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## TEXT 24

*avyaktam vyaktim āpannam  
manyante mām abuddhayaḥ  
param bhāvam ajānanto  
mamāvyayam anuttamam*

*avyaktam*—nonmanifested; *vyaktim*—personality; *āpannam*—achieved; *manyante*—think; *mām*—Me; *abuddhayaḥ*—less intelligent persons; *param*—supreme; *bhāvam*—existence;<sup>1</sup> *ajānantaḥ*—without knowing; *mama*—My; *avyayam*—imperishable; *anuttamam*—the finest.

## TRANSLATION

**Unintelligent men, who do not know Me perfectly,<sup>2</sup> think that I, the Supreme Personality of Godhead, Kṛṣṇa, was impersonal before and have now assumed this personality.<sup>3</sup> Due to their small knowledge, they do not know My higher nature, which is imperishable<sup>4</sup> and supreme.**

## PURPORT

Those who are worshipers of demigods have been described as less intelligent persons, and here the impersonalists are similarly described. Lord Kṛṣṇa in His personal form is here speaking before Arjuna, and still, due to ignorance, impersonalists argue that the Supreme Lord ultimately has no form. Yāmunācārya, a great devotee of the Lord in the disciplic succession of<sup>5</sup> Rāmānujācārya, has written two very appropriate verses in this connection. He says,

*tvām śīla-rūpa-caritaiḥ parama-prakṛṣṭaiḥ  
sattvena sātṭvikatayā prabalaiś ca śāstraiḥ  
prakhyāta-daiva-paramārtha-vidān mataiś ca  
naivāsura-prakṛtayāḥ prabhavanti boddhum<sup>6</sup>*

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## TEXT 24

<sup>1</sup> existence *First edition:* state of being

<sup>2</sup> who do not know Me perfectly *First edition:* who know Me not

<sup>3</sup> Think that I, the Supreme Personality of Godhead, Kṛṣṇa, was impersonal before and have now assumed this personality. *First edition:* think that I have assumed this form and personality.

<sup>4</sup> imperishable *First edition:* changeless

<sup>5</sup> of. *First edition:* from

<sup>6</sup> *tvām śīla-rūpa*, etc.

In the first edition, this verse was absent.

“My dear Lord, devotees like Vyāsadeva and Nārada know You to be the Personality of Godhead. By understanding different Vedic literatures, one can come to know Your characteristics, Your form and Your activities, and one can thus understand that You are the Supreme Personality of Godhead. But those who are in the modes of passion and ignorance, the demons, the nondevotees, cannot understand You. They are unable to understand You. However expert such nondevotees may be in discussing Vedānta and the *Upaniṣads* and other Vedic literatures, it is not possible for them to understand the Personality of Godhead.” (*Stotra-ratna* 12)<sup>7</sup>

In the *Brahma-saṁhitā* it is stated that the Personality of Godhead cannot be understood simply by study of the *Vedānta* literature. Only by the mercy of the Supreme Lord can the Personality of the Supreme be known. Therefore in this verse it is clearly stated that not only are the worshipers of the demigods less intelligent,<sup>8</sup> but those nondevotees who are engaged in *Vedānta* and speculation on Vedic literature without any tinge of true Kṛṣṇa consciousness are also less intelligent, and for them it is not possible to understand God’s personal nature. Persons who are under the impression that the Absolute Truth is impersonal are described as *abuddhayaḥ*,<sup>9</sup> which means those who do not know<sup>10</sup> the ultimate feature of the Absolute Truth. In the *Śrīmad-Bhāgavatam* it is stated that supreme realization begins from the impersonal Brahman and then rises to the localized Supersoul—but the ultimate word in the Absolute Truth is the Personality of Godhead. Modern impersonalists are still less intelligent, for they do not even follow their great predecessor Śaṅkarācārya,<sup>11</sup> who has specifically stated that Kṛṣṇa is the Supreme Personality of Godhead. Impersonalists, therefore, not knowing the Supreme Truth, think Kṛṣṇa to be only the son of Devakī and Vasudeva, or a prince, or a powerful living entity. This is also condemned in the *Bhagavad-gītā* (9.11).<sup>12</sup> *Avajānanti mām mūḍhā mānuṣīm tanum āśritam*.<sup>13</sup> “Only the fools regard Me as an ordinary person.”

The fact is<sup>14</sup> that no one can understand Kṛṣṇa without rendering devotional service and without developing Kṛṣṇa consciousness. The *Bhāgavatam* (10.14.29) confirms this.<sup>15</sup>

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<sup>7</sup> (*Stotra-ratna* 12)

In the first edition, this verse reference was absent.

