

## CHAPTER 7 KNOWLEDGE OF THE ABSOLUTE

### Connection between Chapter 6 and Chapter 7

- ❖ Text 6.47 explains that A *yogi* who always thinks of Me in devotion is the best (“*mad gaten antaratmana...*”)
  - Text 7.1 explains how to do so
- ❖ Text 6.47– concentrate on Him In full faith
  - Faith comes from knowledge
  - Without knowledge one may doubt Krishna’s position
- ❖ Therefore, in Chapters 7 to 12 – Krishna presents the “knowledge of himself” as Supreme Personality of Godhead, to inspire and strengthen Bhakti.
- ❖ Text 7.1 stresses on ‘Hearing’ – Acquiring knowledge by descending process, as the only process

### BREAKDOWN OF CHAPTER 7

#### SECTION I (7.1 – 7.3) — JUST HEAR (KNOWING KRISHNA BY HEARING ABOUT HIM)

- Krishna requests Arjuna to hear of both His material and spiritual energies.
- Declares that the transcendentalist who succeeds in truly knowing Him is most rare.

#### SECTION II (7.4 – 7.12) — KNOWING KRISHNA’S MATERIAL AND SPIRITUAL ENERGIES

- Krishna is the source of both matter and spirit
- Can be seen in the world when we view all existence as a combination of Krishna’s material and spiritual energies. He is also the active essence of everything
- Although Krishna is not under His energies, the three modes, all else in material existence is manifested by combination of goodness, passion and ignorance

#### SECTION III (7.13 – 7.14) — KRISHNA CONTROLS THE MODES: SO SURRENDER

- Those who surrender to Krishna (the controller of the modes) will cross beyond the delusion caused by three modes and come to know Him

#### SECTION IV (7.15 – 7.19) — THE IMPIOUS NEVER SURRENDER, PIOUS DO

- Four kinds of men never surrender and four kinds of men do surrender
- Of those who surrender, the *Jnani* with no material desire is best but rare

#### SECTION V (7.20 – 7.25) — SURRENDER TO DEMIGODS AND IMPERSONALISM

- Those who surrender to demigods and those who are impersonalists have no knowledge of Krishna and in their foolishness, do not surrender to Him

#### SECTION VI (7.26 – 7.30) — BEWILDERMENT AND FREEDOM BY KNOWING KRISHNA

- Living entities bewilderment is caused by *maya*’s forcing him to see dualities
- His freedom is caused by devotional service, which places him beyond those dualities
- By being conscious of Krishna in devotional service, one can know Him even at the time of death

## SECTION 1 (7.1 – 7.3) JUST HEAR

### PRACTICAL APPLICATION OF SECTION I

- Rare understanding of Krishna and His energies is obtained through proper hearing
- To truly know a thing requires, more than existential data, an awareness of its relation to the Absolute, Sri Krishna. Therefore one can know everything phenomenal (material) and numinous (spiritual) simply by hearing of Krishna and His energies

### Text 7.1

**THEME:** To always think of Krishna in devotion, one must hear about Krishna and His Supreme position. Now hear from Krishna Himself in this chapter

#### ❖ How to know Krishna in full?

- Hear from Him
- Practicing Bhakti Yoga, with
- Mind attached to Him
- In full consciousness of Him

### FOCUS OF LEARNING: PURPORT 7.1

- Full and scientific knowledge is Krishna and not impersonal Brahman or Paramatma**
  - “In full” – means to know Absolute Truth, living entity, material nature and their manifestations and paraphernalia
  - “Without doubt” – refers to firm faith that Krishna is the ultimate knowledge and realization
- Krishna Consciousness process reveals full knowledge** – because mind is fully attached to Krishna (Bg. 6.47)
- Process to concentrate mind** – nine fold process; first and foremost – Śravanam (Indicated by word ‘*tac-chnu*’)
- Whom to hear from** – only Krishna or pure devotee/not non-devotee scholar
- Process of understanding Krishna, Supreme Personality of Godhead, by hearing** (Ref. SB 1.2.17-21) – Steps for advancement are as follows:
  - Hearing about Krishna or from Him
  - By such hearing, Krishna in the heart acts as best wishing friend
  - Krishna purifies the devotee who is constantly engaged
  - Natural development of dormant transcendental knowledge
  - By more hearing, one becomes fixed in devotional service
  - Freedom from modes of passion and ignorance
  - Material lust and avarice are diminished
  - One becomes steady in pure goodness
  - One becomes enlivened by devotional service and understands the science of God perfectly
  - Hard knot of material affection is severed
  - One comes to the stage of ‘*asamsayam samagram*’ (complete understanding of Supreme Absolute Truth)
- Conclusion: Only way to understand the science of Krishna** – By hearing from Krishna or from His devotees

**Text 7.2\***

**THEME:** In this chapter, Krishna “fully reveals knowledge of Himself” as the Supreme Personality of Godhead, source of both spiritual (numinous knowledge / *Vijnana*) and material (phenomenal knowledge / *Jnana*) existence

- ❖ *Jnana* – Phenomenal knowledge
- ❖ *Vijnana* – Numinous knowledge

**FOCUS OF LEARNING: PURPORT 7.2**

- (a) **Definition of complete knowledge/transcendental knowledge** – To know matter, spirit and the source of both
- (b) **Eligibility of Arjuna** – ‘Devotee’ and ‘Friend’
- (c) **Qualification to receive transcendental knowledge**
  - Only a devotee
  - In bonafide parampara
  - Directly from the Lord
- (d) **“Nothing remains to be known”** – This phrase in translation means that when one knows who is the source of all and cause of all causes and the only object of meditation of all yogis; then all knowable becomes known (*Ref Mundaka Upanisad 1.3: “kasmin bhagavo vijnate sarvam...”*)

**Text 7.3**

**THEME: Rarity of this Knowledge** (Here Krishna says: “Who is qualified to receive this knowledge?”)

- ❖ Out of many thousands – one may endeavor for perfection
- ❖ Those achieved perfection – one may know me in truth (*tattvatah*)

**PRACTICAL APPLICATION OF 7.3**

- *Bhakti* is ‘easy’ because it requires no material qualifications
- In another sense, however, *Bhakti* is ‘very difficult’ to perfect because it obtainable only by selfless devotion, not by any material formula of mental speculation or ritual

**FOCUS OF LEARNING: PURPORTS 7.3**

- (a) **Various grades of men**
  - General – Mankind engaged in animal propensities
  - Hardly anyone interested in transcendental knowledge
  - Chapter 1 – Chapter 6 are for those who are interested in transcendental knowledge for understanding self and Superself and process of realisation by *Jnana-yoga*, *Dhyana-yoga* and discrimination of self from matter
  - How to know Krishna – Only by Krishna consciousness, beyond Brahman and Paramatma realizations
    - *Ref. Sripada Sankaracharya*: Admits that Krishna is the Supreme Personality of Godhead, but his followers do not accept
    - Impersonal Brahman realisation is easier than knowing Krishna
    - Position of Krishna – The Supreme Personality of Godhead, the cause of all causes (*Ref. Brahma Samhita 5.1*)

### FOCUS OF LEARNING: PURPORTS 7.3

(b) **Non-devotee's argument – Bhakti is very easy. Refutation:**

- Then why they cannot practice this path
- Why they choose difficult paths
- So called unauthorized path is easy, but speculative scholars and philosophers fall away; if they try the factual path
- Devotional service without vedic authorization is disturbance to the society
  - (Ref. *Bhakti Rasamrita Sindhu*: “*Sruti Smriti ....*”)

(c) **“Tattvatah”** – means to know Krishna as He is as the last word in Brahman realization.


