become a yogi unless he **renounces the desire for sense gratification**.

Six, 4: A person is said to be elevated in yoga when, having **renounced all material desires**, he neither acts for sense gratification nor engages in fruitive activities.

Six, 10: A transcendentalist should always engage his body, mind and self in relationship with the Supreme; he should live alone in a secluded place and should always carefully control his mind. **He should be free from desires** and feelings of possessiveness.

Six, 18: When the yogi, by practice of yoga, disciplines his mental activities and becomes situated in transcendence-- **devoid of all material desires**-- he is said to be well established in yoga.

Six, 24: One should engage oneself in the practice of yoga with determination and faith and not be deviated from the path. **One should abandon, without exception, all material desires** born of mental speculation and thus control all the senses on all sides by the mind.

FROM DOUBT

Four, 41: One who acts in devotional service, renouncing the fruits of his actions, and whose **doubts have been destroyed by transcendental knowledge**, is situated factually in the self. Thus he is not bound by the reactions of work, O conqueror of riches.

Four, 42: Therefore the **doubts** which have arisen in your heart out of ignorance **should be slashed by the weapon of knowledge**. Armed with yoga, O Bharata, stand and fight.

Five, 17: When one's intelligence, mind, faith and refuge are all fixed in the Supreme, then **one becomes fully cleansed of misgivings** through complete knowledge and thus proceeds straight on the path of liberation.

Ten, 4-5: …freedom from doubt…created by Me alone.

Eighteen, 10: The intelligent renouncer situated in the mode of goodness, neither hateful of inauspicious work nor attached to auspicious work, **has no doubts about work**.

Eighteen, 73: Arjuna said: My dear Krsna, O infallible one, my illusion is now gone. I have regained my memory by Your mercy. I am now firm and **free from doubt** and am prepared to act according to Your instructions.

BY KNOWING THE LORD

Seven, 1: The Supreme Personality of Godhead said: Now hear, O son of Prtha, how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, **free from doubt**.

Fifteen, 19: Whoever knows Me as the Supreme Personality of Godhead, **without doubting**, is the knower of everything. He therefore engages himself in full devotional service to Me, O son of Bharata.

FROM DUALITY

Seven, 28: Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are **freed from the dualities** of delusion, and they engage themselves in My service with determination.

Two, 45: The Vedas deal mainly with the subject of the three modes of material nature. O Arjuna, become transcendental to these three modes. **Be free from all dualities** and from all anxieties for gain and safety, and be established in the self.

See also MIND, EQUANIMITY OF

FROM ENVY

Four, 22: He who is satisfied with gain which comes of its own accord, who is free from duality and **does not envy**, who is steady in both success and failure, is never entangled, although performing actions.

Twelve, 13-14: …One who is not envious…is very dear to Me.

Sixteen, 1-3: …freedom from envy… (as a godly quality).

OF THE LORD

Nine, 29: I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.

FROM FALSE EGO

Two, 71: A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is **devoid of false ego**--he alone can attain real peace.

Twelve, 13-14: …free from false ego…is very dear to Me.

Thirteen, 8-12: …absence of false ego…I declare to be knowledge**…**

Eighteen, 17: One who is **not motivated by false ego**, whose intelligence is not entangled, though he kills men in this world, does not kill. Nor is he bound by his actions.

Eighteen, 51-53: …free from false ego…elevated to the position of self-realization.

FROM FEAR

Two, 40: In this endeavor there is no loss or diminution, and a little advancement on this path **can protect one from the most dangerous type of fear**.

Two, 56: One who is not disturbed in mind even amidst the threefold miseries or elated when there is happiness, and who is **free from attachment, fear** and anger, is called a sage of steady mind.

Four, 10: Being **freed from attachment, fear** and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me--and thus they all attained transcendental love for Me.

Five, 27-28: ..becomes free from desire, fear…(in yoga practice).

Six, 13-14: …devoid of fear… (in yoga practice)

Ten, 4-5: …fear, fearlessness…created by Me alone.

Eleven, 49: You have been perturbed and bewildered by seeing this horrible feature of Mine. Now let it be finished. My devotee, **be free again from all disturbances**. With a peaceful mind you can now see the form you desire.

vyapeta-bhih-- free from all fear

Twelve, 15: …equipoised in…fear…is very dear to Me.

Sixteen, 1-3: …Fearlessness…(as a godly quality).

Eighteen, 66: Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. **Do not fear**.

FROM FRUITIVE ACTION / ACTIVITIES

BY DETACHMENT

Fifteen, 1,2,3-4: …This tree also has roots going down, and these are bound to the fruitive actions of human society… with determination one must cut down this strongly rooted tree **with the weapon of detachment…** (the banyan tree).

BY DEVOTIONAL SERVICE

Two, 49: O Dhananjaya, **keep all abominable activities far distant by devotional service**, and in that consciousness surrender unto the Lord. Those who want to enjoy the fruits of their work are misers.

Eight, 28: A person who accepts the path of devotional service **is not bereft of the results derived from…**pursuing philosophical and **fruitive activities…**

Eleven, 54: 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.

ananyaya-- without being mixed with fruitive activities or speculative knowledge

Eleven, 55: My dear Arjuna, he who engages in My pure devotional service, **free from the contaminations of fruitive activities** and mental speculation, he who works for Me, who makes Me the supreme goal of his life, and who is friendly to every living being--he certainly comes to Me.

BY FOLLOWING

Three, 31: Those persons who execute their duties according to My injunctions and who follow this teaching faithfully, without envy, **become free from the bondage of fruitive actions**.

BY KNOWLEDGE

See KNOWLEDGE, AND FRUITIVE ACTIVITIES

IN YOGA

Six, 4: A person is said to be elevated in yoga when, having renounced all material desires, he neither acts for sense gratification **nor engages in fruitive activities**.

FROM GREED

Sixteen, 1-3: ...freedom from covetousness…(as a godly quality).

aloluptvam-- freedom from greed

FROM HAPPINESS AND DISTRESS

Two, 51: By thus engaging in devotional service to the Lord, great sages or devotees free themselves from the results of work in the material world. In this way they become free from the cycle of birth and death and **attain the state beyond all miseries** [by going back to Godhead].

Two, 59: The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements **by experiencing a higher taste, he is fixed in consciousness**.

Two, 65: For one thus satisfied [in Krsna consciousness], **the threefold miseries of material existence exist no longer**; in such satisfied consciousness, one's intelligence is soon well established.

Four, 36: Even if you are considered to be the most sinful of all sinners, when you are situated in the boat of transcendental knowledge **you will be able to cross over the ocean of miseries**.

Five, 22: An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kunti, such pleasures have a beginning and an end, and so **the wise man does not delight in them**.

bhogah-- enjoyments; duhkha—distress

Five, 29: A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, **attains peace from the pangs of material miseries**.

Six, 17: He who is regulated in his habits of eating, sleeping, recreation and work **can mitigate all material pains** by practicing the yoga system.

Six, 20-23: …samadhi**…This indeed is actual freedom from all miseries…**

Seven, 16: O best among the Bharatas, four kinds of pious men begin to render devotional service unto Me-- **the distressed**, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.

Nine, 1: The Supreme Personality of Godhead said: My dear Arjuna, because you are never envious of Me, I shall impart to you this most confidential knowledge and realization, knowing which **you shall be relieved of the miseries of material existence**.

Twelve, 16: …free from all pains…is very dear to Me.

Fourteen, 20: When the embodied being is able to transcend these three modes associated with the material body, **he can become free from birth, death, old age and their distresses** and can enjoy nectar even in this life.

Eighteen, 12: For one who is not renounced, the threefold fruits of action--desirable, undesirable and mixed--accrue after death. But those who are in the renounced order of life **have no such result to suffer or enjoy**.

Eighteen, 36: O best of the Bharatas, now please hear from Me about the three kinds of happiness by which the conditioned soul enjoys, and **by which he sometimes comes to the end of all distress**.

Eighteen, 49: One who is self-controlled and unattached and **who disregards all material enjoyments** can obtain, by practice of renunciation, the highest perfect stage of freedom from reaction.

See also MIND, EQUANIMITY OF

FROM HATE

Five, 3: One who **neither hates nor desires the fruits of his activities** is known to be always renounced. Such a person, free from all dualities, easily overcomes material bondage and is completely liberated, O mighty-armed Arjuna.

Fourteen, 22-25: …does not hate illumination, attachment and delusion…is said to have transcended the modes of nature.

Eighteen, 51-53: …being freed from attachment and hatred… elevated to the position of self-realization.

OF THE LORD

Nine, 29: I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.

na-- no one; me-- to Me; dvesyah—hateful

UNDER THE MODES

RENUNCIATION, 18.10 **ACTION, 18.23**

FROM HONOR DISHONOR

Six, 7: For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquillity. To such a man happiness and distress, heat and cold, **honor and dishonor** are all the same.

Twelve, 18-19: …equipoised in honor and dishonor…is very dear to Me.

Fourteen, 22-25: …situated equally well in**…honor and dishonor…**transcended the modes of nature.

Sixteen, 1-3: …freedom from**…the passion for honor…**(as a godly quality).

FROM IGNORANCE

Five, 16: When, however, one is enlightened with the **knowledge by which nescience is destroyed**, then his knowledge reveals everything, as the sun lights up everything in the daytime.

Ten, 11: To show them special mercy, I, dwelling in their hearts, **destroy with the shining lamp of knowledge the darkness born of ignorance**.

ajnana-jam-- due to ignorance

Sixteen, 22: The man who has escaped these three gates of hell, O son of Kunti, performs acts conducive to self-realization and thus gradually attains the supreme destination.

vimuktah-- being liberated; kaunteya-- O son of Kunti; tamah-dvaraih-- from the gates of ignorance

Eighteen, 72: O son of Prtha, O conqueror of wealth, have you heard this with an attentive mind? And **are your ignorance and illusions now dispelled**?

FROM ILLUSION AND DELUSION

Two, 13: As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person **is not bewildered by such a change**.

na-- never; muhyati-- is deluded

Two, 52: When your intelligence has passed out of the dense forest of delusion, you shall become indifferent to all that has been heard, and all that is to be heard.

Four, 35: Having obtained real knowledge from a self-realized soul, **you will never fall again into such illusion**, for by this knowledge you will see that all living beings are but part of the Supreme, or, in other words, that they are Mine.

Seven, 28: Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are **freed from the dualities of delusion**, and they engage themselves in My service with determination.

Nine, 13: O son of Prtha, **those who are not deluded**, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.

Ten, 3: He who knows Me as the unborn, as the beginningless, as the Supreme Lord of all the worlds-- he only, **undeluded among men**, is freed from all sins.

Ten, 4-5: …freedom from**…delusion…**created by Me alone.

Fourteen, 22-25: …does not hate illumination, attachment and **delusion** when they are present or long for them when they disappear**…**transcended the modes of nature.

Fifteen, 5: …free from**…illusion…**know how to surrender**…**

Eighteen, 72: O son of Prtha, O conqueror of wealth, have you heard this with an attentive mind? And **are your ignorance and illusions now dispelled**?

FROM LAMENTATION

Five, 20: A person who neither rejoices upon achieving something pleasant **nor laments** upon obtaining something unpleasant, who is self-intelligent, who is unbewildered, and who knows the science of God, is already situated in transcendence.

Twelve, 17: One who neither rejoices nor grieves, who **neither laments** nor desires, and who renounces both auspicious and inauspicious things--such a devotee is very dear to Me.

Eighteen, 54: One who is thus transcendentally 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.

FROM MATERIAL CONDITIONS

Three, 18: A self-realized man has no purpose to fulfill in the discharge of his prescribed duties, nor has he any reason not to perform such work. **Nor has he any need to depend on any other living being**.

sarva-bhutesu-- among all living beings; kascit-- any; artha-- purpose; vyapasrayah-- taking shelter of

Four, 20: Abandoning all attachment to the results of his activities, ever satisfied and **independent**, he performs no fruitive action, although engaged in all kinds of undertakings.

nirasrayah-- without any shelter

Six, 5: One must deliver himself with the help of his mind, and not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.

Six, 28: Thus the self-controlled yogi, constantly engaged in yoga practice, **becomes free from all material contamination** and achieves the highest stage of perfect happiness in transcendental loving service to the Lord.

Twelve, 16: My devotee who is **not dependent on the ordinary course of activities**, who is pure, expert, without cares, free from all pains, and not striving for some result, is very dear to Me.

Seventeen, 25: Without desiring fruitive results, one should perform various kinds of sacrifice, penance and charity with the word tat. The purpose of such transcendental activities is **to get free from material entanglement**.

Eighteen, 58: If you become conscious of Me, **you will pass over all the obstacles of conditioned life** by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.

FROM PRIDE

Thirteen, 8-12: …pridelessness…I declare to be knowledge**…**

Eighteen, 51-53: …free from**…false pride…**elevated to the position of self-realization.

FROM PROPRIETORSHIP

Two, 71: A person who has given up all desires for sense gratification, who lives free from desires, **who has given up all sense of proprietorship** and is devoid of false ego--he alone can attain real peace.

Three, 30: Therefore, O Arjuna, surrendering all your works unto Me, with full knowledge of Me, without desires for profit, **with no claims to proprietorship**, and free from lethargy, fight.

Four, 21: Such a man of understanding acts with mind and intelligence perfectly controlled, **gives up all sense of proprietorship over his possessions**, and acts only for the bare necessities of life. Thus working, he is not affected by sinful reactions.

Four, 28: Having accepted strict vows, some **become enlightened by sacrificing their possessions**, and others by performing severe austerities, by practicing the yoga of eightfold mysticism, or by studying the Vedas to advance in transcendental knowledge.

Four, 33: O chastiser of the enemy, the sacrifice performed in knowledge is better than the mere **sacrifice of material possessions**. After all, O son of Prtha, all sacrifices of work culminate in transcendental knowledge.

Six, 10: A transcendentalist should always engage his body, mind and self in relationship with the Supreme; he should live alone in a secluded place and should always carefully control his mind. **He should be free from desires and feelings of possessiveness**.

Twelve, 13-14: …who does not think himself a proprietor…is very dear to Me.

Eighteen, 51-53: …free from false proprietorship…elevated to the position of self-realization.

FROM REACTIONS OF WORK

Five, 25: Those who are beyond the dualities that arise from doubts, whose minds are engaged within, who are always busy working for the welfare of all living beings, and who are **free from all sins** achieve liberation in the Supreme.

ksina-kalmasah-- who are devoid of all sins

Seven, 28: Persons who have acted **piously** in previous lives and in this life and whose **sinful actions are completely eradicated** are freed from the dualities of delusion, and they engage themselves in My service with determination.

Thirteen, 32: Those with the vision of eternity can see that the imperishable soul is transcendental, eternal, and beyond the modes of nature. Despite contact with the material body, O Arjuna, the soul neither does anything **nor is entangled**.

Eighteen, 17: One who is not motivated by false ego, whose intelligence is not entangled, though he kills men in this world, does not kill. **Nor is he bound by his actions**.

Eighteen, 71: And one who **listens with faith** and without envy **becomes free from sinful reactions** and attains to the auspicious planets where the pious dwell.

BY DEVOTIONAL SERVICE

Two, 39: Thus far I have described this knowledge to you through analytical study. Now listen as I explain it in terms of working without fruitive results. O son of Prtha, when you act in such knowledge **you can free yourself from the bondage of works**.

karma-bandham-- bondage of reaction; prahasyasi-- you can be released from

Two, 50: A man engaged in devotional service rids himself of both good and bad actions even in this life. Therefore strive for yoga, which is the art of all work.

Three, 13: The devotees of the Lord are **released from all kinds of sins because they eat food which is offered first for sacrifice**. Others, who prepare food for personal sense enjoyment, verily eat only sin.

Three, 31: Those persons who execute their duties according to My injunctions and who follow this teaching faithfully, without envy, **become free from the bondage of fruitive actions**.

Four, 24: A person who is fully absorbed in Krsna consciousness is sure to attain the spiritual kingdom because of his **full contribution to spiritual activities**, in which the consummation is absolute and that which is offered is of the same spiritual nature.

Five, 7: One who works in devotion, who is a pure soul, and who controls his mind and senses is dear to everyone, and everyone is dear to him. Though always working, **such a man is never entangled**.

Eighteen, 56: Though engaged in all kinds of activities, My pure devotee, under My protection, **reaches the eternal and imperishable abode** by My grace.

Eighteen, 66: Abandon all varieties of religion and just surrender unto Me. **I shall deliver you from all sinful reactions**. Do not fear.

BY KNOWLEDGE

See KNOWLEDGE, AND WORK / DUTY

BY PRESCRIBED DUTIES

Three, 9: Work done as a sacrifice for Visnu has to be performed, otherwise, work causes bondage in this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way **you will always remain free from bondage.**

Eighteen, 47: It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. **Duties prescribed according to one's nature are never affected by sinful reactions**.

BY RENUNCIATION

Five, 13: When the embodied living being controls his nature and mentally renounces all actions, he resides happily in the city of nine gates [the material body], **neither working nor causing work to be done**.

Nine, 27: Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform--do that, O son of Kunti, as an offering to Me.

Nine, 28: In this way **you will be freed from bondage to work and its auspicious and inauspicious results**. With your mind fixed on Me in this principle of renunciation, you will be liberated and come to Me.

Eighteen, 12: For one who is not renounced, the threefold fruits of action--desirable, undesirable and mixed--accrue after death. But those who are in the renounced order of life **have no such result to suffer or enjoy**.

Eighteen, 49: One who is self-controlled and unattached and who disregards all material enjoyments can obtain, by practice of renunciation, the highest perfect stage of **freedom from reaction**.

BY SACRIFICE

Four, 30: All these performers who know the meaning of sacrifice become cleansed of sinful reactions, and, having tasted the nectar of the results of sacrifices, they advance toward the supreme eternal atmosphere.

Nine, 20: Those who study the Vedas and drink the soma juice, seeking the heavenly planets, worship Me indirectly. **Purified of sinful reactions**, they take birth on the pious, heavenly planet of Indra, where they enjoy godly delights.

yajnaih-- with sacrifices; istva-- worshiping

BY YOGA

Six, 27: The **yogi** whose mind is fixed on Me verily attains the highest perfection of transcendental happiness. He is beyond the mode of passion, he realizes his qualitative identity with the Supreme, and thus he is **freed from all reactions to past deeds**.

UNDER THE MODE OF GOODNESS

BINDING EFFECTS, 14.6

FROM RESULTS OF WORK

Two, 45: The Vedas deal mainly with the subject of the three modes of material nature. O Arjuna, become transcendental to these three modes. **Be free from** all dualities and from **all anxieties for gain and safety**, and be established in the self.

Two, 48: Perform your duty equipoised, O Arjuna, **abandoning all attachment to success or failure**. Such equanimity is called yoga.

Two, 53: When your mind is **no longer disturbed by the flowery language of the Vedas**, and when it remains fixed in the trance of self-realization, then you will have attained the divine consciousness.

vipratipanna-- without being influenced by the fruitive results

Three, 19: Therefore, **without being attached to the fruits of activities**, one should act as a matter of duty, for by working without attachment one attains the Supreme.

Three, 30: Therefore, O Arjuna, surrendering all your works unto Me, with full knowledge of Me, **without desires for profit**, with no claims to proprietorship, and free from lethargy, fight.

Four, 21: Such a man of understanding acts with mind and intelligence perfectly controlled, **gives up all sense of proprietorship over his possessions**, and acts only for the bare necessities of life. Thus working, he is not affected by sinful reactions.

nirasih-- without desire for the result

Five, 3: One who **neither hates nor desires the fruits of his activities** is known to be always renounced. Such a person, free from all dualities, easily overcomes material bondage and is completely liberated, O mighty-armed Arjuna.

Six, 1: The Supreme Personality of Godhead said: **One who is unattached to the fruits of his work** and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no duty.

Twelve, 11: If, however, you are unable to work in this consciousness of Me, then **try to act giving up all results of your work** and try to be self-situated.

Twelve, 12: If you cannot take to this practice, then engage yourself in the cultivation of knowledge. Better than knowledge, however, is meditation, and better than meditation is **renunciation of the fruits of action**, for by such renunciation one can attain peace of mind.

Twelve, 16: …not striving for some result…is very dear to Me.

Thirteen, 25: Some perceive the Supersoul within themselves through meditation, others through the cultivation of knowledge, and still others through **working without fruitive desires**.

Seventeen, 25: Without desiring fruitive results, one should perform various kinds of sacrifice, penance and charity with the word tat. The purpose of such transcendental activities is to get free from material entanglement.

Eighteen, 2: The Supreme Personality of Godhead said: The giving up of activities that are based on material desire is what great learned men call the renounced order of life [sannyasa]. And **giving up the results of all activities** is what the wise call renunciation [tyaga].

Eighteen, 6: All these activities should be performed **without attachment or any expectation of result**. They should be performed as a matter of duty, O son of Prtha. That is My final opinion.

Eighteen, 11: It is indeed impossible for an embodied being to give up all activities. But he who **renounces the fruits of action** is called one who has truly renounced.

BY KNOWLEDGE

See KNOWLEDGE, AND WORK / DUTY

UNDER THE MODES

SACRIFICE, 17.11 AUSTERITY AND PENANCE, 17.17 CHARITY, 17.20

RENUNCIATION, 18.9 ACTION, 18.23 WORKERS, 18.26

FROM REACTIONS AND RESULTS OF WORK

Two, 38: Do thou fight for the sake of fighting, **without considering happiness or distress, loss or gain, victory or defeat**--and by so doing you shall **never incur sin**.

Four, 20: Abandoning all attachment to the results of his activities, ever satisfied and independent, **he performs no fruitive action, although engaged in all kinds of undertakings**.

Four, 22: He who is **satisfied with gain which comes of its own accord**, who is free from duality and does not envy, who is steady in both success and failure, **is never entangled**, although performing actions.

Five, 10: One who performs his duty without attachment, **surrendering the results** unto the Supreme Lord, **is unaffected by sinful action**, as the lotus leaf is untouched by water.

BY DEVOTIONAL SERVICE

Two, 51: By thus engaging in devotional service to the Lord, great sages or devotees **free themselves from the results of work** in the material world. In this way they become free from the cycle of birth and death and attain the state beyond all miseries [by going back to Godhead].

Four, 41: One who acts in devotional service, **renouncing the fruits of his actions**, and whose doubts have been destroyed by transcendental knowledge, is situated factually in the self. Thus **he is not bound by the reactions of work**, O conqueror of riches.

Five, 12: The steadily devoted soul attains unadulterated peace because **he offers the result of all activities to Me**; whereas a person who is not in union with the Divine, who is greedy for the fruits of his labor, **becomes entangled**.

Eight, 28: A person who accepts the path of devotional service is **not bereft of the results…**from**…**fruitive activities**…**

BY KNOWLEDGE

See KNOWLEDGE, AND WORK / DUTY

FROM SCRIPTURAL INJUNCTIONS

Two, 52: When your intelligence has passed out of the dense forest of delusion, **you shall become indifferent to all that has been heard, and all that is to be heard**.

Two, 53: When your mind is no longer disturbed by the flowery language of the Vedas, and when it remains fixed in the trance of self-realization, then you will have attained the divine consciousness.

Two, 59: The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements **by experiencing a higher taste, he is fixed in consciousness**.

niraharasya-- by negative restrictions

Six, 44: By virtue of the divine consciousness of his previous life, he automatically becomes attracted to the yogic principles--even without seeking them. Such an inquisitive transcendentalist **stands always above the ritualistic principles of the scriptures**.

FROM SENSE GRATIFICATION

Two, 55: …gives up all varieties of desire for sense gratification…is said to be in pure transcendental consciousness.

Two, 59: The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements **by experiencing a higher taste, he is fixed in consciousness**.

Two, 71: A person who has **given up all desires for sense gratification**, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego--he alone can attain real peace.

Three, 28: One who is in knowledge of the Absolute Truth, O mighty-armed, **does not engage himself in the senses and sense gratification**, knowing well the differences between work in devotion and work for fruitive results.

Four, 19: One is understood to be in full knowledge whose **every endeavor is devoid of desire for sense gratification**. He is said by sages to be a worker for whom the reactions of work have been burned up by the fire of perfect knowledge.

Five, 21: Such a liberated person is **not attracted to material sense pleasure** but is always in trance, enjoying the pleasure within. In this way the self-realized person enjoys unlimited happiness, for he concentrates on the Supreme.

Five, 22: An intelligent person **does not take part in the sources of misery**, which are due to contact with the material senses. O son of Kunti, such pleasures have a beginning and an end, and so the wise man does not delight in them.

Six, 2: What is called renunciation you should know to be the same as yoga, or linking oneself with the Supreme, O son of Pandu, for one can never become a yogi unless he **renounces the desire for sense gratification**.

Six, 4: A person is said to be elevated in yoga when, having renounced all material desires, he **neither acts for sense gratification** nor engages in fruitive activities.

Six, 18: When the yogi, by practice of yoga, disciplines his mental activities and becomes situated in transcendence--devoid of all material desires--he is said to be well established in yoga.

nisprhah-- devoid of desire; sarva-- for all kinds of; kamebhyah-- material sense gratification

Thirteen, 8-12: …renunciation of the objects of sense gratification..I declare to be knowledge**…**

Eighteen, 51-53: …giving up the objects of sense gratification… elevated to the position of self-realization.

FROM THE MODES OF MATERIAL NATURE

Two, 45: The Vedas deal mainly with the subject of the three modes of material nature. O Arjuna, **become transcendental to these three modes**. Be free from all dualities and from all anxieties for gain and safety, and be established in the self.

Four, 23: The **work** of a man who is **unattached to the modes of material nature** and who is fully situated in transcendental knowledge merges entirely into transcendence.

Seven, 14: 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**.

Fourteen, 20: When the embodied being is **able to transcend these three modes** associated with the material body, he can become free from birth, death, old age and their distresses and can enjoy nectar even in this life.

Fourteen, 26: 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.

Eighteen, 26: One who performs his duty **without association with the modes of material nature**, without false ego, with great determination and enthusiasm, and without wavering in success or failure is said to be a worker in the mode of goodness.

Eighteen, 40: There is **no being** existing, either here or among the demigods in the higher planetary systems, which is **freed from these three modes born of material nature**.

FROM WORK AND DUTY

Three, 9: Work done as a sacrifice for Visnu has to be performed, otherwise, work causes bondage in this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always **remain free from bondage**.

karma-bandhanah-- bondage by work

Three, 17: But for one who takes pleasure in the self, whose human life is one of self-realization, and who is satisfied in the self only, fully satiated--**for him there is no duty**.

Three, 18: A self-realized man **has no purpose to fulfill in the discharge of his prescribed duties**, nor has he any reason not to perform such work. Nor has he any need to depend on any other living being.

Four, 23: The **work** of a man who is unattached to the modes of material nature and who is fully situated in transcendental knowledge **merges entirely into transcendence**.

Nine, 28: In this way you will be **freed from bondage to work** and its auspicious and inauspicious results. With your mind fixed on Me in this principle of renunciation, you will be liberated and come to Me.

SUNDRIES

FROM ANXIETY, 12.15

FROM CARE, 12.16

FROM CONTAMINATING ASSOCIATION, 12.18-19

FROM DETACHMENT (AVERSION) 2.64, 3.34

FROM ENTANGLEMENT WITH CHILDREN, WIFE, HOME AND THE REST, 13.8-12

FROM FALSE ASSOCIATION, 15.5

FROM FALSE PRESTIGE, 15.5

FROM FALSE STRENGTH, 18.51-53

FROM LETHARGY, 3.30

FROM LUST, 15.5, 18.51-53

FROM MENTAL SPECULATION, 11.55

FROM PAINS, 12.16

FROM SEX LIFE, 6.13-14

See also: ABANDONING

FRIENDSHIP 45

ARJUNA'S CONCERN

Eleven, 41-42: Thinking of You as my friend…please excuse me for all those offenses.

Eleven, 44: …or a friend tolerates the impertinence of a friend…please tolerate the wrongs I may have done You.

ABOUT THE BATTLE

One, 26,27,28,36,37-38

AND THE MIND

Six, 5: One must deliver himself with the help of his mind, and not degrade himself. **The mind is the friend** of the conditioned soul, and his enemy as well.

Six, 6: For him who has conquered the mind, **the mind is the best of friends**; but for one who has failed to do so, his mind will remain the greatest enemy.

OF THE LORD

Five, 29: A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and **the benefactor and well-wisher of all living entities**, attains peace from the pangs of material miseries.

Nine, 18: ("I" and "I am") …the most dear friend…

Nine, 29: I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and **I am also a friend to him**.

WITH ARJUNA

Four, 3: That very ancient science of the relationship with the Supreme is today told by Me to you **because you are My devotee as well as My friend** and can therefore understand the transcendental mystery of this science.

Six, 40: The Supreme Personality of Godhead said: Son of Prtha, a transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, **My friend**, is never overcome by evil.

Ten, 1: The Supreme Personality of Godhead said: Listen again, O mighty-armed Arjuna. **Because you are My dear friend**, for your benefit I shall speak to you further, giving knowledge that is better than what I have already explained.

Eighteen, 64: Because you are My very dear friend, I am speaking to you My supreme instruction, the most confidential knowledge of all. Hear this from Me, for it is for your benefit.

Eighteen, 65: Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because **you are My very dear friend**.

WITH ALL

Eleven, 55: My dear Arjuna, he who engages in My pure devotional service, free from the contaminations of fruitive activities and mental speculation, he who works for Me, who makes Me the supreme goal of his life, and **who is friendly to every living being**--he certainly comes to Me.

Twelve, 13-14: …is a kind friend to all living entities…is very dear to Me.

See also EQUALITY, EQUALLY DISPOSED TO ALL

GREED 46

RESULTS OF

Five, 12: The steadily devoted soul attains unadulterated peace because he offers the result of all activities to Me; whereas a person who is not in union with the Divine, who is **greedy for the fruits of his labor, becomes entangled**.

Sixteen, 21: 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**.

ARJUNA'S CONCERN

One, 37-38: O Janardana, although these men, **their hearts overtaken by greed**, see no fault in killing one's family or quarreling with friends, why should we, who can see the crime in destroying a family, engage in these acts of sin?

One, 44: Alas, how strange it is that we are preparing to commit greatly sinful acts. **Driven by the desire to enjoy royal happiness**, we are intent on killing our own kinsmen.

rajya-sukha-lobhena-- driven by greed for royal happiness

UNDER THE MODE OF PASSION

SYMPTOMS, 14.12 RESULTS, 14.17 WORKERS, 18.27

See also FREEDOM, FROM GREED

HAPPINESS / ENJOYMENT / PLEASURE 47

AND THE RESULTS OF WORK

Two, 49: O Dhananjaya, keep all abominable activities far distant by devotional service, and in that consciousness surrender unto the Lord. Those who want to **enjoy the fruits** of their work are misers.

Five, 4: Only the ignorant speak of **devotional service** [karma-yoga] as being different from the **analytical study of the material world** [Sankhya]. Those who are actually learned say that he who applies himself well to one of these paths achieves the results of both.

ubhayoh-- of both; vindate-- enjoys; phalam-- the result.

Five, 12: The steadily devoted soul attains unadulterated peace because he **offers the result of all activities to Me**; whereas a person who is not in union with the Divine, who is **greedy for the fruits of his labor**, becomes entangled.

kama-karena-- for enjoying the result of work

AND TRANSMIGRATION

Thirteen, 22: The living entity in material nature thus follows the ways of life, **enjoying the three modes of nature**. This is due to his association with that material nature. Thus he meets with good and evil among various species.

Fifteen, 9: The living entity, thus taking another gross body, obtains a certain type of ear, eye, tongue, nose and sense of touch, which are grouped about the mind. He thus **enjoys a particular set of sense objects**.

Fifteen, 10: The foolish cannot understand how a living entity can quit his body, nor can they understand **what sort of body he enjoys under the spell of the modes of nature**. But one whose eyes are trained in knowledge can see all this.

BY FIGHTING

Two, 32: O Partha, **happy are the ksatriyas** to whom such fighting opportunities come unsought, opening for them the doors of the heavenly planets.

Two, 37: O son of Kunti, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and **enjoy the earthly kingdom**. Therefore, get up with determination and fight.

Eleven, 33: Therefore get up. Prepare to fight and win glory. Conquer your enemies and **enjoy a flourishing kingdom**. They are already put to death by My arrangement, and you, O Savyasaci, can be but an instrument in the fight.

BY KNOWLEDGE

See below TRANSCENDENTAL, 4.38, 9.2, 10.9, 13.13

BY SACRIFICE

Three, 10: …"**Be thou happy by this yajna [sacrifice]…**

Three, 12: In charge of the various necessities of life, the demigods, being satisfied by the performance of yajna [sacrifice], will supply all necessities to you. But he who **enjoys such gifts** without offering them to the demigods in return is certainly a thief.

Four, 30: All these performers who know the meaning of sacrifice become cleansed of sinful reactions, and, having tasted **the nectar of the results of sacrifices**, they advance toward the supreme eternal atmosphere.

Four, 31: O best of the Kuru dynasty, **without sacrifice one can never live happily** on this planet or in this life: what then of the next?

BY YOGA

Six, 20-23: …samadhi**…**ability to see the self by the pure mind and to **relish and rejoice in the self**. In that **joyous state**, one is **situated in boundless transcendental happiness…**

Six, 27: The yogi whose mind is fixed on Me verily attains **the highest perfection of transcendental happiness**. He is beyond the mode of passion, he realizes his qualitative identity with the Supreme, and thus he is freed from all reactions to past deeds.

Six, 28: Thus the self-controlled yogi, constantly engaged in yoga practice, becomes free from all material contamination and achieves **the highest stage of perfect happiness** in transcendental loving service to the Lord.

IN THE HEAVENLY PLANETS

Six, 41: The unsuccessful yogi, after many, many years of **enjoyment on the planets of the pious living entities**, is born into a family of righteous people, or into a family of rich aristocracy.

Nine, 20: Those who study the Vedas and drink the soma juice, seeking the heavenly planets, worship Me indirectly. Purified of sinful reactions, they take birth on the pious, heavenly planet of Indra, where **they enjoy godly delights**.

Nine, 21: When they have thus enjoyed vast **heavenly sense pleasure,** and the results of their pious activities are exhausted, they return to this mortal planet again. Thus those who seek sense enjoyment by adhering to the principles of the three Vedas achieve only repeated birth and death.

OF THE PERSONALITIES

Arjuna Considers It

One, 31: …nor can I, my dear Krsna, desire any subsequent victory, kingdom, or **happiness**.

One, 32-35: …What pleasure will we derive from killing the sons of Dhrtarastra?

One, 36: …how could we be happy by killing our own kinsmen?

One, 44: …Driven by the desire to enjoy royal happiness, we are intent on killing our own kinsmen.

Two, 5: …If they are killed, **everything we enjoy will be tainted with blood**.

Duryodhana's

One, 12

Sanjaya's

Eighteen, 76,77

THE DEMONS ILLUSION

Sixteen, 13-15: The demoniac person thinks**…I am the enjoyer**. I am perfect, powerful and **happy…**There is none so powerful and **happy** as I am**…**

THE LORD AS ENJOYER

Nine, 24: I am the only enjoyer and master of all sacrifices. Therefore, those who do not recognize My true transcendental nature fall down.

Arjuna's Question

Thirteen, 1: Arjuna said: O my dear Krsna, **I wish to know about** prakrti [nature], **purusa [the enjoyer]**, and the field and the knower of the field, and of knowledge and the object of knowledge.

The Lord's Answer

Thirteen, 23: Yet in this body there is another, a transcendental enjoyer, who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the Supersoul.