<sup>8</sup> not only are the worshipers of the demigods less intelligent *First edition:* not only the worshipers of the demigods are less intelligent

<sup>9</sup> *abuddhayaḥ* *First edition:* *asuras*

<sup>10</sup> those who do not know *First edition:* one who does not know

<sup>11</sup> great predecessor Śaṅkarācārya *First edition:* great predecessor, Śaṅkarācārya

<sup>12</sup> condemned in the *Bhagavad-gītā* (9.11). *First edition:* condemned in *Bhagavad-gītā*.

<sup>13</sup> *Avajānanti mām mūḍhā mānuṣīm tanum āśritam:*  
In the first edition, this quotation was absent.

<sup>14</sup> The fact is  
In the first edition, this was not a new paragraph.

<sup>15</sup> The *Bhāgavatam* (10.14.29) confirms this:  
*First edition:* The *Gītā* confirms this.

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugr̥hīta eva hi  
jānāti tattvaṁ bhagavan-mahimno  
na cānya eko 'pi ciraṁ vicinvaṁ*<sup>16</sup>

“My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the *Vedas* for many years.”<sup>17</sup> One cannot understand the Supreme Personality of Godhead, Kṛṣṇa, or His form, quality or name simply by mental speculation or by discussing Vedic literature. One must understand Him by devotional service. When one is fully engaged in Kṛṣṇa consciousness, beginning by chanting the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—then only can one understand the Supreme Personality of Godhead. Nondevotee impersonalists think that Kṛṣṇa has a body made of this material nature and that all His activities, His form and everything are *māyā*. These impersonalists are known as Māyāvādīs.<sup>18</sup> They do not know the ultimate truth.

The twentieth verse clearly states, *kāmais tais tair hr̥ta-jñānāḥ prapadyante 'nya-devatāḥ*.<sup>19</sup> “Those who are blinded by lusty desires surrender unto the different demigods.” It is accepted that besides the Supreme Personality of Godhead, there are demigods who have their different planets,<sup>20</sup> and the Lord also has a planet. As stated in the twenty-third verse, *devān deva-yajo yānti mad-bhaktā yānti mām api*:<sup>21</sup> the worshipers of the demigods go to the different planets of the demigods, and those who are devotees of Lord Kṛṣṇa go to the Kṛṣṇaloka planet. Although this is clearly stated, the foolish impersonalists still maintain that the Lord is formless and that these forms are impositions. From the study of the *Gītā* does it appear that the demigods and their abodes are impersonal? Clearly, neither the demigods nor Kṛṣṇa, the Supreme Personality of Godhead, are impersonal. They are all persons; Lord Kṛṣṇa is the Supreme Personality of Godhead, and He has His own planet, and the demigods have theirs.

Therefore the monistic contention that ultimate truth is formless and that form is imposed does not hold true. It is clearly stated here that it is not imposed. From the *Bhagavad-gītā*<sup>22</sup> we

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<sup>16</sup> *athāpi te deva padāmbuja-dvaya-*, etc.  
In the first edition, this verse was absent.

<sup>17</sup> “My Lord, if one is favored . . . for many years.”  
In the first edition, this translation was absent.

<sup>18</sup> Māyāvādīs. *First edition*: Māyāvādī.

<sup>19</sup> *kāmais tais tair hr̥ta-jñānāḥ prapadyante 'nya-devatāḥ*.  
In the first edition, this quotation was absent.

<sup>20</sup> their different planets, *First edition*: their different planets (7.23),

<sup>21</sup> As stated in the twenty-third verse, *devān deva-yajo yānti mad-bhaktā yānti mām api*: the worshipers  
*First edition*: It is stated that the worshipers

<sup>22</sup> From the *Bhagavad-gītā*

can clearly understand that the forms of the demigods and the form of the Supreme Lord are simultaneously existing and that Lord Kṛṣṇa is *sac-cid-ānanda*, eternal blissful knowledge. The *Vedas* also confirm that the Supreme Absolute Truth is *ānanda-mayo 'bhyāsāt*, or by nature full of blissful pleasure, and that He is the reservoir of unlimited auspicious qualities.<sup>23</sup> And in the *Gītā* the Lord says that although He is *aja* (unborn), He still appears. These are the facts that we should understand from the *Bhagavad-gītā*.<sup>24</sup> We cannot understand how the Supreme Personality of Godhead can be impersonal; the imposition theory of the impersonalist monist is false as far as the statements of the *Gītā* are concerned. It is clear herein that the Supreme Absolute Truth, Lord Kṛṣṇa, has both form and personality.