- *Who can know?* – Only pure devotees by devotional service
- *Can they know fully?* – only something of the inconceivable transcendental qualities
- *Process to know* – Ref. *Bhakti Rasamrita Sindhu*: “*atah Sri Krishna...*” – “Devotional Service to Krishna is the last word in Brahman realisation”
- What about Impersonalists, Paramatma realized yogis and demigods – They fail to understand Krishna (as son of Yashoda) as Supreme Personality of Godhead. Thus Srila Prabhupada highlights the “potency of Bhakti”
- *Rarity of true knower* (Ref. 7.19 – “*bahunam janmanam...*”) – After many, many births one gets Vasudeva realisation (Three verses in Chapter 7 emphasizes the rarity of knowing Krishna – Ref. Bg. 7.3; 7.19; 7.26)

## SECTION II (7.4 – 7.12)

### KNOWING KRISHNA'S MATERIAL AND SPIRITUAL ENERGIES

#### PRACTICAL APPLICATION OF SECTION II

- Krishna is the source of all potencies
- Krishna consciousness is active in every sphere and the jurisdiction of Krishna consciousness extends everywhere, and one who knows Krishna consciousness is blessed
- Those who do not know Krishna are in illusion, and so knowledge of Krishna is liberation, and ignorance of Him is bondage

 **LINK BETWEEN SECTION I & SECTION II:** In the next nine verses (7.4 – 7.12), Krishna explains that He is the source of both the material and spiritual energies. Because all within our experience is a combination of these two energies, this information will enable Arjuna to see Krishna everywhere, even as he stands on the Battlefield of Kurukshetra

#### Texts 7.4 – 7.7

#### The Supreme position of Krishna

#### COMMON THEME: Knowledge of the Absolute

- ❖ Science of God analyzes the constitutional position of the God and His different energies, broadly the living entity and the material nature. That analysis is done here.
  - ‘Prakriti’ (7.4)
  - ‘Jiva’ (7.5)
  - ‘Ishvara’ (7.6 – 7.7)

**Text 7.4**

**THEME:** Material energy called '*prakriti*' is described

**FOCUS OF LEARNING: PURPORTS 7.4**

- (a) **Description of material energy**
- It is the 'separated' energy – It is the inferior energy
  - Principally consists of eight elements (memorise them) – Gross (5), Subtle (3)
    - These eight elements expand into 24 elements
      - 5 gross, 3 subtle, 5 sense objects, 10 senses and the unmanifested modes
  - It is the energy of the Lord in His different *purusa* incarnations (Ref. *Satvata tantra*)
- (b) **Knowledge of 3 Vishnus** – Anyone who knows these 3 Vishnus can be liberated from material entanglement
- '*Maha-Vishnu*' – Creates *mahat-tattva* to begin material manifestation
  - '*Garbhodakasayi Vishnu*' – Enters into each universe to make diversities within it
  - '*Kshirodakasayi Vishnu*' – Enters into each atom of the universe as Supersoul
- (c) **Preaching Application:** Recognize the factual enjoyer – material nature, being the energy of the Lord in His different *Purusa* incarnations, is meant for the enjoyment of the Supreme Energetic and not the living entity
- Result of ignorance of science of God – One assumes this world for his own enjoyment
- (d) **Different levels of understandings of material energy**
- Material science – It comprises only 10 items (5 gross elements and 5 sense objects) and nothing more
  - Philosophers – They deal with the mental activities
    - They are also not perfect in knowledge – because they do not know the ultimate source, Krishna
  - Atheistic Sankhya Philosophy
    - What do they discuss – 8 energies expanded into 24 elements of the material world; The subject matter for discussion is only the manifestation of the external energy of Krishna, without considering the connection with Krishna
    - What knowledge do they lack – Krishna as the cause of all causes
- (e) **Basic Principle of Material Existence** – 'False ego'
- It includes ten sense organs for material activities
- (f) **Intelligence** – Refers to the total material creation, called *maha-tattva*

**Text 7.5**

**THEME:** "Living entity" discussed as the superior energy

**FOCUS OF LEARNING: PURPORT 7.5**

- (a) **The Living entity belongs to the superior nature/energy of the Lord** – Because
- They are exploiting the resources of material inferior nature for different purposes
  - Quality of their existence is one and the same with the Supreme Lord but not in the quantity of power (Ref. Chapter 2 explains that the living entity is spiritual)
- (b) **Material nature is the inferior energy** – It is manifested as 5 gross and 3 subtle elements

**FOCUS OF LEARNING: PURPORT 7.5 continued...**

- (c) **Preaching application** – God and Jiva are never equal, Because
- Jiva being the energy is always under the control of energetic and has no independent existence
  - Jiva tends to get influenced by matter, while God never gets so
  - *Supporting Ref. SB 10.87.30*: Acknowledges living entities as the minute energies of the Lord
- (d) **Cosmic manifestation works only because of superior energy, living entity** – proves that living entity is superior to matter and equal in quality to the Lord
- Tends to come under the influence of matter – This is the cause of forgetting the spiritual mind and intelligence
- (e) **Real liberation (*Mukti*)** – involves:
- Surrender by living entity to God’s control
    - This is the path to real happiness
    - Only then can they be controllers
  - To be free from influence of illusory material energy
  - Free from false ego (“I and mine”) and all material conceptions, even conception of being one with God
- (f) **Conclusion:** *Bhagavad-gita* confirms living entity to be one of the multi energies of Krishna

**Texts 7.6 – 7.7**

**COMMON THEME: Krishna (God) discussed**


- ❖ Text 7.6 explains God is superior to both i.e. matter (7.4) and living entity (7.5)
- ❖ Cause of creation and cause of dissolution (7.6)
- ❖ Also He is the Maintainer of both / All depends on Him – But no-one can see Him just like no-one can see the thread that holds together a pearl necklace.
  - **Analogy:** Pearls on thread (7.7)
- ❖ Krishna has no superior source/truth (7.7)

**FOCUS OF LEARNING: PURPORTS 7.6 – 7.7**


- (a) **Spirit is the cause of matter**
- Spirit is not created at a certain stage of material development
    - Everything that exists is a product of matter and spirit
    - Spirit is the basic field of creation and matter is created by the spirit
  - Material world is manifested only on the basis of spiritual energy e.g.
    - Child grows to boyhood and then to manhood, because of the superior energy, spirit soul
    - Similarly the entire cosmic manifestation develops because of Supreme Soul – Vishnu
- (b) **Lord is the cause of everything**
- Spirit and matter are two energies of the Lord, therefore the Lord is the original cause of everything, big (Supersoul) or small souls
  - **Analogy:** Living entity is the cause of big skyscraper or a big factory but he cannot be the cause of the big universe (caused by big soul, the Supersoul)
  - *Ref. Katha Upanisad 2.2.13 – “nityo nityanam...”*

**FOCUS OF LEARNING: PURPORTS 7.6 – 7.7 continued...**

- (c) **Refutes “life comes from chemicals”** – because Krishna is the source of material energy
- (d) **Absolute Truth is personal or impersonal** – Text 7.7 helps to solve this controversy
- Refutes “Brahman is superior to Krishna” – because Text 7.7 states “no truth is superior to Me”
  - *Ref. Brahma Samhita 5.1: “ishvarah paramah Krishna...”*
  - Impersonalists argue based on Svetasvatara Upanisad 3.10
    - Their argument – The Absolute Truth has no material form based on the word “arupam”
    - *Our Response:* Arupam indicates no material form but a transcendental form of eternity, bliss and knowledge as substantiated by Ref:
      - *Ref. Brahma Samhita*
      - *Ref. Svetasvatara Upanisad 3.8-3.9*

 **LINK BETWEEN TEXTS 7.7 & 7.8:** Krishna explains further in the following four verses that He is the essential or maintaining principle of various manifestations. We should appreciate Krishna not only as the cause but also as the essence of everything. E.g. Krishna has already explained that the element water has come from Him (7.4), but what we most appreciate about water is its taste. That taste which quenches our thirst is Krishna. Therefore He is the active ingredient, the essence of water.