TRANSCENDENTAL

Two, 9: Sanjaya said: Having spoken thus, Arjuna, chastiser of enemies, told Krsna, "Govinda, I shall not fight," and fell silent.

govindam-- unto Krsna, the giver of pleasure to the senses

Five, 3: One who neither hates nor desires the fruits of his activities is known to be always renounced. Such a person, free from all dualities, easily overcomes material bondage and is completely liberated, O mighty-armed Arjuna.

sukham-- happily; bandhat-- from bondage; pramucyate-- is completely liberated

Five, 13: When the embodied living being controls his nature and mentally renounces all actions, **he resides happily in the city of nine gates [the material body]**, neither working nor causing work to be done.

Five, 23: Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is well situated and **is happy in this world**.

Nine, 2: 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**.

Ten, 9: 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.

Eleven, 36: Arjuna said: O master of the senses, **the world becomes joyful upon hearing Your name**, and thus everyone becomes attached to You. Although the perfected beings offer You their respectful homage, the demons are afraid, and they flee here and there. All this is rightly done.

Thirteen, 13: I shall now explain the knowable, knowing which you will **taste the eternal**. Brahman, the spirit, beginningless and subordinate to Me, lies beyond the cause and effect of this material world.

amrtam-- nectar; asnute-- one tastes

Fourteen, 20: When the embodied being is able to transcend these three modes associated with the material body, he can become free from birth, death, old age and their distresses and **can enjoy nectar even in this life**.

Fourteen, 27: And I am the basis of the **impersonal Brahman**, which is immortal, imperishable and eternal and **is the constitutional position of ultimate happiness**.

Eighteen, 54: One who is thus transcendentally 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.

WITHIN

Three, 17: But for one who **takes pleasure in the self**, whose human life is one of self-realization, and who is satisfied in the self only, fully satiated--for him there is no duty.

atmani-- in himself

Four, 38: In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. And one who has become accomplished in the practice of devotional service **enjoys this knowledge within himself** in due course of time.

Five, 21: Such a liberated person is not attracted to material sense pleasure but is always in trance, **enjoying the pleasure within**. In this way the self-realized person **enjoys unlimited happiness**, for he concentrates on the Supreme.

Five, 24: One whose **happiness is within**, who is active and **rejoices within**, and whose aim is inward is actually the perfect mystic. He is liberated in the Supreme, and ultimately he attains the Supreme.

UNDER THE MODES

HAPPINESS, 18.36,37,38,39

WHO DOES NOT ACHIEVE

Two, 66: One who is not connected with the Supreme [in Krsna consciousness] can have neither transcendental intelligence nor a steady mind, without which there is no possibility of peace. **And how can there be any happiness without peace**?

Four, 40: But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness; they fall down. For the doubting soul **there is happiness neither in this world nor in the next**.

Five, 6: Merely renouncing all activities yet not engaging in the devotional service of the Lord **cannot make one happy**. But a thoughtful person engaged in devotional service can achieve the Supreme without delay.

Sixteen, 23: He who discards scriptural injunctions and acts according to his own whims **attains neither perfection, nor happiness**, nor the supreme destination.

See also FREEDOM, FROM HAPPINESS AND DISTRESS

See also HAPPINESS AND DISTRESS

See also NECTAR

See also PERFECTION AND SUCCESS, THE HIGHEST MOST SUPREME, HAPPINESS

HAPPINESS & DISTRESS 48

AND REACTIONS OF WORK

Eighteen, 12: For one who is not renounced, the threefold fruits of action-- desirable, undesirable and mixed-- accrue after death. But those who are in the renounced order of life **have no such result to suffer or enjoy**.

AS TEMPORARY

See below 2.14, 5.22

THE YOGI'S VISION

Six, 32: He is a perfect yogi who, by comparison to his own self, sees the true equality of all beings, **in both their happiness and their distress**, O Arjuna!

CAUSES OF

Thirteen, 21: Nature is said to be the cause of all material causes and effects, whereas **the living entity is the cause of the various sufferings and enjoyments** in this world.

AS THE SENSES

Two, 14: O son of Kunti, the **nonpermanent appearance of happiness and distress**, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. **They arise from sense perception**, O scion of Bharata, and one must learn to tolerate them without being disturbed.

Five, 22: An intelligent person does not take part in the sources of misery, which are **due to contact with the material senses**. O son of Kunti, **such pleasures have a beginning and an end**, and so the wise man does not delight in them.

EXISTENTIAL FACTS:

Ten, 4-5: …happiness and distress…created by Me alone.

Thirteen, 6-7: …happiness, distress…the field of activities and its interactions.

UNDER THE MODES

Thirteen, 22: The living entity in material nature thus follows the ways of life, **enjoying the three modes of nature**. This is due to his association with that material nature. Thus he meets with **good and evil** among various species.

BINDING EFFECTS, 14.6,9 **ACTION, 18.25**

RESULTS, 14.16 **WORKERS, 18.27**

FOOD, 17.8,9 **HAPPINESS, 18.36,37,38,39**

See also DISTURBED

See also FREEDOM, FROM HAPPINESS AND DISTRESS

See also HAPPINESS

See also MIND, EQUANIMITY OF

HATE 49

EXISTENTIAL FACTS

Seven, 27: O scion of Bharata, O conqueror of the foe, all living entities are born into delusion, bewildered by dualities arisen from **desire and hate**.

Thirteen, 6-7: ...hatred…the field of activities and its interactions.

See also **FREEDOM, FROM HATE**

HEARING 50

Two, 29: Some look on the soul as amazing, some describe him as amazing, and some hear of him as amazing, while others, even **after hearing about him**, cannot understand him at all.

Four, 26: Some [the unadulterated brahmacaris] **sacrifice the hearing process,** and the senses in the fire of mental control, and others [the regulated householders] sacrifice the objects of the senses in the fire of the senses.

Eighteen, 71: And one who **listens with faith** and without envy becomes free from sinful reactions and attains to the auspicious planets where the pious dwell.

srnuyat-- does hear

EXISTENTIAL FACTS

Five, 8-9: A person in the divine consciousness, although engaged in**…hearing…**knows that only the material senses are engaged with their objects and that he is aloof from them.

RE. THE UNIVERSAL FORM

Eleven, 6: O best of the Bharatas, see here the different manifestations of Adityas, Vasus, Rudras, Asvini-kumaras and all the other demigods. Behold the many wonderful things which **no one has ever seen or heard of before**.

ARJUNA'S

Ten, 18: O Janardana, again please describe in detail the mystic power of Your opulences. **I am never satiated in hearing about You**, for the more I hear the more I want to taste the nectar of Your words.

Eleven, 1: Arjuna said: **By my hearing the instructions** You have kindly given me about these most confidential spiritual subjects, my illusion has now been dispelled.

Eleven, 2: O lotus-eyed one, **I have heard from You** in detail about the appearance and disappearance of every living entity and have realized Your inexhaustible glories.

Eleven, 35: Sanjaya said to Dhrtarastra: O King, **after hearing these words** from the Supreme Personality of Godhead, the trembling Arjuna offered obeisances with folded hands again and again. He fearfully spoke to Lord Krsna in a faltering voice, as follows.

Eleven, 36: Arjuna said: O master of the senses, **the world becomes joyful upon hearing Your name**, and thus everyone becomes attached to You. Although the perfected beings offer You their respectful homage, the demons are afraid, and they flee here and there. All this is rightly done.

THE LORD'S INSTRUCTION

Two, 52: When your intelligence has passed out of the dense forest of delusion, **you shall become indifferent to all that has been heard, and all that is to be heard**.

Eighteen, 58: If you become conscious of Me, you will pass over all the obstacles of conditioned life by My grace. If, however, you do not work in such consciousness but act through false ego, **not hearing Me**, you will be lost.

Eighteen, 72: O son of Prtha, O conqueror of wealth, **have you heard** this with an attentive mind? And are your ignorance and illusions now dispelled?

JUST HEAR (SRNU)

Two, 39: ...knowledge...in terms of working without fruitive results.

Seven, 1: …how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.

Ten, 1: …knowledge that is better than what I have already explained.

Thirteen, 4: …of this field of activity and how it is constituted (etc.)

Sixteen, 6: …of the demoniac.

Seventeen, 2: …one's faith can be of three kinds…

Seventeen, 7: …food…of three kinds…The same is true of sacrifices, austerities and charity.

Eighteen, 4: …My judgment about renunciation.

Eighteen, 19: …three kinds of knowledge, action and performer of action.

Eighteen, 29: …of the different kinds of understanding and determination…

Eighteen, 36: …about the three kinds of happiness…

Eighteen, 45: …By following his qualities of work, every man can become perfect.

Eighteen, 64: …My supreme instruction, the most confidential knowledge of all.

See also **DISCIPLIC SUCCESSION, HEARING FROM**

HONOR AND DISHONOR 51

RE. ARJUNA

Two, 34: People will always speak of your infamy, and for a respectable person, **dishonor is worse than death**.

Eleven, 41-42: …I have **dishonored** You many times**…**please excuse me for all those offenses.

UNDER THE MODE OF PASSION

AUSTERITY AND PENANCE, 17.18

See also **FREEDOM, FROM HONOR AND DISHONOR**

IGNORANCE 52

Three, 25: As the ignorant perform their duties with attachment to results, the learned may similarly act, but without attachment, for the sake of leading people on the right path.

Three, 26: So as not to disrupt the minds of **ignorant men** attached to the fruitive results of prescribed duties, a learned person should not induce them to stop work. Rather, by working in the spirit of devotion, he should engage them in all sorts of activities [for the gradual development of Krsna consciousness].

Three, 29: Bewildered by the modes of material nature, **the ignorant** fully engage themselves in material activities and become attached. But the wise should not unsettle them, although these duties are inferior due to the performers' lack of knowledge.

Four, 40: But **ignorant and faithless persons** who doubt the revealed scriptures do not attain God consciousness; they fall down. For the doubting soul there is happiness neither in this world nor in the next.

Four, 42: Therefore the doubts which have arisen in your heart **out of ignorance** should be slashed by the weapon of knowledge. Armed with yoga, O Bharata, stand and fight.

Five, 4: Only **the ignorant** speak of devotional service [karma-yoga] as being different from the analytical study of the material world [Sankhya]. Those who are actually learned say that he who applies himself well to one of these paths achieves the results of both.

Five, 15: Nor does the Supreme Lord assume anyone's sinful or pious activities. Embodied beings, however, are bewildered because of the **ignorance which covers their real knowledge**.

Thirteen, 8-12: …and besides this whatever there may be **is ignorance**.

Sixteen, 4: Pride, arrogance, conceit, anger, harshness and **ignorance**-- these qualities belong to those of demoniac nature, O son of Prtha.

Sixteen, 13-15: The demoniac person thinks**…**In this way, such persons are **deluded by ignorance**.

See also ABOMINABLE
See also FREEDOM, FROM IGNORANCE
See also MODES OF MATERIAL NATURE

ILLUSION AND DELUSION 53

ARJUNA'S

Eleven, 1: Arjuna said: By my hearing the instructions You have kindly given me about these most confidential spiritual subjects, **my illusion has now been dispelled**.

Eighteen, 60: Under illusion you are now declining to act according to My direction. But, compelled by the work born of your own nature, you will act all the same, O son of Kunti.

Eighteen, 72: O son of Prtha, O conqueror of wealth, have you heard this with an attentive mind? And **are your ignorance and illusions now dispelled**?

Eighteen, 73: Arjuna said: My dear Krsna, O infallible one, **my illusion is now gone**. I have regained my memory by Your mercy. I am now firm and free from doubt and am prepared to act according to Your instructions.

CAUSES OF

Two, 63: From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool.

Seven, 13: Deluded by the three modes [goodness, passion and ignorance], the whole world does not know Me, who am above the modes and inexhaustible.

Seven, 14: 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.

mayam etam-- this illusory energy

Seven, 15: 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.

mayaya-- by the illusory energy; apahrta—stolen

Seven, 27: O scion of Bharata, O conqueror of the foe, **all living entities are born into delusion, bewildered by dualities arisen from desire and hate**.

See also QUALITIES, DEMONIAC.

UNDER THE MODE OF IGNORANCE

BINDING EFFECTS, 14.8 SYMPTOMS, 14.13 RESULTS, 14.17 RENUNCIATION, 18.7
ACTION, 18.25 UNDERSTANDING, 18.32 DETERMINATION, 18.35 HAPPINESS, 18.39

See also FREEDOM, FROM ILLUSION AND DELUSION

INDEPENDENCE 54

TO ACT

Five, 11: The yogis, abandoning attachment, **act** with body, mind, intelligence and even with the senses, **only for the purpose of purification**.

Sixteen, 22: The man who has escaped these three gates of hell, O son of Kunti, **performs acts conducive to self-realization** and thus gradually attains the supreme destination.

Eighteen, 63: Thus I have explained to you knowledge still more confidential. Deliberate on this fully, and then **do what you wish to do**.

Eighteen, 73: Arjuna said: My dear Krsna, O infallible one, my illusion is now gone. I have regained my memory by Your mercy. I am now firm and free from doubt and **am prepared to act according to Your instructions**.

See also FREEDOM, FROM MATERIAL CONDITIONS

INTELLIGENCE 55

Arjuna's Problem

Three, 1: Arjuna said: O Janardana, O Kesava, why do You want to engage me in this ghastly warfare, **if You think that intelligence is better than fruitive work**?

Three, 2: My intelligence is bewildered by Your equivocal instructions. Therefore, please tell me decisively which will be most beneficial for me.

The Lord's Answer

Three, 3-9

CHARACTERISTICS OF THE INTELLIGENT

Two, 52: When your intelligence has passed out of the dense forest of delusion, you shall become indifferent to all that has been heard, and all that is to be heard.

Two, 53: When your mind is no longer disturbed by the flowery language of the Vedas, and when it remains **fixed in the trance of self-realization**, then you will have attained the divine consciousness.

acala-- unflinching; buddhih-- intelligence

Four, 16: Even the intelligent are bewildered in determining what is action and what is inaction. Now I shall explain to you what action is, knowing which you shall be liberated from all misfortune.

Four, 18: One who sees inaction in action, and action in inaction, **is intelligent among men**, and he is in the transcendental position, although engaged in all sorts of activities.

Five, 20: A person who neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, **who is self-intelligent**, who is unbewildered, and who knows the science of God, is already situated in transcendence.

Five, 22: An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kunti, such pleasures have a beginning and an end, and so the wise man does not delight in them.

Six, 9: A person is considered still further advanced when he regards honest well-wishers, affectionate benefactors, the neutral, mediators, the envious, friends and enemies, the pious and the sinners all **with an equal mind**.

sama-buddhih-- having equal intelligence; visisyate-- is far advanced

Seven, 29: Intelligent persons who are endeavoring for liberation from old age and death take refuge in Me in devotional service. They are actually Brahman because they entirely know everything about transcendental activities.

Eighteen, 10: The intelligent renouncer situated in the mode of goodness, neither hateful of inauspicious work nor attached to auspicious work, has no doubts about work.

Eighteen, 17: One who is not motivated by false ego, **whose intelligence is not entangled**, though he kills men in this world, does not kill. Nor is he bound by his actions.

CHARACTERISTICS OF THE LESS INTELLIGENT

Two, 41: Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, **the intelligence of those who are irresolute is many-branched**.

Two, 66: One who is not connected with the Supreme [in Krsna consciousness] **can have neither transcendental intelligence** nor a steady mind, without which there is no possibility of peace. And how can there be any happiness without peace?

Three, 26: So as not to disrupt the minds of ignorant men attached to the fruitive results of prescribed duties, a learned person should not induce them to stop work. Rather, by working in the spirit of devotion, he should engage them in all sorts of activities [for the gradual development of Krsna consciousness].

na-- not; buddhi-bhedam-- disruption of intelligence; janayet-- he should cause

Three, 40: The senses, the mind **and the intelligence are the sitting places of this lust**. Through them lust covers the real knowledge of the living entity and bewilders him.

Five, 4: Only the ignorant speak of devotional service [karma-yoga] as being different from the analytical study of the material world [Sankhya]. Those who are actually learned say that he who applies himself well to one of these paths achieves the results of both.

balah-- the less intelligent; pravadanti-- say

Seven, 23: Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet.

Seven, 24: Unintelligent men, who do not know Me perfectly, think that I, the Supreme Personality of Godhead, Krsna, was impersonal before and have now assumed this personality. Due to their small knowledge, they do not know My higher nature, which is imperishable and supreme.

Sixteen, 9: Following such conclusions, the demoniac, who are lost to themselves and **who have no intelligence**, engage in unbeneficial, horrible works meant to destroy the world.

Eighteen, 16: Therefore one who thinks himself the only doer, not considering the five factors, **is certainly not very intelligent** and cannot see things as they are.

EXISTENTIAL FACTS

Three, 42: The working senses are superior to dull matter; mind is higher than the senses; **intelligence is still higher than the mind**; and he **[the soul] is even higher than the intelligence**.

Seven, 4: Earth, water, fire, air, ether, mind, **intelligence** and false ego--all together these eight constitute My separated material energies.

Thirteen, 6-7: …intelligence…the field of activities**…**

IN YOGA

Five, 27-28: …controlling the mind, senses and intelligence…

Six, 20-23: samadhi**…**one is situated in boundless transcendental happiness, realized through transcendental senses**…**

sukham-- happiness; atyantikam-- supreme; yat-- which; tat-- that; buddhi-- by intelligence; grahyam-- accessible

Six, 25: …one should become situated in trance **by means of intelligence…**

LOSS OF

Two, 63: From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, **intelligence is lost**, and **when intelligence is lost** one falls down again into the material pool.

Two, 67: As a boat on the water is swept away by a strong wind, even one of the roaming senses on which the mind focuses **can carry away a man's intelligence**.

Seven, 20: Those whose intelligence has been stolen by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures.

PROPER USE OF

Two, 39: Thus far I have described this knowledge to you through analytical study. Now listen as I explain it in terms of working without fruitive results. O son of Prtha, **when you act in such knowledge** you can free yourself from the bondage of works.

buddhih-- intelligence; yoge-- in work without fruitive result / buddhya-- by intelligence; yuktah-- dovetailed

Three, 43: Thus knowing oneself to be transcendental to the material senses, mind and intelligence, O mighty-armed Arjuna, **one should steady the mind by deliberate spiritual intelligence** [Krsna consciousness] and thus--by spiritual strength--conquer this insatiable enemy known as lust.

Four, 21: Such a man of understanding **acts with mind and intelligence perfectly controlled**, gives up all sense of proprietorship over his possessions, and acts only for the bare necessities of life. Thus working, he is not affected by sinful reactions.

Five, 11: The yogis, abandoning attachment, act with body, mind, **intelligence** and even with the senses, **only for the purpose of purification**.

Five, 17: When one's **intelligence**, mind, faith and refuge are all **fixed in the Supreme**, then one becomes fully cleansed of misgivings through complete knowledge and thus proceeds straight on the path of liberation.

Eight, 8: He who meditates on Me as the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, he, O Partha, is sure to reach Me.

cetasa-- by the mind and intelligence

Twelve, 8: Just fix your mind upon Me, the Supreme Personality of Godhead, and **engage all your intelligence in Me**. Thus you will live in Me always, without a doubt.

Eighteen, 49: One who is self-controlled and **unattached** and who disregards all material enjoyments can obtain, by practice of renunciation, the highest perfect stage of freedom from reaction.

asakta-buddhih-- having unattached intelligence

Eighteen, 51-53: Being purified by his intelligence…elevated to the position of self-realization.

Eighteen, 57: In all activities just depend upon Me and work always under My protection. In such devotional service, be fully conscious of Me.

cetasa-- by intelligence; sarva-karmani-- all kinds of activities

Eighteen, 70: And I declare that he who studies this sacred conversation of ours **worships Me by his intelligence**.

SOURCE OF

Two, 65: For one thus satisfied [in Krsna consciousness], the threefold miseries of material existence exist no longer; in such satisfied consciousness, **one's intelligence is soon well established**.

Seven, 10: ("I" and"I am") …the intelligence of the intelligent...

Ten, 4-5: Intelligence…created by Me alone.

Ten, 10: To those who are constantly devoted to serving Me with love, **I give the understanding** by which they can come to Me.

dadami-- I give; buddhi-yogam-- real intelligence

Ten, 34: ("I" and "I am") …intelligence…

Fifteen, 20: This is the most confidential part of the Vedic scriptures, O sinless one, and it is disclosed now by Me. Whoever understands this **will become wise**, and his endeavors will know perfection.

buddhi-man-- intelligent; syat-- one becomes

UNDER THE MODES

UNDERSTANDING, 18.29,30,31,32 **HAPPINESS, 18.37**

See also FIXED AND STEADY, IN INTELLIGENCE, IN MIND AND INTELLIGENCE

See also CONTROL, OF INTELLIGENCE

KNOWING THE LORD 56

Thirteen, 16: The Supreme Truth exists outside and inside of all living beings, the moving and the nonmoving. Because He is subtle, He is **beyond the power of the material senses to see or to know**. Although far, far away, He is also near to all.

Arjuna's Question

Ten, 17: O Krsna, O supreme mystic, how shall I constantly think of You, and **how shall I know You**? In what various forms are You to be remembered, O Supreme Personality of Godhead?

The Lord's Answer

Ten, 42: But **what need** is there, Arjuna, **for all this detailed knowledge**? With a single fragment of Myself I pervade and support this entire universe.

See also Ten, 19-41

BY THE LORD

Ten, 15: Indeed, **You alone know Yourself** by Your own internal potency, O Supreme Person, origin of all, Lord of all beings, God of gods, Lord of the universe!

BY THE VEDAS

Fifteen, 15: 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 Vedanta, and I am the knower of the Vedas.

AT DEATH

Seven, 30: Those **in full consciousness of Me**, who know Me, the Supreme Lord, to be the governing principle of the material manifestation, of the demigods, and of all methods of sacrifice, can understand and **know Me**, the Supreme Personality of Godhead, **even at the time of death**.

Arjuna's Question

Eight, 2: Who is the Lord of sacrifice, and how does He live in the body, O Madhusudana? And **how** can those engaged in devotional service **know You at the time of death**?

The Lord's Answer

Eight, 5 et.seq.

ONLY BY DEVOTIONAL SERVICE

Seven, 1: The Supreme Personality of Godhead said: Now hear, O son of Prtha, how by practicing yoga in full consciousness of Me, with mind attached to Me, **you can know Me in full**, free from doubt.

Eleven, 54: 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.

Eighteen, 55: 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.

RARITY OF

Seven, 3: Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, **hardly one knows Me in truth**.

Seven, 19: 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.

RESULTS OF KNOWING

Four, 9: One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but **attains My eternal abode**, O Arjuna.

Four, 14: There is no work that affects Me; nor do I aspire for the fruits of action. **One who understands this truth** about Me also **does not become entangled in the fruitive reactions of work**.

Five, 29: A person in full consciousness of Me, **knowing Me** to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, **attains peace from the pangs of material miseries**.

Six, 31: Such a yogi, who engages in the worshipful service of the Supersoul, **knowing** that I and the Supersoul are one, **remains always in Me in all circumstances**.

Seven, 18: All these devotees are undoubtedly magnanimous souls, but he who is **situated in knowledge of Me** I consider to be just like My own self. Being engaged in My transcendental service, he is **sure to attain Me**, the highest and most perfect goal.

Ten, 3: He who **knows Me** as the unborn, as the beginningless, as the Supreme Lord of all the worlds--he only, undeluded among men, is **freed from all sins**.

Fourteen, 19: When one properly sees that in all activities no other performer is at work than these modes of nature and he **knows the Supreme Lord**, who is transcendental to all these modes, he **attains My spiritual nature**.

See also DEVOTIONAL SERVICE, ENGAGEMENT IN, BY KNOWING THE LORD.

OF NOT KNOWING

Nine, 24: I am the only enjoyer and master of all sacrifices. Therefore, those who **do not recognize** My true transcendental nature **fall down**.

Eleven, 41-42: …not knowing Your glories…please excuse me for all those **offenses**.

WHO DOES NOT

Seven, 13: Deluded by the three modes [goodness, passion and ignorance], the **whole world does not know** Me, who am above the modes and inexhaustible.

Seven, 24: Unintelligent men, who do not know Me perfectly, think that I, the Supreme Personality of Godhead, Krsna, was impersonal before and have now assumed this personality. Due to their small knowledge, they do not know My higher nature, which is imperishable and supreme.

Seven, 25: I am never manifest to the **foolish and unintelligent**. For them I am covered by My internal potency, and therefore **they do not know** that I am unborn and infallible.

Seven, 26: O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but **Me no one knows**.

Ten, 2: Neither the **hosts of demigods nor the great sages know My origin or opulences**, for, in every respect, I am the source of the demigods and sages.

Ten, 14: O Krsna, I totally accept as truth all that You have told me. **Neither the demigods nor the demons**, O Lord, **can understand Your personality.**

See also SEEING THE LORD

KNOWLEDGE 57

AND FREE WILL

Eighteen, 63: Thus **I have explained to you knowledge** still more confidential. Deliberate on this fully, and then **do what you wish to do**.

AS A BRAHMINICAL QUALITY

Eighteen, 42: Peacefulness, self-control, austerity, purity, tolerance, honesty, **knowledge**, wisdom and religiousness--these are the natural qualities by which the brahmanas work.

RESULT OF GIVING

Eighteen, 68: For one who explains this supreme secret to the devotees, pure devotional service is guaranteed, and at the end he will come back to Me.

ACQUIRED AND REALIZED (JNANA AND VIJNANA)

Three, 41: Therefore, O Arjuna, best of the Bharatas, in the very beginning curb this great symbol of sin [lust] by regulating the senses, and slay this destroyer of **knowledge and self-realization**.

Six, 8: A person is said to be established in self-realization and is called a yogi [or mystic] when he is fully satisfied by virtue of **acquired knowledge and realization**. Such a person is situated in transcendence and is self-controlled. He sees everything--whether it be pebbles, stones or gold--as the same.

Seven, 2: I shall now declare unto you in full this knowledge, **both phenomenal and numinous**. This being known, nothing further shall remain for you to know.

Nine, 1: The Supreme Personality of Godhead said: My dear Arjuna, because you are never envious of Me, I shall impart to you this most confidential **knowledge and realization**, knowing which you shall be relieved of the miseries of material existence.

AND ACTION

KNOWLEDGE AS A MOTIVATOR

Eighteen, 18: Knowledge, the object of knowledge, and the knower are the three factors that motivate action; the senses, the work and the doer are the three constituents of action.

UNDERSTANDING THE CATEGORIES

Four, 16: Even the intelligent are bewildered in determining what is action and what is inaction. Now I shall explain to you what action is, knowing which you shall be liberated from all misfortune.

Four, 17: The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is, and what inaction is.

Four, 18: One who sees inaction in action, and action in inaction, is intelligent among men, and he is in the transcendental position, although engaged in all sorts of activities.

UNDERSTANDING THE CAUSES

Eighteen, 13: O mighty-armed Arjuna, according to the Vedanta there are **five causes for the accomplishment of all action**. Now learn of these from Me.

Eighteen, 14: The place of action [the body], the performer, the various senses, the many different kinds of endeavor, and ultimately the Supersoul--these are the five factors of action.

Eighteen, 15: Whatever right or wrong action a man performs by body, mind or speech is caused by these five factors.

Eighteen, 16: Therefore one who thinks himself the only doer, not considering the five factors, is certainly not very intelligent and cannot see things as they are.

UNDER THE MODES

UNDERSTANDING, 18.30,31,32

AND AUSTERITY

Four, 10: Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me--and thus they all attained transcendental love for Me.

jnana-- of knowledge; tapasa-- by the penance

Eighteen, 67: This confidential knowledge may never be explained to those who are not **austere**, or devoted, or engaged in devotional service, nor to one who is envious of Me.

AND FRUITIVE ACTIVITIES

Four, 19: One is understood to be **in full knowledge** whose every endeavor is devoid of desire for sense gratification. He is said by sages to be a worker for whom the reactions of work have been burned up by the fire of perfect knowledge.

Four, 20: Abandoning all attachment to the results of his activities, ever satisfied and independent, **he performs no fruitive action**, although engaged in all kinds of undertakings.

AND SACRIFICE

Four, 30: All these performers **who know the meaning of sacrifice** become cleansed of sinful reactions, and, having tasted the nectar of the results of sacrifices, they advance toward the supreme eternal atmosphere.

Four, 32: All these **different types of sacrifice** are approved by the Vedas, and all of them are born of different types of work. **Knowing them as such**, you will become liberated.

See also SACRIFICE, FORMS OF

Four, 33: O chastiser of the enemy, the **sacrifice performed in knowledge** is better than the mere sacrifice of material possessions. After all, O son of Prtha, all sacrifices of work culminate in transcendental knowledge.

Five, 29: A person in full consciousness of Me, **knowing Me to be the ultimate beneficiary of all sacrifices** and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.

Nine, 15: Others, who **engage in sacrifice by the cultivation of knowledge**, worship the Supreme Lord as the one without a second, as diverse in many, and in the universal form.

Eighteen, 70: And I declare that he who studies this sacred conversation of ours worships Me by his intelligence.

jnana-- of knowledge; yajnena-- by the sacrifice

AND THE KNOWABLE

Seven, 2: I shall now declare unto you in full this knowledge, both phenomenal and numinous. **This being known**, nothing further shall remain for you to know.

Nine, 17: ("I" and"I am") …the object of knowledge…the Rg, the Sama and the Yajur Vedas.

vedyam-- what is to be known

Eleven, 38: …You are the knower of everything, and **You are all that is knowable…**

Thirteen, 13: I shall now explain the knowable, knowing which you will taste the eternal. Brahman, the spirit, beginningless and subordinate to Me, lies beyond the cause and effect of this material world.

Thirteen, 18: He is the source of light in all luminous objects. He is beyond the darkness of matter and is unmanifested. **He is knowledge, He is the object of knowledge, and He is the goal of knowledge**. He is situated in everyone's heart.

jneyam-- to be known

Thirteen, 19: Thus the field of activities [the body], knowledge **and the knowable** have been summarily described by Me. Only My devotees can understand this thoroughly and thus attain to My nature.

Fifteen, 15: 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 Vedanta, and I am the knower of the Vedas.

AND TRANSMIGRATION

Two, 13: As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. **A sober person is not bewildered by such a change**.

Eight, 27: Although **the devotees know these two paths (of passing from this world)**, O Arjuna, they are never bewildered. Therefore be always fixed in devotion.

Fifteen, 10: The foolish cannot understand how a living entity can quit his body, nor can they understand what sort of body he enjoys under the spell of the modes of nature. But **one whose eyes are trained in knowledge can see all this**.

Fifteen, 11: The endeavoring transcendentalists, who are situated in self-realization, **can see all this clearly**. But those whose minds are not developed and who are not situated in self-realization cannot see what is taking place, though they may try to.

AND WORK / DUTY

PERFORMED IN KNOWLEDGE

Three, 30: Therefore, O Arjuna, surrendering all your works unto Me, **with full knowledge of Me**, without desires for profit, with no claims to proprietorship, and free from lethargy, fight.

Four, 15: All the liberated souls in ancient times **acted with this understanding of My transcendental nature**. Therefore you should perform your duty, following in their footsteps.

Four, 42: Therefore the doubts which have arisen in your heart out of ignorance **should be slashed by the weapon of knowledge**. **Armed with yoga, O Bharata, stand and fight.**

Sixteen, 24: One should therefore understand what is duty and what is not duty by the regulations of the scriptures. **Knowing such rules and regulations**, one should act so that he may gradually be elevated.

PERFORMED IN IGNORANCE

Three, 29: Bewildered by the modes of material nature, **the ignorant fully engage themselves in material activities** and become attached. But the wise should not unsettle them, although these duties are inferior due to the performers' lack of knowledge.

Eighteen, 22: And that knowledge by which one is attached to one kind of work as the all in all, **without knowledge of the truth**, and which is very meager, is said to be in the mode of darkness.

REACTIONS OF

Four, 14: There is no work that affects Me; nor do I aspire for the fruits of action. **One who understands this truth about Me** also does not become entangled in the **fruitive reactions** of work.

Four, 18: One who sees inaction in action, and action in inaction, is intelligent among men, and he is in the transcendental position, **although engaged in all sorts of activities**.

Four, 23: The work of a man who is unattached to the modes of material nature and who is **fully situated in transcendental knowledge merges entirely into transcendence**.

Four, 30: All these performers **who know the meaning of sacrifice** become cleansed of **sinful reactions**, and, having tasted the nectar of the results of sacrifices, they advance toward the supreme eternal atmosphere.

Four, 36: Even if you are considered to be the most sinful of all sinners, **when you are situated in the boat of transcendental knowledge** you will be able to cross over the ocean of miseries.

papa-krt-tamah-- the greatest sinner; sarvam-- all such sinful reactions

Four, 37: As a blazing fire turns firewood to ashes, O Arjuna, so does **the fire of knowledge** burn to ashes all **reactions to material activities**.

Ten, 3: He who knows Me as the unborn, as the beginningless, as the Supreme Lord of all the worlds--he only, undeluded among men, is **freed from all sins**.

sarva-papaih-- from all sinful reactions; pramucyate-- is delivered

RESULTS OF

Three, 25: As the ignorant perform their duties **with attachment to results, the learned** may similarly act, but without attachment, for the sake of leading people on the right path.

Three, 26: So as not to disrupt the minds of ignorant men attached to the **fruitive results** of prescribed duties, **a learned person** should not induce them to stop work. Rather, by working in the spirit of devotion, he should engage them in all sorts of activities [for the gradual development of Krsna consciousness].

Three, 28: One who is in knowledge of the Absolute Truth, O mighty-armed, does not engage himself in the senses and sense gratification, knowing well the differences between work in devotion and work for **fruitive results**.

Three, 30: Therefore, O Arjuna, surrendering all your works unto Me, **with full knowledge of Me, without desires for profit**, with no claims to proprietorship, and free from lethargy, fight.

RESULTS AND REACTIONS OF

Two, 39: Thus far I have described **this knowledge** to you through analytical study. Now listen as I explain it in terms of **working without fruitive results**. O son of Prtha, when you act in such knowledge, you can **free yourself from the bondage of works**.

Four, 19: One is understood to be **in full knowledge** whose every endeavor is **devoid of desire for sense gratification**. He is said by sages to be a worker for whom the **reactions of work have been burned up by the fire of perfect knowledge**.

Four, 20: Abandoning all attachment to the results of his activities, ever satisfied and independent, he performs no fruitive action, although engaged in all kinds of undertakings.

Four, 21: Such a man of understanding acts with mind and intelligence perfectly controlled, gives up all sense of proprietorship over his possessions, and acts only for the bare necessities of life. Thus working, he **is not affected by sinful reactions**.

Four, 41: One who acts in devotional service, **renouncing the fruits** of his actions, and whose **doubts have been destroyed by transcendental knowledge**, is situated factually in the self. Thus he is **not bound by the reactions of work**, O conqueror of riches.

AND YOGA

Six, 20-23: …samadhi**…**This perfection is characterized by one's **ability to see the self by the pure mind** and to relish and rejoice in the self**…**Established thus, one **never departs from the truth…**

Six, 27: The yogi whose mind is fixed on Me verily attains the highest perfection of transcendental happiness. He is beyond the mode of passion, **he realizes his qualitative identity with the Supreme**, and thus he is freed from all reactions to past deeds.

Six, 31: Such a yogi, who engages in the worshipful service of the Supersoul, **knowing that I and the Supersoul are one**, remains always in Me in all circumstances.

Six, 32: He is a perfect yogi who, by comparison to his own self, **sees the true equality of all beings**, in both their happiness and their distress, O Arjuna!

DEFINED

Arjuna's Question

Thirteen, 1: Arjuna said: O my dear Krsna, **I wish to know about** prakrti [nature], purusa [the enjoyer], and the field and **the knower of the field, and of knowledge and the object of knowledge**.