## TEXT 25

*nāham prakāśaḥ sarvasya  
yoga-māyā-samāvṛtaḥ  
mūḍho 'yaṁ nābhijānāti  
loko mām ajam avyayam*

*na*—nor; *aham*—I; *prakāśaḥ*—manifest; *sarvasya*—to everyone; *yoga-māyā*—by internal potency;<sup>1</sup> *samāvṛtaḥ*—covered; *mūḍhaḥ*—foolish; *ayaṁ*—these;<sup>2</sup> *na*—not; *abhijānāti*—can understand; *lokaḥ*—persons;<sup>3</sup> *mām*—Me; *ajam*—unborn; *avyayam*—inexhaustible.

## TRANSLATION

**I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency,<sup>4</sup> and therefore they do not know that I am unborn and infallible.<sup>5</sup>**

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*First edition:* From the *Gītā*

<sup>23</sup> *ānanda-mayo 'bhyāsāt*, or by nature full of blissful pleasure, and that He is the reservoir of unlimited auspicious qualities.

*First edition:* *ānanda-maya*, or full of blissful pleasure, and that He is *abhyāsāt*, by nature the reservoir of unlimited auspicious qualities.

<sup>24</sup> from the *Bhagavad-gītā*. *First edition:* From the *Gītā*.

## TEXT 25

<sup>1</sup> *yoga-māyā*—by internal potency *First edition:* *yoga-māyā*—internal potency

<sup>2</sup> these *First edition:* this

<sup>3</sup> persons *First edition:* such less intelligent persons

<sup>4</sup> My internal potency, *First edition:* My eternal creative potency [*yoga-māyā*]

<sup>5</sup> and therefore they do not know that I am unborn and infallible. *First edition:* and so the deluded world knows Me not, who am unborn and infallible.

## PURPORT

It may be argued that since Kṛṣṇa was present on this earth and was visible to everyone, then why isn't He manifest to everyone now? But actually He was not manifest to everyone. When Kṛṣṇa was present there were only a few people who could understand Him to be the Supreme Personality of Godhead. In the assembly of Kurus, when Śiśupāla spoke against Kṛṣṇa's being elected<sup>6</sup> president of the assembly, Bhīṣma supported Him and proclaimed Him to be the Supreme God. Similarly, the Pāṇḍavas and a few others knew that He was the Supreme, but not everyone. He was not revealed to the nondevotees and the common man. Therefore in the *Bhagavad-gītā*<sup>7</sup> Kṛṣṇa says that but for His pure devotees, all men consider Him to be like themselves. He was manifest only to His devotees as the reservoir of all pleasure. But to others, to unintelligent nondevotees, He was covered by His internal<sup>8</sup> potency.

In the prayers of Kuntī in the *Śrīmad-Bhāgavatam* (1.8.19)<sup>9</sup> it is said that the Lord is covered by the curtain of *yoga-māyā* and thus ordinary people cannot understand Him. This *yoga-maya* curtain is also confirmed in the *Īsopaniṣad* (*mantra* 15), in which the devotee prays:<sup>10</sup>

*hiraṇmayena pātreṇa  
satyasyāpihitam mukham  
tat tvaṁ pūṣann apāvṛṇu  
satya-dharmāya drṣṭaye*<sup>11</sup>

“O my Lord, You are the maintainer of the entire universe, and devotional service to You is the highest religious principle. Therefore, I pray that You will also maintain me. Your transcendental form is covered by the *yoga-māyā*. The *brahmajyoti* is the covering of the internal potency. May You kindly remove this glowing effulgence that impedes my seeing Your *sac-cid-ānanda-vigraha*, Your eternal form of bliss and knowledge.”<sup>12</sup> The Supreme Personality of Godhead in His transcendental form of bliss and knowledge is covered by the internal potency of the *brahmajyoti*, and the less intelligent impersonalists cannot see the Supreme on this account.

Also in the *Śrīmad-Bhāgavatam* (10.14.7) there is this prayer by Brahmā: “O Supreme Personality of Godhead, O Supersoul, O master of all mystery, who can calculate Your potency

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<sup>6</sup> spoke against Kṛṣṇa's being elected *First edition*: spoke against Kṛṣṇa being elected

<sup>7</sup> in the *Bhagavad-gītā* *First edition*: in the *Gītā*

<sup>8</sup> internal *First edition*: eternal

<sup>9</sup> (1.8.19) *First edition*: (1.18.18)

<sup>10</sup> This *yoga-māyā* curtain is also confirmed in the *Īsopaniṣad* (*mantra* 15), in which the devotee prays:  
*First edition*: Kuntī prays:

<sup>11</sup> *hiraṇmayena pātreṇa* etc.  
In the first edition, this verse is absent.

<sup>12</sup> The first edition includes this sentence: This *yoga-māyā* curtain is also mentioned in the Fifteenth Chapter of the *Gītā*.