The next group of verses give the example of how everything depends on Him as per Text 7.7

 **PLEASE NOTE:** All translations and some points of the purports 7.8 – 7.12 are covered under the common theme below. The remaining points of the purport 7.8 and 7.12 are covered in the ‘Focus of Learning’ section thereafter. Other points of the purport are mentioned in the Connection between Chapter 4 and 5 above

**Texts 7.8 – 7.11**

**COMMON THEME: Krishna is the essence and cause of everything** within the modes of material nature as follows:

1. **Taste of Water** – Taste is the active principle of water e.g. No-one likes seawater
  - Attraction of water depends on purity of water
  - Pure taste is one of the energies of the Lord
  - Impersonalists perceive the Lord as the taste; but the personalists glorify the Lord for supplying the water
2. **Light of Sun and moon** – Originally comes from *Brahmajyoti* (impersonal *effulgence*)
3. **OM of Vedic mantras**
  - Om is the transcendental sound in the beginning of every Vedic hymn
  - Addresses the Supreme Lord
  - Impersonalists prefer to vibrate Omkara because they are very much afraid of addressing Krishna by His innumerable names
4. **Sound of Ether**
5. **Ability of Man**

**Texts 7.8 – 7.11 continued...**

6. **Fragrance of Earth** – “Punya” refers to uncontaminated original flavor/smell/taste which permeates everything
  - ‘Punya’ means that which is not decomposed or that which is original
7. **Heat of Fire (Vibhavasau)** – Fire in factories/cooking/digestive fire
  - Indigestion is due to low temperature in the belly
8. **Life of all living being** – Duration of man’s life is also due to Krishna
  - By Krishna’s grace one can prolong or diminish it
9. **Penance of Ascetics**
10. **Original seed (Bijam) of all existence** (Source of everything)
  - Seed of all 8.4 million species
  - *Ref. Vedic Literatures:* Brahman is the source of everything
    - Krishna is *Parabrahman* – The Supreme Spirit
    - Impersonal *Brahman* is situated in the personal aspect
  - Krishna is the original root of all that exists and thus He is the maintainer for everything (*Ref. Katha Upanisad 2.2.13*)
11. **Intelligence of Intelligent**
12. **Prowess of all Powerful men**
13. **Strength of Strong** – Devoid of passion and desires (strength should be applied to protect the weak, not for personal aggression)
14. **Regulated Sex life of Religious Principles (Dharma)** – used for propagation of Krishna conscious children



**LINK BETWEEN TEXTS 7.11 & 7.12:** Text 7.12 provides a summary that Krishna is the origin of all:

### Text 7.12

**THEME:** Still Krishna is not within modes, but is origin of modes and therefore He is *Nirguna*

#### FOCUS OF LEARNING: PURPORTS 7.8 & 7.12

- (a) **How to realize Supreme Lord impersonally (7.8)**
  - Preliminarily perceived by His different energies
  - He is all pervasive by diverse material and spiritual energies
  - *Analogy:* For universal perception of the Lord by His different energies – Sun perceived by sun shine
- (b) **There is no contradiction between personalists and impersonalists (7.8)**
  - Practically speaking impersonal conception and personal conception are simultaneously present in everything and there is no contradiction
  - Lord Caitanya’s sublime doctrine – *Acintya-bheda* and *abheda tattva*
- (c) **Krishna is *Nirguna* (not affected by the modes)** – This is one of the special characteristics of *Bhagavan* (7.12)
  - All material activities are conducted under the three modes
  - These modes emanate from the Supreme Lord and He is not subordinate to them
    - *Analogy:* king/law maker is not subject to state laws



## SECTION III (7.13 – 7.14) KRISHNA CONTROLS THE MODES: SO SURRENDER

### PRACTICAL APPLICATION OF SECTION III

- The three modes are Krishna’s potency, which keeps the conditioned souls in illusion
- To be free from their influence, therefore, one must take shelter of Him
- Freedom from modes depends on proportion of surrender

**LINK BETWEEN SECTION II & SECTION III:** We have now understood that Krishna is both the cause and the essence of everything. In Text 7.12 Krishna summarizes, adding that everything is under His control, including the three modes of material nature, which in turn control this world.

This verse ends Krishna 's discussion of His *para* (spiritual) and *apara* (material) energies. At this point, one may wonder why we are prevented from seeing, knowing and surrendering to Krishna if He is, in one way or another, everywhere. Krishna answers this question in the next two verses.

### Text 7.13

**THEME:** Explains “Why people do not know and realize Him as the essence of all, if He is everywhere?”

- ❖ Because they are bewildered by three modes
- ❖ On the contrary, they think – Krishna is also under modes like me
- ❖ Real position of Krishna – “Above modes” and “inexhaustible


### FOCUS OF LEARNING: PURPORTS 7.13

- (a) **“Deluded by modes”** – It means to identify oneself with a particular type of body and its type of psychological and biological activities – Example: To identify oneself based on Varna, Nation or Community etc.
- (b) **“Result of delusion”**
  - One forgets Supreme Personality of Godhead, who is beyond the modes
  - They do not understand that behind material nature is Supreme Personality of Godhead
- (c) **How mode of goodness also deludes** – It limits the understanding of the ‘Absolute’ to the impersonal *Brahman* conception
  - It conditions one by happiness and knowledge
- (d) **Who is actually liberated**
  - Only one truly established in Krishna consciousness
  - Krishna Consciousness is transcendental to three modes

### Text 7.14

**THEME:** Explains how to get free of modes and how to understand Krishna

- ❖ Difficult by own endeavour
- ❖ Easy by surrender to Krishna

 **LINK BETWEEN TEXTS 7.14 & 7.15:** If surrender is the solution to cross material laws, then why educated philosophers, scientists, businessmen, administrators and all leaders don’t surrender unto the lotus feet.