The Lord's Answer

Thirteen, 2: The Supreme Personality of Godhead said: This body, O son of Kunti, is called the field, and one who knows this body is called the knower of the field.

Thirteen, 3: 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.

THE LORD AS

Ten, 32: ("I" and "I am") …Of all sciences **I am the spiritual science of the self**, and among logicians **I am the conclusive truth**.

adhyatma-vidya-- spiritual knowledge; vidyanam-- of all education

Thirteen, 18: He is the source of light in all luminous objects. He is beyond the darkness of matter and is unmanifested. **He is knowledge, He is the object of knowledge, and He is the goal of knowledge**. He is situated in everyone's heart.

ENEMIES OF

Two, 2: The Supreme Personality of Godhead said: My dear Arjuna, how have these **impurities** come upon you? They are not at all befitting **a man who knows the value of life**. They lead not to higher planets but to infamy.

anarya-- persons who do not know the value of life; justam--practiced by

Two, 60: The senses are so strong and impetuous, O Arjuna, that they forcibly carry away the mind even of a man of discrimination who is endeavoring to control them.

vipascitah-- full of discriminating knowledge

Three, 39: Thus **the wise living entity's pure consciousness becomes covered by his eternal enemy in the form of lust**, which is never satisfied and which burns like fire.

Three, 40: The senses, the mind and the intelligence are the sitting places of this lust. Through them **lust covers the real knowledge** of the living entity and bewilders him.

Five, 15: Nor does the Supreme Lord assume anyone's sinful or pious activities. Embodied beings, however, are **bewildered because of the ignorance which covers their real knowledge**.

Fourteen, 9: O son of Bharata, the mode of goodness conditions one to happiness; passion conditions one to fruitive action; and **ignorance, covering one's knowledge**, binds one to madness.

HOW TO DEFEAT THEM

Three, 41: Therefore, O Arjuna, best of the Bharatas, in the very beginning curb this great symbol of sin [lust] **by regulating the senses**, and slay **this destroyer of knowledge** and self-realization.

Three, 43: Thus **knowing oneself to be transcendental** to the material senses, mind and intelligence, O mighty-armed Arjuna, one should steady the mind by deliberate spiritual intelligence [Krsna consciousness] and thus--by spiritual strength--conquer this insatiable enemy known as lust.

Five, 16: When, however, one is enlightened with the **knowledge by which nescience is destroyed**, then his knowledge reveals everything, as the sun lights up everything in the daytime.

Five, 22: An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kunti, such pleasures have a beginning and an end, and so **the wise man does not delight in them**.

Eleven, 1: Arjuna said: **By my hearing the instructions** You have kindly given me about these most confidential spiritual subjects, **my illusion has now been dispelled**.

FULL AND COMPLETE

Two, 46: All purposes served by a small well can at once be served by a great reservoir of water. Similarly, all the purposes of the Vedas can be served to **one who knows the purpose behind them**.

vijanatah-- who is in complete knowledge

Four, 19: One is understood to be in full knowledge whose every endeavor is devoid of desire for sense gratification. He is said by sages to be a worker for whom the reactions of work have been burned up by the fire of perfect knowledge.

Seven, 17: Of these, (four kinds of pious men) **the one who is in full knowledge** and who is always engaged in pure devotional service is the best. For I am very dear to him, and he is dear to Me.

Seven, 19: 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.

jnana-van-- one who is in full knowledge

INADEQUASY OF MATERIAL KNOWLEDGE

Two, 60: The senses are so strong and impetuous, O Arjuna, that they **forcibly carry away the mind even of a man of discrimination** who is endeavoring to control them.

vipascitah-- full of discriminating knowledge

Three, 33: Even a man of knowledge acts according to his own nature, for everyone follows the nature he has acquired from the three modes. What can repression accomplish?

Fourteen, 6: O sinless one, the mode of goodness, being purer than the others, is illuminating, and it frees one from all sinful reactions. Those situated in that mode become **conditioned by a sense of happiness and knowledge**.

KNOWERS (vit)

Three, 28: tattva-vit-- the knower of the Absolute Truth

Fifteen, 1: veda-vit-- the knower of the Vedas

Three, 29: krtsna-vit-- one who is in factual knowledge

Five, 8-9: tattva-vit-- one who knows the truth

Five, 20: brahma-vit-- one who knows the Supreme perfectly

Twelve, 1: yoga-vit-tamah-- the most perfect in knowledge of yoga.

Fifteen, 15: veda-vit-- the knower of the Vedas

Fifteen, 19: sarva-vit-- the knower of everything

KNOWING EVERYTHING

Five, 16: When, however, one is enlightened with the knowledge by which nescience is destroyed, then **his knowledge reveals everything**, as the sun lights up everything in the daytime.

Seven, 2: I shall now declare unto you in full this knowledge, both phenomenal and numinous. **This being known, nothing further shall remain for you to know**.

Seven, 29: Intelligent persons who are endeavoring for liberation from old age and death take refuge in Me in devotional service. They are actually Brahman because **they entirely know everything** about transcendental activities.

Fifteen, 19: Whoever knows Me as the Supreme Personality of Godhead, without doubting, **is the knower of everything**. He therefore engages himself in full devotional service to Me, O son of Bharata.

See also SUPREME LORD, AS OMNISCIENT.

OF THE SOUL AND THE BODY

AS A CURE FOR LAMENTATION **Two, 11:** The Supreme Personality of Godhead said: While speaking learned words, you are mourning for what is not worthy of grief. **Those who are wise lament neither for the living nor for the dead**.

Two, 21: O Partha, how can a person who **knows that the soul is indestructible**, eternal, unborn and immutable **kill anyone or cause anyone to kill**?

Two, 25: It is said that the soul is invisible, inconceivable and immutable. **Knowing this, you should not grieve for the body**.

DIFFICULT TO UNDERSTAND **Two, 29:** Some look on the soul as amazing, some describe him as amazing, and some hear of him as amazing, while others, even after hearing about him, **cannot understand him at all**.

ETERNAL V TEMPORARY **Two, 16:** Those who are seers of the truth have concluded that of the nonexistent **[the material body] there is no endurance** and of the eternal **[the soul] there is no change**. This they have concluded by studying the nature of both.

Thirteen, 28: One who sees the Supersoul accompanying the individual soul in all bodies, and who understands that **neither the soul nor the Supersoul within the destructible body is ever destroyed**, actually sees.

ILLUSORY **Eighteen, 21:** That knowledge by which one sees that **in every different body there is a different type of living entity** you should understand to be in the mode of passion.

REALIZATION OF QUALITATIVE IDENTITY

Four, 35: Having obtained real knowledge from a self-realized soul, you will never fall again into such illusion, for by this knowledge you will see that **all living beings are but part of the Supreme**, or, in other words, that they are Mine.

Five, 18: The humble sages, by virtue of true knowledge, **see with equal vision** a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste].

Six, 27: The yogi whose mind is fixed on Me verily attains the highest perfection of transcendental happiness. He is beyond the mode of passion, **he realizes his qualitative identity with the Supreme**, and thus he is freed from all reactions to past deeds.

Thirteen, 31: When a sensible man **ceases to see different identities due to different material bodies,** and he sees how beings are expanded everywhere, he attains to the Brahman conception.

Eighteen, 20: That knowledge by which **one undivided spiritual nature is seen in all living entities**, though they are divided into innumerable forms, you should understand to be in the mode of goodness.

RESULTS OF UNDERSTANDING

Three, 43: Thus **knowing oneself to be transcendental to the material senses, mind and intelligence**, O mighty-armed Arjuna, one should steady the mind by deliberate spiritual intelligence [Krsna consciousness] and thus-- by spiritual strength-- conquer this insatiable enemy known as lust.

Thirteen, 24: One who **understands this philosophy concerning material nature, the living entity** and the interaction of the modes of nature is sure to attain liberation. He will not take birth here again, regardless of his present position.

Thirteen, 35: Those who **see with eyes of knowledge the difference between the body and the knower** of the body, and can also understand the process of liberation from bondage in material nature, attain to the supreme goal.

See also SOUL, AS WITNESS ONLY

PURE AND PURIFYING

Four, 10: Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past **became purified by knowledge of Me**--and thus they all attained transcendental love for Me.

Four, 38: In this world, there is **nothing so sublime and pure as transcendental knowledge**. Such knowledge is the mature fruit of all mysticism. And one who has become accomplished in the practice of devotional service enjoys this knowledge within himself in due course of time.

Five, 17: When one's intelligence, mind, faith and refuge are all fixed in the Supreme, then **one becomes fully cleansed of misgivings through complete knowledge** and thus proceeds straight on the path of liberation.

Nine, 2: 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.

See also Other categories of knowledge.

QUALIFICATIONS FOR RECEIVING

Four, 39: A faithful man who is dedicated to transcendental knowledge and who **subdues his senses** is eligible to achieve such knowledge, and having achieved it, he quickly attains the supreme spiritual peace.

Nine, 1: The Supreme Personality of Godhead said: My dear Arjuna, **because you are never envious of Me**, I shall impart to you this most confidential knowledge and realization, knowing which you shall be relieved of the miseries of material existence.

Ten, 1: The Supreme Personality of Godhead said: Listen again, O mighty-armed Arjuna. **Because you are My dear friend**, for your benefit I shall speak to you further, giving knowledge that is better than what I have already explained.

Ten, 10: To those who are **constantly devoted to serving Me with love**, I give the understanding by which they can come to Me.

Eighteen, 64: Because you are My very dear friend, I am speaking to you My supreme instruction, the most confidential knowledge of all. Hear this from Me, for it is for your benefit.

Eighteen, 67: This confidential knowledge **may never be explained** to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me.

Eighteen, 71: And one who **listens with faith and without envy** becomes free from sinful reactions and attains to the auspicious planets where the pious dwell.

See also DISCIPLIC SUCCESSION

QUALIFICATIONS FOR UNDERSTANDING

Four, 3: That very ancient science of the relationship with the Supreme is today told by Me to you **because you are My devotee as well as My friend** and can therefore understand the transcendental mystery of this science.

Thirteen, 19: Thus the field of activities [the body], knowledge and the knowable have been summarily described by Me. **Only My devotees can understand** this thoroughly and thus attain to My nature.

SOURCE OF

DEVOTIONAL SERVICE

Four, 38: In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. And **one who has become accomplished in the practice of devotional service enjoys this knowledge within himself** in due course of time.

SACRIFICE **Four, 33:** O chastiser of the enemy, the sacrifice performed in knowledge is better than the mere sacrifice of material possessions. After all, O son of Prtha, **all sacrifices of work culminate in transcendental knowledge**.

THE GITA **Eighteen, 70:** And I declare that he who studies **this sacred conversation** of ours worships Me by his intelligence.

THE SUPERSOUL

Ten, 10: To those who are constantly devoted to serving Me with love, **I give the understanding** by which they can come to Me.

Ten, 11: To show them special mercy, **I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance**.

Fifteen, 15: 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 Vedanta, and I am the knower of the Vedas.

UNDER THE MODE OF GOODNESS

SYMPTOMS, 14.11 **RESULTS, 14.17**

See also DISCIPLIC SUCCESSION, AS THE SOURCE OF KNOWLEDGE

See also TRUTH, ACQUISITION OF

See also VEDAS

SUPREME AND CONFIDENTIAL

Nine, 1: The Supreme Personality of Godhead said: My dear Arjuna, because you are never envious of Me, I shall impart to you **this most confidential knowledge** and realization, knowing which you shall be relieved of the miseries of material existence.

Nine, 2: 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.

raja-guhyam-- the king of confidential knowledge

Ten, 1: The Supreme Personality of Godhead said: Listen again, O mighty-armed Arjuna. Because you are My dear friend, for your benefit I shall speak to you further, giving knowledge that is better than what I have already explained.

paramam-- supreme; vacah-- instruction

Eleven, 1: Arjuna said: By my hearing the instructions You have kindly given me about **these most confidential spiritual subjects**, my illusion has now been dispelled.

Fourteen, 1: The Supreme Personality of Godhead said: Again I shall declare to you **this supreme wisdom**, the best of all knowledge, knowing which all the sages have attained the supreme perfection.

Fifteen, 20: This is the most confidential part of the Vedic scriptures, O sinless one, and it is disclosed now by Me. Whoever understands this will become wise, and his endeavors will know perfection.

Eighteen, 63: Thus I have explained to you **knowledge still more confidential**. Deliberate on this fully, and then do what you wish to do.

Eighteen, 64: Because you are My very dear friend, I am speaking to you **My supreme instruction**, the most confidential knowledge of all. Hear this from Me, for it is for your benefit.

Eighteen, 67: This confidential knowledge may never be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me.

Eighteen, 68: For one who explains **this supreme secret** to the devotees, pure devotional service is guaranteed, and at the end he will come back to Me.

Eighteen, 75: By the mercy of Vyasa, I have heard **these most confidential talks** directly from the master of all mysticism, Krsna, who was speaking personally to Arjuna.

THE PROCESS OF

Thirteen, 8-12: …all these I declare to be knowledge, and besides this whatever there may be is ignorance.

ACTIVITIES TO ATTAIN

Eighteen, 50: O son of Kunti, learn from Me how one who has achieved this perfection can attain to the supreme perfectional stage, Brahman, the stage of highest knowledge, by acting in the way I shall now summarize.

Eighteen, 51-53: …such a person is certainly **elevated to the position of self-realization**.

UNDER THE MODES

KNOWLEDGE, 18.19,20,21,22

WHO CAN AND CANNOT SEE

One, 37-38: O Janardana, although these men, their hearts overtaken by greed, **see no fault** in killing one's family or quarreling with friends, why should **we, who can see the crime** in destroying a family, engage in these acts of sin?

Five, 5: One who knows that the position reached by means of analytical study can also be attained by devotional service, and who therefore sees analytical study and devotional service to be on the same level, **sees things as they are**.

Thirteen, 28: One who sees the Supersoul accompanying the individual soul in all bodies, and who understands that neither the soul nor the Supersoul within the destructible body is ever destroyed, **actually sees**.

Thirteen, 30: One who can see that all activities are performed by the body, which is created of material nature, and sees that the self does nothing, **actually sees**.

Thirteen, 32: Those with the vision of eternity can see that the imperishable soul is transcendental, eternal, and beyond the modes of nature. Despite contact with the material body, O Arjuna, the soul neither does anything nor is entangled.

Fifteen, 10: The foolish cannot understand how a living entity can quit his body, nor can they understand what sort of body he enjoys under the spell of the modes of nature. But one whose eyes are trained in knowledge **can see all this**.

Fifteen, 11: The endeavoring transcendentalists, who are situated in self-realization, **can see all this clearly**. But those whose minds are not developed and who are not situated in self-realization **cannot see** what is taking place, though they may try to.

Eighteen, 16: Therefore one who thinks himself the only doer, not considering the five factors, is certainly not very intelligent and **cannot see things as they are**.

WHO IS NOT IN KNOWLEDGE

Two, 19: Neither he who thinks the living entity the slayer nor he who thinks it slain is in knowledge, for the self slays not nor is slain.

Three, 29: Bewildered by the modes of material nature, the ignorant fully engage themselves in material activities and become attached. But the wise should not unsettle them, although these duties are inferior **due to the performers' lack of knowledge**.

Three, 32: But those who, out of envy, disregard these teachings and do not follow them are to be **considered bereft of all knowledge**, befooled, and ruined in their endeavors for perfection.

Four, 40: But **ignorant and faithless persons who doubt the revealed scriptures** do not attain God consciousness; they fall down. For the doubting soul there is happiness neither in this world nor in the next.

Seven, 15: 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.

Seven, 20: Those **whose intelligence has been stolen by material desires** surrender unto demigods and follow the particular rules and regulations of worship according to their own natures.

Nine, 11: 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.

Nine, 12: Those who are thus bewildered are attracted by demonic and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities, **and their culture of knowledge are all defeated**.

Sixteen, 7: Those who are demoniac do not know what is to be done and what is not to be done. Neither cleanliness nor proper behavior **nor truth is found in them**.

Eighteen, 67: This confidential knowledge **may never be explained** to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me.

SUMMARY ANALYSIS

CHARACTERISTICS OF A PERSON IN KN.

Two, 11: ...lament neither for the living nor for the dead.

Two, 13: ...ls not bewildered by such a change...(of body)

Two, 57: ...unaffected by whatever good or evil he may obtain, neither praising it nor despising it...

Three, 28: ...does not engage himself in the senses and sense gratification...

Three, 43: ...steady the mind by deliberate spiritual intelligence [Krsna consciousness]...

Four, 10: ...freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me...

Four, 18: ...is intelligent among men...

Four, 19: ...every endeavor is devoid of desire for sense gratification.

Four, 20: Abandoning all attachment to the results of his activities, ever satisfied and independent, he performs no fruitive action...

Four, 21: ...acts with mind and intelligence perfectly controlled, gives up all sense of proprietorship over his possessions, and acts only for the bare necessities of life.

Four, 22: ...satisfied with gain which comes of its own accord, who is free from duality and does not envy, who is steady in both success and failure...

Five, 18: ...see with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste].

Five, 20: ...neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, who is self-intelligent, who is unbewildered...

Five, 22: ...does not take part in the sources of misery...does not delight in them.

Six, 8: ...fully satisfied by virtue of acquired knowledge and realization...is self-controlled. He sees everything--whether it be pebbles, stones or gold--as the same.

Six, 20-23: ...one's mind is completely restrained from material mental activities…ability to see the self by the pure mind and to relish and rejoice in the self…joyous state…situated in boundless transcendental happiness, realized through transcendental senses…he thinks there is no greater gain…one is never shaken, even in the midst of greatest difficulty.

Six, 32: ...sees the true equality of all beings, in both their happiness and their distress.

Seven, 29: They are actually Brahman because they entirely know everything about transcendental activities.

Thirteen, 29: ...does not degrade himself by his mind.

RESULTS AND EFFECTS OF ACQUIRING KN.

Two, 46: ...all the purposes of the Vedas can be served to one who knows the purpose behind them.

Three, 43: ...conquer this insatiable enemy known as lust.

Four, 9: ...does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode...

Four, 10: ...became purified...attained transcendental love for Me.

Four, 14: ...does not become entangled in the fruitive reactions of work.

Four, 16: ...you shall be liberated from all misfortune.

Four, 30: ...become cleansed of sinful reactions...advance toward the supreme eternal atmosphere.

Four, 32: ...you will become liberated.

Four, 35: ...you will never fall again into such illusion...

Four, 36: ...you will be able to cross over the ocean of miseries.

Four, 37: ...burn to ashes all reactions to material activities.

Four, 38: ...enjoys this knowledge within himself in due course of time.

Four, 39: ...he quickly attains the supreme spiritual peace.

Four, 41: ...doubts have been destroyed...he is not bound by the reactions of work...

Five, 16: ...nescience is destroyed, then his knowledge reveals everything...

Five, 17: ...becomes fully cleansed of misgivings through complete knowledge and thus proceeds straight on the path of liberation.

Five, 29: ...attains peace from the pangs of material miseries.

Six, 20-23: ...freedom from all miseries arising from material contact.

Six, 27: ...he is freed from all reactions to past deeds.

Six, 30: ...I am never lost, nor is he ever lost to Me.

Six, 31: ...remains always in Me in all circumstances.

Seven, 1: ...you can know Me in full, free from doubt.

Seven, 2: ...nothing further shall remain for you to know.

Seven, 17: ...I am very dear to him, and he is dear to Me.

Seven, 18: ...he is sure to attain Me, the highest and most perfect goal.

Seven, 19: ...surrenders unto Me...

Seven, 29: ...take refuge in Me in devotional service...they entirely know everything about transcendental activities.

Seven, 30: ...can understand and know Me, the Supreme Personality of Godhead, even at the time of death.

Nine, 1: ...you shall be relieved of the miseries of material existence.

Nine, 2: ...it gives direct perception of the self by realization...it is joyfully performed.

Nine, 13: ...not deluded...are under the protection of the divine nature. They are fully engaged in devotional service...

Ten, 3: ...he only, undeluded among men, is freed from all sins.

Ten, 7: ...engages in unalloyed devotional service...

Ten, 8: ...engage in My devotional service and worship Me with all their hearts.

Ten, 10: ...they can come to Me.
Eleven, 1: ...my illusion has now been dispelled.
Thirteen, 13: ...you will taste the eternal.
Thirteen, 19: ...attain to My nature.
Thirteen, 26: ...transcend the path of birth and death.
Thirteen, 29: ...he approaches the transcendental destination.
Thirteen, 31: ...he attains to the Brahman conception.
Thirteen, 35: ...attain to the supreme goal.
Fourteen, 1: ...all the sages have attained the supreme perfection.
Fourteen, 2: ...one can attain to the transcendental nature like My own...one is not born at the time of creation or disturbed at the time of dissolution.
Fourteen, 19: ...he attains My spiritual nature.
Fifteen, 19: ...is the knower of everything...engages himself in full devotional service to Me...
Fifteen, 20: ...will become wise, and his endeavors will know perfection.
Eighteen, 55: ...he can enter into the kingdom of God.
Eighteen, 70: worships Me by his intelligence.

RESULTS OF ACTING IN KN.

Two, 39: ...you can free yourself from the bondage of works.
Four, 18: ...is in the transcendental position, although engaged in all sorts of activities
Four, 19: ...a worker for whom the reactions of work have been burned up by the fire of perfect knowledge.
Four, 20: ...he performs no fruitive action, although engaged in all kinds of undertakings.
Four, 21: ...he is not affected by sinful reactions.
Four, 22: ...is never entangled, although performing actions.
Four, 23: ...work...merges entirely into transcendence.
Four, 41: ...he is not bound by the reactions of work...

See also CHARACTERISTICS OF TRANSCENDENCE, OF FULL KNOWLEDGE
See also CULTIVATION
See also ETERNAL, KNOWLEDGE
See also FIXED AND STEADY, IN KNOWLEDGE
See also HAPPINESS, BY KNOWLEDGE
See also KNOWING THE LORD
See also LEARNED
See also LIBERATION, BY KNOWLEDGE
See also MATERIAL NATURE, RESULTS OF UNDERSTANDING
See also MUST,(know,be known)
See also PERFECTION & SUCCESS, PERFECT KNOWLEDGE
See also SELF-REALIZATION, BY KNOWLEDGE
See also TRANSCENDENTAL KNOWLEDGE

LAMENTATION 55

ARJUNA'S

One, 27: When the son of Kunti, Arjuna, saw all these different grades of friends and relatives, he became overwhelmed with compassion and spoke thus.

visidan-- while lamenting; idam-- thus; abravit-- spoke

One, 46: Sanjaya said: Arjuna, having thus spoken on the battlefield, cast aside his bow and arrows and sat down on the chariot, his mind **overwhelmed with grief**.

soka-- by lamentation; samvigna-- distressed; manasah-- within the mind

Two, 1: Sanjaya said: Seeing Arjuna full of compassion, **his mind depressed**, his eyes full of tears, Madhusudana, Krsna, spoke the following words.

visidantam-- lamenting; idam-- these; vakyam-- words; uvaca-- said

Two, 2: The Supreme Personality of Godhead said: My dear Arjuna, **how have these impurities come upon you**? They are not at all befitting a man who knows the value of life. They lead not to higher planets but to infamy.

idam-- this lamentation; visame-- in this hour of crisis

Two, 8: I can find no means to drive away this grief which is drying up my senses. I will not be able to dispel it even if I win a prosperous, unrivaled kingdom on earth with sovereignty like the demigods in heaven.

sokam-- lamentation; ucchosanam-- drying up; indriyanam-- of the senses

THE LORD'S INSTRUCTION

Two, 11: The Supreme Personality of Godhead said: While speaking learned words, you are mourning for what is not worthy of grief. **Those who are wise lament neither for the living nor for the dead**.

Two, 25: It is said that the soul is invisible, inconceivable and immutable. Knowing this, you should not grieve for the body.

na-- do not; anusocitum-- to lament; arhasi-- you deserve

Two, 26: If, however, you think that the soul [or the symptoms of life] is always born and dies forever, **you still have no reason to lament**, O mighty-armed.

Two, 27: One who has taken his birth is sure to die, and after death one is sure to take birth again. Therefore, in the unavoidable discharge of your duty, **you should not lament**.

Two, 28: All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when annihilated. **So what need is there for lamentation**?

Two, 30: O descendant of Bharata, he who dwells in the body can never be slain. Therefore you need not grieve for any living being.

na-- never; tvam-- you; socitum-- to lament; arhasi-- deserve

See also FREEDOM, FROM LAMENTATION

LIBERATION 56

WHO DOES NOT ACHIEVE

Nine, 12: Those who are thus bewildered are attracted by demonic and atheistic views. In that deluded condition, **their hopes for liberation**, their fruitive activities, and their culture of knowledge are all **defeated**.

BY HEARING

Eighteen, 71: And one who listens with faith and without envy becomes free from sinful reactions and **attains to the auspicious planets where the pious dwell**.

muktah-- being liberated

BY DEVOTIONAL SERVICE

Two, 51: By thus **engaging in devotional** service to the Lord, great sages or devotees free themselves from the results of work in the material world. In this way they become free from the cycle of birth and death and **attain the state beyond all miseries** [by going back to Godhead].

vinirmuktah-- liberated; padam-- position; gacchanti-- they reach

Five, 2: The Personality of Godhead replied: The renunciation of work and **work in devotion** are both **good for liberation**. But, of the two, work in devotional service is better than renunciation of work.

Seven, 29: Intelligent persons who are **endeavoring for liberation** from old age and death take refuge in Me **in devotional service**. They are actually Brahman because they entirely know everything about transcendental activities.

BY EQUANIMITY OF MIND

Two, 15: O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly **eligible for liberation**.

Five, 19: Those whose minds are established in sameness and equanimity have already conquered the conditions of birth and death. They are flawless like Brahman, and thus **they are already situated in Brahman**.

BY KNOWLEDGE

Four, 15: All the **liberated souls** in ancient times acted **with this understanding of My transcendental nature**. Therefore you should perform your duty, following in their footsteps.

Four, 16: Even the intelligent are bewildered in determining what is action and what is inaction. Now I shall explain to you what action is, **knowing which you shall be liberated from all misfortune**.

Four, 23: The work of a man who is unattached to the modes of material nature and who is **fully situated in transcendental knowledge** merges entirely into transcendence.

muktasya-- of the liberated; jnana-avasthita-- situated in transcendence

Four, 32: All these different types of **sacrifice** are approved by the Vedas, and all of them are born of different types of work. **Knowing them as such, you will become liberated**.

Five, 17: When one's intelligence, mind, faith and refuge are all fixed in the Supreme, then one becomes fully cleansed of misgivings **through complete knowledge** and thus **proceeds straight on the path of liberation.**

Thirteen, 24: One who **understands this philosophy** concerning material nature, the living entity and the interaction of the modes of nature is **sure to attain liberation**. He will not take birth here again, regardless of his present position.

Thirteen, 35: Those who **see with eyes of knowledge** the difference between the body and the knower of the body, and can also **understand the process of liberation** from bondage in material nature, **attain to the supreme goal**.

BY RENUNCIATION

Five, 3: One who neither hates nor desires the fruits of his activities is **known to be always renounced**. Such a person, free from all dualities, easily overcomes material bondage and **is completely liberated**, O mighty-armed Arjuna.

Nine, 27: Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform--do that, O son of Kunti, as an offering to Me.

Nine, 28: In this way you will be freed from bondage to work and its auspicious and inauspicious results. With your mind fixed on Me **in this principle of renunciation, you will be liberated** and come to Me.

BY SACRIFICE

Three, 9: Work done as a **sacrifice** for Visnu has to be performed, otherwise, work causes bondage in this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way **you will always remain free from bondage**.

mukta-sangah-- liberated from association; samacara-- do perfectly

Three, 10: …"Be thou happy by this **yajna [sacrifice]** because its performance will bestow upon you everything desirable for living happily and **achieving liberation**."

Seventeen, 25: Without desiring fruitive results, **one should perform various kinds of sacrifice**, penance and charity with the word tat. The purpose of such transcendental activities is **to get free from material entanglement**.

moksa-kanksibhih-- by those who actually desire liberation

BY YOGA

Five, 27-28: …is certainly liberated.

Six, 27: The yogi whose mind is fixed on Me verily attains the highest perfection of transcendental happiness. He is beyond the mode of passion, **he realizes his qualitative identity with the Supreme**, and thus he is freed from all reactions to past deeds.

brahma-bhutam-- liberation by identification with the Absolute

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See also YOGA, SAT CAKRA YOGA

CONDUCIVE CIRCUMSTANCES

Sixteen, 5: The transcendental qualities are **conducive to liberation**, whereas the demoniac qualities make for bondage. Do not worry, O son of Pandu, for you are born with the divine qualities.

Sixteen, 21: 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.

Sixteen, 22: The man who has escaped these three gates of hell, O son of Kunti, performs acts **conducive** to self-realization and thus gradually **attains the supreme destination.**

etaih-- from these; vimuktah-- being liberated

IN THE SUPREME

Five, 24: One whose happiness is within, who is active and rejoices within, and whose aim is inward is actually the perfect mystic. He is **liberated in the Supreme**, and ultimately he attains the Supreme.

Five, 25: Those who are beyond the dualities that arise from doubts, whose minds are engaged within, who are always busy working for the welfare of all living beings, and who are free from all sins achieve **liberation in the Supreme**.

Five, 26: Those who are free from anger and all material desires, who are self-realized, self-disciplined and constantly endeavoring for perfection, are assured of **liberation in the Supreme** in the very near future.

SYMPTOMS OF

Five, 21: Such a liberated person is not attracted to material sense pleasure but is always in trance, enjoying the pleasure within. In this way the self-realized person enjoys unlimited happiness, for he concentrates on the Supreme.

Fifteen, 5: Those who are free from false prestige, illusion and false association, who understand the eternal, who are done with material lust, who are freed from the dualities of happiness and distress, and who, unbewildered, know how to surrender unto the Supreme Person **attain to that eternal kingdom**.

dvandvaih-- from the dualities; vimuktah-- liberated

RE.THE MODES

Eighteen, 40: There is **no being** existing, either here or among the demigods in the higher planetary systems, **which is freed from these three modes** born of material nature.

muktam-- liberated; yat-- that; ebhih-- from the influence of these

WORKERS, 18.26 UNDERSTANDING, 18.30

See also BACK TO GODHEAD

LOVE 57

Ten, 28: ("I" and "I am") …Kandarpa, the god of love…

ARJUNA'S Eleven, 41-42: …whatever I may have done in madness **or in love…**please excuse me for all those offenses.

ATTAINING Four, 10: Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me-- and thus **they all attained transcendental love for Me**.

LOVING SERVICE

Six, 28: Thus the self-controlled yogi, constantly engaged in yoga practice, becomes free from all material contamination and achieves the highest stage of perfect happiness in **transcendental loving service** to the Lord.

Six, 47: And of all yogis, the one with great faith who always abides in Me, thinks of Me within himself, and renders **transcendental loving service** to Me-- he is the most intimately united with Me in yoga and is the highest of all. That is My opinion.

Nine, 26: If one offers Me **with love** and devotion a leaf, a flower, fruit or water, I will accept it.

Nine, 33: How much more this is so of the righteous brahmanas, the devotees and the saintly kings. Therefore, having come to this temporary, miserable world, engage in **loving service** unto Me.

Ten, 10: To those who are constantly devoted to **serving Me with love**, I give the understanding by which they can come to Me.

UNDER THE MODES

ACTION, 18.23

MANIFEST AND UNMANIFEST 58

MODES OF MATERIAL NATURE

Thirteen, 6-7: …the unmanifested… considered, in summary, to be the field of activities and its interactions**…**

RE. THE SPIRITUAL WORLD

Eight, 20: Yet there is another **unmanifest** nature, which is eternal and is **transcendental to this manifested and unmanifested matter**. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is.

Eight, 21: That which the Vedantists describe as **unmanifest** and infallible, that which is known as the supreme destination, that place from which, having attained it, one never returns--that is My supreme abode.

THE LORD

Four, 7: Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time **I descend Myself**.

atmanam-- self; srjami-- manifest; aham-- I

Seven, 24: Unintelligent men, who do not know Me perfectly, think that I, the Supreme Personality of Godhead, Krsna, **was impersonal before and have now assumed this personality**. Due to their small knowledge, they do not know My higher nature, which is imperishable and supreme.

avyaktam-- nonmanifested; vyaktim-- personality

Seven, 25: I am **never manifest to the foolish and unintelligent**. For them I am covered by My internal potency, and therefore they do not know that I am unborn and infallible.

Nine, 4: By Me, **in My unmanifested form**, this entire universe is pervaded. All beings are in Me, but I am not in them.

Thirteen, 18: He is the source of light in all luminous objects. He is beyond the darkness of matter and **is unmanifested**. He is knowledge, He is the object of knowledge, and He is the goal of knowledge. He is situated in everyone's heart.

IMPERSONAL BRAHMAN

Twelve, 1,3-4,5

See also MANIFEST / MANIFESTED, MANIFESTATIONS

See also MATERIAL BODY, AS TEMPORARY

See also TEMPORARY AND IMPERMANENT

MATERIAL BODY 59

AND WORK

Three, 8: Perform your prescribed duty, for doing so is better than not working. **One cannot even maintain one's physical body without work**.

Eighteen, 8: Anyone who **gives up prescribed duties** as troublesome or **out of fear of bodily discomfort** is said to have renounced in the mode of passion. Such action never leads to the elevation of renunciation.

ARJUNA'S ECSTACY

Eleven, 14: Then, bewildered and astonished, his **hair standing on end**, Arjuna bowed his head to offer obeisances and with folded hands began to pray to the Supreme Lord.

hrsta-roma-- with his bodily hairs standing on end due to his great ecstasy

CAUSE OF

Eight, 3: The Supreme Personality of Godhead said: The indestructible, transcendental living entity is called Brahman, and his eternal nature is called adhyatma, the self. **Action pertaining to the development of the material bodies** of the living entities is called **karma, or fruitive activities**.

bhuta-bhava-udbhava-karah-- producing the material bodies of the living entities

PRODUCED OF MATERIAL NATURE

Nine, 10: This **material nature**, which is one of My energies, is working under My direction, O son of Kunti, **producing all moving and nonmoving beings**. Under its rule this manifestation is created and annihilated again and again.

Thirteen, 20: Material nature and **the living entities** should be understood to be beginningless. Their transformations and the modes of matter **are products of material nature**.

Thirteen, 21: Nature is said to be **the cause of all material causes and effects**, whereas the living entity is the cause of the various sufferings and enjoyments in this world.

Thirteen, 30: One who can see that all activities are performed by **the body, which is created of material nature**, and sees that the self does nothing, actually sees.

Eighteen, 61: 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**.

LORD AS SOURCE AND SEED OF

Three, 10: …the Lord of all creatures **sent forth generations of men and demigods…**

prajah-- generations; srstva-- creating

Seven, 10: ("I" and"I am") …the original seed of all existences…

Nine, 18: ("I" and "I am") …the eternal seed…

Ten, 2: Neither the hosts of demigods nor the great sages know My origin or opulences, for, in every respect, **I am the source of the demigods and sages**.

Ten, 4-5: …all these various qualities of living beings **are created by Me alone**.

Ten, 6: The seven great sages and before them the four other great sages and the Manus [progenitors of mankind] **come from Me, born from My mind**, and **all the living beings** populating the various planets **descend from them**.

Ten, 39: Furthermore, O Arjuna, **I am the generating seed of all existences**. There is no being--moving or nonmoving--that can exist without Me.

Fourteen, 3: The total material substance, called Brahman, is the source of birth, and it is that Brahman that **I impregnate, making possible the births of all living beings**, O son of Bharata.

Fourteen, 4: It should be understood that all species of life, O son of Kunti, are made possible by birth in this material nature, and that **I am the seed-giving father**.

