

"Bhagavad-gita As It Is" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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**Bhagavad-gita
As It Is**

COMPLETE EDITION

with original Sanskrit text (in the printed version)
Roman transliteration, English equivalents,
translation and elaborate purports

by

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder-Acarya of the Hare Krishna Movement

Original 1972 edition with some corrections to obvious
typographical errors and missing references added

Foreword

by Professor Edward C. Dimock Jr.

The Bhagavad-gita is the best known and the most frequently translated of Vedic religious texts. Why it should be so appealing to the Western mind is an interesting question. It has drama, for its setting is a scene of two great armies, banners flying, drawn up opposite one another on the field, poised for battle. It has ambiguity, and the fact that Arjuna and his charioteer Krsna are carrying on their dialogue between the two armies suggests the indecision of Arjuna about the basic question; should he enter battle against and kill those who are friends and kinsmen? It has mystery, as Krsna demonstrates to Arjuna

His cosmic form, It has a properly complicated view of the ways of the religious life and treats of the paths of knowledge, works, discipline and faith and their inter-relationships, problems that have bothered adherents of other religions in other times and places. The devotion spoken of is a deliberate means of religious satisfaction, not a mere outpouring of poetic emotion. Next to the Bhagavata-purana, a long work from South India, the Gita is the text most frequently quoted in the philosophical writings of the Gaudiya Vaisnava school, the school represented by Swami Bhaktivedanta as the latest in a long succession of teachers. It can be said that this school of Vaisnavism was founded, or revived, by Sri Krsna-Caitanya Mahaprabhu (1486-1533) in Bengal, and that it is currently the strongest single religious force in the eastern part of the Indian subcontinent. The Gaudiya Vaisnava school, for whom Krsna is Himself the Supreme God, and not merely an incarnation of another deity, sees bhakti as an immediate and powerful religious force, consisting of love between man and God. Its discipline consists of devoting all one's actions to the Deity, and one listens to the stories of Krsna from the sacred texts, one chants Krsna's name, washes, bathes and dresses the murti of Krsna, feeds Him and takes the remains of food offered to Him, thus absorbing His grace; one does these things and many more, until one has been changed: the devotee has become transformed into one close to Krsna, and sees the Lord face to face.

Swami Bhaktivedanta comments upon the Gita from this point of view, and that is legitimate. More than that, in this translation the Western reader has the unique opportunity of seeing how a Krsna devotee interprets his own texts. It is the Vedic exegetical tradition, justly famous, in action. This book is then a welcome addition from many points of view. It can serve as a valuable textbook for the college student. It allows us to listen to a skilled interpreter explicating a text which has profound religious meaning. It gives us insights into the original and highly convincing ideas of the Gaudiya Vaisnava school. In providing the Sanskrit in both Devanagari and transliteration, it offers the Sanskrit specialist the opportunity to re-interpret, or debate particular Sanskrit meanings--although I think there will be little disagreement about the quality of the Swami's Sanskrit scholarship. And finally, for the nonspecialist, there is readable English and a devotional attitude which cannot help but move the sensitive reader. And there are the paintings, which, incredibly as it may seem to those familiar with contemporary Indian religious art, were done by American devotees.

The scholar, the student of Gaudiya Vaisnavism, and the increasing number of Western readers interested in classical Vedic thought have been done a service by Swami Bhaktivedanta. By bringing us a new and living interpretation of a text already known to many, he has increased our understanding manifold; and arguments for understanding, in these days of estrangement, need not be made.

Professor Edward C. Dimock, Jr.

Department of South Asian Languages and Civilization
University of Chicago

To

SRILA BALADEVA VIDYABHUSANA

who presented so nicely
the "Govinda-bhasya" commentary

on

Vedanta philosophy

Preface

Originally I wrote Bhagavad-gita As It Is in the form in which it is presented now. When this book was first published, the original manuscript was, unfortunately, cut short to less than 400 pages, without illustrations and without explanations for most of the original verses of the Srimad Bhagavad-gita. In all of my other books--Srimad-Bhagavatam, Sri Isopanisad, etc.--the system is that I give the original verse, its English transliteration, word-for-word Sanskrit-English equivalents, translations and purports. This makes the book very authentic and scholarly and makes the meaning self-evident. I was not very happy, therefore, when I had to minimize my original manuscript. But later on, when the demand for Bhagavad-gita As It Is considerably increased, I was requested by many scholars and devotees to present the book in its original form, and Messrs. Macmillan and Co. agreed to publish the complete edition. Thus the present attempt is to offer the original manuscript of this great book of knowledge with full parampara explanation in order to establish the Krsna consciousness movement more soundly and progressively.