**FOCUS OF LEARNING: PURPORT 7.14**

- (a) **Conditioned souls are called *Nitya-baddha***, because
- Material energy, like spiritual energy, is an eternal divine energy
  - No one can trace out the history of being conditioned
- (b) **Difficult to overcome** – because controlled by Supreme will
- (c) **“Divine Nature”** – Material energy is called so because of divine connection and movement by divine will (*Ref. Vedas “nayam...”*)
- (d) **Analogy of ‘Guna as rope’**: Only a liberated person can rescue one who is bound
- Only Krishna or His bona-fide representative can rescue one
  - Devotional service can help one gain release
  - Causeless mercy on surrendered soul – Krishna, out of paternal affection for the living entity, can order His energies to release the conditioned soul
- (e) **“Mam-eva” indicates surrender to only Krishna** and not Brahma / Shiva (Because they are also under material energy) etc. Only Vishnu is the master of *maya*
- *Ref. Vedas*: One can transcend the modes only by understanding Krishna
  - *Ref. Lord Shiva says*: “Vishnu is the deliverer of liberation for everyone”
- (f) **Why Brahma / Shiva cannot help**
- They are almost on the level of Vishnu but they are incarnations of Rajo-guna and Tamo-guna
  - Brahma and Shiva are also under the influence of *maya*, only Vishnu is the master of *Maya*

**SECTION IV (7.15 – 7.19)**  
**THE IMPIOUS NEVER SURRENDER, PIOUS DO**

**PRACTICAL APPLICATION OF SECTION IV**

One’s ability to surrender to Krishna is based upon his piety and knowledge

**Text 7.15\***

**THEME: *Duskritinas* are impious people who do not surrender**

**FOCUS OF LEARNING: PURPORT 7.15**

- (a) **Solution offered by *Bhagavad-gita* to surmount stringent material laws** – Surrendering unto the lotus feet of the Supreme Personality Krishna
- (b) **Why intelligent and hard-working leaders do not take to this solution**, although they desire to get liberation from material laws
- They pose themselves as scientists, philosophers etc. just for material gain
  - They have no idea of God – They do not accept the plan or path of the Supreme Lord
  - They simply manufacture their own worldly plans
  - Result of such plans – They complicate the problems of material existence in their vain attempt to solve them

**FOCUS OF LEARNING: PURPORT 7.15 continued...****(c) Material energy is very powerful**

- It resists the unauthorized plans of the atheists and baffle the 'planning commissions'
- Position of material energy – It has no independent authority. *Analogy*: It works as the shadow moves in accordance with the movements of the object
- Power of material energy to delude *jiva*
  - Atheist due to his godless temperament, cannot know how material energy works
  - Nor can he know the plan of the Supreme Lord
  - All his plans are baffled, even if they are materially learned – e.g. Hiranyakashipu and Ravana

(d) **Meaning of 'Duskritinah'** – They are atheistic plan-makers whose intelligence and efforts are misdirected ('*krti*' means meritorious work)

(e) **Four categories of Duskritnas** are explained in the Summarized Theme 7A below

**SUMMARIZED THEME 7A  
FOUR CATEGORIES OF 'DUSKRITNAS' (MISCREANTS)**

**1. 'MUDHAS'** – Grossly foolish like hard working asses ('beasts of burden')

- Attachment to the fruits – They are fruitive workers who want to enjoy the fruits of their labor by themselves and do not want to part with them for the Supreme
- Does not know for whom he should work
  - Just like an ass works hard for his master but does not know for whom he works so hard
  - Does not know that karma is meant for '*yajna*'
- Level of happiness
  - For them, destructible material gains are life's all in all, although they enjoy a very small fraction of the fruits of their labor
  - *Mudhas* work hard but sleepless nights, no time for food; He suffers from ulcers, indigestion etc.
  - Similarly an ass is satisfied by filling his stomach by a bundle of grass, sleeping for a while under the fear of being beaten, and satisfying his sex appetite at the risk of being repeatedly kicked by the opposite party
- No time to hear for immortality of soul
  - *Analogy*: swine eats night soil, not care for sweet meats

**SUMMARIZED THEME 7A continued...**  
**FOUR CATEGORIES OF 'DUSKRITNAS' (MISCREANTS)**

**2. 'NARADHAMAS'** – Lowest of Mankind (*Please note: 3 definitions are underlined below*)

- 'Nara' means human being and 'adhama' means lowest
- **Different categories of human species**
  - Uncivilized – Numerous lower forms of human life
  - Civilized – Those who have regulated principles of social, political and religious life
  - 'Naradhamas' – Socially and politically developed but no religious principles
    - Nor is religion without God religion (Purpose of religion is explained in the next point)
- **Purpose of following religious principles** – To know the Supreme Truth and man's relation with Him
  - *Ref. Bg. 7.7 – "There is no authority above Him, He is the Supreme Truth"*
  - Civilized form of life – meant to revive man's lost consciousness of his eternal relationship with the Supreme Truth
  - Naradhama – Whoever loses the chance of human life to revive their lost relationship falls into this category
- **Example of losing the chance** – Baby in mother's womb promises to worship Him after taking birth, but he forgets as soon as he gets out and falls into maya
- **Systems designed to revive the lost relationship with God**
  - It is the duty of the guardians of the children to revive dormant consciousness in them
  - This is done by varnasrama system and 10 samskaras which are meant for purification and elevation
  - 99.9% of population is Naradhama – Because they lack the *Varnasrama* system and purificatory *samskaras*
- **Effect of all powerful material energy on 'Naradhamas'** – All their education is made null and void
- **Hope for Naradhamas** – Mercy of devotees *e.g., Jagai and Madhai delivered by Nityananda Prabhu*
  - Vision of a true devotee – He sees all castes and species on the same platform (Bg. 5.18)
- **Recommendation of Lord Caitanya for Naradhamas**
  - Can also be delivered by submissive hearing process (which they usually neglect)
- **Unfortunate condition of Naradhamas** – They refuse to give aural reception to the messages of Godhead and thus Naradhamas neglect the prime duty of the human being

**3. 'MAYAYAPAHRTA JNANA'** – Knowledge stolen by illusory energy

- Range of their knowledge is only devoted to material world.
- Examples:
  - They are mostly very learned, *e.g.* philosophers, literary, poets; but are misguided and they disobey the Supreme Lord
  - Many mundane scholars of *Bhagavad-gita* also fall into this category because they consider Lord to be an ordinary human being
    - Because they do not know that the blessed form of human life is designed after the eternal and transcendental feature of the Supreme Lord

**SUMMARIZED THEME 7A continued...**  
**FOUR CATEGORIES OF 'DUSKRITNAS' (MISCREANTS)**

**4. 'ASURAM BHAVAM ASRITAH'** – Envious towards God/Atheistic demons

- Their arguments:
  - Supreme Lord can never descend in material world
    - but, they are unable to give tangible reasons as to why Lord cannot descend
  - He is subordinate to impersonal features
  - Present illicit incarnations from factory of their brain
- Yamunacarya's comment on "knowing Supreme Personality of Godhead"
  - He is unknowable to persons involved with atheistic principles
  - Various proofs of Lord's Supremacy
    - Krishna – His uncommon qualities, features and activities
    - Sastra – Confirmation by all the revealed scriptures in the quality of goodness
    - Sadhu – Acknowledgement by famous authorities on the transcendental science



**LINK BETWEEN TEXTS 7.15 & 7.16:**

"Then who surrenders?"

**Text 7.16**

**THEME: Describes *Sukritinas*, 4 kinds of pious people who surrender unto the Lord**

**FOCUS OF LEARNING: PURPORT 7.16**

(a) ***Sukritinas* – Defined as follows:**

- Pious people
- Adherent of regulative principles of Scriptures
- Follow moral and social laws
- More or less devoted to the Supreme Lord

(b) **4 categories of *Sukritinas* (pious men)**

- *Artah* – Distressed
- *Artharthi* – wealth seeker
- *Jijnasu* – inquisitive
- *Jnani* – One who desires knowledge of Absolute truth

(c) **Are they pure devotees** – No, because they have some aspiration to fulfil in exchange for devotional service

(d) **Pure devotional service explained**

- Render transcendental loving service favorably
- Without desire for material profit or gain through fruitive activities or philosophical speculations

(e) **Destiny of *Sukritinas***

- They follow devotional service for above 4 reasons
- In due course, they associate with pure devotees and get purified
- Achieve **pure devotional service** (Ref. *Bhakti Rasamrita Sindhu 1.1.11*)

**FOCUS OF LEARNING: PURPORT 7.16 continued...**

- (f) **At what stage do these four Sukritinas become pure devotees**
- When they are free from all material desires
  - When they fully understand that material remuneration has nothing to do with spiritual improvement
- (g) **What is the hope for miscreants in regard to devotional service**
- For them devotional service is very difficult – because their lives are selfish, irregular and without spiritual goals
  - Is there any hope any time – If by chance they come in contact with a pure devotee, they also become pure devotees

**LINK BETWEEN TEXTS 7.16 & 7.17:**

“Who is the best of the four pious people?”