Eighteen, 46: By worship of **the Lord, who is the source of all beings** and who is all-pervading, a man can attain perfection through performing his own work.

LORD AS MAINTAINER OF

Nine, 5: And yet everything that is created does not rest in Me. Behold My mystic opulence! Although **I am the maintainer of all living entities** and although I am everywhere, I am not a part of this cosmic manifestation, for My Self is the very source of creation.

Thirteen, 15: The Supersoul is the original source of all senses, yet He is without senses. He is unattached, although **He is the maintainer of all living beings**. He transcends the modes of nature, and at the same time He is the master of all the modes of material nature.

Thirteen, 17: Although the Supersoul appears to be divided among all beings, He is never divided. He is situated as one. Although **He is the maintainer of every living entity**, it is to be understood that He devours and develops all.

See also CONTROLLERS, THE LORD
See also KNOWLEDGE, OF THE SOUL AND THE BODY
See also TEMPORARY AND IMPERMANENT, THE MATERIAL BODY

MEDITATION 60

RELATIVE VALUE OF

Twelve, 12: If you cannot take to this practice, then engage yourself in the cultivation of knowledge. Better than knowledge, however, is meditation, and better than meditation is renunciation of the fruits of action, for by such renunciation one can attain peace of mind.

TO PERCEIVE THE SUPERSOUL

Thirteen, 25: Some **perceive the Supersoul within themselves through meditation**, others through the cultivation of knowledge, and still others through working without fruitive desires.

IN YOGA

Six, 13-14: One should hold one's body, neck and head erect in a straight line and stare steadily at the tip of the nose. Thus, with an unagitated, subdued mind, devoid of fear, completely free from sex life, **one should meditate upon Me within the heart** and make Me the ultimate goal of life.

Six, 19: As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, **remains always steady in his meditation on the transcendent self**.

UPON THE LORD

Eight, 8: He who meditates on Me as the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, he, O Partha, is sure to reach Me.

Eight, 9: One should meditate upon the Supreme Person as…

Nine, 22: But those who always worship Me with exclusive devotion, **meditating on My transcendental form**--to them I carry what they lack, and I preserve what they have.

Twelve, 6-7: …always meditating upon Me…I am the swift deliverer from the ocean of birth and death.

MIND 61

AUSTERITIES OF

Seventeen, 16: And satisfaction, simplicity, gravity, self-control and purification of one's existence **are the austerities of the mind**.

DURYODHANA'S

One, 23: Let me see those who have come here to fight, wishing to please **the evil-minded son of Dhrtarastra**.

AND THE LORD

Ten, 6: The seven great sages and before them the four other great sages and the Manus [progenitors of mankind] come from Me, **born from My mind**, and all the living beings populating the various planets descend from them.

Ten, 22: ("I" and"I am") …of the senses I am the mind**…**

ARJUNA'S

One, 30: I am now unable to stand here any longer. I am forgetting myself, and **my mind is reeling**. I see only causes of misfortune, O Krsna, killer of the Kesi demon.

One, 46: Sanjaya said: Arjuna, having thus spoken on the battlefield, cast aside his bow and arrows and sat down on the chariot, **his mind overwhelmed with grief**.

Two, 1: Sanjaya said: Seeing Arjuna full of compassion, **his mind depressed**, his eyes full of tears, Madhusudana, Krsna, spoke the following words.

RE. THE UNIVERSAL FORM

11.24,45,49,51

EQUANIMITY OF (EQUIPOISED)

Two, 15: O best among men [Arjuna], the person who is **not disturbed by happiness and distress and is steady in both** is certainly eligible for liberation.

Two, 38: Do thou fight for the sake of fighting, **without considering happiness or distress, loss or gain, victory or defeat**--and by so doing you shall never incur sin.

Two, 48: Perform your duty **equipoised**, O Arjuna, abandoning all attachment to success or failure. **Such equanimity is called yoga**.

Two, 56: One who is **not disturbed in mind** even amidst the threefold miseries or elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

Two, 57: In the material world, one who is **unaffected by whatever good or evil he may obtain**, neither praising it nor despising it, is firmly fixed in perfect knowledge.

Four, 22: He who is satisfied with gain which comes of its own accord, who is **free from duality** and does not envy, who is **steady in both success and failure**, is never entangled, although performing actions.

Five, 3: One who **neither hates nor desires the fruits of his activities** is known to be always renounced. Such a person, free from all dualities, easily overcomes material bondage and is completely liberated, O mighty-armed Arjuna.

Five, 19: Those whose **minds are established in sameness and equanimity** have already conquered the conditions of birth and death. They are flawless like Brahman, and thus they are already situated in Brahman.

Five, 20: A person who **neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant**, who is self-intelligent, who is unbewildered, and who knows the science of God, is already situated in transcendence.

Five, 25: Those who are **beyond the dualities** that arise from doubts, whose minds are engaged within, who are always busy working for the welfare of all living beings, and who are free from all sins achieve liberation in the Supreme.

Six, 7: For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquillity. To such a man **happiness and distress, heat and cold, honor and dishonor are all the same**.

Six, 8: …established in self-realization**…He sees everything--whether it be pebbles, stones or gold--as the same**.

Six, 9: A person is considered still further advanced when **he regards** honest well-wishers, affectionate benefactors, the neutral, mediators, the envious, friends and enemies, the pious and the sinners **all with an equal mind**.

Twelve, 13-14: …who is equal in both happiness and distress…is very dear to Me.

Twelve, 15: …who is equipoised in happiness and distress, fear and anxiety, is very dear to Me.

Twelve, 17: One who **neither rejoices nor grieves, who neither laments nor desires**, and who renounces both auspicious and inauspicious things-- such a devotee is very dear to Me.

Twelve, 18-19: One who is **equal to friends and enemies**, who is **equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy…**is very dear to Me.

Thirteen, 8-12: …even-mindedness amid pleasant and unpleasant events…I declare to be knowledge**…**

Fourteen, 22-25: …he who **does not hate** illumination, attachment and delusion when they are present **or long for** them when they disappear; who is **unwavering and undisturbed** through all these reactions of the material qualities, remaining neutral and transcendental**…regards alike** happiness and distress; who looks upon a lump of earth, a stone and a piece of gold **with an equal eye**; who is **equal toward** the desirable and the undesirable; who is steady, **situated equally well** in praise and blame, honor and dishonor; who **treats alike** both friend and enemy**…**transcended the modes of nature.

Fifteen, 5: …who are freed from the dualities of happiness and distress…know how to surrender unto the Supreme Person**…**

Eighteen, 26: One who performs his duty without association with the modes of material nature, without false ego, with great determination and enthusiasm, and **without wavering in success or failure** is said to be a worker in the mode of goodness.

CREATED BY THE LORD

Ten, 4-5: …equanimity…created by Me alone.

See also PEACE AND TRANQUILITY

See also EQUALITY

EXISTENTIAL FACTS

Three, 42: The working senses are superior to dull matter; **mind is higher than the senses; intelligence is still higher than the mind**; and he [the soul] is even higher than the intelligence.

Seven, 4: Earth, water, fire, air, ether, **mind**, intelligence and false ego--all together these eight constitute My separated material energies.

Thirteen, 6-7: …the mind…the field of activities and its interactions.

Fifteen, 7: 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**.

Fifteen, 9: The living entity, thus taking another gross body, obtains a certain type of ear, eye, tongue, nose and sense of touch, which are **grouped about the mind**. He thus enjoys a particular set of sense objects.

Eighteen, 15: Whatever right or wrong action a man performs by body, **mind** or speech is caused by these five factors.

PROPER USE OF

Two, 55: The Supreme Personality of Godhead said: O Partha, when a man gives up all varieties of desire for sense gratification, which arise from mental concoction, and when **his mind, thus purified**, finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness.

Two, 65: For one thus satisfied [in Krsna consciousness], the threefold miseries of material existence exist no longer; **in such satisfied consciousness**, one's intelligence is soon well established.

prasanna-cetasah-- of the happy-minded

Five, 11: The yogis, abandoning attachment, act with body, mind, intelligence and even with the senses, **only for the purpose of purification**.

Five, 13: When the embodied living being controls his nature and **mentally renounces all actions**, he resides happily in the city of nine gates [the material body], neither working nor causing work to be done.

Five, 17: When one's intelligence, **mind**, faith and refuge are **all fixed in the Supreme**, then one becomes fully cleansed of misgivings through complete knowledge and thus proceeds straight on the path of liberation.

Five, 25: Those who are beyond the dualities that arise from doubts, whose **minds are engaged within**, who are always busy working for the welfare of all living beings, and who are free from all sins achieve liberation in the Supreme.

Six, 24: One should engage oneself in the practice of yoga with determination and faith and not be deviated from the path. One should abandon, without exception, all material desires born of mental speculation and thus **control all the senses on all sides by the mind**.

Seven, 1: The Supreme Personality of Godhead said: Now hear, O son of Prtha, how by practicing yoga in full consciousness of Me, **with mind attached to Me**, you can know Me in full, free from doubt.

Seven, 30: Those in full consciousness of Me, who know Me, the Supreme Lord, to be the governing principle of the material manifestation, of the demigods, and of all methods of sacrifice, can understand and know Me, the Supreme Personality of Godhead, even at the time of death.

yukta-cetasah-- their minds engaged in Me

Nine, 34: 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.

Ten, 9: 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.

mat-cittah-- their minds fully engaged in Me

Eleven, 55: My dear Arjuna, he who engages in My pure devotional service, **free from** the contaminations of fruitive activities and **mental speculation**, he who works for Me, who makes Me the supreme goal of his life, and who is friendly to every living being-- he certainly comes to Me.

Thirteen, 25: Some **perceive the Supersoul within themselves** through meditation, others through the cultivation of knowledge, and still others through working without fruitive desires.

pasyanti-- see; kecit-- some; atmanam-- the Supersoul; atmana-- by the mind

Thirteen, 29: One who sees the Supersoul equally present everywhere, in every living being, **does not degrade himself by his mind**. Thus he approaches the transcendental destination.

Eighteen, 72: O son of Prtha, O conqueror of wealth, have you heard this **with an attentive mind**? And are your ignorance and illusions now dispelled?

See also FRIENDSHIP, AND THE MIND

See also CONTROL, OF THE MIND / OF THE MIND AND SENSES

See also MENTAL

See also REGULATIVE LIFE, AND THE MIND AND SENSES

MODES OF MATERIAL NATURE 62

AND TRANSMIGRATION

Thirteen, 22: The living entity in material nature thus **follows the ways of life, enjoying the three modes of nature**. This is due to his association with that material nature. **Thus he meets with good and evil among various species**.

Fifteen, 10: The foolish cannot understand how a living entity can quit his body, nor can they understand **what sort of body he enjoys under the spell of the modes of nature**. But one whose eyes are trained in knowledge can see all this.

CONDITION THE LIVING ENTITIES

Three, 29: Bewildered by the modes of material nature, the ignorant fully engage themselves in material activities and become attached. But the wise should not unsettle them, although these duties are inferior due to the performers' lack of knowledge.

Seven, 13: Deluded by the three modes [goodness, passion and ignorance], the whole world does not know Me, who am above the modes and inexhaustible.

Fourteen, 5: Material nature consists of three modes--**goodness, passion and ignorance**. When the eternal living entity comes in contact with nature, O mighty-armed Arjuna, **he becomes conditioned by these modes**.

LORD AS SOURCE AND CONTROLLER OF

Seven, 12: Know that **all states of being--be they of goodness, passion or ignorance--are manifested by My energy**. I am, in one sense, everything, but I am independent. I am not under the modes of material nature, for they, on the contrary, are within Me.

Thirteen, 15: The Supersoul is the original source of all senses, yet He is without senses. He is unattached, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time **He is the master of all the modes of material nature**.

QUALITATIVE INFLUENCE OF

See BACK PAGE

See also ACTION, FORCED TO

See also CHARACTERISTICS, OF TRANSCENDING THE MODES

See also FREEDOM, FROM THE MODES OF MATERIAL NATURE

See also MANIFEST AND UNMANIFEST, THE MODES OF MATERIAL NATURE

See also WORK AND DUTY, BORN OF ONE'S NATURE

NATURE 63

LORD AS SOURCE OF

Ten, 8: 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.

MATERIAL

EXISTENTIAL FACTS

Seven, 4: Earth, water, fire, air, ether, mind, intelligence and false ego--all together these eight constitute **My separated material energies**.

AS THE FIELD

Arjuna's Question **Thirteen, 1:** Arjuna said: O my dear Krsna, I wish to know about prakrti [nature], purusa [the enjoyer], and **the field and the knower of the field**, and of knowledge and the object of knowledge.

The Lord's Answer

Thirteen, 1: The Supreme Personality of Godhead said: **This body**, O son of Kunti, **is called the field**, and one who knows this body is called the knower of the field.

Thirteen, 3: 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.

Thirteen, 4: Now please hear My brief description of this **field of activity** and how it is constituted, what its changes are, whence it is produced, **who that knower of the field of activities is**, and what his influences are.

Thirteen, 5: That knowledge of the **field of activities** and of the knower of activities is described by various sages in various Vedic writings. It is especially presented in Vedanta-sutra with all reasoning as to cause and effect.

Thirteen, 6-7: …considered, in summary, to be **the field of activities** and its interactions**…**

Thirteen, 19: Thus the **field of activities [the body]**, knowledge and the knowable have been summarily described by Me. Only My devotees can understand this thoroughly and thus attain to My nature.

Thirteen, 27: O chief of the Bharatas, know that whatever you see in existence, both the moving and the nonmoving, is only a **combination of the field of activities and the knower of the field**.

LORD AS CREATION AND ANNIHILATION

Four, 13: According to the three modes of material nature and the work associated with them, the four divisions of human society **are created by Me**. And although **I am the creator** of this system, you should know that I am yet the nondoer, being unchangeable.

Seven, 6: All created beings have their source in these two natures. Of all that is material and all that is spiritual in this world, know for certain that **I am both the origin and the dissolution**.

Nine, 5: And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities and although I am everywhere, I am not a part of this cosmic manifestation, for **My Self is the very source of creation**.

Nine, 7: O son of Kunti, at the end of the millennium **all material manifestations enter into My nature**, and at the beginning of another millennium, by My potency, **I create them again**.

Nine, 8: The whole cosmic order is under Me. Under My will it is **automatically manifested again and again**, and under My will it is **annihilated at the end**.

Nine, 10: This material nature, which is one of My energies, is working under My direction, O son of Kunti, producing all moving and nonmoving beings. Under its rule **this manifestation is created and annihilated again and again**.

Nine, 13: O son of Prtha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, **original** and inexhaustible.

bhuta-- of creation; adim-- the origin

Nine, 18: ("I"and"I am") …the creation and the annihilation, the basis of everything…

Ten, 41: Know that all opulent, beautiful and glorious **creations spring from but a spark of My splendor.**

LORD AS MAINTAINER OF

Seven, 30: …know Me, the Supreme Lord, to be **the governing principle of the material manifestation…**(knowing the Lord at death).

Eight, 9: One should meditate upon the Supreme Person as**…who is the maintainer of everything…**

Ten, 42: But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself **I pervade and support this entire universe**.

Fifteen, 17: Besides these two, there is the greatest living personality, the Supreme Soul, the imperishable Lord Himself, who has entered the three worlds **and is maintaining them**.

MANIFEST QUALITIES

Seven, 5: Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this **material, inferior nature**.

Thirteen, 21: Nature is said to be the **cause of all material causes and effects**, whereas the living entity is the cause of the various sufferings and enjoyments in this world.

MISERABLE AND TEMPORARY

Eight, 15: After attaining Me, the great souls, who are yogis in devotion, never return to this **temporary world**, which is **full of miseries**, because they have attained the highest perfection.

Eight, 16: From the highest planet in the material world down to the lowest, **all are places of misery** wherein **repeated birth**

Nine, 33: How much more this is so of the righteous brahmanas, the devotees and the saintly kings. Therefore, having come to **this temporary, miserable world**, engage in loving service unto Me.

Arjuna's Question

Eight, 1: Arjuna inquired: O my Lord, O Supreme Person, what is Brahman? What is the self? What are fruitive activities? **What is this material manifestation?** And what are the demigods? Please explain this to me.

The Lord's Answer

Eight, 4: …the physical nature, which is **constantly changing**, is called adhibhuta [the material manifestation]**…**

See also ETERNAL, MATERIAL NATURE

RESULTS OF UNDERSTANDING

Thirteen, 24: One who **understands this philosophy concerning material nature**, the living entity and the interaction of the modes of nature is sure to attain liberation. He will not take birth here again, regardless of his present position.

Thirteen, 35: Those who see with eyes of knowledge the difference between the body and the knower of the body, and can also **understand the process of liberation from bondage in material nature**, attain to the supreme goal.

See also MATERIAL BODY

See also MODES OF MATERIAL NATURE

OF THE LORD

Seven, 24: Unintelligent men, who do not know Me perfectly, think that I, the Supreme Personality of Godhead, Krsna, was impersonal before and have now assumed this personality. Due to their small knowledge, **they do not know My higher nature**, which is imperishable and supreme.

Nine, 7: O son of Kunti, at the end of the millennium all material manifestations **enter into My nature**, and at the beginning of another millennium, by My potency, I create them again.

Nine, 11: 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.

Nine, 24: I am the only enjoyer and master of all sacrifices. Therefore, those who do not recognize **My true transcendental nature** fall down.

See also BACK TO GODHEAD, ATTAINING THE LORD'S NATURE.

OF CONDITIONED SOULS

See WORK AND DUTY, BORN OF ONE'S NATURE

See CONTROL, OF ONE'S NATURE

DEMONIAC

Nine, 12: Those who are thus bewildered are **attracted by demonic and atheistic views**. In that deluded condition, their hopes for liberation, their fruitive activities, and their culture of knowledge are all defeated.

raksasim-- demonic; asurim-- atheistic; ca-- and; eva-- certainly; prakrtim-- nature; mohinim-- bewildering; sritah-- taking shelter of

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See also QUALITIES, DEMONIAC

SPIRITUAL

THE LIVING ENTITIES AS

Seven, 5: Besides these, O mighty-armed Arjuna, **there is another, superior energy of Mine**, which comprises the living entities who are exploiting the resources of this material, inferior nature.

ACTIVITIES OF

Four, 24: A person who is fully absorbed in Krsna consciousness is sure to attain the spiritual kingdom because of his full contribution to spiritual activities, in which the consummation is absolute and that which is offered is of the same **spiritual nature**.

Nine, 13: O son of Prtha, those who are not deluded, the great souls, **are under the protection of the divine nature**. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.

Seventeen, 26-27: The Absolute Truth is the objective of devotional sacrifice, and it is indicated by the word sat. The performer of such sacrifice is also called sat, as are all works of sacrifice, penance and charity which, **true to the absolute nature**, are performed to please the Supreme Person, O son of Prtha.

ETERNAL QUALITIES OF

Eight, 20: Yet there is another unmanifest nature, which is **eternal and is transcendental** to this manifested and unmanifested matter. **It is supreme and is never annihilated**. When all in this world is annihilated, that part remains as it is.

Eight, 21: That which the Vedantists describe as **unmanifest and infallible**, that which is known as **the supreme destination**, that place from which, having attained it, one never returns--that is **My supreme abode**.

Fifteen, 6: That supreme abode of Mine is not illumined by the sun or moon, nor by fire or electricity. Those who reach it never return to this material world.

TWO WORLDS

Six, 40: The Supreme Personality of Godhead said: Son of Prtha, a transcendentalist engaged in auspicious activities does not meet with destruction **either in this world or in the spiritual world**; one who does good, My friend, is never overcome by evil.

Fifteen, 16: There are two classes of beings, the fallible and the infallible. **In the material world** every living entity is fallible, and **in the spiritual world** every living entity is called infallible.

See also CONTROLLERS, THE LORD

See also KNOWLEDGE, OF THE SOUL AND THE BODY, REALIZATION OF QUALITATIVE IDENTITY

See also QUALITIES, DIVINE

See also SUPREME LORD, AS SOURCE, ORIGIN AND CREATOR

PEACE AND TRANQUILLITY 64

Sixteen, 1-3: …tranquillity… (as a godly quality).

Eighteen, 42: Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness--these are the natural qualities by which the brahmanas work.

Eighteen, 51-53: …and peaceful…elevated to the position of self-realization.

AND THE LORD

Three, 24: If I did not perform prescribed duties, all these worlds would be put to ruination. I would be the cause of creating unwanted population, and I would thereby destroy the peace of all living beings.

ATTAINING

Two, 70: A person who is not disturbed by the incessant flow of desires--that enter like rivers into the ocean, which is ever being filled but is always still--**can alone achieve peace**, and not the man who strives to satisfy such desires.

Two, 71: A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego--he alone **can attain real peace**.

Four, 39: A faithful man who is dedicated to transcendental knowledge and who subdues his senses is eligible to achieve such knowledge, and having achieved it, **he quickly attains the supreme spiritual peace**.

Five, 12: The steadily devoted soul **attains unadulterated peace** because he offers the result of all activities to Me; whereas a person who is not in union with the Divine, who is greedy for the fruits of his labor, becomes entangled.

Six, 7: For one who has conquered the mind, the Supersoul is already reached, for **he has attained tranquillity**. To such a man happiness and distress, heat and cold, honor and dishonor are all the same.

Nine, 30: Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination.

Nine, 31: He quickly becomes righteous and **attains lasting peace**. O son of Kunti, declare it boldly that My devotee never perishes.

Twelve, 12: If you cannot take to this practice, then engage yourself in the cultivation of knowledge. Better than knowledge, however, is meditation, and better than meditation is renunciation of the fruits of action, for by such renunciation **one can attain peace of mind**.

Eighteen, 62: **O scion of Bharata, surrender unto Him utterly. By His grace** you will attain transcendental peace **and the supreme and eternal abode.**

THE PEACE FORMULA

Five, 29: A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, **attains peace** from the pangs of material miseries.

WHO CANNOT

Two, 66: One who is not connected with the Supreme [in Krsna consciousness] can have neither transcendental intelligence nor a steady mind, **without which there is no possibility of peace**. And how can there be any happiness without peace?

See also above 2.70, 5.12

RE.YOGA

Six, 13-14: …with an unagitated, subdued mind…

Six, 15: …his mind regulated**…**

niyata-manasah-- with a regulated mind; santim-- peace

Six, 27: …mind is fixed on Me**…**

prasanta-- peaceful, fixed on the lotus feet of Krsna

See also PERFECTION AND SUCCESS, PERFECT PEACE

PERFECTION AND SUCCESS 65

SUCCESS AND FAILURE

See MIND, EQUANIMITY OF, 2.48, 4.22, 18.26

THE DEMONS ILLUSION

Sixteen, 13-15: …I am perfect, powerful and happy**…**

OF WORK AND ACTIVITIES

Three, 9: Work done as a sacrifice for Visnu has to be performed, otherwise, work causes bondage in this material world. Therefore, O son of Kunti, **perform your prescribed duties for His satisfaction**, and in that way you will always remain free from bondage.

mukta-sangah-- liberated from association; samacara-- do perfectly

Four, 12: Men in this world desire success in fruitive activities, and therefore they worship the demigods. Quickly, of course, men get results from fruitive work in this world.

karmanam-- of fruitive activities; siddhim-- perfection

Twelve, 10: If you cannot practice the regulations of bhakti-yoga, then just try to work for Me, because by working for Me **you will come to the perfect stage**.

Eighteen, 13: O mighty-armed Arjuna, according to the Vedanta there are five causes **for the accomplishment of all action**. Now learn of these from Me.

siddhaye-- for the perfection; sarva-- of all; karmanam-- activities

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See also: WORK AND DUTY, BORN OF ONE'S NATURE, 3.20,35, 18.45,46,47

FAILURE TO ACHIEVE

Three, 4: Not by merely abstaining from work can one achieve freedom from reaction, **nor by renunciation alone can one attain perfection**.

Three, 32: But those who, out of envy, disregard these teachings and do not follow them are to be considered bereft of all knowledge, befooled, and **ruined in their endeavors for perfection**.

Seven, 24: Unintelligent men, **who do not know Me perfectly**, think that I, the Supreme Personality of Godhead, Krsna, was impersonal before and have now assumed this personality. Due to their small knowledge, they do not know My higher nature, which is imperishable and supreme.

Sixteen, 23: He who discards scriptural injunctions and acts according to his own whims **attains neither perfection**, nor happiness, nor the supreme destination.

OTHER PERFECTIONS

One, 10: Our strength is immeasurable, and we are **perfectly protected by Grandfather Bhisma**, whereas the strength of the Pandavas, carefully protected by Bhima, is limited.

Two, 58: One who is able to withdraw his senses from sense objects, as the tortoise draws its limbs within the shell, is firmly fixed in **perfect consciousness**.

Two, 63: From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool.

krodhat-- from anger; bhavati-- takes place; sammohah-- perfect illusion

Three, 17: But for one who takes pleasure in the self, whose human life is one of self-realization, and who is satisfied in the self only, **fully satiated**--for him there is no duty.

santustah-- perfectly satiated

Four, 21: Such a man of understanding acts with **mind and intelligence perfectly controlled**, gives up all sense of proprietorship over his possessions, and acts only for the bare necessities of life. Thus working, he is not affected by sinful reactions.

Four, 25: Some yogis **perfectly worship the demigods** by offering different sacrifices to them, and some of them offer sacrifices in the fire of the Supreme Brahman.

Six, 20-23: In **the stage of perfection** called trance, or samadhi**…**

Eight, 11: Persons who are learned in the Vedas, who utter omkara and who are great sages in the renounced order enter into Brahman. **Desiring such perfection**, one practices celibacy. I shall now briefly explain to you this process by which one may attain salvation.

Nine, 2: 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.

Thirteen, 30: One who can see that all activities are performed by the body, which is created of material nature, and sees that the self does nothing, **actually sees**.

sah-- he; pasyati-- sees perfectly

PERFECT KNOWLEDGE

Two, 57: In the material world, one who is unaffected by whatever good or evil he may obtain, neither praising it nor despising it, is **firmly fixed in perfect knowledge**.

Four, 19: One is understood to be in full knowledge whose every endeavor is devoid of desire for sense gratification. He is said by sages to be a worker for whom the reactions of work have been burned up **by the fire of perfect knowledge**.

Five, 20: A person who neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, who is self-intelligent, who is unbewildered, and who **knows the science of God**, is already situated in transcendence.

brahma-vit-- one who knows the Supreme perfectly

Ten, 8: 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.

Arjuna's Question **Twelve, 1:** Arjuna inquired: **Which are considered to be more perfect**, those who are always properly engaged in Your devotional service or those who worship the impersonal Brahman, the unmanifested?

ke-- who; yoga-vit-tamah-- the most perfect in knowledge of yoga

The Lord's Answer **Twelve, 2:** The Supreme Personality of Godhead said: Those who fix their minds on My personal form and are always engaged in worshiping Me with great and transcendental faith **are considered by Me to be most perfect**.

PERFECT PEACE

Two, 71: A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego--he alone **can attain real peace**.

santim-- perfect peace; adhigacchati-- attains

Five, 12: The steadily devoted soul **attains unadulterated peace** because he offers the result of all activities to Me; whereas a person who is not in union with the Divine, who is greedy for the fruits of his labor, becomes entangled.

santim-- perfect peace; apnoti-- achieves

PERFECTED BEINGS

Ten, 26: ("I" and"I am") among **perfected beings** I am the sage Kapila.

SEEN IN THE UNIVERSAL FORM

Eleven, 21,22,36

THE HIGHEST MOST SUPREME

Seven, 18: All these devotees are undoubtedly magnanimous souls, but he who is situated in knowledge of Me I consider to be just like My own self. Being engaged in My transcendental service, he is sure to attain Me, **the highest and most perfect goal**.

Eight, 15: After attaining Me, the great souls, who are yogis in devotion, never return to this temporary world, which is full of miseries, because they have attained **the highest perfection**.

Fourteen, 1: The Supreme Personality of Godhead said: Again I shall declare to you this supreme wisdom, the best of all knowledge, knowing which all the sages have attained **the supreme perfection**.

Eighteen, 49: One who is self-controlled and unattached and who disregards all material enjoyments can obtain, by practice of renunciation, **the highest perfect stage of freedom from reaction**.

Eighteen, 50: O son of Kunti, learn from Me how one who has achieved this perfection can attain to **the supreme perfectional stage, Brahman**, the stage of highest knowledge, by acting in the way I shall now summarize.

HAPPINESS

Six, 27: The yogi whose mind is fixed on Me verily attains **the highest perfection of transcendental happiness**. He is beyond the mode of passion, he realizes his qualitative identity with the Supreme, and thus he is freed from all reactions to past deeds.

Six, 28: Thus the self-controlled yogi, constantly engaged in yoga practice, becomes free from all material contamination and achieves **the highest stage of perfect happiness** in transcendental loving service to the Lord.

THE PERFECT YOGI / MYSTIC

See YOGIS AND MYSTICS, THE HIGHEST, 5.24, 6.32

See YOGIS AND MYSTICS, UNSUCCESSFUL

See also ENDEAVOR, SUCCESS IN

See also FAITH, THE SUCCESS OF

POWER 66

WARRIORS IMBUED WITH

1.4,5,6,7,8

ILLUSORY V REAL

Sixteen, 13-15: …I am perfect, **powerful** and happy**…**There is **none so powerful and happy as I am…** (the demon thinks).

Eighteen, 43: Heroism, **power**, determination, resourcefulness, courage in battle, generosity and leadership are the natural qualities of work for the ksatriyas.

MYSTIC

Eight, 10: One who, at the time of death, fixes his life air between the eyebrows and, **by the strength of yoga**, with an undeviating mind, engages himself in remembering the Supreme Lord in full devotion, will certainly attain to the Supreme Personality of Godhead.

yoga-balena-- by the power of mystic yoga

OF THE LORD

Nine, 5: And yet everything that is created does not rest in Me. **Behold My mystic opulence**! Although I am the maintainer of all living entities and although I am everywhere, I am not a part of this cosmic manifestation, for My Self is the very source of creation.

yogam aisvaram-- inconceivable mystic power

Ten, 7: One who is factually convinced of this opulence and **mystic power of Mine** engages in unalloyed devotional service; of this there is no doubt.

Ten, 18: O Janardana, again please describe in detail **the mystic power of Your opulences**. I am never satiated in hearing about You, for the more I hear the more I want to taste the nectar of Your words.

Eleven, 8: But you cannot see Me with your present eyes. Therefore I give you divine eyes. **Behold My mystic opulence**!

yogam aisvaram-- inconceivable mystic power

Eleven, 9: Sanjaya said: O King, having spoken thus, **the Supreme Lord of all mystic power**, the Personality of Godhead, displayed His universal form to Arjuna.

Eighteen, 75: By the mercy of Vyasa, I have heard these most confidential talks directly **from the master of all mysticism, Krsna**, who was speaking personally to Arjuna.

Eighteen, 78: Wherever there is **Krsna, the master of all mystics**, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.

IN TERMS OF ADDRESS

Eleven, 4: …O master of all mystic power…

Eleven, 40: …O unbounded power…

Eleven, 43: …O Lord of immeasurable power…

SENSUAL

Thirteen, 16: The Supreme Truth exists outside and inside of all living beings, the moving and the nonmoving. Because He is subtle, **He is beyond the power of the material senses** to see or to know. Although far, far away, He is also near to all.

Fifteen, 9: The living entity, thus taking another gross body, obtains a certain type of ear, eye, tongue, **nose** and sense of touch, which are grouped about the mind. He thus enjoys a particular set of sense objects.

ghranam-- smelling power

Eighteen, 51-53: …controls his body, mind and **power of speech…**elevated to the position of self-realization.

SOURCE OF

Two, 42-43: Men of small knowledge are very much attached to the flowery words of the Vedas, which recommend various fruitive activities for elevation to heavenly planets, **resultant good birth, power**, and so forth. Being desirous of sense gratification and opulent life, they say that there is nothing more than this.

Seven, 10: ("I" and"I am") …the prowess of all-powerful men.

Eighteen, 78: **See above**

PRACTICE 67

Four, 7: Whenever and wherever there is a decline in **religious practice**, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself.

Seven, 9: ("I" and"I am") …the penances of all ascetics.

tapasvisu-- in those who practice penance

Eight, 11: Persons who are learned in the Vedas, who utter omkara and who are great sages in the renounced order enter into Brahman. Desiring such perfection, **one practices celibacy**. I shall now briefly explain to you this process by which one may attain salvation.

Seventeen, 15: Austerity of speech consists in speaking words that are truthful, pleasing, beneficial, and not agitating to others, and also in **regularly reciting Vedic literature**.

svadhyaya-- of Vedic study; abhyasanam-- practice

Eighteen, 36: O best of the Bharatas, now please hear from Me about the three kinds of happiness by which the conditioned soul enjoys, and by which he sometimes comes to the end of all distress.

abhyasat-- by practice; ramate-- one enjoys

OF RENUNCIATION

Eighteen, 49: One who is self-controlled and unattached and who disregards all material enjoyments can obtain, **by practice of renunciation**, the highest perfect stage of freedom from reaction.

OF YOGA

See: YOGA

TO CONTROL THE MIND

Six, 35: Lord Sri Krsna said: O mighty-armed son of Kunti, it is undoubtedly very difficult to curb the restless mind, but it is possible **by suitable practice** and by detachment.

OF DEVOTIONAL SERVICE

Three, 26: So as not to disrupt the minds of ignorant men attached to the fruitive results of prescribed duties, a learned person should not induce them to stop work. Rather, **by working in the spirit of devotion**, he should engage them in all sorts of activities [for the gradual development of Krsna consciousness].

yuktah-- engaged; samacaran-- practicing

Four, 38: In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. And one who has become accomplished in **the practice of devotional service** enjoys this knowledge within himself in due course of time.

Seven, 1: The Supreme Personality of Godhead said: Now hear, O son of Prtha, how **by practicing yoga in full consciousness of Me**, with mind attached to Me, you can know Me in full, free from doubt.

Eight, 8: He who meditates on Me as the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, he, O Partha, is sure to reach Me.

abhyasa-yoga-- by practice; yuktena-- being engaged in meditation

Twelve, 6-7: But those who worship Me, giving up all their activities unto Me and being devoted to Me without deviation, **engaged in devotional service** and always meditating upon Me, having fixed their minds upon Me, O son of Prtha--for them I am the swift deliverer from the ocean of birth and death.

yogena-- by practice of such bhakti-yoga

Twelve, 8: Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live in Me always, without a doubt.

Twelve, 9: My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then **follow the regulative principles of bhakti-yoga**. In this way develop a desire to attain Me.

abhyasa-yogena-- by the practice of devotional service

AND ITS ALTERNATIVES

Twelve, 10: If you cannot practice the regulations of bhakti-yoga, then just try to work for Me, because by working for Me you will come to the perfect stage.

Twelve, 11: If, however, you are unable to work in this consciousness of Me, then **try to act giving up all results of your work** and try to be self-situated.

Twelve, 12: If you cannot take to this practice, then engage yourself in the cultivation of knowledge. Better than knowledge, however, is meditation, and better than meditation is renunciation of the fruits of action, for by such renunciation one can attain peace of mind.