Our Krsna consciousness movement is genuine, historically authorized, natural and transcendental due to its being based on Bhagavad-gita As It Is. It is gradually becoming the most popular movement in the entire world, especially amongst the younger generation. It is becoming more and more interesting to the older generation also. Older gentlemen are becoming interested, so much so that the fathers and grandfathers of my disciples are encouraging us by becoming life members of our great society, the International Society for Krishna Consciousness. In Los Angeles many fathers and mothers used to come to see me to express their feelings of gratitude for my leading the Krsna consciousness movement throughout the entire world. Some of them said that it is greatly fortunate for the Americans that I have started the Krsna consciousness movement in America. But actually the original father of this movement is Lord Krsna Himself, since it was started a very long time ago but is coming down to human society by disciplic succession. If I have any credit in this connection, it does not belong to me personally, but it is due to my eternal spiritual master, His Divine Grace Om Visnupada Paramahansa Parivrajakacarya 108 Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Maharaja Prabhupada.

If personally I have any credit in this matter, it is only that I have tried to present Bhagavad-gita as it is, without adulteration. Before my presentation of Bhagavad-gita As It Is, almost all the English editions of Bhagavad-gita were introduced to fulfill someone's personal ambition. But our attempt, in presenting Bhagavad-gita As It Is, is to present the mission of the Supreme Personality of Godhead, Krsna. Our business is to present the will of Krsna, not that of any mundane speculator like the politician, philosopher or scientist, for they have very little knowledge of Krsna, despite all their other knowledge. When Krsna says, man-mana bhava mad-bhakto mad-yaji mam namaskuru, etc., we, unlike the so-called scholars, do not say that Krsna and His inner spirit are different. Krsna is absolute, and there is no difference between Krsna's name, Krsna's form, Krsna's qualities, Krsna's pastimes, etc. This absolute position of Krsna is difficult to understand for any person who is not a devotee of Krsna in the parampara (disciplic succession). Generally the so-called scholars, politicians, philosophers, and svamis, without perfect knowledge of Krsna, try to banish or kill Krsna when writing commentary on Bhagavad-

gita. Such unauthorized commentary upon Bhagavad-gita is known as Mayavada-bhasya, and Lord Caitanya has warned us about these unauthorized men. Lord Caitanya clearly says that anyone who tries to understand Bhagavad-gita from the Mayavadi point of view will commit a great blunder. The result of such a blunder will be that the misguided student of Bhagavad-gita will certainly be bewildered on the path of spiritual guidance and will not be able to go back to home, back to Godhead.

Our only purpose is to present this Bhagavad-gita As It Is in order to guide the conditioned student to the same purpose for which Krsna descends to this planet once in a day of Brahma, or every 8,600,000,000 years. This purpose is stated in Bhagavad-gita, and we have to accept it as it is; otherwise there is no point in trying to understand the Bhagavad-gita and its speaker, Lord Krsna. Lord Krsna first spoke Bhagavad-gita to the sun-god some hundreds of millions of years ago. We have to accept this fact and thus understand the historical significance of Bhagavad-gita, without misinterpretation, on the authority of Krsna. To interpret Bhagavad-gita without any reference to the will of Krsna is the greatest offense. In order to save oneself from this offense, one has to understand the Lord as the Supreme Personality of Godhead, as He was directly understood by Arjuna, Lord Krsna's first disciple. Such understanding of Bhagavad-gita is really profitable and authorized for the welfare of human society in fulfilling the mission of life.