**Text 7.17**

**THEME: Wise (Jnani) is the best**, because he is:

- ❖ In full knowledge of the Absolute Truth, and free of material desires
- ❖ Engages in pure devotional service; Lord is very dear to him and he is dear to the Lord
- ❖ When one is in pure knowledge of the transcendence of the Supreme Lord, material contamination cannot touch him (*study purport*)



**LINK BETWEEN TEXTS 7.17 & 7.18:** After hearing Text 7.17 one may conclude that the three *karma-mishra-bhaktas* are insignificant and only a *jnani* is important. Anticipating this, Krishna speaks Text 7.18

**Text 7.18\***

**THEME: Wise is the best, but, all are mahatma/magnanimous**, because, “all come to Him for fulfillment of desires”

**FOCUS OF LEARNING: PURPORT 7.18**

- (a) **All are magnanimous** because anyone who comes to the Lord for any purpose is called a Mahatma or great soul
- (b) **Devotees wanting some benefit** out of devotional service are accepted by the Lord – Because there is an exchange of affection
- (c) **Devotee in full knowledge is very dear to the Lord** – Because his only purpose is to serve the Supreme Lord with love and devotion
- Cannot live a second without serving the Supreme Lord
  - Supreme Lord is very fond of his devotee and cannot be separated from him
  - *Ref. SB 9.4.68: “sadhavo hrdayam...”*
- (d) **Conclusion of 7.17 – 7.18: Intimate relationship between Krishna and pure devotees**
- The devotees are always in My heart and I am always in their heart
  - Devotee does not know anything beyond Me and I cannot forget the devotee



**LINK BETWEEN TEXTS 7.18 & 7.19:** After many life-times one comes to the level of full knowledge that Supreme Personality of Godhead is the ultimate goal of spiritual realization

**Text 7.19**

**THEME: Devotional Service is very rare**

- ❖ *Jnana* ultimately leads to *bhakti*
- ❖ “Full knowledge” implies to know Vasudeva as cause of all causes and surrender unto Him

**FOCUS OF LEARNING: PURPORT 7.19**

**(a) Supreme Personality of Godhead is the ultimate goal of spiritual realization**

- Beginning of spiritual realisation – When one is trying to give up ones attachment to materialism, there is some leaning towards impersonalism
- Advanced stage – One can understand that there are activities in spiritual life which constitute devotional service; and thus he becomes ‘attached and surrenders’ to the Supreme Personality of Godhead

**(b) Understanding and realization of one fully matured in knowledge**


- Knows that spiritual life is full of activities, which are eternal, and blissful and not just impersonalism or voidism
- Material world is a perverted reflection of spiritual activities.
- Understand Supreme Lord as the cause of all causes and thus realizes a universal vision of Vasudeva (Sees all in relation to Lord) and this vision precipitates full surrender to Krishna as highest goal
- Realizes the dependence on Supreme Lord’s mercy
- Supreme Personality of Godhead is the ultimate goal of spiritual realization, therefore surrenders
  - *Ref. Svetasvatara Upanisad 3.14–3.15*
  - *Ref. Chandogya Upanisad: Life is the centre of all activities in the body of a living being and not the power to speak, see or hear etc; Similarly Lord Vasudeva is the prime entity in everything and all the powers lose all importance if not related to the Supreme Lord*
  - *Ref. Bg. 7.17; Bg. 11.40*

**SECTION V (7.20 – 7.25)**

**SURRENDER TO DEMIGODS AND IMPERSONALISM**

**PRACTICAL APPLICATION OF SECTION V**

Atheists have no knowledge of Krishna and perform no worship  
Others engage in worship, but have no knowledge of Krishna. Thus they are worship is indirect and imperfect compared to pure devotional service

 **LINK BETWEEN SECTION IV & SECTION V:** Many people turn to other higher forces to fulfill their needs for relief etc. but not all surrender to Supreme Personality of Godhead, Some turn to “demigods” and others turn to “Impersonal Brahman”. Krishna described four types of people who have no knowledge and therefore do not surrender. Now He describes others types of people, who do surrender, but because they also have very little knowledge they surrender in imperfect ways

**SUMMARISED THEME 7B****WHY ARE DEMIGOD WORSHIPERS ARE CALLED LESS INTELLIGENT (7.20 – 7.23)**

- A) Intelligence stolen by material desires (Lust)– Fruits are limited and temporary (7.20 & 7.24)
- B) Basis of choice of worship – Different modes and Natures – Different demigods (7.20)
- C) Lack of knowledge of Krishna that:
  - Krishna is the source of everything (7.6)
  - Krishna makes faith steady, required by a living entity to worship the demigods (7.21)
  - Krishna bestows benefits through the demigods to the living entities (7.22)
- D) Result: Go to demigod planets (7.23) (keeps one in the material world, a place of misery)
- E) Krishna’s devotees – Go to the supreme planet of Krishna
  - Result of demigod worship are all perishable
  - Result of devotional service unto Krishna is unlimited and eternal

**Text 7.20**

**THEME: People whose intelligence is stolen by material desires often surrender to demigods**

- ❖ Their choice of worship depends upon the influence of the material modes

**FOCUS OF LEARNING: PURPORT 7.20**

- (a) **Who surrenders to the Supreme Lord and engages in devotional service** – One who is freed from material contamination
- (b) **What if material contamination is not completely washed away**
  - They are by nature non-devotees
  - Even those who have material desires and still resort to the Supreme Lord, they:
    - Are not so much attracted by the external nature; because of the right goal
    - Soon become free from all material lust
  - *Ref. SB 2.3.10: “akamah sarva kamo...”* Therefore in any condition one should only approach Vasudeva
- (c) **Then why do people still go to demigods** – They are less intelligent
  - Attitude – They have lost the spiritual sense
  - Desire – They want immediate fulfillment of material desire
  - Modes – Affected by lower modes, therefore they do not go to the Supreme Lord
  - Level of motivation – Motivated by small desires and do not know how to realize Supreme Goal
  - Level of satisfaction – Satisfied by the rules and regulations of their worship
  - Conception – They think demigods are better for certain purpose as per their study of Veda *e.g.* Sun god for better health
- (d) **Understanding of pure devotees**
  - *Ref. CC: “Only Krishna is the Supreme master and all others are servants”*
  - Never goes to the demigods for material needs
  - Depends on the Supreme Lord and is satisfied with whatever he gives