See also YOGIS AND MYSTICS, UNSUCCESSFUL, 6.42,44,45

PRIDE 68

UNDER THE MODES

SACRIFICE, 17.12 AUSTERITY AND PENANCE, 17.18

See also FREEDOM, FROM PRIDE
See also QUALITIES, DEMONIAC, 16.4,10,17,18, 17.5-6

PROPRIETORSHIP 69

AND THE SOUL / BODY

Five, 14: The embodied spirit, master of the city of his body, does not create activities, **nor does he induce people to act**, nor does he create the fruits of action. All this is enacted by the modes of material nature.

na-- never; kartrtvam-- proprietorship; na-- nor; karmani-- activities; lokasya-- of the people; srjati-- creates; prabhuh-- the master of the city of the body

Thirteen, 35: Those who see with eyes of knowledge the difference between the body and **the knower of the body**, and can also understand the process of liberation from bondage in material nature, attain to the supreme goal.

ksetra-- of the body; ksetra-jnayoh-- of the proprietor of the body; evam-- thus; antaram-- the difference

THE SUPREME PROPRIETOR

Nine, 11: 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**.

maha-isvaram-- the supreme proprietor

Thirteen, 23: Yet in this body there is another, a transcendental enjoyer, who is the Lord, **the supreme proprietor**, who exists as the overseer and permitter, and who is known as the Supersoul.

See also FREEDOM, FROM PROPRIETORSHIP

PURIFICATION AND PURITY 70

Sixteen, 1-3: ...purification of one's existence... (as a godly quality).

Seventeen, 16: And satisfaction, simplicity, gravity, self-control and **purification of one's existence** are the austerities of the mind.

Eighteen, 42: Peacefulness, self-control, austerity, **purity**, tolerance, honesty, knowledge, wisdom and religiousness-- these are the natural qualities by which the brahmanas work.

ARJUNA'S

Two, 2: The Supreme Personality of Godhead said: My dear Arjuna, **how have these impurities come upon you**? They are not at all befitting a man who knows the value of life. They lead not to higher planets but to infamy.

ACHIEVING

Two, 45: The Vedas deal mainly with the subject of the three modes of material nature. O Arjuna, **become transcendental to these three modes**. Be free from all dualities and from all anxieties for gain and safety, and be established in the self.

nitya-sattva-sthah-- in a pure state of spiritual existence

Two, 55: The Supreme Personality of Godhead said: O Partha, when a man gives up all varieties of desire for sense gratification, which arise from mental concoction, and **when his mind, thus purified**, finds satisfaction in the self alone, then he is said to be in **pure transcendental consciousness**.

Three, 41: Therefore, O Arjuna, best of the Bharatas, in the very beginning **curb this great symbol of sin [lust]** by regulating the senses, and slay this destroyer of knowledge and self-realization.

vijnana-- and scientific knowledge of the pure soul

Five, 11: The yogis, abandoning attachment, act with body, mind, intelligence and even with the senses, **only for the purpose of purification**.

Nine, 20: Those who study the Vedas and drink the soma juice, seeking the heavenly planets, worship Me indirectly. **Purified of sinful reactions**, they take birth on the pious, heavenly planet of Indra, where they enjoy godly delights.

Eighteen, 5: Acts of sacrifice, charity and penance are not to be given up; they must be performed. Indeed, sacrifice, charity and penance **purify even the great souls**.

Eighteen, 51-53: Being **purified by his intelligence…**elevated to the position of self-realization.

BY YOGA

Six, 11-12: …practice yoga to purify the heart…

Six, 20-23: …samadhi**…**characterized by one's ability **to see the self by the pure mind…**

PURE DEVOTEES

Five, 7: One who works in devotion, **who is a pure soul**, and who controls his mind and senses is dear to everyone, and everyone is dear to him. Though always working, such a man is never entangled.

Ten, 9: 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.

Twelve, 16: My devotee**…who is pure…**is very dear to Me.

Eighteen, 56: Though engaged in all kinds of activities, **My pure devotee**, under My protection, reaches the eternal and imperishable abode by My grace.

AND THE LORD

Nine, 17: ("I" and"I am") …the purifier…

Ten, 12-13: You are**…the purest…**

Ten, 31: ("I" and"I am") …Of purifiers I am the wind…

UNDER THE MODES

BINDING EFFECTS, 14.6 DESTINATION AT DEATH, 14.14 ACTION, 14.16

FOOD, 17.8 CHARITY, 17.22 WORKERS, 18.27

See also CONSCIOUSNESS, PURE

See also DEVOTIONAL SERVICE, PURE

See also KNOWLEDGE, PURE AND PURIFYING

QUALITIES 71

SOURCE OF

Ten, 4-5: Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, control of the senses, control of the mind, happiness and distress, birth, death, fear, fearlessness, nonviolence, equanimity, satisfaction, austerity, charity, fame and infamy-- **all these various qualities of living beings are created by Me alone**.

Thirteen, 15: The Supersoul is the original source of all senses, yet He is without senses. He is unattached, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time He is the master of all the modes of material nature.

indriya-- senses; guna-- of the qualities / nirgunam-- without material qualities

TWO KINDS

Sixteen, 5: The **transcendental qualities** are conducive to liberation, whereas the **demoniac qualities** make for bondage. Do not worry, O son of Pandu, for you are born with the divine qualities.

Sixteen, 6: O son of Prtha, in this world there are two kinds of created beings. One is called **the divine and the other demoniac**. I have already explained to you at length the divine qualities. Now hear from Me of the demoniac.

DIVINE

Sixteen, 1-3: The Supreme Personality of Godhead said: Fearlessness; purification of one's existence; cultivation of spiritual knowledge; charity; self-control; performance of sacrifice; study of the Vedas; austerity; simplicity; nonviolence; truthfulness; freedom from anger; renunciation; tranquility; aversion to faultfinding; compassion for all living entities; freedom from covetousness; gentleness; modesty; steady determination; vigor; forgiveness; fortitude; cleanliness; and freedom from envy and from the passion for honor-- **these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.**

DEMONIAC

Seven, 15: 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.

Nine, 12: Those who are thus bewildered are attracted by **demonic and atheistic views**. In that deluded condition, their hopes for liberation, their fruitive activities, and their culture of knowledge are all defeated.

Sixteen, 4: Pride, arrogance, conceit, anger, harshness and ignorance-- these qualities **belong to those of demoniac nature**, O son of Prtha.

Sixteen, 7: Those who are demoniac do not know what is to be done and what is not to be done. Neither cleanliness nor proper behavior nor truth is found in them.

Sixteen, 8: They say that this world is unreal, with no foundation, no God in control. They say it is produced of sex desire and has no cause other than lust.

Sixteen, 9: Following such conclusions, **the demoniac**, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world.

Sixteen, 10: Taking shelter of insatiable lust and absorbed in the conceit of pride and false prestige, **the demoniac**, thus illusioned, are always sworn to unclean work, attracted by the impermanent.

Sixteen, 11-12: They believe that to gratify the senses is the prime necessity of human civilization. Thus until the end of life their anxiety is immeasurable. Bound by a network of hundreds of thousands of desires and absorbed in lust and anger, they secure money by illegal means for sense gratification.

Sixteen, 13-15: The demoniac person thinks…

Sixteen, 16: Thus perplexed by various anxieties and bound by a network of illusions, **they become** too strongly attached to sense enjoyment and fall down into hell.

narake-- into hell; asucau—unclean

Sixteen, 17: Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes proudly perform sacrifices in name only, without following any rules or regulations.

Sixteen, 18: Bewildered by false ego, strength, pride, lust and anger, **the demons** become envious of the Supreme Personality of Godhead, who is situated in their own bodies and in the bodies of others, and blaspheme against the real religion.

Sixteen, 19: Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, **into various demoniac species of life**.

Sixteen, 23: He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.

Seventeen, 5-6: …are to be known as demons.

See also AUSTERITY AND PENANCE, GODLY V DEMONIAC

GENERAL CHARACTERISTICS / ATTRIBUTES

(Included in the word reference.)

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vigor, 16.1-3

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See also MIND, EQUANIMITY OF
See also MODES OF MATERIAL NATURE, QUALITATIVE INFLUENCE OF
See also SOUL, ETERNAL QUALITIES OF
See also SUPREME LORD, EPITHETS AND DESCRIPTION
See also WORK AND DUTY, BORN OF ONES OWN NATURE, QUALITIES OF

REGULATIVE LIFE 72

AND DEVOTIONAL SERVICE

Twelve, 9: My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow **the regulative principles of bhakti-yoga**. In this way develop a desire to attain Me.

Twelve, 10: If you cannot practice **the regulations of bhakti-yoga**, then just try to work for Me, because by working for Me you will come to the perfect stage.

AND THE MIND AND SENSES

Two, 64: But a person free from all attachment and aversion and able to control his senses through **regulative principles of freedom** can obtain the complete mercy of the Lord.

Three, 7: On the other hand, if a sincere person tries to **control the active senses by the mind** and begins karma-yoga [in Krsna consciousness] without attachment, he is by far superior.

manasa-- by the mind; niyamya-- regulating

Three, 34: There are **principles to regulate attachment and aversion** pertaining to the senses and their objects. One should not come under the control of such attachment and aversion, because they are stumbling blocks on the path of self-realization.

Three, 41: Therefore, O Arjuna, best of the Bharatas, in the very beginning curb this great symbol of sin [lust] by **regulating the senses**, and slay this destroyer of knowledge and self-realization.

Four, 26: Some [the unadulterated brahmacaris] sacrifice the hearing process, and the senses in the fire of mental control, and others **[the regulated householders]** sacrifice the objects of the senses in the fire of the senses.

Eighteen, 51-53: …controlling the mind with determination…elevated to the position of self-realization.

atmanam-- the self; niyamya-- regulating

IN YOGA

Six, 15: Thus practicing constant control of the body, mind and activities, the mystic transcendentalist, **his mind regulated**, attains to the kingdom of God [or the abode of Krsna] by cessation of material existence.

Six, 17: He who is **regulated in his habits** of eating, sleeping, recreation and work can mitigate all material pains by practicing the yoga system.

Six, 24: One should engage oneself in the practice of yoga with determination and faith and not be deviated from the path. One should abandon, without exception, all material desires born of mental speculation and thus **control all the senses on all sides by the mind**.

viniyamya-- regulating; samantatah-- from all sides

Six, 26: From wherever the mind wanders due to its flickering and unsteady nature, **one must certainly withdraw it** and bring it back under the control of the self.

tatah-- from there; niyamya-- regulating

AND WORK

Three, 15: Regulated activities are prescribed in the Vedas, and the Vedas are directly manifested from the Supreme Personality of Godhead. Consequently, the all-pervading Transcendence is eternally situated in acts of sacrifice.

Sixteen, 17: Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes proudly perform sacrifices in name only, **without following any rules or regulations**.

Eighteen, 23: That **action which is regulated** and which is performed without attachment, without love or hatred, and without desire for fruitive results is said to be in the mode of goodness.

See also FREEDOM, FROM SCRIPTURAL INJUNCTIONS
See also SCRIPTURAL INJUNCTIONS, REGARD FOR

RELIGION 73

ARJUNA'S CONFUSION

Two, 7: Now I am confused about my duty and have lost all composure because of miserly weakness. In this condition I am asking You to tell me for certain what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.

dharma-- religion; sammudha—bewildered

THE LORD'S INSTRUCTION

Two, 31: Considering your specific duty as a ksatriya, you should know that there is no better engagement for you than fighting on religious principles; and so there is no need for hesitation.

sva-dharmam-- one's own religious principles; api-- also; ca-- indeed; aveksya-- considering

Two, 33: If, however, you do not perform **your religious duty** of fighting, then you will certainly incur sins for neglecting your duties and thus lose your reputation as a fighter.

AND DEVOTIONAL SERVICE

Nine, 2: 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.

Nine, 3: Those who are not faithful in this devotional service cannot attain Me, O conqueror of enemies. Therefore they return to the path of birth and death in this material world.

asraddadhanah-- those who are faithless; purusah-- such persons; dharmasya-- toward the process of religion

Twelve, 20: Those who follow **this imperishable path of devotional service** and who completely engage themselves with faith, making Me the supreme goal, are very, very dear to Me.

dharma-- of religion

Eighteen, 66: Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.

DESTRUCTION OF

One, 39: With the destruction of dynasty, the eternal family tradition is vanquished, and thus the rest of the family **becomes involved in irreligion**.

One, 40: When irreligion is prominent in the family, O Krsna, the women of the family become polluted, and from the degradation of womanhood, O descendant of Vrsni, comes unwanted progeny.

Sixteen, 18: Bewildered by false ego, strength, pride, lust and anger, the demons become envious of the Supreme Personality of Godhead, who is situated in their own bodies and in the bodies of others, and **blaspheme against the real religion**.

ESTABLISHMENT AND MAINTENANCE OF

Four, 7: Whenever and wherever there is a **decline in religious practice**, O descendant of Bharata, and a **predominant rise of irreligion**-- at that time I descend Myself.

Four, 8: To deliver the pious and to annihilate the miscreants, as well as **to reestablish the principles of religion**, I Myself appear, millennium after millennium.

Seven, 11: ("I" and"I am") …I am sex life which is not contrary to religious principles…

Eleven, 18: …You are the maintainer of the eternal religion…

Eighteen, 42: Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and **religiousness**-- these are the natural qualities by which the brahmanas work.

UNDER THE MODES

UNDERSTANDING, 18.31-32 DETERMINATION, 18.34

See also ETERNAL, RELIGION
See also SCRIPTURAL INJUNCTIONS
See also VEDAS

REMEMBRANCE 74

SANJAYA'S

Eighteen, 76,77

THE LORD'S V ARJUNA'S

Four, 5: The Personality of Godhead said: Many, many births both you and I have passed. **I can remember** all of them, **but you cannot**, O subduer of the enemy!

OF THE LORD

Eight, 14: For one who always **remembers Me** without deviation, I am easy to obtain, O son of Prtha, because of his constant engagement in devotional service.

AT DEATH

Eight, 5: And whoever, at the end of his life, **quits his body, remembering Me** alone, at once attains My nature. Of this there is no doubt.

Eight, 6: Whatever state of being one **remembers when he quits his body**, O son of Kunti, that state he will attain without fail.

Eight, 10: One who, at the **time of death**, fixes his life air between the eyebrows and, by the strength of yoga, with an undeviating mind, engages himself in **remembering the Supreme Lord** in full devotion, will certainly attain to the Supreme Personality of Godhead.

SOURCE OF

Fifteen, 15: 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 Vedanta, and I am the knower of the Vedas.

See also THINKING

RENUNCIATION 75

AND FRUITIVE ACTIVITIES

See SACRIFICE, SACRIFICE, CHARITY AND PENANCE

THE RENOUNCED ORDER

See below 6.1, 18.1,2

DEFINED

Five, 3: One who **neither hates nor desires the fruits of his activities** is known to be **always renounced**. Such a person, free from all dualities, easily overcomes material bondage and is completely liberated, O mighty-armed Arjuna.

Six, 1: The Supreme Personality of Godhead said: One who is **unattached to the fruits of his work** and who works as he is obligated **is in the renounced order of life**, and he is the true mystic, not he who lights no fire and performs no duty.

Six, 2: What is called **renunciation** you should know to be the **same as yoga**, or linking oneself with the Supreme, O son of Pandu, for one can never become a yogi unless he **renounces the desire for sense gratification**.

Eighteen, 11: It is indeed impossible for an embodied being to give up all activities. But he who **renounces the fruits of action** is called **one who has truly renounced**.

Arjuna's Question

Eighteen, 1: Arjuna said: O mighty-armed one, I wish to understand the **purpose of renunciation [tyaga]** and of the **renounced order of life [sannyasa]**, O killer of the Kesi demon, master of the senses.

The Lord's Answer

Eighteen, 2: The Supreme Personality of Godhead said: The giving up of activities that are based on material desire is what great learned men call the **renounced order of life [sannyasa]**. And **giving up the results of all activities** is what the wise call **renunciation [tyaga]**.

OF WORK AND IT'S RESULTS

Three, 4: Not by merely **abstaining from work** can one achieve freedom from reaction, **nor by renunciation alone** can one attain perfection.

Twelve, 16: My devotee who is not dependent on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and **not striving for some result**, is very dear to Me.

sarva-arambha-- of all endeavors; parityagi-- renouncer

Arjuna's Question

Five, 1: Arjuna said: O Krsna, **first of all You ask me to renounce work**, and then again You recommend work with devotion. Now will You kindly tell me definitely which of the two is more beneficial?

The Lord's Answer

Five, 2: The Personality of Godhead replied: **The renunciation of work** and work in devotion are both good for liberation. But, of the two, work in devotional service is better than **renunciation of work**.

Five, 6: Merely renouncing all activities yet not engaging in the devotional service of the Lord cannot make one happy. But a thoughtful person engaged in devotional service can achieve the Supreme without delay.

UNDER THE MODES

RENUNCIATION, 18.4,7,8,9,10

See also ABANDONING
See also FREEDOM, FROM REACTIONS OF WORK, BY RENUNCIATION
See also LIBERATION, BY RENUNCIATION
See also PRACTICE, OF RENUNCIATION

RESPECT 76

Three, 21: Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues.

sresthah-- a respectable leader

AND ARJUNA

Two, 34: People will always speak of your infamy, and **for a respectable person**, dishonor is worse than death.

OFFERING TO THE LORD

11.39,40,44

BY THE PERFECTED BEINGS

11.36,37

UNDER THE MODES

AUSTERITY AND PENANCE, 17.18 **CHARITY, 17.22**

SACRIFICE 77

FAILURE TO FOLLOW

Three, 16: My dear Arjuna, **one who does not follow** in human life the cycle of **sacrifice** thus established by the Vedas certainly **leads a life full of sin**. Living only for the satisfaction of the senses, such a person **lives in vain**.

Four, 31: O best of the Kuru dynasty, **without sacrifice** one can **never live happily** on this planet or in this life**:** what then of the next?

FORMS OF

Four, 25: Some yogis perfectly worship the demigods by offering different sacrifices to them, and some of them **offer sacrifices** in the fire of the Supreme Brahman.

Four, 26: Some [the unadulterated brahmacaris] **sacrifice** the hearing process, and the senses in the fire of mental control, and others [the regulated householders] **sacrifice** the objects of the senses in the fire of the senses.

Four, 27: Others, who are interested in achieving self-realization through control of the mind and senses, offer the functions of all the senses, and of the life breath, as **oblations into the fire of the controlled mind**.

Four, 28: Having accepted strict vows, some become enlightened by **sacrificing their possessions**, and others by performing severe austerities, by practicing the yoga of eightfold mysticism, or by studying the Vedas to advance in transcendental knowledge.

Four, 29: Still others, who are inclined to the process of breath restraint to remain in trance, practice by offering the movement of the outgoing breath into the incoming, and the incoming breath into the outgoing, and thus at last remain in trance, stopping all breathing. Others, curtailing the eating process, offer the outgoing breath into itself **as a sacrifice**.

Nine, 15: Others, who engage in **sacrifice by the cultivation of knowledge**, worship the Supreme Lord as the one without a second, as diverse in many, and in the universal form.

GODLY V DEMONIAC

Sixteen, 1-3: ...performance of sacrifice..(as a godly quality).

Sixteen, 13-15: The demoniac person thinks**…I shall perform sacrifices**…such persons are deluded by ignorance**…**

Sixteen, 17: Self-complacent and always impudent, deluded by wealth and false prestige, **they sometimes proudly perform sacrifices** in name only, without following any rules or regulations.

LORD AS BENEFICIARY AND CONTROLLER OF

Three, 9: Work done as a **sacrifice for Visnu** has to be performed, otherwise, work causes bondage in this material world. Therefore, O son of Kunti, perform your prescribed duties **for His satisfaction**, and in that way you will always remain free from bondage.

Three, 10: In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods, along with **sacrifices for Visnu…**

Four, 23: The work of a man who is unattached to the modes of material nature and who is fully situated in transcendental knowledge merges entirely into transcendence.

yajnaya-- for the sake of Yajna (Krsna); acaratah-- acting

Five, 29: A person in full consciousness of Me, **knowing Me to be the ultimate beneficiary** of all **sacrifices** and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.

Seven, 30: …who know Me, **the Supreme Lord, to be the governing principle…of all methods of sacrifice…**at the time of death.

Nine, 16: ("I" and "I am")...the sacrifice…

Arjuna's Question

Eight, 2: Who is the Lord of sacrifice, and how does He live in the body, O Madhusudana? And how can those engaged in devotional service know You at the time of death?

The Lord's Answer

Eight, 4: …I, the Supreme Lord, represented as the Supersoul in the heart of every embodied being, **am called adhiyajna [the Lord of sacrifice]**.

RESULTS OF

Three, 13: The devotees of the Lord are **released from all kinds of sins** because they eat food which is offered first for **sacrifice**. Others, who prepare food for personal sense enjoyment, verily eat only sin.

Eight, 28: ...performing austere **sacrifices…by performing devotional service, he attains all these…**

See also DEMIGODS, SACRIFICES FOR

SACRIFICE CHARITY AND PENANCE

Seventeen, 28: Anything done as **sacrifice, charity or penance without faith** in the Supreme, O son of Prtha, is impermanent. It is called asat and is useless both in this life and the next.

Eighteen, 3: Some learned men declare that all kinds of fruitive activities **should be given up** as faulty, yet other sages maintain that acts of **sacrifice, charity and penance** should **never be abandoned**.

Eighteen, 5: Acts of **sacrifice, charity and penance** are not to be given up; they **must be performed**. Indeed, sacrifice, charity and penance purify even the great souls.

Eighteen, 6: All these activities **should be performed** without attachment or any expectation of result. They should be performed **as a matter of duty**, O son of Prtha. That is My final opinion.

PERFORMED WITH OM TAT SAT

Seventeen, 23,24,25,26-27

UNDER THE MODES

CHARITY, 17.20,21,22 **SACRIFICE, 17.11,12,13**

AUSTERITY AND PENANCE, 17.7,14,15,16,17,18,19

See also SEEING THE LORD, NOT BY SACRIFICE, CHARITY AND PENANCE ETC.

See also above 8.28

SOURCE, AND AUTHORITY FOR

Three, 14: All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of yajna [sacrifice], and **yajna is born of prescribed duties**.

Three, 15: Regulated activities are prescribed in the Vedas, and the Vedas are directly manifested from the Supreme Personality of Godhead. Consequently, the all-pervading Transcendence is eternally situated in acts of **sacrifice**.

See also WORK AND DUTY, AUTHORITY FOR

See also KNOWLEDGE, AND SACRIFICE
See also LIBERATION, BY SACRIFICE

SANKHYA 78

Two, 39: Thus far **I have described this knowledge to you through analytical study**. Now listen as I explain it in terms of working without fruitive results. O son of Prtha, when you act in such knowledge you can free yourself from the bondage of works.

sankhye-- by analytical study

Three, 3: The Supreme Personality of Godhead said: O sinless Arjuna, I have already explained that there are two classes of men who try to realize the self. **Some are inclined to understand it by empirical, philosophical speculation**, and others by devotional service.

jnana-yogena-- by the linking process of knowledge; sankhyanam-- of the empiric philosophers

Five, 4: Only the ignorant speak of devotional service [karma-yoga] as being different from **the analytical study of the material world [Sankhya]**. Those who are actually learned say that he who applies himself well to one of these paths achieves the results of both.

Five, 5: One who knows that the position reached **by means of analytical study** can also be attained by devotional service, and who therefore sees analytical study and devotional service to be on the same level, sees things as they are.

yat-- what; sankhyaih-- by means of Sankhya philosophy

Thirteen, 25: Some perceive the Supersoul within themselves through meditation, others **through the cultivation of knowledge**, and still others through working without fruitive desires.

sankhyena-- of philosophical discussion

SANSKRIT WORDS 79

ADHIBHUTA/ADHIDAIVA/ADHIYAJNA
the material manifestation / the conception of the universal form / the Paramatma, 8.4

AISVARYA
and opulence, 2.42-43,44

AJNANA
ajnana jam--due to ignorance, 10.11
ajnana--by/of ignorance, 16.13-15, 18.72
ajnana-jam--produced of ignorance, 14.8
ajnana-sambhutam--born of ignorance, 4.42

AVIDHI-PURVAKAM
in a wrong way, 9.23
without following any rules and regulations, 16.17

AVYAYAM
avyaya--without deterioration, 4.6
avyayam--eternal, 11.4, 14.5, 15.1,5
avyayam--everlasting.(knowledge), 9.2
avyayam--forever, 2.34
avyayam--immutable, 2.21
avyayam--imperishable, 4.1, 7.24, 9.18, 18.20,56
avyayam--unchangeable, 4.13
avyayam/avyayah--inexhaustible, 7.13,25, 9.13, 11.2,18, 13.32, 15.17
avyayasya--of the imperishable, 14.27
avyayasya--of the imperishable, 2.17

BHAJANTI
bhajante--become devoted, 10.8
bhajante--engage in devotional service, 7.28
bhajante--render services, 7.16
bhajanti--render service, 9.13
bhajanti--render transcendental service, 9.29
bhajate--renders transcendental loving service, 6.47
bhajati--renders devotional service, 15.19
bhajati--serves in devotional service, 6.31

BHAKTYA
bhaktya--by devotional service, 8.22, 11.54
bhaktya--by pure devotional service, 18.55
bhaktya--in devotion, 9.14,29
bhaktya--in full devotion, 8.10
bhaktya--with devotion, 9.26

BRAHMA
brahma--absolute, 8.13
brahma--Brahman, 7.29, 8.1,3
brahma--like the Supreme, 5.19
brahma--of a brahmana, 18.42
brahma--of the Absolute Truth, 4.25
brahma--spirit, 13.13
brahma--spiritual in nature, 4.24
brahma--spiritual kingdom, 4.24
brahma--spiritual, 4.24
brahma--supreme, 14.3
brahma--the Absolute, 13.31

brahma--the supreme, 4.24,30, 5.6, 14.4, 18.50
brahma--the Vedas, 3.15
brahma--to the Absolute, 8.24
brahma-bhutah--being one with the Absolute, 18.54
brahma-bhutah--being self-realized, 5.24
brahma-bhutam--liberation by identification with the Absolute, 6.27
brahma-bhuyaya--elevated to the Brahman platform, 14.26
brahma-bhuyaya--for self-realization, 18.51-53
brahma-nirvanam--the spiritual kingdom of God, 2.72
brahma-samsparsam--being in constant touch with the Supreme, 6.28
brahma-sutra--of the Vedanta, 13.5
brahma-vadinam--of the transcendentalists, 17.24.
brahma-vidah--who know the Absolute, 8.24
brahma-vit--one who knows the Supreme perfectly, 5.20
brahma-yoga--by concentration in Brahman, 5.21
sabda-brahma--ritualistic principles of scriptures, 6.44

BRAHMANI STHITAH
brahmani--in the Supreme; te--they; sthitah--are situated, 5.19
brahmani--in the transcendence; sthitah--situated, 5.20

BUDDHIH
asakta-buddhih--having unattached intelligence, 18.49
buddhau--in such consciousness, 2.49
buddhayah--intelligence, 2.41
buddheh--more than the intelligence, 3.42
buddheh--of intelligence, 18.29
buddheh--to intelligence, 3.43
buddhi--by/of intelligence, 6.20-23, 18.37
buddhi-bhedam--disruption of intelligence, 3.26
buddhi-man--is intelligent, 4.18, 15.20
buddhi-matam--of the intelligent, 7.10
buddhi-nasah--loss of intelligence, 2.63
buddhi-samyogam--revival of consciousness, 6.43
buddhi-yogam--devotional activities, 18.57
buddhi-yogam--real intelligence, 10.10
buddhi-yogat--on the strength of Krsna consciousness, 2.49
buddhi-yuktah--one who is engaged in devotional service, 2.50,51
buddhih--and intelligence, 12.13-14
buddhih--devotional service to the Lord, 2.44
buddhih--intellect, 8.7
buddhih--intelligence, 2.39,41,53,65, 3.1,40,42, 5.27-28, 7.4,10, 10.4-5, 13.6-7, 18.17,31,32
buddhih--transcendental intelligence, 2.66
buddhih--transcendental service with intelligence, 2.52
buddhih--understanding, 18.30
buddhim--intelligence, 3.2, 12.8
buddhva--knowing, 3.43
buddhva--understanding, 15.20
buddhya--by intelligence, 2.39, 6.25
buddhya--with the intelligence, 5.11, 18.51-53
sama-buddhih--having equal intelligence, 6.9
sthira-buddhih--self-intelligent, 5.20

DHARMA
adharmam--irreligion, 18.32
dharma--principles of religion, 4.8
dharma--religion, 2.7, 12.20
dharma--religiosity, 18.34
dharma-atma--righteous, 9.31
dharma-aviruddhah--not against religious principles, 7.11
dharma-ksetre--in the place of pilgrimage, 1.1
dharmam--doctrines, 9.21
dharmam--religion, 18.32
dharmam--the principles of religion, 18.31
dharmasya--occupation, 2.40
dharmasya--of religion, 4.7
dharmasya--of the constitutional position, 14.27
dharmasya--toward the process of religion, 9.3
dharmyam--as a religious duty, 2.33
dharmyam--sacred, 18.70
dharmyam--the principle of religion, 9.2
dharmyat--for religious principles, 2.31
kula-dharmanam--of those who have the family traditions, 1.43
para-dharmah--duties prescribed for others, 3.35
para-dharmat--than another's occupation, 18.47
para-dharmat--than duties mentioned for others, 3.35
sarva-dharman--all varieties of religion, 18.66
sasvata-dharma-gopta--maintainer of the eternal religion, 11.18
sva-dharmah--one's own occupation, 18.47
sva-dharmah--one's prescribed duties, 3.35
sva-dharmam--one's own religious principles, 2.31
sva-dharme--in one's prescribed duties, 3.35

DHARMA KAMA ARTHA
religiosity, sense gratification, economic development, 18.34
DHIRAH
dhirah--the sober, 2.13
dhiram--patient; 2.15
dhirah--steady, 14.22-25
GATIM
destination, 6.37,45, 7.18, 8.13,21, 9.32, 13.29, 16.20,22
perfectional stage, 16.23
progress, 2.42-43
svah-gatim--passage to heaven, 9.20
ISVARA
anisvaram--with no controller..(the demoniac mentality), 16.8
isvara--of leadership..(the ksatriyas), 18.43
isvarah--the lord of the body..(the living entity), 15.8
isvarah--the Lord, 15.17
isvarah--the lord..(the demoniac mentality), 16.13-15
isvarah--the Supreme Lord, 4.6, 18.61
isvaram--the Supersoul, 13.29
maha-isvarah--the Supreme Lord, 13.23
maha-isvaram--the Supreme Lord, 5.29
maha-isvaram--the supreme master, 10.3
maha-isvaram--the supreme proprietor, 9.11
maha-yoga-isvarah--the most powerful mystic, 11.9
parama-isvara--O Supreme Lord, 11.3
parama-isvaram--the Supersoul, 13.28
visva-isvara--O Lord of the universe, 11.16
yoga--isvarat--from the master of all mysticism, 18.75
yoga-isvara--O Lord of all mystic power, 11.4
yoga-isvarah--the master of mysticism, 18.78
JIJNASUH
inquisitive, 6.44, 7.16
JNANA-CAKSUSAH
jnana-caksusa--by the vision of knowledge, 13.35
jnana-caksusah--those who have the eyes of knowledge, 15.10
JNANA-VAN
jnana-van--learned, 3.33
jnana-van--one who is in full knowledge, 7.19
JNANI
jnani--one who knows things as they are, 7.16
jnani--one in full knowledge, 7.17
jnani--one who is in knowledge, 7.18
KARMA-BANDHAM
bondage of work/reaction, 2.39, 3.9, 9.28
KARTA
akartaram--as the nondoer, 4.13, 13.30
karta--creator, 3.24
karta--doer, 3.27, 18.18
karta--worker, 18.14,19,26,27,28
kartaram--the worker, 18.16
KRTSNA-VIT
akrtsna-vidah--persons with a poor fund of knowledge...krtsna-vit--one who is in factual knowledge, 3.29
MUDHA
mudha-yonisu--in animal species, 14.15
mudha/mudhah--foolish, 7.15,25, 9.11, 16.20, 17.19
sammudhah--befooled by material identification, 3.29
NIRASIH
without desire for profit, 3.30
without being attracted by anything else, 6.10
without desire for the result, 4.21
NIYAMYA
regulating, 3.7,41, 6,26, 18.51-53
PINDA
of offerings of food, 1.41
PRAJNA
and worshipable personalities, 17.14
consciousness, 2.58,61
perfect knowledge, 2.57
prajna-vadan--learned talks, 2.11
prajna/prajnam--intelligence, 2.67,68
sthita-prajnah--transcendentally situated, 2.55
sthita-prajnasya--of one who is situated in fixed Krsna consciousness, 2.54
PRAMANAM
evidence, 16.24
example, 3.21

PRATYAKSA
by direct experience, 9.2
PUNYA
punya--pious, 7.28
punya-karmanam--of the pious, 18.71
punya-krtam--of those who performed pious activities, 6.41
punya-phalam--result of pious work, 8.28
punyah--original, 7.9
punyah--righteous, 9.33
punyam--pious, 9.20, 18.76
punye--the results of their pious activities, 9.21
PURUSAH
purusa-rsabha--O best among men, 2.15
purusa-uttama--O best of personalities, 11.3
purusa-uttama--O greatest of all persons, 10.15
purusa-uttama--O Supreme Person, 8.1,
purusa-uttamah--as the Supreme Personality, 15.18
purusa-uttamam--the Supreme Personality of Godhead, 15.19
purusa-vyaghra--O tiger among human beings, 18.4
purusah--a man, 3.4,19,36
purusah--enjoyer, 13.23
purusah--person, 2.21
purusah--personality, 11.38, 15.17
purusah--such persons, 9.3
purusah--the living entity, 13.21,22, 17.3
purusah--the Supreme Personality, 8.22, 11.18
purusah--the universal form, 8.4
purusam--Personality of Godhead, 8.8,10, 15.3-4
purusam--personality, 10.12-13
Purusam--the enjoyer, 13.1-2
purusam--the living entities, 13.20,24
purusam--to a person, 2.15
purusasya--of a man, 2.60
SAMADHI
samadhi-sthasya--of one situated in trance, 2.54
samadhina--by complete absorption, 4.24
In the stage of perfection called trance, or samadhi, 6.20-23
SRADDHA VAN
a faithful man, 4.39
faithful, 18.71
in full faith, 6.47
SRUTI
sruti--of Vedic revelation, 2.53
sruti-mat--having ears, 13.14
sruti-parayanah--inclined to the process of hearing, 13.26
SVABHAVA
sva-bhava-ja--according to his mode of material nature, 17.2
svabhava--eternal nature, 8.3
svabhava--their own nature, 18.41
svabhava-jam--born of his own nature, 18.42,43,44
svabhava-jena--born of your own nature, 18.60
svabhava-niyatam--prescribed according to one's nature, 18.47
TATTVA
tattva--of the truth, 2.16, 4.34
tattva-jnana--of knowledge of the truth, 13.8-12
tattva-vit--the knower of the Absolute Truth, 3.28, 5.8-9
tattvam--the truth, 18.1
tattvatah--from the truth, 6.20-23
tattvatah--in fact, 7.3, 10.7
tattvatah--in reality, 4.9
tattvatah--in truth, 18.55
tattvena--in fact, 11.54
tattvena--in reality, 9.24
TATTVA-DARSIBHIH
tattva--of the truth; darsibhih--by the seers, 2.16
tattva--of the truth; darsinah--seers, 4.34
UTSAHA
and great enthusiasm, 18.26
VEDA-VIT
veda-vit--the knower of the Vedas, 15.1,15
VIDDHI
know (it), 2.17, 3.37, 10.27, 13.3, 14.7,8, 17.12, 18.20
know it well, 3.32
must be known, 18.21
try to know, 7.12
try to understand, 4.34, 7.5,10
understand, 10.24, 15.12, 17.5-6
you may know, 4.13

you must know (it), 6.2, 13.20,27
you should know, 3.15, 4.32

VINIYAMYA
regulating, 6.24

VYAVASAYA-ATMIKA BUDDHIH
vyavasaya-atmika--resolute in Krsna consciousness; buddhih--intelligence,2.41
vyavasaya-atmika--fixed in determination; buddhih—devotional service to the Lord, 2.44

YOGA-MAYA
atma-mayaya--by My internal energy, 4.6
atma-yogat--by My internal potency, 11.47
atmana-by Yourself (by Your own internal potency), 10.15
yoga-maya--by internal potency, 7.25

YUKTAH
abhiyuktanam--fixed in devotion, 9.22
ayuktah--not referring to the scriptural injunctions, 18.28
ayuktah--one who is not in Krsna consciousness, 5.12
ayuktasya--of one devoid of Krsna consciousness, 2.66
ayuktasya--of one who is not connected (with Krsna consciousness), 2.66
buddhi-yuktah--one who is engaged in devotional service, 2.50,51
nitya-yuktah--always/perpetually engaged, 7.17, 9.14
satata-yuktanam--always engaged, 10.10
yoga-yukta-atma--one who is dovetailed in Krsna consciousness, 6.29
yoga-yuktah--one engaged in devotional service/Krsna consciousness, 5.6,7, 8.27
yukta--regulated, 6.17
yukta-atma--engaged in devotional service, 7.18
yukta-atma--having the mind firmly set on, 9.28
yukta-atma--self-connected, 5.21
yukta-cetasah--their minds engaged in Me, 7.30
yukta-tamah--most perfect in yoga, 12.2
yukta-tamah--the greatest yogi, 6.47
yuktah--competent for self-realization, 6.8
yuktah--dovetailed, 2.39
yuktah--endowed, 7.22
yuktah--engaged in the divine consciousness, 5.8-9
yuktah--engaged, 2.61, 3.26, 8.10, 12.1,2, 18.51-53
yuktah--in trance, 5.23
yuktah--is in the transcendental position, 4.18
yuktah--one who is engaged in devotional service, 5.12
yuktah--the actual yogi, 6.13-14
yuktah--well situated in yoga, 6.18
yuktaih--engaged, 17.17
yuktasya--engaged, 8.14
yuktena--being engaged in meditation, 8.8

SATISFACTION 80

Ten, 4-5: …satisfaction…created by Me alone.