The Krsna consciousness movement is essential in human society, for it offers the highest perfection of life. How this is so is explained fully in the Bhagavad-gita. Unfortunately, mundane wranglers have taken advantage of Bhagavad-gita to push forward their demonic propensities and mislead people regarding right understanding of the simple principles of life. Everyone should know how God, or Krsna, is great, and everyone should know the factual position of the living entities. Everyone should know that a living entity is eternally a servant and that unless one serves Krsna one has to serve illusion in different varieties of the three modes of material nature, and thus perpetually one has to wander within the cycle of birth and death; even the so-called liberated Mayavadi speculator has to undergo this process. This knowledge constitutes a great science, and each and every living being has to hear it for his own interest.

People in general, especially in this Age of Kali, are enamored by the external energy of Krsna, and they wrongly think that by advancement of material comforts every man will be happy. They have no knowledge that the material or external nature is very strong, for everyone is strongly bound by the stringent laws of material nature. A living entity is happily the part and parcel of the Lord, and thus his natural function is to render immediate service to the Lord. By the spell of illusion one tries to be happy by serving his personal sense gratification in different forms which will never make him happy. Instead of satisfying his own personal material senses, he has to satisfy the senses of the Lord. That is the highest perfection of life. The Lord wants this, and He demands it. One has to understand this central point of Bhagavad-gita. Our Krsna consciousness movement is teaching the whole world this central point, and because we are not polluting the theme of Bhagavad-gita As It Is, anyone seriously interested in deriving benefit by studying the Bhagavad-gita must take help from the Krsna consciousness movement for practical understanding

of Bhagavad-gita under the direct guidance of the Lord. We hope, therefore, that people will derive the greatest benefit by studying Bhagavad-gita As It Is as we have presented it here, and if even one man becomes a pure devotee of the Lord, we shall consider our attempt a success.

A. C. Bhaktivedanta Swami

12 May, 1971
Sydney, Australia

Introduction

*om ajnana-timirandhasya
jnananjana-salakaya
caksur unmilitam yena
tasmai sri-gurave namah*

*sri-caitanya-mano-'bhistam
sthapitam yena bhū-tale
svayam rupah kada mahyam
dadati sva-padantikam*

I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.

When will Srila Rupa Gosvami Prabhupada, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?

*vande 'ham sri-guroh sri-yuta-pada-kamalam sri-gurun vaisnavams ca
sri-rupam sagrajam saha-gana-raghunathanvitam tam sa-jivam
sadvaitam savadhutam parijana-sahitam krsna-caitanya-devam
sri-radha-krsna-padan saha-gana-lalita-sri-visakhanvitams ca*

I offer my respectful obeisances unto the lotus feet of my spiritual master and unto the feet of all Vaisnavas. I offer my respectful obeisances unto the lotus feet of Srila Rupa Gosvami along with his elder brother Sanatana Gosvami, as well as Raghunatha Dasa and Raghunatha Bhatta, Gopala Bhatta, and Srila Jiva Gosvami. I offer my respectful obeisances to Lord Krsna Caitanya and Lord Nityananda along with Advaita Acarya, Gadadhara, Srivasa, and other associates. I offer my respectful obeisances to Srimati Radharani and Sri Krsna along with Their associates, Sri Lalita and Visakha.

*he krsna karuna-sindho
dina-bandho jagat-pate
gopesa gopika-kanta
radha-kanta namo 'stu te*

O my dear Krsna, You are the friend of the distressed and the source of creation. You are the master of the gopis and the lover of Radharani. I offer my respectful obeisances unto You.

*tapta-kancana-gaurangi
radhe vrndavanesvari
vrsabhanu-sute devi
pranamami hari-priye*

I offer my respects to Radharani whose bodily complexion is like molten gold and who is the Queen of Vrndavana. You are the daughter of King Vrsabhanu, and You are very dear to Lord Krsna.

*vancha-kalpatarubhyas ca
krpa-sindhubhya eva ca
patitanam pavanebhyo
vaisnavebhyo namo namah*

I offer my respectful obeisances unto all the Vaisnava devotees of the Lord who can fulfill the desires of everyone, just like desire trees, and who are full of compassion for the fallen souls.