**Text 7.21**

**THEME:** However it is Krishna who supplies the faith offered by the worshipper

**FOCUS OF LEARNING: PURPORTS 7.21**

- (a) **Every living entity has its own minute independence** – Supreme Lord does not interfere but gives facilities
  - *Analogy:* He is like the Supreme father for all living entities
- (b) **Why the All Powerful God gives facilities to the living entities to enjoy and fall into the trap of illusory energy**
  - If the Supersoul does not give such facilities there is no meaning of independence
  - Along with the facilities he also gives the ultimate instruction as the path to real happiness – “Give up all other engagements and fully surrender unto Me”
- (c) **Both, the living entities and the demigods are subordinate** to the will of the Supreme Personality of Godhead, and have no separate independence without the sanction of the Lord
  - Living entity cannot worship by his own desire
    - Lord inspires the particular mode of devotional attitude towards a particular demigod
  - Nor demigods can bestow benefit without the Supreme will
  - *Analogy:* Even a blade of grass cannot move without the will of the Lord
- (d) **People go to demigods for different material desires** (As per the Vedic literatures)
  - For good health – Sun god, Surya
  - For education – Goddess of learning, Sarasvati
  - For a beautiful wife – Goddess Uma, wife of Lord Shiva

**Text 7.22**

**THEME:** It is only Krishna who bestows benefits through the demigods to the living entities

**FOCUS OF LEARNING: PURPORTS 7.22**


- (a) **Demigods cannot give benedictions without permission of the Supreme Lord**
  - Living entities may forget, that everything is the property of the Supreme Lord
  - But the demigods do not forget
- (b) **Attitude of pure devotee**
  - Knows that everything comes from Supreme Lord
  - Does not ask for material benefit
  - *Ref. CC:* To worship the Supreme Lord and at the same time desiring material enjoyment is contradictory
- (c) **Reciprocation of Lord with pure devotee**
  - For living entity desiring to return to Godhead, material desires are impediments
  - Therefore the Supreme Lord does not award material benefits to the pure devotees
- (d) **Demigod worship is material; Worship of the Supreme Lord is spiritual**

**Text 7.23**

**THEME: Result of worshipping demigods** – Only perishable results of no eternal benefit

**FOCUS OF LEARNING: PURPORTS 7.23**

- (a) **This verse refutes that worship of any demigod can take one to the Supreme Lord**
- Worship of demigods lead to their respective planets
- (b) **Another philosophy** – If demigods are different parts of the body of the Supreme Lord then the same end should be achieved by worshipping them
- Response: They do not know, to what part of the body food must be supplied *i.e.* the stomach
  - Similarly the Supreme Lord is the source of all demigods and the demigods in themselves are not separate gods
- (c) **Perfect knowledge** – To know, not only demigods but also living entities as parts and parcels of the Supreme Lord
- *Brahmanas* are the head
  - *Ksatriyas* are the arms
  - *Vaishyas* are the waist and
  - *Sudras* are the legs
- (d) **Result of worshipping demigods vs. devotional service to Krishna**
- Results of demigod worship are perishable because
    - Within the material world the planets, the demigods and their worshippers are all perishable
  - Devotional service – The Supreme Lord is unlimited; His favour is unlimited and His mercy is unlimited

 **LINK BETWEEN TEXTS 7.23 & 7.24:** In addition to the demigod worshippers, another class of men who surrender, but improperly, are the Impersonalists. They are described next.

**Text 7.24**

**THEME: “Impersonalists” are unintelligent** – Due to their small knowledge, they do not know My higher nature which is imperishable and supreme

**SUMMARISED THEME 7C  
IMPERSONALISTS**

- A) **Their philosophy:**
- Impersonal Brahman as Supreme
  - Krishna’s form and pastimes are temporary manifestations of Brahman in contact with matter (Mayavada)
  - They think of Krishna as an ordinary human, son of Vasudev and Devaki, or powerful living entity
- B) **What knowledge they lack**
- Krishna is imperishable and Supreme (7.24)
  - Krishna is unborn and infallible (7.25)
  - Krishna knows past, present and future (7.26)

**FOCUS OF LEARNING: PURPORT 7.24: REFUTATION OF IMPERSONALISTS****(a) Based on *Bhagavad-gita***

- Krishna Himself speaks Bg. 7.24 (Impersonalists are unintelligent) in His personal form
- Bg. 4.6 mentions Lord is “*aja*” (unborn), but still appears
- Bg. 7.20 and Bg. 7.23: Demigods and Lord Himself as having their personal planets which points out to personalism
- Bg. 9.11: Fools deride Me as human

**(b) From different devotees/*Acaryas***

- Yamunacharya – “only devotees like Vyasadeva and Narada Muni can know Your form and activities, non devotees under passion and ignorance can never know.
- Brahma Samhita – Supreme Personality of Godhead not known by study of scriptures like Vedanta literatures but by mercy of the Lord.
- Sankaracharya – Krishna is Supreme Personality of Godhead (His followers do not accept, and therefore they are even less intelligent because they do not follow their predecessors)

**(c) Why called *Abuddhayah***

- Because no knowledge of ultimate feature (*Bhagavan*) of Absolute truth (*Ref: SB*)


**(d) *Vedanta Sutra* – Absolute truth is “*ananda – mayo'byasat*”**

- Full of unlimited bliss and auspicious qualities

**(e) How one cannot understand Krishna**

- By mental speculation or by simply discussing Vedic literatures (*Ref. SB 10.14.29*)

**(f) How one can understand – Only by devotional service, beginning with chanting**

 **LINK BETWEEN TEXTS 7.24 & 7.25:** Why Impersonalists who are detached from matter and are also transcendental are still unable to see Krishna. Why, although Krishna’s form and pastimes are eternal, they are not visible to everyone

**Text 7.25****THEME: “Result” for Impersonalists**

- ❖ Supreme Lord (Absolute Truth) hides from foolish and unintelligent
- ❖ Gets covered by internal potency
- ❖ They do not know Lord as “unborn and infallible”


**FOCUS OF LEARNING: PURPORTS 7.25****(a) Why Krishna does not reveal to everyone now, just like when He descended on earth**

- Krishna revealed only to pure devotees and not to common man, for example, only to Pandavas, Bhishma and few others and not to non-devotees like Shisupal etc.
  - *Ref. Bg.* – Except devotees, all consider Him as ordinary
- Yogamaya curtain – puts the curtain of Brahmajyoti, which is the covering of the internal potency; therefore the impersonalists cannot see
  - *Ref. SB 1.8.19* – *Kunti Maharani’s prayers*
  - *Ref. Isopanishad Mantra 15*
- Brahma’s prayers (*Ref. SB 10.14.7*) – It is difficult to calculate the inexhaustible potencies,
  - Because You are always expanding your internal potency
  - *e.g. Learned scholars and scientists* who can even study the atom, but cannot calculate Your inexhaustible potencies

## SECTION VI (7.26 – 7.30) BEWILDERMENT AND FREEDOM BY KNOWING KRISHNA

### PRACTICAL APPLICATION OF SECTION VI

- Living entities are trapped in the material world because of selfish desire, they can become free by cultivation of devotion and surrender to Krishna in full knowledge
- The original sinful desire of the living entity is to take Krishna's position as the Supreme enjoyer
- The original hate is towards Krishna because of the living entities envy

 **LINK BETWEEN SECTION V & SECTION VI:** Does covering mentioned in Text 7.25 work both ways? Does it also prevent Krishna from knowing them? (Like a closed curtain)


### Text 7.26\*

**THEME: Defeats that Krishna's form is material, because Lord states here**

- ❖ I am fully cognizant of past, present and future (indicates Krishna has no material body)
- ❖ I know all
- ❖ No one knows Me