OF THE DEMIGODS

Three, 12: In charge of the various necessities of life, **the demigods, being satisfied** by the performance of yajna [sacrifice], will supply all necessities to you. But he who enjoys such gifts without offering them to the demigods in return is certainly a thief.

MATERIAL

Two, 70: A person who is not disturbed by the incessant flow of desires--that enter like rivers into the ocean, which is ever being filled but is always still--can alone achieve peace, and not **the man who strives to satisfy such desires**.

Three, 16: My dear Arjuna, one who does not follow in human life the cycle of sacrifice thus established by the Vedas certainly leads a life full of sin. **Living only for the satisfaction of the senses**, such a person lives in vain.

Three, 39: Thus the wise living entity's pure consciousness becomes covered by his eternal enemy in the form of **lust, which is never satisfied** and which burns like fire.

OF THE LORD

Three, 9: Work done as a sacrifice for Visnu has to be performed, otherwise work causes bondage in this material world. Therefore, O son of Kunti, **perform your prescribed duties for His satisfaction**, and in that way you will always remain free from bondage.

Seventeen, 23: From the beginning of creation, the three words om tat sat were used to indicate the Supreme Absolute Truth. These three symbolic representations were used by brahmanas while chanting the hymns of the Vedas and **during sacrifices for the satisfaction of the Supreme**.

RE. YOGA

Six, 2: What is called renunciation you should know to be the same as yoga, or linking oneself with the Supreme, O son of Pandu, for one can never become a yogi **unless he renounces the desire for sense gratification**.

asannyasta-- without giving up; sankalpah-- desire for self-satisfaction

Six, 20-23: …samadhi**…to relish and rejoice in the self…**

atmani-- in the self; tusyati-- one becomes satisfied

TRANSCENDENTAL

Four, 20: Abandoning all attachment to the results of his activities, **ever satisfied** and independent, he performs no fruitive action, although engaged in all kinds of undertakings.

Four, 22: He who is **satisfied with gain which comes of its own accord**, who is free from duality and does not envy, who is steady in both success and failure, is never entangled, although performing actions.

Six, 8: …established in self-realization**…when he is fully satisfied by virtue of acquired knowledge and realization…**

OF THE DEVOTEES

Two, 65: For one thus satisfied [in Krsna consciousness], the threefold miseries of material existence exist no longer; in such satisfied consciousness, one's intelligence is soon well established.

Ten, 9: 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.

Ten, 18: O Janardana, again please describe in detail the mystic power of Your opulences. **I am never satiated in hearing about You**, for the more I hear the more I want to taste the nectar of Your words.

trptih-- satisfaction; hi-- certainly; srnvatah-- hearing; na asti-- there is not

Twelve, 13-14: …always satisfied…is very dear to Me.

Twelve, 18-19: …always silent and satisfied with anything…is very dear to Me.

UNDER THE MODES

FOOD, 17.8 **AUSTERITY AND PENANCE, 17.16**

HAPPINESS, 18.37

See also **SELF, IN THE SELF, SATISFACTION AND**

See also **ENJOYMENT, 2.55, 3.17**

SCRIPTURAL INJUNCTIONS / REGULATIONS 81

DISREGARD FOR

Three, 32: But those who, out of envy, **disregard these teachings** and do not follow them are to be considered bereft of all knowledge, befooled, and ruined in their endeavors for perfection.

Four, 40: But ignorant and faithless persons **who doubt the revealed scriptures** do not attain God consciousness; they fall down. For the doubting soul there is happiness neither in this world nor in the next.

Sixteen, 17: Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes proudly perform sacrifices in name only, **without following any rules or regulations**.

Sixteen, 23: He who **discards scriptural injunctions** and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.

Arjuna's Question **Seventeen, 1:** Arjuna inquired: O Krsna, what is the situation of those **who do not follow the principles of scripture** but worship according to their own imagination? Are they in goodness, in passion or in ignorance?

The Lord's Answer **Seventeen, 5-6:** Those who undergo severe austerities and penances **not recommended in the scriptures**, performing them out of pride and egoism, who are impelled by lust and attachment, who are foolish and who torture the material elements of the body as well as the Supersoul dwelling within, are to be known as demons.

REGARD FOR

Three, 31: Those persons who execute their duties **according to My injunctions** and who follow this teaching faithfully, without envy, become free from the bondage of fruitive actions.

Seven, 20: Those whose intelligence has been stolen by material desires surrender unto demigods and **follow the particular rules and regulations of worship according to their own natures**.

Nine, 21: When they have thus enjoyed vast heavenly sense pleasure, and the results of their pious activities are exhausted, they return to this mortal planet again. Thus those who seek sense enjoyment **by adhering to the principles of the three Vedas** achieve only repeated birth and death.

Sixteen, 24: One should therefore understand what is duty and what is not duty **by the regulations of the scriptures**. Knowing such rules and regulations, one should act so that he may gradually be elevated.

Seventeen, 15: Austerity of speech consists in speaking words that are truthful, pleasing, beneficial, and not agitating to others, and also in **regularly reciting Vedic literature**.

Seventeen, 24: Therefore, transcendentalists undertaking performances of sacrifice, charity and penance **in accordance with scriptural regulations** begin always with om, to attain the Supreme.

UNDER THE MODES

SACRIFICE, 17.11,13 **ACTION, 18.25** **WORKERS, 18.28**

See also **FREEDOM, FROM SCRIPTURAL INJUNCTIONS**

SEEING THE LORD 82

MEANS TO

Eleven, 54: 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.

Thirteen, 25: Some **perceive the Supersoul within themselves** through meditation, others through the cultivation of knowledge, and still others through working without fruitive desires.

NOT BY

Eleven, 48: O best of the Kuru warriors, no one before you has ever seen this universal form of Mine, for **neither by** studying the Vedas, nor by performing sacrifices, nor by charity, nor by pious activities, nor by severe penances **can I be seen in this form in the material world**.

Eleven, 53: The form you are seeing with your transcendental eyes cannot be understood simply by studying the Vedas, nor by undergoing serious penances, nor by charity, nor by worship. **It is not by these means that one can see Me as I am**.

RESULTS OF

Six, 30: For one who **sees Me everywhere** and sees everything in Me, **I am never lost**, nor is he ever lost to Me.

Thirteen, 29: One who **sees the Supersoul** equally present everywhere, in every living being, **does not degrade himself by his mind**. Thus he approaches the transcendental destination.

THE VISION OF A TRUE YOGI

Six, 29: A true yogi **observes Me in all beings** and also sees every being in Me. Indeed, the self-realized person **sees Me, the same Supreme Lord, everywhere**.

Thirteen, 28: One who sees the Supersoul accompanying the individual soul in all bodies, and who understands that neither the soul nor the Supersoul within the destructible body is ever destroyed, actually sees.

SELF 83

Two, 19: Neither he who thinks the living entity the slayer nor he who thinks it slain is in knowledge, for **the self slays not nor is slain**.

Four, 42: Therefore **the doubts which have arisen in your heart** out of ignorance should be slashed by the weapon of knowledge. Armed with yoga, O Bharata, stand and fight.

atmanah-- of the self; chittva-- cutting off; enam-- this; samsayam-- doubt

Five, 11: The yogis, abandoning attachment, act with body, mind, intelligence and even with the senses, only **for the purpose of purification**.

atma-- of the self; suddhaye-- for the purpose of purification

Five, 20: A person who neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, who is **self-intelligent**, who is unbewildered, and who knows the science of God, is already situated in transcendence.

Six, 2: What is called renunciation you should know to be the same as yoga, or linking oneself with the Supreme, O son of Pandu, for one can never become a yogi unless he **renounces the desire for sense gratification**.

sankalpah-- desire for self-satisfaction

Six, 10: A transcendentalist should always **engage his body, mind and self in relationship with the Supreme**; he should live alone in a secluded place and should always carefully control his mind. He should be free from desires and feelings of possessiveness.

Six, 32: He is a perfect yogi who, **by comparison to his own self**, sees the true equality of all beings, in both their happiness and their distress, O Arjuna!

Twelve, 11: If, however, you are unable to work in this consciousness of Me, then try to act, giving up all results of your work, and **try to be self-situated**.

Thirteen, 30: One who can see that all activities are performed by the body, which is created of material nature, and sees that **the self does nothing,** actually sees.

Thirteen, 33: The sky, due to its subtle nature, does not mix with anything, although it is all-pervading. Similarly, **the soul** situated in Brahman vision **does not mix with the body**, though situated in that body.

atma-- the self; na-- never; upalipyate-- mixes

Arjuna's Question

Eight, 1: Arjuna inquired: O my Lord, O Supreme Person, what is Brahman? **What is the self?** What are fruitive activities? What is this material manifestation? And what are the demigods? Please explain this to me.

The Lord's Answer

Eight, 3: The Supreme Personality of Godhead said: **The indestructible, transcendental living entity is called Brahman, and his eternal nature is called adhyatma, the self.** Action pertaining to the development of the material bodies of the living entities is called karma, or fruitive activities.

Ten, 32: ("I" and"I am") …the spiritual science of the self…

IN THE SELF

Six, 26: From wherever the **mind** wanders due to its flickering and unsteady nature, one must certainly withdraw it and **bring it back under the control of the self**.

atmani-- in the self; eva-- certainly; vasam-- control; nayet-- must bring under

PERCEIVING THE SUPERSOUL

Six, 29: A true yogi observes Me in all beings and also sees every being in Me. Indeed, the self-realized person sees Me, the same Supreme Lord, everywhere.

atmani-- in the self; iksate-- does see

Thirteen, 25: Some **perceive the Supersoul within themselves** through meditation, others through the cultivation of knowledge, and still others through working without fruitive desires.

atmani-- within the self; pasyanti-- see

SATISFACTION AND ENJOYMENT

Two, 55: The Supreme Personality of Godhead said: O Partha, when a man gives up all varieties of desire for sense gratification, which arise from mental concoction, and when his mind, thus purified, **finds satisfaction in the self** alone, then he is said to be in pure transcendental consciousness.

Three, 17: But for one who **takes pleasure in the self**, whose human life is one of self-realization, and who is **satisfied in the self** only, fully satiated--for him there is no duty.

atma-trptah-- self-illuminated

Five, 21: Such a liberated person is not attracted to material sense pleasure but is always in trance, **enjoying the pleasure within**. In this way the self-realized person enjoys unlimited happiness, for he concentrates on the Supreme.

vindati-- enjoys; atmani-- in the self / yukta-atma-- self-connected

Six, 20-23: …samadhi**...to relish and rejoice in the self…**

atmani-- in the self; tusyati-- one becomes satisfied

Eighteen, 37: That which in the beginning may be just like poison but at the end is just like nectar and which **awakens one to self-realization** is said to be happiness in the mode of goodness.

atma-- in the self; buddhi-- of intelligence; prasada-jam-- born of the satisfaction

SITUATED AND ESTABLISHED IN

Two, 45: The Vedas deal mainly with the subject of the three modes of material nature. O Arjuna, become transcendental to these three modes. Be free from all dualities and from all anxieties for gain and safety, and **be established in the self**.

Four, 41: One who acts in devotional service, renouncing the fruits of his actions, and whose doubts have been destroyed by transcendental knowledge, **is situated factually in the self.** Thus he is not bound by the reactions of work, O conqueror of riches.

Fourteen, 22-25: ...situated in the self...transcended the modes of nature**...**

SELF-CONTROL / CONTROLLED

Two, 69: What is night for all beings is the time of awakening for the **self-controlled**; and the time of awakening for all beings is night for the introspective sage.

Five, 7: One who works in devotion, who is a pure soul, and **who controls his mind and senses** is dear to everyone, and everyone is dear to him. Though always working, such a man is never entangled.

vijita-atma-- self-controlled

Five, 26: Those who are free from anger and all material desires, who are self-realized, **self-disciplined** and constantly endeavoring for perfection, are =assured of liberation in the Supreme in the very near future.

Six, 8: A person is said to be established in self-realization and is called a yogi [or mystic] when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is **self-controlled**. He sees everything--whether it be pebbles, stones or gold--as the same.

Six, 28: Thus the **self-controlled** yogi, constantly engaged in yoga practice, becomes free from all material contamination and achieves the highest stage of perfect happiness in transcendental loving service to the Lord.

Arjuna's Question: Eight, 2: Who is the Lord of sacrifice, and how does He live in the body, O Madhusudana? And how can those engaged in devotional service know You at the time of death?

katham-- how; jneyah asi-- You can be known; niyata-atmabhih-- by the self-controlled.

Twelve, 13-14: ...self-controlled...is very dear to Me.

Thirteen, 8-12:...self-control...I declare to be knowledge**…**

Sixteen, 1-3: ...self-control... (as a godly quality).

Seventeen, 16: And satisfaction, simplicity, gravity, **self-control** and purification of one's existence are the austerities of the mind.

Eighteen, 42: Peacefulness, **self-control**, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness--these are the natural qualities by which the brahmanas work.

Eighteen, 49: One who is **self-controlled** and unattached and who disregards all material enjoyments can obtain, by practice of renunciation, the highest perfect stage of freedom from reaction.

THE DEMONIAC SELF

Sixteen, 17: Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes proudly perform sacrifices in name only, without following any rules or regulations.

Seventeen, 19: Penance performed out of foolishness, **with self-torture** or to destroy or injure others, is said to be in the mode of ignorance.

Eighteen, 25: That action performed in illusion, in disregard of scriptural injunctions, and without concern for future bondage or for violence or distress caused to others is said to be in the mode of ignorance.

paurusam-- self-sanctioned

THE SUPREME SELF

Seven, 18: All these devotees are undoubtedly magnanimous souls, but he who is situated in knowledge of Me I consider to be **just like My own self.** Being engaged in My transcendental service, he is sure to attain Me, the highest and most perfect goal.

Nine, 5: And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities and although I am everywhere, I am not a part of this cosmic manifestation, for **My Self is the very source of creation**.

Nine, 8: The whole cosmic order is under Me. Under My will it is automatically manifested again and again, and under My will it is annihilated at the end.

svam-- of My personal Self; avastabhya-- entering into

Eleven, 4: If You think that I am able to behold Your cosmic form, O my Lord, O master of all mystic power, then **kindly show me that unlimited universal Self**.

Fifteen, 17: Besides these two, there is the greatest living personality, the Supreme Soul, the imperishable Lord Himself, who has entered the three worlds and is maintaining them.

parama-- the supreme; atma-- self

FULL KNOWLEDGE OF

Three, 30: Therefore, O Arjuna, surrendering all your works unto Me, **with full knowledge of Me**, without desires for profit, with no claims to proprietorship, and free from lethargy, fight.

adhyatma-- with full knowledge of the self

MEDITATION ON

Six, 19: As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always **steady in his meditation on the transcendent self.**

Six, 25: Gradually, step by step, one should become situated in trance by means of intelligence sustained by full conviction, and thus the **mind should be fixed on the self** alone and should think of nothing else.

SELF-REALIZATION 84

ACHIEVING

Sixteen, 21: 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.**

Sixteen, 22: The man who has escaped these three gates of hell, O son of Kunti, **performs acts conducive to self-realization** and thus gradually attains the supreme destination.

Eighteen, 51-53: ...such a person is certainly **elevated to the position of self-realization**.

BY DEVOTIONAL SERVICE

Seven, 1: The Supreme Personality of Godhead said: Now hear, O son of Prtha, how by **practicing yoga in full consciousness of Me**, with mind attached to Me, you can know Me in full, free from doubt.

yogam-- self-realization; yunjan-- practicing

OR SANKHYA **Three, 3:** The Supreme Personality of Godhead said: O sinless Arjuna, I have already explained that there are **two classes of men who try to realize the self**. Some are inclined to understand it **by empirical, philosophical speculation**, and others **by devotional service.**

BY KNOWLEDGE

Four, 34: Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The **self-realized souls can impart knowledge** unto you because they have seen the truth.

Four, 35: Having obtained real knowledge from a self-realized soul, you will never fall again into such illusion, for by this knowledge you will see that all living beings are but part of the Supreme, or, in other words, that they are Mine.

Nine, 2: 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.

Thirteen, 8-12: ...accepting the importance of self-realization...all these I declare to be knowledge**…**

BY YOGA **Four, 27:** Others, who are interested in **achieving self-realization** through control of the mind and senses, offer the functions of all the senses, and of the life breath, as oblations into the fire of the controlled mind.

AND DUTY

Three, 17: But for one who takes pleasure in the self, **whose human life is one of self-realization**, and who is satisfied in the self only, fully satiated--for him there is **no duty**.

Three, 18: A self-realized man has no purpose to fulfill in the discharge of his prescribed duties, nor has he any reason not to perform such work. Nor has he any need to depend on any other living being.

SYMPTOMS OF

Two, 53: When your **mind** is no longer disturbed by the flowery language of the Vedas, and when it remains **fixed in the trance of self-realization**, then you will have attained the divine consciousness.

Five, 19: Those whose minds are established in sameness and equanimity have already conquered the conditions of birth and death. They are flawless like Brahman, and thus they are already situated in Brahman.

Five, 20: A person who neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, who is self-intelligent, who is unbewildered, and who knows the science of God, is already situated in transcendence.

Five, 21: Such a liberated person is not attracted to material sense pleasure but is always in trance, enjoying the pleasure within. In this way **the self-realized person** enjoys unlimited happiness, for he concentrates on the Supreme.

Five, 22: An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kunti, such pleasures have a beginning and an end, and so the wise man does not delight in them.

Five, 23: Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is well situated and is happy in this world.

Five, 24: One whose happiness is within, who is active and rejoices within, and whose aim is inward, is actually the perfect mystic. He is liberated in the Supreme, and ultimately he attains the Supreme.

brahma-bhutah-- being self-realized; adhigacchati-- attains

Five, 25: Those who are beyond the dualities that arise from doubts, whose minds are engaged within, who are always busy working for the welfare of all living beings, and who are free from all sins achieve liberation in the Supreme.

atmanah-- engaged in self-realization

Five, 26: Those who are free from anger and all material desires, **who are self-realized**, self-disciplined and constantly endeavoring for perfection, are assured of liberation in the Supreme in the very near future.

Six, 8: A person is said to be **established in self-realization** and is called a yogi [or mystic] when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self-controlled. He sees everything--whether it be pebbles, stones or gold--as the same.

Six, 9: A person is considered **still further advanced** when he regards honest well-wishers, affectionate benefactors, the neutral, mediators, the envious, friends and enemies, the pious and the sinners all with an equal mind.

Six, 29: A true yogi observes Me in all beings and also sees every being in Me. Indeed, **the self-realized person** sees Me, the same Supreme Lord, everywhere.

HINDERANCES AND FAILURES IN

Three, 29: Bewildered by the modes of material nature, the ignorant fully engage themselves in material activities and become attached. But the wise should not unsettle them, although these duties are inferior due to the performers' lack of knowledge.

mandan-- lazy to understand self-realization

Three, 34: There are principles to regulate attachment and aversion pertaining to the senses and their objects. One should not come under the control of such attachment and aversion, because they are **stumbling blocks on the path of self-realization**.

Three, 41: Therefore, O Arjuna, best of the Bharatas, in the very beginning curb this great symbol of sin **[lust]** by regulating the senses, and slay **this destroyer of knowledge and self-realization**.

Six, 36: For one whose mind is unbridled, self-realization is difficult work. But he whose mind is controlled and who strives by appropriate means is assured of success. That is My opinion.

Fifteen, 11: The endeavoring transcendentalists, who are situated in self-realization, can see all this clearly. But those whose minds are not developed and who are **not situated in self-realization** cannot see what is taking place, though they may try to.

See also **YOGIS / MYSTICS, UNSUCCESSFUL.**

UNDER THE MODES

HAPPINESS, 18.37,39

SENSES 85

AND ACTION

Five, 11: The yogis, abandoning attachment, act with body, mind, intelligence **and even with the senses, only for the purpose of purification**.

Eighteen, 14: The place of action [the body], the performer, the various senses, the many different kinds of endeavor, and ultimately the Supersoul--these are the five factors of action.

Eighteen, 18: Knowledge, the object of knowledge, and the knower are the three factors that motivate action; the senses, the work, and the doer are the three constituents of action.

ARJUNA'S

Two, 8: I can find no means to drive away this grief **which is drying up my senses**. I will not be able to dispel it even if I win a prosperous, unrivaled kingdom on earth with sovereignty like the demigods in heaven.

AND SENSE OBJECTS

Two, 58: One who is **able to withdraw his senses from sense objects**, as the tortoise draws its limbs within the shell, is firmly fixed in perfect consciousness.

Two, 59: The embodied soul may be restricted from sense enjoyment, though **the taste for sense objects remains**. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness.

Two, 62: While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

Two, 68: Therefore, O mighty-armed, **one whose senses are restrained from their objects** is certainly of steady intelligence.

Three, 6: One who restrains the senses of action but **whose mind dwells on sense objects** certainly deludes himself and is called a pretender.

Three, 34: There are principles to regulate attachment and aversion pertaining to the senses and their objects. One should not come under the control of such attachment and aversion, because they are stumbling blocks on the path of self-realization.

Four, 26: Some [the unadulterated brahmacaris] sacrifice the hearing process, and the senses in the fire of mental control, and others [the regulated householders] **sacrifice the objects of the senses in the fire of the senses**.

Five, 8-9: A person in the divine consciousness**…knows that only the material senses are engaged with their objects** and that he is aloof from them.

Fifteen, 2: ..The twigs are the objects of the senses.. (the banyan tree).

Fifteen, 9: The living entity, thus taking another gross body, obtains a certain type of **ear, eye, tongue, nose and sense of touch**, which are grouped about the **mind**. **He thus enjoys a particular set of sense objects**.

Eighteen, 38: That happiness which is **derived from contact of the senses with their objects** and which appears like nectar at first but poison at the end is said to be of the nature of passion.

See also below **13.6-7**

EXISTENTIAL FACTS

Three, 42: The **working senses are superior to dull matter; mind is higher than the senses**; intelligence is still higher than the mind; and he [the soul] is even higher than the intelligence.

Thirteen, 6-7: …the ten senses…the five sense objects…the field of activities and its interactions.

Fifteen, 7: 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 FUTILE GRATIFICATION AND ENJOYMENT OF

Two, 42-43: Men of small knowledge are very much attached to the flowery words of the Vedas, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power, and so forth. **Being desirous of sense gratification** and opulent life, they say that there is nothing more than this.

Two, 44: In the minds of those who are **too attached to sense enjoyment** and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place.

Three, 13: The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice. Others, **who prepare food for personal sense enjoyment**, verily eat only sin.

Three, 16: My dear Arjuna, one who does not follow in human life the cycle of sacrifice thus established by the Vedas certainly leads a life full of sin. **Living only for the satisfaction of the senses**, such a person lives in vain.

Nine, 21: When they have thus **enjoyed vast heavenly sense pleasure,** and the results of their pious activities are exhausted, they return to this mortal planet again. **Thus those who seek sense enjoyment** by adhering to the principles of the three Vedas achieve only repeated birth and death.

Sixteen, 11-12: They believe that **to gratify the senses** is the prime necessity of human civilization. Thus until the end of life their anxiety is immeasurable. Bound by a network of hundreds of thousands of desires and absorbed in lust and anger, they secure money by illegal means **for sense gratification**.

Sixteen, 16: Thus perplexed by various anxieties and bound by a network of illusions, they become **too strongly attached to sense enjoyment** and fall down into hell.

UNDER THE MODES

DETERMINATION, 18.34

See also **FREEDOM, FROM SENSE GRATIFICATION**

AND THE LORD

Ten, 22: ("I"and"I am") …of the senses I am the mind…

AS BEYOND

Thirteen, 16: The Supreme Truth exists outside and inside of all living beings, the moving and the nonmoving. Because He is subtle, **He is beyond the power of the material senses** to see or to know. Although far, far away, He is also near to all.

Twelve, 1: Arjuna inquired: Which are considered to be more perfect, those who are always properly engaged in Your devotional service or those who worship the impersonal Brahman, the unmanifested?

aksaram-- beyond the senses; avyaktam-- the unmanifested

Twelve, 3-4: But those who fully worship the unmanifested, that which lies **beyond the perception of the senses…**

AS SOURCE AND MASTER OF

Thirteen, 15: The Supersoul is the original source of all senses, yet He is without senses. He is unattached, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time He is the master of all the modes of material nature.

ADDRESSED AS

See SUPREME LORD, TERMS OF ADDRESS, HRSIKESA

See also CONTROL, OF THE SENSES / OF THE MIND AND SENSES
See also HAPPINESS AND DISTRESS, CAUSES OF, AS THE SENSES

SHELTER AND REFUGE 86

FALSE

Six, 1: The Supreme Personality of Godhead said: One **who is unattached to the fruits of his work** and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no duty.

anasritah-- without taking shelter; karma-phalam-- of the result of work

Eighteen, 59: If you do not act according to My direction and do not fight, then **you will be falsely directed**. By your nature, you will have to be engaged in warfare.

ahankaram-- of false ego; asritya-- taking shelter

See also: QUALITIES

REAL

AS DEVOTIONAL SERVICE

Seven, 29: Intelligent persons who are endeavoring for liberation from old age and death **take refuge in Me in devotional service**. They are actually Brahman because they entirely know everything about transcendental activities.

Nine, 13: O son of Prtha, those who are not deluded, the great souls, **are under the protection of the divine nature**. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.

daivim-- divine; prakrtim-- nature; asritah-- having taken shelter of

Twelve, 11: If, however, you are unable to work in this consciousness of Me, then try to act giving up all results of your work and try to be self-situated.

asaktah-- unable; asi-- you are; kartum-- to perform; mat-- unto Me; yogam-- in devotional service; asritah-- taking refuge

Eighteen, 57: In all activities just depend upon Me and work always under My protection. **In such devotional service**, be fully conscious of Me.

buddhi-yogam-- devotional activities; upasritya-- taking shelter of

AS THE LORD

Four, 10: Being freed from attachment, fear and anger, being fully absorbed in Me and **taking refuge in Me**, many, many persons in the past became purified by knowledge of Me--and thus they all attained transcendental love for Me.

Five, 17: When one's intelligence, mind, faith **and refuge are all fixed in the Supreme**, then one becomes fully cleansed of misgivings through complete knowledge and thus proceeds straight on the path of liberation.

Nine, 32: O son of Prtha, **those who take shelter in Me**, though they be of lower birth--women, vaisyas [merchants] and sudras [workers]--can attain the supreme destination.

Eleven, 38: …You are the supreme refuge…

ADDRESSED AS

11.25,37,45

See also: FREEDOM, FROM MATERIAL CONDITIONS, 3.18, 4.20

SIMILAR VERSES 87

ALWAYS THINK OF ME

Nine, 34: 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.

Eighteen, 65: Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

ARJUNA'S COMPASSION

One, 27: When the son of Kunti, Arjuna, saw all these different grades of friends and relatives, **he became overwhelmed with compassion** and spoke thus.

Two, 1: Sanjaya said: Seeing Arjuna **full of compassion,** his mind depressed, his eyes full of tears, Madhusudana, Krsna, spoke the following words.

AS YOU WORSHIP YOU WILL GO

Seven, 23: Men of small intelligence worship the demigods, and their fruits are limited and temporary. **Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet**.

Nine, 25: Those who worship the demigods will take birth among the demigods; those who worship the ancestors go to the ancestors; those who worship ghosts and spirits will take birth among such beings; and those who worship Me will live with Me.

DISREGARD OF THE SCRIPTURES

Three, 32: But those who, out of envy, **disregard these teachings** and do not follow them are to be considered bereft of all knowledge, befooled, and ruined in their endeavors for perfection.

Sixteen, 23: He who **discards scriptural injunctions** and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.

DO YOUR OWN DUTY

Three, 35: It is far **better to discharge one's prescribed duties**, even though faultily, than another's duties perfectly. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous.

Eighteen, 47: It is **better to engage in one's own occupation,** even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Duties prescribed according to one's nature are never affected by sinful reactions.

NEITHER LAMENTS OR DESIRES

Five, 20: A person who neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, who is self-intelligent, who is unbewildered, and who knows the science of God, is already situated in transcendence.

Eighteen, 54: One who is thus transcendentally 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.

NOT BY PENANCE ETC.

Eleven, 53: The form you are seeing with your transcendental eyes **cannot be understood simply by studying the Vedas, nor by undergoing serious penances, nor by charity, nor by worship.** It is not by these means that one can see Me as I am.

Eleven, 48: O best of the Kuru warriors, no one before you has ever seen this universal form of Mine, for **neither by studying the Vedas, nor by performing sacrifices, nor by charity, nor by pious activities, nor by severe penances** can I be seen in this form in the material world.

ONLY BY DEVOTIONAL SERVICE

Eleven, 54: 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.

Eighteen, 55: 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.

SEEING THE LORD EVERYWHERE

Six, 29: A true yogi **observes Me in all beings** and also sees every being in Me. Indeed, the self-realized person **sees Me, the same Supreme Lord, everywhere**.

Six, 30: For one who **sees Me everywhere** and sees everything in Me, **I am never lost**, nor is he ever lost to Me.

WHAT ARE THE SYMPTOMS OF TRANSCENDENCE

Two, 54: Arjuna said: O Krsna, **what are the symptoms of one whose consciousness is thus merged in transcendence**? How does he speak, and what is his language? How does he sit, and how does he walk?

Fourteen, 21: Arjuna inquired: O my dear Lord, **by which symptoms is one known who is transcendental** to these three modes? What is his behavior? And how does he transcend the modes of nature?

WORK OR NOT

Three, 1: Arjuna said: O Janardana, O Kesava, **why do You want to engage me in this ghastly warfare, if You think that intelligence is better than fruitive work?**

Five, 1: Arjuna said: O Krsna, **first of all You ask me to renounce work, and then again You recommend work with devotion**. Now will You kindly tell me definitely which of the two is more beneficial?

YOU WILL ACT ANYWAY

Eighteen, 59: If you do not act according to My direction and do not fight, then you will be falsely directed. **By your nature, you will have to be engaged in warfare.**

Eighteen, 60: Under illusion you are now declining to act according to My direction. But, **compelled by the work born of your own nature, you will act all the same,** O son of Kunti.

SOUL 88

AS CONSCIOUSNESS

Ten, 22: ("I" and"I am") … in living beings **I am the living force [consciousness]**.

Thirteen, 34: O son of Bharata, as the sun alone illuminates all this universe, so does **the living entity, one within the body, illuminate the entire body by consciousness**.

AS ISVARA

Fifteen, 8: The living entity in the material world carries his different conceptions of life from one body to another as the air carries aromas. Thus he takes one kind of body and again quits it to take another.

isvarah-- the lord of the body

EXISTENTIAL FACTS

Three, 42: The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and he **[the soul] is even higher than the intelligence**.

AS WITNESS ONLY

Five, 8-9: A person in the divine consciousness**…** knows that only the material senses are engaged with their objects and that **he is aloof from the…** .

Thirteen, 30: One who can see that all activities are performed by the body, which is created of material nature, and sees that **the self does nothing**, actually sees.

Thirteen, 32: Those with the vision of eternity can see that the imperishable soul is transcendental, eternal, and beyond the modes of nature. Despite contact with the material body, O Arjuna, **the soul neither does anything nor is entangled**.

Thirteen, 33: The sky, due to its subtle nature, does not mix with anything, although it is all-pervading. Similarly, **the soul situated in Brahman vision does not mix with the body**, though situated in that body.

Fourteen, 19: When one properly sees that **in all activities no other performer is at work than these modes of nature** and he knows the Supreme Lord, who is transcendental to all these modes, he attains My spiritual nature.

Fourteen, 22-25: ..knowing that the modes alone are active…such a person is said to have transcended the modes of nature.

ETERNAL QUALITIES OF

Two, 12: Never was there a time when **I did not exist, nor you**, nor all these kings; **nor** in the future shall any of us **cease to be**.

Two, 16: Those who are seers of the truth have concluded that of the nonexistent [the material body] there is no endurance and of the **eternal** [the soul] there is **no change**. This they have concluded by studying the nature of both.

Two, 17: That which pervades the entire body you should know to be **indestructible**. No one is able to destroy that imperishable soul.

Two, 18: The material body of the **indestructible, immeasurable and eternal** living entity is sure to come to an end; therefore, fight, O descendant of Bharata.

Two, 20: For the soul there is **neither birth nor death** at any time. He has not come into being, does not come into being, and will not come into being. He is **unborn, eternal, ever-existing and primeval**. He is not slain when the body is slain.

Two, 21: O Partha, how can a person who knows that the soul is **indestructible, eternal, unborn and immutable** kill anyone or cause anyone to kill?

Two, 23: The soul can **never** be **cut to pieces** by any weapon, nor **burned by fire**, nor **moistened by water**, nor **withered by the wind**.

Two, 24: This individual soul is **unbreakable and insoluble**, and **can be neither burned nor dried**. He is **everlasting, present everywhere, unchangeable, immovable and eternally the same**.

Two, 25: It is said that the soul is **invisible, inconceivable and immutable**. Knowing this, you should not grieve for the body.

Two, 30: O descendant of Bharata, he who dwells in the body **can never be slain**. Therefore you need not grieve for any living being.

Thirteen, 28: One who sees the Supersoul accompanying the individual soul in all bodies, and who understands that **neither the soul nor the Supersoul** within the destructible body **is ever destroyed**, actually sees.

Thirteen, 32: Those with the vision of eternity can see that the **imperishable** soul is **transcendental, eternal, and beyond the modes of nature**. Despite contact with the material body, O Arjuna, the soul neither does anything nor is entangled.

Fourteen, 5: Material nature consists of three modes--goodness, passion and ignorance. When **the eternal living entity** comes in contact with nature, O mighty-armed Arjuna, he becomes conditioned by these modes.