*sri-krsna-caitanya
prabhu-nityananda
sri-advaita gadadhara
srivasadi-gaura-bhakta-vrnda*

I offer my obeisances to Sri Krsna Caitanya, Prabhu Nityananda, Sri Advaita, Gadadhara, Srivasa and all others in the line of devotion.

*hare krsna hare krsna
krsna krsna hare hare
hare rama hare rama
rama rama hare hare*

Bhagavad-gita is also known as Gitopanisad. It is the essence of Vedic knowledge and one of the most important Upanisads in Vedic literature. Of course there are many commentaries in English on the Bhagavad-gita, and one may question the necessity for another one. This present edition can be explained in the following way. Recently an American lady asked me to recommend an English translation of Bhagavad-gita. Of course in America there are so many editions of Bhagavad-gita available in English, but as far as I have seen, not only in America but also in India, none of them can be strictly said to be authoritative because in almost every one of them the commentator has expressed his own opinions without touching the spirit of Bhagavad-gita as it is.

The spirit of Bhagavad-gita is mentioned in Bhagavad-gita itself. It is just like this: If we want to take a particular medicine, then we have to follow the directions written on the label. We cannot take the medicine according to our own whim or the direction of a friend. It must be taken according to the directions on the label or the directions given by a physician. Similarly, Bhagavad-gita should be taken or accepted as it is directed by the speaker Himself. The speaker of Bhagavad-gita is Lord Sri Krsna. He is mentioned on every page of Bhagavad-gita as the Supreme Personality of Godhead, Bhagavan. Of course the word bhagavan sometimes refers to any powerful person or any powerful demigod, and certainly here bhagavan designates Lord Sri Krsna as a great personality, but at the same time we should know that Lord Sri Krsna is the Supreme Personality of Godhead, as is confirmed by all great acaryas (spiritual masters) like Sankaracarya, Ramanujacarya, Madhvacarya, Nimbarka Svami, Sri Caitanya Mahaprabhu and many other authorities of Vedic knowledge in India. The Lord Himself also establishes Himself as the Supreme Personality of Godhead in the Bhagavad-gita, and He is accepted as such in the Brahma-samhita and all the Puranas, especially the Srimad-Bhagavatam, known as the Bhagavata Purana (krsnas tu bhagavan svayam). Therefore we should take Bhagavad-gita as it is directed by the Personality of Godhead Himself. In the Fourth Chapter of the Gita (4.1-3) the Lord says:

*imam vivasvate yogam
proktavan aham avyayam
vivasvan manave praha
manur iksvakave 'bravit*

evam parampara-praptam

*imam rajarsayo viduh
sa kaleneha mahata
yogo nastah parantapa*

*sa evayam maya te 'dya
yogah proktah puratanah
bhakto 'si me sakha ceti
rahasyam hy etad uttamam*

Here the Lord informs Arjuna that this system of yoga, the Bhagavad-gita, was first spoken to the sun-god, and the sun-god explained it to Manu, and Manu explained it to Iksvaku, and in that way, by disciplic succession, one speaker after another, this yoga system has been coming down. But in the course of time it has become lost. Consequently the Lord has to speak it again, this time to Arjuna on the Battlefield of Kuruksetra.

He tells Arjuna that He is relating this supreme secret to him because he is His devotee and His friend. The purport of this is that Bhagavad-gita is a treatise which is especially meant for the devotee of the Lord. There are three classes of transcendentalists, namely the jnani, the yogi and the bhakta, or the impersonalist, the meditator and the devotee. Here the Lord clearly tells Arjuna that He is making him the first receiver of a new parampara (disciplic succession) because the old succession was broken. It was the Lord's wish, therefore, to establish another parampara in the same line of thought that was coming down from the sun-god to others, and it was His wish that His teaching be distributed anew by Arjuna. He wanted Arjuna to become the authority in understanding the Bhagavad-gita. So we see that Bhagavad-gita is instructed to Arjuna especially because Arjuna was a devotee of the Lord, a direct student of Krsna, and His intimate friend. Therefore Bhagavad-gita is best understood by a person who has qualities similar to Arjuna's. That is to say he must be a devotee in a direct relationship with the Lord. That is a very elaborate subject matter, but briefly it can be stated that a devotee is in a relationship with the Supreme Personality of Godhead in one of five different ways:

1. One may be a devotee in a passive state;
2. One may be a devotee in an active state;
3. One may be a devotee as a friend;
4. One may be a devotee as a parent;
5. One may be a devotee as a conjugal lover.