### FOCUS OF LEARNING: PURPORTS 7.26

- (a) **This verse also solves the question of personalism or impersonalism**
- If Krishna's form is material and He changes bodies, then how can he remember past, present and future
  - *e.g.* Krishna instructed Visvasvan millions of years ago, but still remembers and recalls
- (b) **Refutes – "Maya can cover The Supreme Lord"**
- Because He knows past, present and future
  - *Analogy:* Sun covered by the cloud – The covering of the clouds is only apparent to our limited vision; clouds cannot cover the sun, moon and other stars

 **LINK BETWEEN TEXTS 7.26 & 7.27:** How and when Living entity gets covered by *Maya*. How to get free from this covering


### Text 7.27

**THEME: Desire and hatred cause them to be bewildered by dualities**

- ❖ What is the delusion/bewilderment – Controlled by illusory energy, one cannot understand Krishna
- ❖ Who can overcome delusion – One who
  - Recognize Krishna's supremacy and
  - Become a devotee

**FOCUS OF LEARNING: PURPORTS 7.27**

- (a) **Real constitutional position** – subordinate to the Lord who is “pure knowledge”
- (b) **Cause of delusion** – Separation from ‘pure knowledge’ / thus covered by illusory energy
- (c) **Effect/ manifestation of illusory energy** – duality of desire/hate
- (d) **Thoughts/symptoms of such delusion**
  - Wants to become one with the Lord – “Original sinful desire of living entity”
  - Envy Krishna as Supreme Personality of Godhead – “Original hatred of living entity”
  - Think Supreme Personality of Godhead is created by material energy
  - Manifestations of dualities of delusion – dishonour/honour; good/bad; pleasure/pain; man/woman etc.

 **LINK BETWEEN TEXTS 7.27 & 7.28:** This point mentioned in Text 7.27 further reveals the rarity of the *jnani* because, as described in Texts 7.16 – 7.19, *jnani's* are beyond being fooled by dualities of happiness and distress, male and female, and so on...

One may ask, after hearing Text 7.27, whether anyone is, in fact, capable of overcoming illusion and becoming a devotee.

**Text 7.28\***

**THEME: Qualifications of a devotee to perform determined devotional service:**

- ❖ Acted piously in this and previous life – Thus ceasing to act according to desire and hate
- ❖ Sinful actions are completely eradicated
- ❖ Freedom from dualities of delusion

**FOCUS OF LEARNING: PURPORT 7.28**

- (a) **The verse explains the eligibility to elevate to transcendental position**
- (b) **For whom is it difficult to transcend the dualities of desire and hatred** – For those who are sinful, atheistic, foolish and deceitful
- (c) **Process of being situated on the spiritual platform**
  - Who can accept this process – Those who live practising the regulative principles of religion, who have acted piously and who have conquered sinful reactions
  - Gradually they can meditate in trance on the Supreme Personality of Godhead
  - Best process – This elevation is possible in Krishna consciousness in the association of pure devotees
- (d) **Living entity can get liberation from bewilderment by devotional service or Krishna consciousness.** This is possible by:
  - Association of great devotees (“*mahat seva...*”) – doors to liberation open
    - Association with materialistic people – path to darkest region of existence
    - Mercy of devotees – Devotees traverse the earth to recover the conditioned souls from their delusion
- (e) **Impersonalists lack the following knowledge**
  - Greatest violation of God’s law is to forget one’s position as subordinate to Lord
  - Only way to understand the Supreme Personality of Godhead – Only by being reinstated in one’s constitutional position of transcendental loving service with determination

**Text 7.29**

**THEME: Describes another kind of devotee (a 4<sup>th</sup> kind of *sakama* devotee), one with mixed intentions**

(Devotion is mixed with desire of liberation from birth and death)

- ❖ One who, due to intelligence, desires freedom from old age and disease and take shelter of Krishna's service
- ❖ **Devotees are 'Brahman'** – because:
  - In devotional service, they are acting as Brahman because know everything about transcendental activities
  - They understand Krishna as *Adhibhuta*, *Adhidaiva* and *Adhiyajna* (Bg. 7.30)

**FOCUS OF LEARNING: PURPORTS 7.29**

- (a) **"Aham Brahmasmi"** – refers to Brahman conception of life – stage of no birth, old age, disease and death
  - This Brahman conception is also present in devotional service as described in this verse
  - One who attains a spiritual body becomes one of the associates of the Supreme Lord
- (b) **Importance of "mam ashritya"** – only Krishna conscious person can be really called Brahman and can go to Supreme planet, because
  - They have no misgiving about Krishna, and
  - They are actually endeavouring to reach Krishna's planet
- (c) **Pure devotional service compared to other paths**
  - Four kinds of impure devotees – They achieve their respective goals and also gradually becomes fully Krishna conscious
  - Demigod worshipers – Never reach the Supreme Lord in His Supreme planet
  - Less intelligent Brahman realised persons cannot reach the Supreme planet of Krishna
- (d) **Other categories who also know Brahman, Adhibhuta etc., by the grace of the Lord**
  - Worshipers of *arca* and
  - Those who meditate on the Lord, simply for liberation from material bondage

**Text 7.30**

**THEME: Result:** Krishna conscious devotees can know Krishna at death and go to Him.

- ❖ They are in full consciousness of Me and know Me as the:
  - Supreme Lord
  - '*Adhibhuta*' – Governing principle of material manifestation
  - '*Adhidaiva*' – Governing principle of demigods
  - '*Adhiyajna*' – Governing principle of all methods of sacrifice

**FOCUS OF LEARNING: PURPORTS 7.30 – Essence of Chapter 7**

- (a) **Explains how to become fully Krishna conscious** beginning with association of Krishna conscious persons
- (b) **Surety of Krishna conscious path**– Person acting in Krishna consciousness are never deviated from path of entirely understanding the Supreme Personality of Godhead
- They understand Krishna in transcendental association
  - They understand Supreme Lord as the governing principle of material manifestation and even the demigods
  - Gradually they become convinced of the Supreme Personality of Godhead
  - At time of death, he can never forget Krishna and promoted to Goloka Vrindavan
- (c) **Chapter 7 is the substance of the conviction** that simply by hearing and glorifying Supreme Lord, all the objectives will be fulfilled – this is called Drdha-vrta / determined faith. This is the beginning of *Bhakti-yoga*

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❧ END OF CHAPTER 7 ❧

## CHAPTER 7 Appendix

### Selected Texts extracted from "Surrender unto Me"

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#### Introduction

In earlier chapters Arjuna often encouraged Kṛṣṇa to speak by asking a question. At the beginning of Chapter Seven, however, Kṛṣṇa spontaneously explains how to attain the constant remembrance of Him that he described in the final verse of Chapter Six. According to that verse, remembrance of Kṛṣṇa characterizes one as the topmost yogī. Because this point is so important, Kṛṣṇa speaks about it without being prompted by Arjuna.

#### Text 7.2

Jñāna generally refers to knowing that the body and soul are different. Here, however, knowledge refers to knowledge of Kṛṣṇa and His energies. Śrīla Rāmānujācārya comments that vijñāna refers to knowledge of Kṛṣṇa's form.

#### Text 7.15

Mūḍhas

Śrīla Viśvanātha Cakravartī Ṭhākura writes: "Duṣkṛtis are of four kinds. Some are mūḍhas, karmīs who are just like animals. As is stated: 'Those who are condemned by fate avoid the nectarean topics of Lord Acyuta and listen instead to impious narrations. They are just like dogs eating stool.' And: 'Who will not serve Lord Mukunda, other than one who is less than human?'"