Eighteen, 20: That knowledge by which **one undivided spiritual nature** is seen in all living entities, though they are divided into innumerable forms, you should understand to be in the mode of goodness.

ekam-- one; bhavam-- situation; avyayam-- imperishable; iksate-- one sees

IDENTITY OF

Four, 35: Having obtained real knowledge from a self-realized soul, you will never fall again into such illusion, for by this knowledge you will see that **all living beings are but part of the Supreme**, or, in other words, that they are Mine.

Fifteen, 7: 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.

AS THE ACTIVE PRINCIPLE

Two, 17: That which **pervades the entire body** you should know to be indestructible. No one is able to destroy **that imperishable soul**.

Seven, 5: Besides these, O mighty-armed Arjuna, there is **another, superior energy of Mine, which comprises the living entities** who are exploiting the resources of this material, inferior nature.

Thirteen, 27: O chief of the Bharatas, know that **whatever you see in existence**, both the moving and the nonmoving, is only a **combination of the field of activities and the knower of the field**.

See also BRAHMAN, THE LIVING ENTITIES AS

See also EMBODIED (SOUL / BEING)

See also KNOWLEDGE, OF THE SOUL AND THE BODY

Four, 34: Just try to learn the truth **by approaching a spiritual master**. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.

Thirteen, 8-12: …approaching a bona fide spiritual master…I declare to be knowledge**…**

Seventeen, 14: Austerity of the body consists in **worship of** the Supreme Lord, the brahmanas, **the spiritual master**, and superiors like the father and mother, and in cleanliness, simplicity, celibacy and nonviolence.

THE LORD AS

Eleven, 43: You are**…the supreme spiritual master…**

SUPERSOUL 90

ACHIEVING

Six, 7: For one who has conquered the mind, **the Supersoul is already reached**, for he has attained tranquillity. To such a man happiness and distress, heat and cold, honor and dishonor are all the same.

AS MASTER OF THE MODES

Thirteen, 15: The Supersoul is the original source of all senses, yet He is without senses. He is unattached, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time **He is the master of all the modes of material nature**.

AS THE ULTIMATE FACTOR OF ACTION

Eighteen, 14: The place of action [the body], the performer, the various senses, the many different kinds of endeavor, **and ultimately the Supersoul--these are the five factors of action**.

DEMONS TORTURE

Seventeen, 5-6: …who **torture** the material elements of the body **as well as the Supersoul dwelling within**, are to be known as demons.

IDENTITY OF

Six, 31: Such a yogi, who engages in the worshipful service of the Supersoul, knowing that **I and the Supersoul are one**, remains always in Me in all circumstances.

sarva-bhuta-sthitam-- situated in everyone's heart

Eight, 4: …And I, **the Supreme Lord, represented as the Supersoul in the heart of every embodied being**, am called adhiyajna [the Lord of sacrifice].

Fifteen, 17: Besides these two, there is the greatest living personality, the Supreme Soul, **the imperishable Lord Himself, who has entered the three worlds and is maintaining them**.

WHERE IS HE?

Ten, 42: But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself **I pervade and support this entire universe**.

Thirteen, 14: Everywhere are His hands and legs, His eyes, heads and faces, and He has ears everywhere. In this way **the Supersoul exists, pervading everything**.

Thirteen, 16: The Supreme Truth exists outside and inside of all living beings, the moving and the nonmoving. Because He is subtle, He is beyond the power of the material senses to see or to know. **Although far, far away, He is also near to all**.

Thirteen, 17: Although the Supersoul appears to be divided among all beings, He is never divided. **He is situated as one**. Although He is the maintainer of every living entity, it is to be understood that He devours and develops all.

Fifteen, 13: I enter into each planet, and by My energy they stay in orbit. I become the moon and thereby supply the juice of life to all vegetables.

THE LORD OF THE HEART

Six, 13-14: …one should meditate upon **Me within the heart…**(in yoga practice).

Seven, 21: I am in everyone's heart as the Supersoul. As soon as one desires to worship some demigod, I make his faith steady so that he can devote himself to that particular deity.

Ten, 20: I am the Supersoul, O Arjuna, **seated in the hearts of all living entities**. I am the beginning, the middle and the end of all beings.

Thirteen, 18: He is the source of light in all luminous objects. He is beyond the darkness of matter and is unmanifested. He is knowledge, He is the object of knowledge, and He is the goal of knowledge. **He is situated in everyone's heart**.

Thirteen, 23: Yet in this body there is another, a transcendental enjoyer, who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and **who is known as the Supersoul**.

Thirteen, 25: Some **perceive the Supersoul within themselves** through meditation, others through the cultivation of knowledge, and still others through working without fruitive desires.

Thirteen, 28: One who sees **the Supersoul accompanying the individual soul in all bodies**, and who understands that neither the soul nor the Supersoul within the destructible body is ever destroyed, actually sees.

Eighteen, 61: 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.

See also above 6.31, 8.4

ARJUNA'S QUESTION

Thirteen, 1: Arjuna said: O my dear Krsna, **I wish to know about** prakrti [nature], purusa [the enjoyer], and **the field and the knower of the field**, and of knowledge and the object of knowledge.

THE LORD'S ANSWER

Thirteen, 2: The Supreme Personality of Godhead said: This body, O son of Kunti, is called the field, and one **who knows this body is called the knower of the field**.

Thirteen, 3: 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.

GIVER OF KNOWLEDGE

See KNOWLEDGE, SOURCE OF, THE SUPERSOUL

See also SEEING THE LORD, 6.29,30, 13.25,28,29

SUPREME LORD 91

AS OMNISCIENT

Four, 5: The Personality of Godhead said: Many, many births both you and I have passed. **I can remember all of them**, but you cannot, O subduer of the enemy!

Seven, 26: O Arjuna, as the Supreme Personality of Godhead, **I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come**. I also know all living entities; but Me no one knows.

Eight, 9: …One should meditate upon the Supreme Person as **the one who knows everything…**

Eleven, 38: …You are the knower of everything…

Thirteen, 3: 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.

AS REST ("IN ME")

Four, 35: Having obtained real knowledge from a self-realized soul, you will never fall again into such illusion, for by this knowledge you will see that all living beings are but part of the Supreme, or, in other words, that **they are Mine**.

atha u-- or in other words; mayi-- in Me

Six, 29: A true yogi observes Me in all beings and also **sees every being in Me**. Indeed, the self-realized person sees Me, the same Supreme Lord, everywhere.

Six, 30: For one who sees Me everywhere and **sees everything in Me**, I am never lost, nor is he ever lost to Me.

Seven, 7: O conqueror of wealth, there is no truth superior to Me. **Everything rests upon Me**, as pearls are strung on a thread.

mayi-- in Me; sarvam-- all that be

Seven, 12: Know that all states of being--be they of goodness, passion or ignorance--are manifested by My energy. I am, in one sense, everything, but I am independent. I am not under the modes of material nature, for they, on the contrary, **are within Me**.

Eight, 22: The Supreme Personality of Godhead, who is greater than all, is attainable by unalloyed devotion. Although He is present in His abode, He is all-pervading, and everything is situated **within Him**.

Nine, 4: By Me, in My unmanifested form, this entire universe is pervaded. **All beings are in Me**, but I am not in them.

Nine, 5: …And yet everything that is created **does not rest in Me…**

Nine, 6: Understand that as the mighty wind, blowing everywhere, rests always in the sky, **all created beings rest in Me**.

Nine, 19: ("I" and "I am") O Arjuna, I give heat, and I withhold and send forth the rain. I am immortality, and I am also death personified. Both spirit and matter **are in Me**.

AS SOURCE, ORIGIN AND CREATOR

Ten, 15: Indeed, You alone know Yourself by Your own internal potency, O Supreme Person, **origin of all**, Lord of all beings, God of gods, Lord of the universe!

Ten, 32: ("I" and"I am") …**Of all creations I am the beginning and the end and also the middle…**

Eleven, 37: …You are the original creator…God of gods…the invincible source, the cause of all causes…

Fifteen, 3-4: …and there surrender to that Supreme Personality of Godhead **from whom everything began and from whom everything has extended** since time immemorial**…**(the banyan tree).

See also MATERIAL BODY, LORD AS SOURCE AND SEED OF

See also MODES OF MATERIAL NATURE, LORD AS SOURCE AND CONTROLLER OF

See also NATURE, LORD AS SOURCE OF

See also NATURE, MATERIAL, LORD AS CREATION AND ANNIHILATION

ENERGY OF

Seven, 4: Earth, water, fire, air, ether, mind, intelligence and false ego--all together these eight **constitute My separated material energies**.

Seven, 5: Besides these, O mighty-armed Arjuna, **there is another, superior energy of Mine**, which comprises the living entities who are exploiting the resources of this material, inferior nature.

Seven, 12: Know that all states of being--be they of goodness, passion or ignorance--are **manifested by My energy**. I am, in one sense, everything, but I am independent. I am not under the modes of material nature, for they, on the contrary, are within Me.

Seven, 14: 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.

Eight, 20: Yet there is **another unmanifest nature**, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is.

Nine, 10: This material nature, which is one of My energies, is working under My direction, O son of Kunti, producing all moving and nonmoving beings. Under its rule this manifestation is created and annihilated again and again.

See also NATURE

EPITHETS AND DESCRIPTION

P = SUPERSOUL, IB = IMPERSONAL BRAHMAN, UF = UNIVERSAL FORM

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MERCY OF

Two, 64: But a person free from all attachment and aversion and able to control his senses through regulative principles of freedom **can obtain the complete mercy of the Lord**.

Two, 65: For one thus satisfied [in Krsna consciousness], the threefold miseries of material existence exist no longer; in such satisfied consciousness, one's intelligence is soon well established.

prasade-- on achievement of the causeless mercy of the Lord

Ten, 11: To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

Twelve, 6-7: …for them I am the swift deliverer from the ocean of birth and death.

Eighteen, 56: Though engaged in all kinds of activities, My pure devotee, **under My protection**, reaches the eternal and imperishable abode **by My grace**.

Eighteen, 58: If you become conscious of Me, you will pass over all the obstacles of conditioned life **by My grace**. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.

Eighteen, 62: O scion of Bharata, surrender unto Him utterly. **By His grace** you will attain transcendental peace and the supreme and eternal abode.

AND ARJUNA

Eighteen, 73: Arjuna said: My dear Krsna, O infallible one, my illusion is now gone. **I have regained my memory by Your mercy**. I am now firm and free from doubt and am prepared to act according to Your instructions.

Arjuna's Requests Re. The Universal Form

Eleven, 25, …please be **gracious** to me**…Eleven, 31, …**please be **gracious** to me**…Eleven, 44, …**I fall down to offer You my respectful obeisances and ask Your **mercy…Eleven, 45, …**please bestow Your **grace** upon me**…**

The Lord's Response **Eleven, 49:** You have been perturbed and bewildered by seeing this horrible feature of Mine. **Now let it be finished. My devotee, be free again from all disturbances**. With a peaceful mind you can now see the form you desire.

LIVING BY

Fifteen, 12: The **splendor of the sun**, which dissipates the darkness of this whole world, comes from Me. And the **splendor of the moon** and the **splendor of fire** are also from Me.

Fifteen, 13: I enter into each planet, and by My energy they stay in orbit. I become the moon and thereby **supply the juice of life to all vegetables**.

Fifteen, 14: I am the **fire of digestion** in the bodies of all living entities, and I join with the air of life, outgoing and incoming, **to digest the four kinds of foodstuff**.

Fifteen, 15: 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 Vedanta, and I am the knower of the Vedas.

PROTECTION

Two, 40: In this endeavor there is no loss or diminution, and a little advancement on this path can **protect one from the most dangerous type of fear**.

Four, 8: To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.

Nine, 13: O son of Prtha, those who are not deluded, the great souls, **are under the protection of the divine nature**. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.

Nine, 22: But those who always worship Me with exclusive devotion, meditating on My transcendental form--to them I carry what they lack, and **I preserve what they have**.

ksemam-- protection; vahami-- carry; aham-- I

Nine, 31: He quickly becomes righteous and attains lasting peace. O son of Kunti, declare it boldly that **My devotee never perishes**.

Eighteen, 56 **See above**

Eighteen, 57: In all activities just depend upon Me and **work always under My protection**. In such devotional service, be fully conscious of Me.

Eighteen, 66: Abandon all varieties of religion and just surrender unto Me. **I shall deliver you** from all sinful reactions. Do not fear.

RECIPROCATION

One, 15: Lord Krsna blew His conchshell, called Pancajanya; Arjuna blew his, the Devadatta; and Bhima, the voracious eater and performer of herculean tasks, blew his terrific conchshell, called Paundra.

hrsika-isah-- Hrsikesa (Krsna, the Lord who directs the senses of the devotees)

Four, 11: As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prtha.

Six, 30: For one who sees Me everywhere and sees everything in Me, I am never lost, **nor is he ever lost to Me**.

Seven, 17: Of these, the one who is in full knowledge and who is always engaged in pure devotional service is the best. For I am very dear to him, and **he is dear to Me**.

Nine, 29: I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and **I am also a friend to him**.

Ten, 10: To those who are constantly devoted to serving Me with love, **I give the understanding** by which they can come to Me.

OPULENCES

Nine, 5: And yet everything that is created does not rest in Me. **Behold My mystic opulence**! Although I am the maintainer of all living entities and although I am everywhere, I am not a part of this cosmic manifestation, for My Self is the very source of creation.

Ten, 2: Neither the hosts of demigods nor the great sages **know My origin or opulences**, for, in every respect, I am the source of the demigods and sages.

Ten, 7: One who is **factually convinced of this opulence and mystic power of Mine** engages in unalloyed devotional service; of this there is no doubt.

Arjuna's Requests

Ten, 16: Please tell me in detail of Your divine opulences by which You pervade all these worlds.

Ten, 18: O Janardana, again **please describe in detail the mystic power of Your opulences**. I am never satiated in hearing about You, for the more I hear the more I want to taste the nectar of Your words.

The Lord's Response

Ten, 19: The Supreme Personality of Godhead said: Yes, I will tell you of My splendorous manifestations, but only of those which are prominent, O Arjuna, for **My opulence is limitless**.

Ten, 40: O mighty conqueror of enemies, there is no end to My divine manifestations. What I have spoken to you is but **a mere indication of My infinite opulences**.

Ten, 41: Know that all opulent, beautiful and glorious creations spring from but a spark of My splendor.

yat yat-- whatever; vibhuti-- opulences

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among beasts I am the lion, 10.30
among birds I am Garuda, 10.30
among compound words I am the dual compound, 10.33
among cows I am the surabhi, 10.28
among great thinkers I am Usana, 10.37
among logicians I am the conclusive truth, 10.32
among men I am the monarch, 10.27
among perfected beings I am the sage Kapila, 10.26
among subduers I am time, 10.30
among the aquatics I am the demigod Varuna, 10.29
Among the Daitya demons I am the devoted Prahlada, 10.30
among the dispensers of law I am Yama, the lord of death, 10.29
among the stars I am the moon, 10.21
Among women I am fame, fortune, fine speech, memory, intelligence, steadfastness and patience, 10.34
basis of everything, 9.18
beginning, the middle and the end of all beings, 10.20
butter, 9.16
creation and the annihilation, 9.18
death personified, 9.19
eternal seed, 9.18
father of this universe, 9.17
fire, 9.16
gambling of cheats, 10.36
generating principle of all that is yet to be, 10.34
generating seed of all existences, 10.39
give heat, 9.19
goal, 9.18
grandsire, 9.17
healing herb, 9.16
heat in fire, 7.9
immortality, 9.19
in living beings I am the living force [consciousness], 10.22
inexhaustible time, 10.33
intelligence of the intelligent, 7.10
life of all that lives, 7.9
light of the sun and the moon, 7.8
master, 9.18
most dear friend, 9.18

mother, 9.17
object of knowledge, 9.17
Of all creations I am the beginning and the end and also the middle, 10.32
Of all sciences I am the spiritual science of the self, 10.32
Of all the Rudras I am Lord Siva, 10.23
Of all trees I am the banyan tree, 10.26
Of bodies of water I am the ocean, 10.24
Of causes for procreation I am Kandarpa, the god of love, 10.28
Of creators I am Brahma, 10.33
Of departed ancestors I am Aryama, 10.29
Of fishes I am the shark, 10.31
Of flowing rivers I am the Ganges, 10.31
Of generals I am Kartikeya, 10.24
Of horses know Me to be Uccaihsrava, produced during the churning of the ocean for nectar, 10.27
Of immovable things I am the Himalayas, 10.25
Of letters I am the letter A, 10.33
Of lights I am the radiant sun, 10.21
Of lordly elephants I am Airavata, 10.27
Of months I am Margasirsa [November-December], 10.35
Of mountains I am Meru, 10.23
Of poetry I am the Gayatri, 10.35
Of priests, O Arjuna, know Me to be the chief, Brhaspati, 10.24
Of purifiers I am the wind, 10.31
Of sacrifices I am the chanting of the holy names [japa], 10.25
Of seasons I am flower-bearing spring, 10.35
Of secret things I am silence, 10.38
Of serpents I am Vasuki, 10.28
Of the Adityas I am Visnu, 10.21
Of the demigods I am Indra, the king of heaven, 10.22
Of the descendants of Vrsni I am Vasudeva, 10.37
Of the Gandharvas I am Citraratha, 10.26
Of the great sages I am Bhrgu, 10.25
Of the hymns in the Sama Veda I am the Brhat-sama, 10.35
Of the many-hooded Nagas I am Ananta, 10.29
Of the Maruts I am Marici, 10.21
Of the Pandavas I am Arjuna, 10.37
Of the sages among the demigods I am Narada, 10.26
Of the sages I am Vyasa, 10.37
Of the senses I am the mind, 10.22
Of the splendid I am the splendor, 10.36
OF the Vasus I am fire [Agni], 10.23
Of the Vedas I am the Sama Veda, 10.22
Of the wielders of weapons I am Rama, 10.31
Of the wise I am the wisdom, 10.38
Of the Yaksas and Raksasas I am the Lord of wealth [Kuvera], 10.23
Of those who seek victory I am morality, 10.38
Of vibrations I am the transcendental om, 10.25
Of weapons I am the thunderbolt, 10.28
offering to the ancestors, 9.16
offering, 9.16
original fragrance of the earth, 7.9
original seed of all existences, 7.10
penances of all ascetics, 7.9
prowess of all powerful men, 7.10
purifier, 9.17
refuge, 9.18
resting place, 9.18
Rg, the Sama and the Yajur Vedas, 9.17
ritual, 9.16
sacrifice, 9.16

sex life which is not contrary to religious principles, 7.11
sound in ether, 7.8
strength of the strong devoid of passion and desire, 7.11
strength of the strong, 10.36
Supersoul, 10.20
support, 9.17
sustainer, 9.18
syllable om in the Vedic mantras, 7.8
syllable om, 9.17
taste of water, 7.8
Time I am, the great destroyer of the worlds, 11.32
transcendental chant, 9.16
victory, 10.36
withhold and send forth the rain, 9.19
witness, 9.18

RE. THE UNIVERSAL FORM

Eleven, 5: The Supreme Personality of Godhead said: My dear Arjuna, O son of Prtha, **see now My opulences**, hundreds of thousands of varied divine and multicolored forms.

Eleven, 8: But you cannot see Me with your present eyes. Therefore I give you divine eyes. **Behold My mystic opulence**!

TERMS OF ADDRESS

ACYUTA, O infallible one, 1.21-22, 11.41-42, 18.73
ANANTA, O unlimited, 11.37
ananta-rupa--O unlimited form, 11.38
ananta-rupam--O universal form, 11.16
APRATIMA-PRABHAVA, O immeasurable power, 11.43
ARI-SUDANA, O killer of the enemies, 2.4
BHAGAVAN, O Supreme, 10.17
BHUTA-BHAVANA, O origin of everything, 10.15
BHUTA-ISA, O Lord of everything, 10.15
DEVA, O Lord, 11.15,45
DEVA-DEVA, O Lord of all demigods, 10.15
DEVA-ISA, O Lord of all lords, 11.25,45
O God of the gods, 11.37
DEVA-VARA, O great one amongst the demigods, 11.31
GOVINDA, O Govinda (object of all pleasures for cows and the senses), 1.32-35, 2.9
HAREH, of Lord Krsna, 18.77
HARIH, the Supreme Personality of Godhead, Krsna, 11.9
HRSIKESA, O master of the senses, 11.36, 18.1
hrsika-isah—Hrsikesa (Krsna, the Lord who directs the senses of the devotees), 1.15
hrsikesah--Lord Krsna, 1.24
hrsikesah--Lord Krsna (the master of the senses), 2.10
hrsikesam--unto Lord Krsna, 1.20
hrsikesam--unto Krsna, the master of the senses, 2.9
JAGAT-NIVASA, O refuge of the worlds, 11.25
O refuge of the universe, 11.37,45
JAGAT-PATE, O Lord of the entire universe, 10.15
JANARDANA, O Krsna, 1.37-38, 3.1
O maintainer of all living entities, 1.32-35
O Krsna, maintainer of the people, 1.43
O killer of the atheists, 10.18
O chastiser of the enemies, 11.51
KAMALA-PATRA-AKSA, O lotus-eyed one, 11.2
KESAVA, O killer of the demon Kesi (Krsna), 1.30, 2.54, 3.1, 10.14, 13.1-2, 18.76
KESI- NISUDANA, O killer of the Kesi demon, 18.1
MADHAVA, O Krsna, husband of the goddess of fortune, 1.36
MADHUSUDANA, O killer of the demon Madhu, 1.32-35, 2.1,4, 6.33, 8.2
MAHA-ATMAN, O great one, 11.20,37
MAHA-ATMANAH, the great Lord, 11.12
MAHA-BAHO, O mighty-armed Krsna, 6.38
O mighty-armed one, 11.23, 18.1
PARAMA-ISVARA, O Supreme Lord, 11.3
PRABHO, O Lord, 11.4, 14.21
PURUSA-UTTAMA, O Supreme Person, 8.1, 10.15
O best (greatest) of personalities, 11.3

SAHASRA-BAHO, O thousand-handed one, 11.46

SRI-BHAGAVAN UVACA, the Supreme Personality of Godhead said, 2.2,11,55, 3.3,37, 4.1,5, 5.2, 6.1,35,40, 7.1, 8.3, 9.1, 10.1,19, 11.5,32,47,52, 12.2, 13.1-2, 14.1,22-25, 15.1, 16.1-3, 17.2, 18.2

VARSNEYA, O descendant of Vrsni, 1.40, 3.36

VASUDEVAH, Krsna, 11.50

VISNO, O (all-pervading) Lord Visnu, 11.24,30

VISVA-ISVARA, O Lord of the universe, 11.16

YOGA-ISVARA, O Lord of all mystic power, 11.4

YOGIN, O supreme mystic, 10.17

See also CONTROLLERS, THE LORD

See also MANIFEST AND UNMANIFEST, THE LORD

See also MATERIAL BODY, LORD AS MAINTAINER OF

See also NATURE, MATERIAL, LORD AS MAINTAINER OF

SURRENDER 92

TO THE LORD

Two, 49: O Dhananjaya, keep all abominable activities far distant by devotional service, and in that consciousness **surrender unto the Lord**. Those who want to enjoy the fruits of their work are misers.

Three, 30: Therefore, O Arjuna, **surrendering all your works unto Me**, with full knowledge of Me, without desires for profit, with no claims to proprietorship, and free from lethargy, fight.

Four, 11: As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prtha.

Five, 10: One who performs his duty without attachment, **surrendering the results unto the Supreme Lord**, is unaffected by sinful action, as the lotus leaf is untouched by water.

Seven, 14: 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.

Eight, 7: Therefore, Arjuna, you should always think of Me in the form of Krsna and at the same time carry out your prescribed duty of fighting. **With your activities dedicated to Me** and your mind and intelligence fixed on Me, you will attain Me without doubt.

mayi-- unto Me; arpita-- surrendering

Eleven, 21: All the hosts of demigods **are surrendering before You** and entering into You. Some of them, very much afraid, are offering prayers with folded hands. Hosts of great sages and perfected beings, crying "All peace!" are praying to You by singing the Vedic hymns.

Fifteen, 3-4: …and there **surrender to that Supreme Personality of Godhead…** (the banyan tree).

Eighteen, 62: O scion of Bharata, **surrender unto Him utterly**. By His grace you will attain transcendental peace and the supreme and eternal abode.

Eighteen, 66: Abandon all varieties of religion and just **surrender unto Me**. I shall deliver you from all sinful reactions. Do not fear.

ARJUNA'S

Two, 7: Now I am confused about my duty and have lost all composure because of miserly weakness. In this condition I am asking You to tell me for certain what is best for me. Now I am Your disciple, and **a soul surrendered unto You**. Please instruct me.

THE PROCESS OF

Seven, 19: 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.

Fifteen, 5: Those who are free from false prestige, illusion and false association, who understand the eternal, who are done with material lust, who are freed from the dualities of happiness and distress, and who, unbewildered, **know how to surrender unto the Supreme Person** attain to that eternal kingdom.

WHO DOES NOT **Seven, 15:** 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**.

Seven, 20: Those whose intelligence has been stolen by material desires **surrender unto demigods** and follow the particular rules and regulations of worship according to their own natures.

See also DEVOTIONAL SERVICE, ENGAGEMENT IN

See also SHELTER AND REFUGE

TEMPORARY / IMPERMANENT 93

DEMONS ATTRACTED BY

Sixteen, 10: Taking shelter of insatiable lust and absorbed in the conceit of pride and false prestige, the demoniac, thus illusioned, are always sworn to unclean work, **attracted by the impermanent**.

ACTIVITIES AND THE RESULTS OF

Seven, 23: Men of small intelligence worship the demigods, and their **fruits are limited and temporary**. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet.

Seventeen, 18: Penance performed out of pride and for the sake of gaining respect, honor and worship is said to be in the mode of passion. It is **neither stable nor permanent**.

Seventeen, 28: Anything done as sacrifice, charity or penance without faith in the Supreme, O son of Prtha, **is impermanent**. It is called asat and is useless both in this life and the next.

THE MATERIAL BODY

Two, 16: Those who are seers of the truth have concluded that of the nonexistent **[the material body] there is no endurance** and of the eternal [the soul] there is no change. This they have concluded by studying the nature of both.

Two, 18: The material body of the indestructible, immeasurable and eternal living entity **is sure to come to an end**; therefore, fight, O descendant of Bharata.

Two, 20: For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing and primeval. He is not slain when the **body is slain**.

Two, 28: All created beings are **unmanifest in their beginning**, manifest in their interim state, and **unmanifest again when annihilated**. So what need is there for lamentation?

Eight, 18: At the beginning of Brahma's day, all living entities become **manifest from the unmanifest state**, and thereafter, when the night falls, they are merged into the **unmanifest again**.

Eight, 19: Again and again, when Brahma's day arrives, **all living entities come into being**, and with the arrival of Brahma's night they are **helplessly annihilated**.

prabhavati-- is manifest; ahah-- of daytime; agame-- on the arrival

Eleven, 2: O lotus-eyed one, I have heard from You in detail about the **appearance and disappearance of every living entity** and have realized Your inexhaustible glories.

Thirteen, 28: One who sees the Supersoul accompanying the individual soul in all bodies, and who understands that neither the soul nor the Supersoul within **the destructible body** is ever destroyed, actually sees.

See also MANIFEST AND UNMANIFEST
See also MATERIAL NATURE, QUALITIES OF
See also HAPPINESS AND DISTRESS, AS TEMPORARY

THINKING 94

ARJUNA'S QUESTIONS

Three, 1: Arjuna said: O Janardana, O Kesava, why do You want to engage me in this ghastly warfare, **if You think** that intelligence is better than fruitive work?

Eleven, 4: If You think that I am able to behold Your cosmic form, O my Lord, O master of all mystic power, then kindly show me that unlimited universal Self.

CORRECT

Three, 28: One who is in knowledge of the Absolute Truth, O mighty-armed, does not engage himself in the senses and sense gratification, **knowing well** the differences between work in devotion and work for fruitive results.

iti-- thus; matva-- thinking; na-- never; sajjate-- becomes attached

Five, 6: Merely renouncing all activities yet not engaging in the devotional service of the Lord cannot make one happy. But **a thoughtful person** engaged in devotional service can achieve the Supreme without delay.

Five, 8-9: ..divine consciousness**..he actually does nothing at all.**

manyeta-- thinks; tattva-vit-- one who knows the truth

Six, 20-23: …samadhi**…he thinks there is no greater gain…**

Six, 34: For the mind is restless, turbulent, obstinate and very strong, O Krsna, and to subdue it, **I think**, is more difficult than controlling the wind.

Twelve, 13-14: …does not think himself a proprietor…is very dear to Me.

ERRONEOUS

Two, 19: Neither he who thinks the living entity the slayer **nor he who thinks** it slain is in knowledge, for the self slays not nor is slain.

Two, 26: If, however, you think that the soul [or the symptoms of life] is always born and dies forever, you still have no reason to lament, O mighty-armed.

Two, 35: The great generals who have highly esteemed your name and fame **will think** that you have left the battlefield out of fear only, and thus they will consider you insignificant.

Three, 6: One who restrains the senses of action but whose **mind dwells on sense objects** certainly deludes himself and is called a pretender.

manasa-- by the mind; smaran-- thinking of

Three, 27: The spirit soul, bewildered by the influence of false ego, **thinks himself the doer** of activities that are in actuality carried out by the three modes of material nature.

Seven, 24: Unintelligent men, who do not know Me perfectly, **think that I, the Supreme Personality of Godhead, Krsna, was impersonal before** and have now assumed this personality. Due to their small knowledge, they do not know My higher nature, which is imperishable and supreme.

Eighteen, 16: Therefore one who **thinks himself the only doer**, not considering the five factors, is certainly not very intelligent and cannot see things as they are.

Eighteen, 32: That understanding which **considers** irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction, O Partha, is in the mode of ignorance.

manyate-- thinks

Eighteen, 59: If you do not act according to My direction and do not fight, then you will be falsely directed. By your nature, you will have to be engaged in warfare.

iti-- thus; manyase-- you think

DEMONIAC

Sixteen, 13-15: The demoniac person **thinks…**

GREAT THINKERS

Ten, 37: ("I" and"I am") …among great thinkers I am Usana.

Eighteen, 3: Some **learned men** declare that all kinds of fruitive activities should be given up as faulty, yet other sages maintain that acts of sacrifice, charity and penance should never be abandoned.

prahuh-- they say; manisinah-- great thinkers

OF THE LORD

Six, 25: Gradually, step by step, one should become situated in trance by means of intelligence sustained by full conviction, and thus the mind should be fixed on the self alone and **should think of nothing else**.

Six, 47: And of all yogis, the one with great faith who always abides in Me, **thinks of Me** within himself, and renders transcendental loving service to Me--he is the most intimately united with Me in yoga and is the highest of all. That is My opinion.

Eight, 7: Therefore, Arjuna, you should **always think of Me** in the form of Krsna and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt.

Eight, 8: He who meditates on Me as the Supreme Personality of Godhead, his mind **constantly engaged in remembering Me**, undeviated from the path, he, O Partha, is sure to reach Me.

anucintayan-- constantly thinking of

Eight, 9: One should meditate upon the Supreme Person as**…**

anusmaret-- always thinks of

Eight, 13: After being situated in this yoga practice and vibrating the sacred syllable om, the supreme combination of letters, if one **thinks of the Supreme Personality of Godhead** and quits his body, he will certainly reach the spiritual planets.

Nine, 34: 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.

Ten, 9: 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.

Eighteen, 65: Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

ARJUNA'S QUESTION

Ten, 17: O Krsna, O supreme mystic, **how shall I constantly think of You**, and how shall I know You? In what various forms are You to be remembered, O Supreme Personality of Godhead?

THE LORD'S ANSWER

10.19-42

See also **REMEMBRANCE**

TIME 95

LORD AS

Ten, 33: ("I" and"I am") …inexhaustible time…

See also below **10.30, 11.32**

EFFECTS OF

Four, 2: This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But **in course of time the succession was broken**, and therefore the science as it is appears to be lost.

Ten, 30: ("I" and"I am") …among subduers I am time…

Eleven, 32: ("I" and"I am") …Time I am, the great destroyer of the worlds…

AFTER MANY MANY BIRTHS

Six, 45: And when the yogi engages himself with sincere endeavor in making further progress, being washed of all contaminations, then ultimately, achieving perfection **after many, many births** of practice, he attains the supreme goal.

Seven, 19: 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.

IN THIS LIFE

Two, 50: A man engaged in devotional service rids himself of both good and bad actions **even in this life**. Therefore strive for yoga, which is the art of all work.

Five, 19: Those whose minds are established in sameness and equanimity have **already conquered the conditions of birth and death**. They are flawless like Brahman, and thus they are already situated in Brahman.

iha-- in this life; eva-- certainly

Five, 23: Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is well situated and is happy in this world.

Fourteen, 20: When the embodied being is able to transcend these three modes associated with the material body, he can become free from birth, death, old age and their distresses and can enjoy nectar **even in this life**.

NEVER / NOT AT ANY TIME

Two, 12: Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.

Two, 20: For the soul there is **neither birth nor death at any time**. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing and primeval. He is not slain when the body is slain.

Two, 47: You have a right to perform your prescribed duty, but **you are not entitled to the fruits of action**. Never consider yourself the cause of the results of your activities, and never be attached to not doing your duty.

ma-- never; phalesu-- in the fruits; kadacana-- at any time

Eighteen, 12: For one who is not renounced, the threefold fruits of action--desirable, undesirable and mixed--accrue after death. But those who are in the renounced order of life have no such result to suffer or enjoy.

na-- not; tu-- but; sannyasinam-- for the renounced order; kvacit-- at any time

Eighteen, 67: This confidential knowledge **may never be explained** to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me.

See also **BACK TO GODHEAD, THEY NEVER RETURN.**

OTHERWISE EXPEDITED

Two, 65: For one thus satisfied [in Krsna consciousness], the threefold miseries of material existence exist no longer; in such satisfied consciousness, one's intelligence is **soon** well established.

Four, 39: A faithful man who is dedicated to transcendental knowledge and who subdues his senses is eligible to achieve such knowledge, and having achieved it he **quickly** attains the supreme spiritual peace.

Five, 26: Those who are free from anger and all material desires, who are self-realized, self-disciplined and constantly endeavoring for perfection, are assured of liberation in the Supreme **in the very near future**.

Eight, 5: And whoever, at the end of his life, quits his body, remembering Me alone, **at once** attains My nature. Of this there is no doubt.

Nine, 31: He **quickly** becomes righteous and attains lasting peace. O son of Kunti, declare it boldly that My devotee never perishes.

Twelve, 3-4: But those who fully worship the unmanifested**…at last** achieve Me.

Twelve, 6-7: …I am the swift deliverer from the ocean of birth and death.

na-- not; cirat-- after a long time

Fourteen, 26: 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.

Eighteen, 54: One who is thus transcendentally 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.

See also **ALWAYS**

UNDER THE MODES

CHARITY, 17.20,22

See also **ETERNAL, TIME**

TOLERANCE 96

Two, 14: O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and **one must learn to tolerate them** without being disturbed.

Five, 23: Before giving up this present body, **if one is able to tolerate the urges of the material senses** and check the force of desire and anger, he is well situated and is happy in this world.

Twelve, 13-14: …who is tolerant…is very dear to Me.

Thirteen, 8-12: …tolerance…I declare to be knowledge**…**

Eighteen, 42: Peacefulness, self-control, austerity, purity, **tolerance**, honesty, knowledge, wisdom and religiousness-- these are the natural qualities by which the brahmanas work.

ARJUNA'S REQUEST

Eleven, 44: …please tolerate the wrongs I may have done You.

TRANSMIGRATION 97

LORD CONTROLS

Eighteen, 61: 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.

CAUSES OF

Eight, 6: Whatever state of being one remembers when he quits his body, O son of Kunti, that state he will attain without fail.