According to Śrīla Baladeva Vidyābhūṣaṇa, Kṛṣṇa says, "Some are bewildered (mūḍha) by māyā, their intelligence dulled by fruitive work. They think that I, Lord Viṣṇu, am like Lord Indra, an agent of the law of karma, and that, like jīvas, I am subject to karma."

Narādhamas

"Narādhamas," according to Śrīla Viśvanātha Cakravartī Ṭhākura, "having become civilized human beings by practicing devotional service for some time, later decide that devotional practices are impractical for achieving their aims in life and thus whimsically discard devotional service. The symptom of their being adhama, or the most fallen, is their intentional rejection of devotional service."

Śrīla Baladeva Vidyābhūṣaṇa adds: "Some people are made into the worst of men by the influence of māyā. Even having received a most excellent status by birth in a brahminical or high-class family, they become degraded to a low-class status by attachment to poetry or wealth. As is stated: 'Such people have been cheated by fate. Abandoning the nectar of topics about Lord Acyuta, they listen to impure narrations, just as dogs eat excrement.'"

Māyayāpahṛta-jñānīs

Śrīla Viśvanātha Cakravartī Ṭhākura states: "Some people have the qualification of having studied scripture, but their knowledge has been stolen by illusion. That is to say, they think that only the Nārāyaṇa form of God residing in Vaikuṅṭha is the eternal object of attainment by devotional service, and the mere human forms of Kṛṣṇa, Rāma and so on are not. This is described in the words, 'Fools deride Me when I appear in My human form.' Even when those persons are apparently surrendering unto Kṛṣṇa, they actually are not surrendering to Him."

Śrīla Baladeva Vidyābhūṣaṇa explains Kṛṣṇa's words: "Others, such as the proponents of Sāṅkhya philosophy, have had their knowledge stolen by māyā. The Sāṅkhyas belittle Me, even though My



qualities of omniscience, omnipotence and being the creator of all and the bestower of liberation are proclaimed by thousands of revealed scriptures. Instead they whimsically propose that material nature is the creator of all and the bestower of liberation. The reason that they raise hundreds of such faulty and deceptive arguments is simply the influence of māyā.”

Asuras

Śrīla Viśvanātha Cakravartī Ṭhākura says that Kṛṣṇa is stating: “Some people have taken shelter of the demoniac nature. Demons such as Jarāsandha aim and shoot arrows at My personal form, while these persons try to obliterate My personal form. They attack My form with bad logical arguments based on such evidence as the fact that My form is visible. Such persons certainly do not surrender unto Me.”

Śrīla Baladeva Vidyābhūṣaṇa writes, “Some people have taken shelter of the demoniac nature by the influence of māyā. These are the proponents of the philosophy that the Absolute is pure spirit, without any qualities. In the same manner as asuras try to shoot arrows at My personal form, the source of all bliss, the Māyāvādīs attack My personal form, which is proven in śruti to be the eternal embodiment of living spirit. The Māyāvādīs thus try to destroy My personal form with their arguments. The reason for such a mentality arising in them is, again, simply the influence of māyā.”

7.16: Śrīla Baladeva Vidyābhūṣaṇa comments that a jijñāsu is mentioned in the Sanskrit verse between an āṛta and an artha-arthī because both will naturally progress to the jijñāsu category as they advance in Kṛṣṇa consciousness. If they are not curious about Kṛṣṇa consciousness, then they are likely to later give up their interest in Kṛṣṇa’s service.

### Text 7.18

Śrīla Viśvanātha Cakravartī Ṭhākura explains:

Then, are the three kinds of worshipers beginning with the distressed not dear to You?

“That’s not the case at all,” says the Lord in the verse beginning udārāḥ [text 18]. “Those who worship Me, taking something they want from Me, which I was prepared to give them anyway, are very dear to Me. They are giving so much to satisfy Me, and I am very affectionate to My devotees. The jñānī, however, is like My own self. While worshipping Me, he does not hanker for any benefit—neither attainment of heaven, nor liberation, nor anything else. Therefore, in My opinion, such a jñānī is My very self, and I become subordinate to him.”

The implied idea is: “I accept him as My very self because he has concluded that I, in the form of Śyāmasundara, am the supreme goal, not dissolution in the formless identity of Brahman.”

In this way the jñānī, by possessing bhakti that predominates over other tendencies and is devoid of ulterior motives, comes to be considered by the bhakta-vatsala Personality of Godhead as His own self. But the devotee whose devotion is completely pure, who has no other desires at all, the Lord considers even greater than His own self: “My dear Uddhava, neither Lord Brahmā, Lord Śiva, Lord Saṅkarṣaṇa, the goddess of fortune nor indeed My own self is as dear to Me as you are.” (Bhāg. 11.14.15)

Lord Kṛṣṇa is ātmārāma, self-satisfied. Still, He is inclined to enjoy with the gopīs, which indicates that He considers the gopīs even more dear than His own self. “Śukadeva Gosvāmī said: Smiling upon hearing despondent words from the gopīs, Lord Kṛṣṇa, the supreme master of all masters of mystic yoga, mercifully enjoyed with them, although He is self-satisfied.” (Bhāg. 10.29.42)

### Text 7.26

Śrīla Baladeva Vidyābhūṣaṇa poses a question: “If a living entity can be covered by māyā and fall into ignorance, can this also happen to Kṛṣṇa?” “No!” he answers. Māyā is inferior to Kṛṣṇa and is controlled by Kṛṣṇa’s prowess. She carries out His orders from afar and cannot affect Him.

Śrīla Viśvanātha Cakravartī Ṭhākura explains Kṛṣṇa’s words: “Māyā has no power to bewilder her own shelter. Therefore neither the external māyā nor the internal Yogamāyā can ever cover My awareness. And no one knows Me completely—no materialistic or transcendental person, such as Mahārudra, or anyone else—even the most omniscient person. That is because either māyā or Yogamāyā, as is appropriate in each individual case, is always covering everyone’s awareness.”

### Text 7.28

Pious persons are qualified to take to devotional service, not exactly because of their piety, but because their piety attracts a pure devotee’s mercy. It is the mercy of the Lord’s devotee, and nothing else, that destroys sins and establishes faith in bhakti. Thus it is the bhakta’s business to distribute Kṛṣṇa consciousness to others. Śrīla Prabhupāda writes, “All the devotees of the Lord traverse this earth just to recover the conditioned souls from their delusion.”

Śrīla Baladeva Vidyābhūṣaṇa’s comment points directly to the unique, magnanimous contribution of Śrīla Prabhupāda:

But do we ever find devotion for You in anyone? It seems that this would not be the case, judging by Your statement that all beings in creation are born into delusion.

[This is answered:] Those living beings who have received the merciful glance of the topmost pure souls will have all their sinful reactions destroyed. As stated in śruti: “The personal servants of Lord Viṣṇu wander this world to purify the conditioned souls.”

What characteristics are found in those who receive such mercy? This is answered by the phrase puṇya-karmaṇām: their activity of taking the darśana of great souls is puṇya, “attractive or charming.”

“Becoming firm in their vows and gaining determination by virtue of the association of great souls, they are freed from the delusion of duality. Coming to understand the truth about Me, they engage in worshipping Me.”

How munificent, then, was Śrīla Prabhupāda! He so widely cast his purifying glance that it fell upon even the impious and those engaged in most unfortunate works, and thus he created their puṇya-karmaṇām.