Thirteen, 21: Nature is said to be the cause of all material causes and effects, whereas **the living entity is the cause of the various sufferings and enjoyments in this world**.

Thirteen, 22: The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. **This is due to his association with that material nature**. Thus he meets with good and evil among various species.

Fifteen, 8: The living entity in the material world **carries his different conceptions of life from one body to another** as the air carries aromas. Thus he takes one kind of body and again quits it to take another.

isvarah-- the lord of the body

See also **CONDITIONED LIFE**

DESCRIBED

Two, 13: As the embodied soul continuously passes, in this body, from boyhood to youth to old age, **the soul similarly passes into another body at death**. A sober person is not bewildered by such a change.

Two, 22: As a person puts on new garments, giving up old ones, **the soul similarly accepts new material bodies**, giving up the old and useless ones.

Fifteen, 9: The living entity, **thus taking another gross body**, obtains a certain type of ear, eye, tongue, nose and sense of touch, which are grouped about the mind. He thus enjoys a particular set of sense objects.

WHO GOES WHERE BY WHAT

Seven, 23: Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods **go to the planets of the demigods**, but My devotees ultimately **reach My supreme planet**.

Nine, 25: Those who worship the demigods **will take birth among the demigods**; those who worship the ancestors **go to the ancestors**; those who worship ghosts and spirits **will take birth among such beings**; and those who worship Me **will live with Me**.

Eighteen, 12: For one who is not renounced, **the threefold fruits of action**--desirable, undesirable and mixed--accrue after death. But those who are in the renounced order of life have no such result to suffer or enjoy.

anistam-- leading to hell; istam-- leading to heaven; misram-- mixed

THE DEMONS

Sixteen, 16: Thus perplexed by various anxieties and bound by a network of illusions, they become too strongly attached to sense enjoyment and **fall down into hell**.

Sixteen, 19: Those who are envious and mischievous, who are the lowest among men, **I perpetually cast into the ocean of material existence, into various demoniac species of life**.

Sixteen, 20: Attaining repeated birth amongst the species of demoniac life, O son of Kunti, such persons can never approach Me. **Gradually they sink down to the most abominable type of existence**.

Sixteen, 21: 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.

THE KSATRIYAS

Two, 32: O Partha, happy are the ksatriyas to whom such fighting opportunities come unsought, **opening for them the doors of the heavenly planets**.

Two, 37: O son of Kunti, either you will be killed on the battlefield and **attain the heavenly planets**, or you will conquer and **enjoy the earthly kingdom**. Therefore, get up with determination and fight.

THE PIOUS

Nine, 20: Those who study the Vedas and drink the soma juice, seeking the heavenly planets, worship Me indirectly. Purified of sinful reactions, **they take birth on the pious, heavenly planet of Indra**, where they enjoy godly delights.

Nine, 21: When they have thus enjoyed vast heavenly sense pleasure, and the results of their pious activities are exhausted, **they return to this mortal planet again**. Thus those who seek sense enjoyment by adhering to the principles of the three Vedas achieve only repeated birth and death.

Eighteen, 71: And one who listens with faith and without envy becomes free from sinful reactions and **attains to the auspicious planets where the pious dwell**.

See also GIS AND MYSTICS, PASSING FROM THIS WORLD

See also YOGIS AND MYSTICS, UNSUCCESSFUL

UNDER THE MODES

DESTINATION AT DEATH, 14.14,15,18

See also BACK TO GODHEAD

See also KNOWLEDGE, AND TRANSMIGRATION

TRUTH 98

ABSENCE OF

Sixteen, 7: Those who are demoniac do not know what is to be done and what is not to be done. Neither cleanliness nor proper behavior **nor truth is found in them**.

Eighteen, 22: And that knowledge by which one is attached to one kind of work as the all in all, **without knowledge of the truth**, and which is very meager, is said to be in the mode of darkness.

ABSOLUTE

Three, 28: One who is in knowledge of the Absolute Truth, O mighty-armed, does not engage himself in the senses and sense gratification, knowing well the differences between work in devotion and work for fruitive results.

Four, 25: Some yogis perfectly worship the demigods by offering different sacrifices to them, and some of them offer sacrifices in the fire of the Supreme Brahman.

brahma-- of the Absolute Truth; agnau-- in the fire

Ten, 12-13: …You are**…the Absolute Truth…**

Twelve, 3-4: …the impersonal conception of the Absolute Truth… (worship of the

Thirteen, 8-12: **See below**

Seventeen, 23: From the beginning of creation, the three words om tat sat were used to indicate **the Supreme Absolute Truth**. These three symbolic representations were used by brahmanas while chanting the hymns of the Vedas and during sacrifices for the satisfaction of the Supreme.

Seventeen, 26-27: The Absolute Truth is the objective of devotional sacrifice, and it is indicated by the word sat. The performer of such sacrifice is also called sat, as are all works of sacrifice, penance and charity which, true to the absolute nature, are performed to please the Supreme Person, O son of Prtha.

ACQUISITION OF

Four, 34: Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.

Ten, 14: O Krsna, **I totally accept as truth all that You have told me**. Neither the demigods nor the demons, O Lord, can understand Your personality.

Thirteen, 8-12: …philosophical search for the Absolute Truth…I declare to be knowledge**…**

Eighteen, 1: Arjuna said: O mighty-armed one, **I wish to understand** the purpose of renunciation [tyaga] and of the renounced order of life [sannyasa], O killer of the Kesi demon, master of the senses.

tattvam-- the truth; icchami-- I wish; veditum-- to understand

Eighteen, 55: 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.

yah ca asmi-- as I am; tattvatah-- in truth

AND THE LORD

Four, 14: There is no work that affects Me; nor do I aspire for the fruits of action. **One who understands this truth about Me** also does not become entangled in the fruitive reactions of work.

Seven, 3: Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, **hardly one knows Me in truth**.

Seven, 7: O conqueror of wealth, **there is no truth superior to Me**. Everything rests upon Me, as pearls are strung on a thread.

Ten, 32: ("I" and"I am") ...among logicians **I am the conclusive truth**.

Thirteen, 16: The Supreme Truth exists outside and inside of all living beings, the moving and the nonmoving. Because He is subtle, He is beyond the power of the material senses to see or to know. Although far, far away, He is also near to all.

PERCEPTIONS OF

Two, 16: Those who are **seers of the truth** have concluded that of the nonexistent [the material body] there is no endurance and of the eternal [the soul] there is no change. This they have concluded by studying the nature of both.

Five, 8-9: …divine consciousness**…knows within himself that he actually does nothing at all…**

manyeta-- thinks; tattva-vit-- one who knows the truth

Six, 20-23: …samadhi**…**Established thus, **one never departs from the truth**, and upon gaining this he thinks there is no greater gain**…**

See also: TRUE

UNDEVIATED 99

IN DEVOTIONAL SERVICE

Eight, 22: The Supreme Personality of Godhead, who is greater than all, is attainable by unalloyed devotion. Although He is present in His abode, He is all-pervading, and everything is situated within Him**.[unalloyed - undeviating]**

Nine, 30: Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination. **[without deviation]**

Twelve, 6-7: …being devoted to Me without deviation…for them I am the swift deliverer from the ocean of birth and death.

Thirteen, 8-12: …constant and unalloyed devotion to Me…I declare to be knowledge**…**

Fourteen, 26: 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.

ARJUNA'S QUESTION

Six, 37: Arjuna said: O Krsna, what is the destination of the unsuccessful transcendentalist, who in the beginning takes to the process of self-realization with faith but who later **desists due to worldly-mindedness** and thus does not attain perfection in mysticism?

yogat-- from the mystic link; calita—deviated

See YOGIS AND MYSTICS, UNSUCCESSFUL

IN MIND

Eight, 8: He who meditates on Me as the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, **undeviated from the path**, he, O Partha, is sure to reach Me.

cetasa-- by the mind and intelligence; na anya-gamina-- without their being deviated

Eight, 10: One who, at the time of death, fixes his life air between the eyebrows and, by the strength of yoga, with an **undeviating mind**, engages himself in remembering the Supreme Lord in full devotion, will certainly attain to the Supreme Personality of Godhead.

Eight, 14: For one who always **remembers Me without deviation**, I am easy to obtain, O son of Prtha, because of his constant engagement in devotional service.

ananya-cetah-- without deviation of the mind

Nine, 13: O son of Prtha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.

ananya-manasah-- without deviation of the mind

Twelve, 9: My dear Arjuna, O winner of wealth, **if you cannot fix your mind upon Me without deviation**, then follow the regulative principles of bhakti-yoga. In this way develop a desire to attain Me.

IN YOGA

Six, 24: One should engage oneself in the practice of yoga with determination and faith and **not be deviated from the path**. One should abandon, without exception, all material desires born of mental speculation and thus control all the senses on all sides by the mind.

anirvinna-cetasa-- without deviation

UNDER THE MODES

Eighteen, 33: O son of Prtha, that determination which is unbreakable, which is **sustained with steadfastness by yoga practice**, and which thus controls the activities of the mind, life and senses is determination in the mode of goodness.

yogena-- by yoga practice; avyabhicarinya-- without any break

VEDAS 100

CONTENTS OF

Eight, 26: According to Vedic opinion, there are two ways of passing from this world--one in light and one in darkness. When one passes in light, he does not come back; but when one passes in darkness, he returns.

Thirteen, 5: That knowledge of the field of activities and of the knower of activities **is described by various sages in various Vedic writings**. It is especially presented in Vedanta-sutra with all reasoning as to cause and effect.

Fifteen, 18: Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, **I am celebrated both in the world and in the Vedas** as that Supreme Person.

Eighteen, 4: O best of the Bharatas, now hear My judgment about renunciation. O tiger among men, renunciation is **declared in the scriptures** to be of three kinds.

FOLLOWING

Two, 42-43: Men of small knowledge **are very much attached to the flowery words of the Vedas**, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power, and so forth. Being desirous of sense gratification and opulent life, they say that there is nothing more than this.

Three, 16: My dear Arjuna, one who **does not follow in human life the cycle of sacrifice thus established by the Vedas** certainly leads a life full of sin. Living only for the satisfaction of the senses, such a person lives in vain.

Nine, 21: When they have thus enjoyed vast heavenly sense pleasure, and the results of their pious activities are exhausted, they return to this mortal planet again. Thus those who seek sense enjoyment **by adhering to the principles of the three Vedas** achieve only repeated birth and death.

TRANSCENDING

Two, 45: The Vedas deal mainly with the subject of the three modes of material nature. O Arjuna, **become transcendental** to these three modes. Be free from all dualities and from all anxieties for gain and safety, and be established in the self.

Two, 53: When your mind is **no longer disturbed by the flowery language of the Vedas**, and when it remains fixed in the trance of self-realization, then you will have attained the divine consciousness.

sruti-- of Vedic revelation; vipratipanna-- without being influenced by the fruitive results

UNDERSTANDING

Four, 32: All these **different types of sacrifice are approved by the Vedas**, and all of them are born of different types of work. **Knowing them as such**, you will become liberated.

Fifteen, 20: This is the most confidential part of the Vedic scriptures, O sinless one, and it is disclosed now by Me. **Whoever understands this** will become wise, and his endeavors will know perfection.

LORD AS SOURCE OF

Three, 15: Regulated activities are prescribed in the Vedas, and the **Vedas are directly manifested from the Supreme Personality of Godhead**. Consequently, the all-pervading Transcendence is eternally situated in acts of sacrifice.

Seven, 8: ("I" and"I am") ...the syllable om in the Vedic mantras...

Nine, 16: ("I" and"I am") ...the transcendental chant...

Nine, 17: ("I" and"I am") ...the syllable om...the Rg, the Sama and the Yajur Vedas.

Ten, 22: ("I" and"I am") ... Of the Vedas **I am the Sama Veda...**

Ten, 35: ("I" and"I am") ... Of the hymns in the Sama Veda **I am the Brhat-sama...**

Ten, 37: ("I" and"I am") ...Of the sages I am Vyasa...

Fifteen, 15: 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 Vedanta**, and I am the knower of the Vedas.

STUDY AND RECITATION OF

Four, 28: Having accepted strict vows, some become enlightened by sacrificing their possessions, and others by performing severe austerities, by practicing the yoga of eightfold mysticism, or **by studying the Vedas** to advance in transcendental knowledge.

Eight, 28: A person who accepts the path of devotional service is not bereft of the results derived **from studying the Vedas...**

Nine, 20: Those who study the Vedas and drink the soma juice, seeking the heavenly planets, worship Me indirectly. Purified of sinful reactions, they take birth on the pious, heavenly planet of Indra, where they enjoy godly delights.

Eleven, 21: All the hosts of demigods are surrendering before You and entering into You. Some of them, very much afraid, are offering prayers with folded hands. Hosts of great sages and perfected beings, crying "All peace!" are praying to You **by singing the Vedic hymns**.

Sixteen, 1-3: ...study of the Vedas... (as a godly quality).

Seventeen, 13: Any sacrifice performed **without regard for the directions of scripture**, without distribution of prasadam [spiritual food], **without chanting of Vedic hymns** and remunerations to the priests, and without faith is considered to be in the mode of ignorance.

Seventeen, 15: Austerity of speech consists in speaking words that are truthful, pleasing, beneficial, and not agitating to others, and also in **regularly reciting Vedic literature**.

Seventeen, 23: From the beginning of creation, the three words om tat sat were used to indicate the Supreme Absolute Truth. These three symbolic representations were used by brahmanas **while chanting the hymns of the Vedas** and during sacrifices for the satisfaction of the Supreme.

See also SEEING THE LORD, NOT BY

THE KNOWERS OF

Two, 46: All purposes served by a small well can at once be served by a great reservoir of water. Similarly, all the purposes of the Vedas can be served to **one who knows the purpose behind them**.

Eight, 11: Persons who are learned in the Vedas, who utter omkara and who are great sages in the renounced order enter into Brahman. Desiring such perfection, one practices celibacy. I shall now briefly explain to you this process by which one may attain salvation.

Fifteen, 1: The Supreme Personality of Godhead said: It is said that there is an imperishable banyan tree that has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is **the knower of the Vedas**.

See also SCRIPTURAL INJUNCTIONS

WORK AND DUTY 101

AND THE LORD

Three, 22: O son of Prtha, **there is no work prescribed for Me** within all the three planetary systems. Nor am I in want of anything, nor have I a need to obtain anything--and yet I am engaged in prescribed duties.

Three, 23: For **if I ever failed to engage in carefully performing prescribed duties**, O Partha, certainly all men would follow My path.

Three, 24: If I did not perform prescribed duties, all these worlds would be put to ruination. I would be the cause of creating unwanted population, and I would thereby destroy the peace of all living beings.

Four, 14: There is no work that affects Me; nor do I aspire for the fruits of action. One who understands this truth about Me also does not become entangled in the fruitive reactions of work.

Nine, 9: O Dhananjaya, **all this work cannot bind Me**. I am ever detached from all these material activities, seated as though neutral.

AND YOGA

Six, 3: For one who is a neophyte in the eightfold yoga system, **work is said to be the means**; and for one who is already elevated in yoga, cessation of all material activities is said to be the means.

Six, 17: He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains by practicing the yoga system.

cestasya-- of one who works for maintenance; karmasu-- in discharging duties

AS SACRIFICE

Three, 9: Work done as a sacrifice for Visnu has to be performed, otherwise, work causes bondage in this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain free from bondage.

Three, 14: All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of yajna [sacrifice], and **yajna is born of prescribed duties**.

Three, 15: Regulated activities are prescribed in the Vedas, and the Vedas are directly manifested from the Supreme Personality of Godhead. Consequently, the all-pervading Transcendence is **eternally situated in acts of sacrifice**.

Eighteen, 6: All these activities (**sacrifice**, charity and penance) should be performed without attachment or any expectation of result. They **should be performed as a matter of duty**, O son of Prtha. That is My final opinion.

AUTHORITY FOR

Two, 7: Now I am confused about my duty and have lost all composure because of miserly weakness. In this condition I am asking You to tell me for certain what is best for me. Now I am Your disciple, and a soul surrendered unto You. **Please instruct me**.

Three, 15: Regulated activities are prescribed in the Vedas, and the Vedas are directly manifested from the Supreme Personality of Godhead. Consequently, the all-pervading Transcendence is eternally situated in acts of sacrifice.

karma-- work; brahma-- from the Vedas; udbhavam-- produced

Sixteen, 24: One should therefore understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated.

BORN OF ONE'S NATURE

COMPELL ACTIVITIES

Eighteen, 60: Under illusion you are now declining to act according to My direction. But, **compelled by the work born of your own nature**, you will act all the same, O son of Kunti.

CREATED BY THE LORD

Four, 13: According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the nondoer, being unchangeable.

MUST BE PERFORMED

Two, 31: Considering your specific duty as a ksatriya, you should know that **there is no better engagement for you than fighting** on religious principles; and so there is no need for hesitation.

Two, 47: You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the results of your activities, and **never be attached to not doing your duty**.

Three, 8: Perform your prescribed duty, for doing so is better than not working. One cannot even maintain one's physical body without work.

See also above 3.9, 18.6

EVEN IF FAULTY

Three, 35: It is far better to discharge one's prescribed duties, even though faultily, than another's duties perfectly. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous.

Eighteen, 47: It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Duties prescribed according to one's nature are never affected by sinful reactions.

Eighteen, 48: Every endeavor is covered by some fault, just as fire is covered by smoke. Therefore **one should not give up the work born of his nature**, O son of Kunti, **even if such work is full of fault**.

QUALITIES OF

Eighteen, 41: Brahmanas, ksatriyas, vaisyas and sudras are distinguished by the **qualities born of their own natures** in accordance with the material modes, O chastiser of the enemy.

Eighteen, 42: Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness--these are the natural **qualities by which the brahmanas work**.

Eighteen, 43: Heroism, power, determination, resourcefulness, courage in battle, generosity and leadership are the natural **qualities of work for the ksatriyas**.

Eighteen, 44: Farming, cow protection and business are the **natural work for the vaisyas**, and **for the sudras** there is labor and service to others.

SIN FOR NEGLECTING

Two, 33: If, however, you do not perform your religious duty of fighting, then **you will certainly incur sins for neglecting your duties** and thus lose your reputation as a fighter.

Three, 4: Not by merely abstaining from work can one achieve freedom from reaction, nor by renunciation alone can one attain perfection.

TO ATTAIN PERFECTION

Eighteen, 45: By following his qualities of work, every man can become perfect. Now please hear from Me how this can be done.

Eighteen, 46: By worship of the Lord, who is the source of all beings and who is all-pervading, **a man can attain perfection through performing his own work**.

AS EXEMPLARY BEHAVIOR

Three, 20: Kings such as Janaka **attained perfection solely by performance of prescribed duties**. Therefore, just **for the sake of educating the people in general**, you should perform your work.

Three, 21: Whatever action a great man performs, common men follow. And **whatever standards he sets by exemplary acts, all the world pursues**.

FOR THE LORD

Nine, 27: Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform--**do that**, O son of Kunti, **as an offering to Me**.

Twelve, 10: If you cannot practice the regulations of bhakti-yoga, then **just try to work for Me**, because by working for Me you will come to the perfect stage.

See also above 3.9,15

SURRENDERING ACTIVITIES AND RESULTS

Three, 30: Therefore, O Arjuna, **surrendering all your works unto Me**, with full knowledge of Me, **without desires for profit**, with no claims to proprietorship, and free from lethargy, fight.

Five, 10: One who performs his duty without attachment, **surrendering the results unto the Supreme Lord**, is unaffected by sinful action, as the lotus leaf is untouched by water.

Five, 12: The steadily devoted soul attains unadulterated peace because **he offers the result of all activities to Me**; whereas a person who is not in union with the Divine, who is greedy for the fruits of his labor, becomes entangled.

Eight, 7: Therefore, Arjuna, you should always think of Me in the form of Krsna and at the same time carry out your prescribed duty of fighting. **With your activities dedicated to Me** and your mind and intelligence fixed on Me, you will attain Me without doubt.

Eleven, 55: My dear Arjuna, he who engages in My pure devotional service, **free from the contaminations of fruitive activities** and mental speculation, **he who works for Me**, who makes Me the supreme goal of his life, and who is friendly to every living being--he certainly comes to Me.

Twelve, 6-7: …giving up all their activities unto Me… for them I am the swift deliverer from the ocean of birth and death.

IN FULL CONSCIOUSNESS

Eighteen, 57: In all activities just depend upon Me and work always under My protection. In such devotional service, **be fully conscious of Me**.

Eighteen, 58: If you become conscious of Me, you will pass over all the obstacles of conditioned life by My grace. **If, however, you do not work in such consciousness** but act through false ego, not hearing Me, you will be lost.

REACTIONS OF

ENTANGLEMENT IN

One, 37-38: O Janardana, although these men, their hearts overtaken by greed, **see no fault in killing one's family or quarreling with friends**, why should we, who can see the crime in destroying a family, engage in these acts of sin?

patakam-- sinful reactions; katham-- why; na-- should not; jneyam-- be known; asmabhih-- by us

Two, 33: If, however, you do not perform your religious duty of fighting, then **you will certainly incur sins** for neglecting your duties and thus lose your reputation as a fighter.

papam-- sinful reaction; avapsyasi-- will gain

Two, 42-43: Men of small knowledge are very much attached to the flowery words of the Vedas, which **recommend various fruitive activities** for elevation to heavenly planets, resultant good birth, power, and so forth. Being desirous of sense gratification and opulent life, they say that there is nothing more than this.

janma-karma-phala-pradam-- resulting in good birth and other fruitive reactions

Three, 4: Not by merely abstaining from work can one achieve **freedom from reaction**, nor by renunciation alone can one attain perfection.

Eighteen, 12: For one who is not renounced, **the threefold fruits of action--desirable, undesirable and mixed--accrue after death**. But those who are in the renounced order of life have no such result to suffer or enjoy.

karmanah-- of work; phalam-- the result

See also FREEDOM, FROM REACTIONS OF WORK
See also FREEDOM, FROM REACTIONS AND RESULTS OF WORK

RESULTS OF

AS FORBIDDEN FRUIT

Two, 47: You have a right to perform your prescribed duty, but **you are not entitled to the fruits of action**. Never consider yourself the cause of the results of your activities, and never be attached to not doing your duty.

phalesu-- in the fruits / karma-phala-- in the result of the work

Two, 49: O Dhananjaya, keep all abominable activities far distant by devotional service, and in that consciousness surrender unto the Lord. **Those who want to enjoy the fruits of their work are misers**.

Seventeen, 25: Without desiring fruitive results, one should perform various kinds of sacrifice, penance and charity with the word tat. The purpose of such transcendental activities is to get free from material entanglement.

SOURCE OF

Four, 12: Men in this world desire success in fruitive activities, and therefore **they worship the demigods**. Quickly, of course, men get results from fruitive work in this world.

Five, 14: The embodied spirit, master of the city of his body, does not create activities, nor does he induce people to act, **nor does he create the fruits of action. All this is enacted by the modes of material nature**.

Eight, 28: …by performing devotional service, he attains all these…(devotional service gives all results).

UNDER THE MODES

SACRIFICE 17.12 AUSTERITY 17.18 CHARITY 17.21 RENUNCIATION 18. 7,8,9,10
ACTION 18.24 WORKERS 18.26,27,28 DETERMINATION18.34

See also AUSPICIOUS AND INAUSPICIOUS, WORK AND IT'S RESULTS
See also FREEDOM, FROM ATTACHMENT, TO WORK, AND IT'S RESULTS.
See also FREEDOM, FROM REACTIONS OF WORK
See also FREEDOM, FROM RESULTS AND REACTIONS OF WORK
See also FREEDOM, FROM DUTY
See also KNOWLEDGE, AND WORK
See also KNOWLEDGE, AND DUTY
See also MATERIAL BODY, AND WORK
See also PERFECTION AND SUCCESS, OF WORK AND ACTIVITIES
See also REACTIONS OF WORK
See also REGULATIVE LIFE, AND WORK
See also RENUNCIATION, OF WORK, AND ITS RESULTS
See also RESULTS OF WORK
See also SELF-REALIZATION. AND DUTY

WORSHIP 102

OF THE DEMIGODS

Four, 12: Men in this world desire success in fruitive activities, and therefore **they worship the demigods**. Quickly, of course, men get results from fruitive work in this world.

Four, 25: Some yogis perfectly **worship the demigods** by offering different sacrifices to them, and some of them offer sacrifices in the fire of the Supreme Brahman.

Seven, 20: Those whose intelligence has been stolen by material desires **surrender unto demigods** and follow the particular rules and regulations of worship according to their own natures.

Seven, 21: I am in everyone's heart as the Supersoul. As soon as one **desires to worship some demigod**, I make his faith steady so that he can devote himself to that particular deity.

Seven, 22: Endowed with such a faith, **he endeavors to worship a particular demigod** and obtains his desires. But in actuality these benefits are bestowed by Me alone.

Nine, 23: Those who are **devotees of other gods** and who **worship them with faith** actually worship only Me, O son of Kunti, but they do so in a wrong way.

See also below 17.4

TO GO TO HEAVEN

Two, 42-43: Men of small knowledge are very much attached to the flowery words of the Vedas, which recommend various fruitive activities **for elevation to heavenly planets**, resultant good birth, power, and so forth. Being desirous of sense gratification and opulent life, they say that there is nothing more than this.

Seven, 23: Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods **go to the planets of the demigods**, but My devotees ultimately reach My supreme planet.

Nine, 20: Those who study the Vedas and drink the soma juice, **seeking the heavenly planets**, worship Me indirectly. Purified of sinful reactions, they take birth on the pious, heavenly planet of Indra, where they enjoy godly delights.

Nine, 21: When they have thus enjoyed **vast heavenly sense pleasure,** and the results of their pious activities are exhausted, they return to this mortal planet again. Thus those who seek sense enjoyment by adhering to the principles of the three Vedas achieve only repeated birth and death.

bhuktva-- enjoying; svarga-lokam-- heaven

Nine, 25: Those who worship the demigods **will take birth among the demigods**; those who worship the ancestors go to the ancestors; those who worship ghosts and spirits will take birth among such beings; and those who worship Me will live with Me.

OF THE LORD

Six, 31: Such a yogi, who engages in the **worshipful service of the Supersoul**, knowing that I and the Supersoul are one, remains always in Me in all circumstances.

Nine, 14: Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls **perpetually worship Me with devotion**.

Nine, 15: Others, who engage in sacrifice by the cultivation of knowledge, **worship the Supreme Lord** as the one without a second, as diverse in many, and in the universal form.

Nine, 22: But those who **always worship Me** with exclusive devotion, meditating on My transcendental form--to them I carry what they lack, and I preserve what they have.

Nine, 25: Those who worship the demigods will take birth among the demigods; those who worship the ancestors go to the ancestors; those who worship ghosts and spirits will take birth among such beings; and **those who worship Me** will live with Me.

Nine, 34: 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.

Ten, 8: 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.

Eleven, 43: …You are its worshipable chief…

Eleven, 44: You are the Supreme Lord, **to be worshiped by every living being…**please tolerate the wrongs I may have done You.

Twelve, 6-7: But those who worship Me…I am the swift deliverer from the ocean of birth and death.

Thirteen, 26: Again there are those who, although not conversant in spiritual knowledge, **begin to worship the Supreme Person** upon hearing about Him from others. Because of their tendency to hear from authorities, they also transcend the path of birth and death.

Eighteen, 46: By worship of the Lord, who is the source of all beings and who is all-pervading, a man can attain perfection through performing his own work.

Eighteen, 65: Always think of Me, become My devotee, **worship Me** and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

Eighteen, 70: And I declare that he who studies this sacred conversation of ours **worships Me by his intelligence**.

AND OTHERS

Two, 4: Arjuna said: O killer of enemies, O killer of Madhu, how can I counterattack with arrows in battle men like Bhisma and Drona, **who are worthy of my worship**?

Seventeen, 14: Austerity of the body consists in **worship of the Supreme Lord, the brahmanas, the spiritual master, and superiors like the father and mother**, and in cleanliness, simplicity, celibacy and nonviolence.

THE MOST PERFECT

Arjuna's Question

Twelve, 1: Arjuna inquired: Which are considered to be more perfect, those who are always properly engaged in Your devotional service **or those who worship the impersonal Brahman**, the unmanifested?

The Lord's Answer

Twelve, 2: The Supreme Personality of Godhead said: Those who fix their minds on My personal form and are **always engaged in worshiping Me** with great and transcendental faith are considered by Me to be most perfect.

Twelve, 3-4: But those who **fully worship the unmanifested…**at last achieve Me.

UNDER THE MODES

FAITH AND WORSHIP, 17.1,4

See also SEEING THE LORD, NOT BY

YOGA

TO PERCEIVE THE SUPERSOUL

Thirteen, 25: Some perceive the Supersoul within themselves through meditation, others through the cultivation of knowledge, and still others through working without fruitive desires.

dhyanena-- by meditation / yogena-- by the yoga system

KUMBHAKA YOGA

Four, 29: Still others, who are inclined to **the process of breath restraint** to remain in trance, practice by offering the movement of the outgoing breath into the incoming, and the incoming breath into the outgoing, and thus at last remain in trance, stopping all breathing. Others, **curtailing the eating process**, offer the outgoing breath into itself as a sacrifice.

OF PATANJALI

Four, 27: See below

ASTANGA (EIGHTFOLD)YOGA

Four, 28: Having accepted strict vows, some become enlightened by sacrificing their possessions, and others by performing severe austerities, **by practicing the yoga of eightfold mysticism**, or by studying the Vedas to advance in transcendental knowledge.

Five, 27-28: …Shutting out all external sense objects…

Eighteen, 51-53: …who is always in trance…elevated to the position of self-realization.

dhyana-yoga-parah-- absorbed in trance

See also: CHAPTER SIX

SAT CAKRA YOGA

Eight, 10: One who, at the time of death, fixes his life air between the eyebrows and, **by the strength of yoga**, with an undeviating mind, engages himself in remembering the Supreme Lord in full devotion, will certainly attain to the Supreme Personality of Godhead.

Eight, 11: Persons who are learned in the Vedas, who utter omkara and who are great sages in the renounced order enter into Brahman. Desiring such perfection, one practices celibacy. **I shall now briefly explain to you this process** by which one may attain salvation.

Eight, 12: The yogic situation is that of detachment from all sensual engagements. Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in yoga.

Eight, 13: After being situated in **this yoga practice** and vibrating the sacred syllable om, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets.

AS A LINKING PROCESS

Four, 27: Others, who are interested in achieving self-realization through **control of the mind** and senses, offer the functions of all the senses, and of the life breath, as oblations into the fire of the controlled mind.

atma-samyama-- of controlling the mind; yoga-- the linking process

Six, 2: What is called renunciation you should know to be the same as yoga, or **linking oneself with the Supreme**, O son of Pandu, for one can never become a yogi unless he renounces the desire for sense gratification.

Six, 16: There is **no possibility of one's becoming a yogi**, O Arjuna, if one eats too much or eats too little, sleeps too much or does not sleep enough.

yogah-- linking with the Supreme

Sixteen, 1-3: ...cultivation of spiritual knowledge...(as a godly quality).

jnana-- in knowledge; yoga-- of linking up; vyavasthitih-- the situation

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See also CONSCIOUSNESS, KRSNA CONSCIOUSNESS
See also DEVOTIONAL SERVICE AND DEVOTION
See also FAITH, AND YOGA
See also FIXED AND STEADY, IN MIND, IN YOGA PRACTICE
See also LIBERATION, BY YOGA
See also POWER, MYSTIC, OF THE LORD
See also SELF-REALIZATION, BY YOGA
See also YOGIS AND MYSTICS

YOGIS AND MYSTICS 104

ACTIVITIES OF

Four, 25: Some yogis perfectly worship the demigods by offering different sacrifices to them, and some of them offer sacrifices in the fire of the Supreme Brahman.

See also: YOGA, ASTANGA ETC.

LORD AS MASTER OF

Eighteen, 78: Wherever there is Krsna, **the master of all mystics**, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.

THE HIGHEST

Five, 24: One whose happiness is within, who is active and rejoices within, and whose aim is inward **is actually the perfect mystic**. He is liberated in the Supreme, and ultimately he attains the Supreme.

Six, 1: The Supreme Personality of Godhead said: One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and **he is the true mystic**, not he who lights no fire and performs no duty.

Six, 32: He is a perfect yogi who, by comparison to his own self, sees the true equality of all beings, in both their happiness and their distress, O Arjuna!

Six, 46: A yogi is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a yogi.

Six, 47: And **of all yogis**, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me--he is the most intimately united with Me in yoga and **is the highest of all**. That is My opinion.

Seven, 17: Of these, (four kinds of pious men) the one who is in full knowledge and who is always engaged in pure devotional service **is the best**. For I am very dear to him, and he is dear to Me.

Seven, 18: All these devotees are undoubtedly magnanimous souls, but he who is situated in knowledge of Me **I consider to be just like My own self**. Being engaged in My transcendental service, he is sure to attain Me, the highest and most perfect goal.

Eight, 15: After attaining Me, the great souls, who are **yogis in devotion**, never return to this temporary world, which is full of miseries, because **they have attained the highest perfection**.

ARJUNA'S QUESTION

Twelve, 1: Arjuna inquired: **Which are considered to be more perfect**, those who are always properly engaged in Your devotional service or those who worship the impersonal Brahman, the unmanifested?

THE LORD'S ANSWER

Twelve, 2: The Supreme Personality of Godhead said: Those who fix their minds on My personal form and are always engaged in worshiping Me with great and transcendental faith **are considered by Me to be most perfect**.

PASSING FROM THIS WORLD

Eight, 23: O best of the Bharatas, I shall now explain to you the different times at which, passing away from this world, **the yogi does or does not come back**.

Eight, 24: Those who know the Supreme Brahman attain that Supreme by **passing away from the world** during the influence of the fiery god, in the light, at an auspicious moment of the day, during the fortnight of the waxing moon, or during the six months when the sun travels in the north.

Eight, 25: The mystic who **passes away from this world** during the smoke, the night, the fortnight of the waning moon, or the six months when the sun passes to the south reaches the moon planet but again comes back.

Eight, 26: According to Vedic opinion, there are **two ways of passing from this world**--one in light and one in darkness. When one passes in light, he does not come back; but when one passes in darkness, he returns.

UNSUCCESSFUL

ARJUNA'S QUESTIONS

Six, 37: Arjuna said: O Krsna, what is the destination of **the unsuccessful transcendentalist**, who in the beginning takes to the process of self-realization with faith but who later desists due to worldly-mindedness and thus does not attain perfection in mysticism?

Six, 38: O mighty-armed Krsna, does not such a man, **who is bewildered from the path of transcendence**, fall away from both spiritual and material success and perish like a riven cloud, with no position in any sphere?

THE LORD'S ANSWER

Six, 40: The Supreme Personality of Godhead said: Son of Prtha, **a transcendentalist** engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, My friend, is never overcome by evil.

Six, 41: The unsuccessful yogi, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy.

Six, 42: Or **[if unsuccessful after long practice of yoga]** he takes his birth in a family of transcendentalists who are surely great in wisdom. Certainly, such a birth is rare in this world.

Six, 43: On taking such a birth, **he revives the divine consciousness of his previous life**, and he again tries to make further progress in order to achieve complete success, O son of Kuru.

Six, 44: By virtue of the divine consciousness of his previous life, **he automatically becomes attracted to the yogic principles**--even without seeking them. Such an inquisitive transcendentalist stands always above the ritualistic principles of the scriptures.

Six, 45: And **when the yogi** engages himself with sincere endeavor in making further progress, being washed of all contaminations, then ultimately, achieving perfection after many, many births of practice, he attains the supreme goal.

See also MYSTIC

YOURS FAITHFULLY 105

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