Arjuna was in a relationship with the Lord as friend. Of course there is a gulf of difference between this friendship and the friendship found in the material world. This is transcendental friendship which cannot be had by everyone. Of course everyone has a particular relationship with the Lord, and that relationship is evoked by the perfection of devotional service. But in the present status of our life, we have not only forgotten the Supreme Lord, but we have forgotten our eternal relationship with the Lord. Every living being, out of the many, many billions and trillions of living beings, has a particular relationship with the Lord eternally. That is called svarupa. By the process of devotional service, one can revive that svarupa, and that stage is called svarupa-siddhi--perfection of one's constitutional position. So Arjuna was a devotee, and he was in touch with the Supreme Lord in friendship.

How Arjuna accepted this Bhagavad-gita should be noted. His manner of acceptance is given in the Tenth Chapter (10.12-14):

*arjuna uvaca
param brahma param dhama
pavitram paramam bhavan
purusam sasvatam divyam
adi-devam ajam vibhum*

*ahus tvam rsayah sarve
devarsir naradas tatha
asito devalo vyasah
svayam caiva bravisi me*

*sarvam etad rtam manye
yan mam vadasi kesava
na hi te bhagavan vyaktim
vidur deva na danavah*

"Arjuna said: You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal Divine Person. You are the primal God, transcendental and original, and you are the unborn and all-pervading beauty. All the great sages like Narada, Asita, Devala, and Vyasa proclaim this of You, and now You Yourself are declaring it to me. O Krsna, I totally accept as truth all that You have told me. Neither the gods nor the demons, O Lord, know Thy personality."

After hearing Bhagavad-gita from the Supreme Personality of Godhead, Arjuna accepted Krsna as param brahma, the Supreme Brahman. Every living being is Brahman, but the supreme living being, or the Supreme Personality of Godhead, is the Supreme Brahman. Param dhama means that He is the supreme rest or abode of everything; pavitram means that He is pure, untainted by material contamination; purusam means that He is the supreme enjoyer; sasvatam, original; divyam, transcendental; adi-devam, the Supreme Personality of Godhead; ajam, the unborn; and vibhum, the greatest, the all-pervading.

Now one may think that because Krsna was the friend of Arjuna, Arjuna was telling Him all this by way of flattery, but Arjuna, just to drive out this kind of doubt from the minds of the readers of Bhagavad-gita, substantiates these praises in the next verse when he says that Krsna is accepted as the Supreme Personality of Godhead not only by himself but by authorities like the sage Narada, Asita, Devala, Vyasadeva and so on. These are great personalities who distribute the Vedic knowledge as it is accepted by all acaryas. Therefore Arjuna tells Krsna that he accepts whatever He says to be completely perfect. Sarvam etad rtam manye: "I accept everything You say to be true." Arjuna also says that the personality of the Lord is very difficult to understand and that He cannot be known even by the great demigods. This means that the Lord cannot even be known by personalities greater than human beings. So how can a human being understand Sri Krsna without becoming His devotee?

Therefore Bhagavad-gita should be taken up in a spirit of devotion. One should not think that he is equal to Krsna, nor should he think that Krsna is an ordinary personality or even a very great personality. Lord Sri Krsna is the Supreme Personality of Godhead, at least

theoretically, according to the statements of Bhagavad-gita or the statements of Arjuna, the person who is trying to understand the Bhagavad-gita. We should therefore at least theoretically accept Sri Krsna as the Supreme Personality of Godhead, and with that submissive spirit we can understand the Bhagavad-gita. Unless one reads the Bhagavad-gita in a submissive spirit, it is very difficult to understand Bhagavad-gita because it is a great mystery.

Just what is the Bhagavad-gita? The purpose of Bhagavad-gita is to deliver mankind from the nescience of material existence. Every man is in difficulty in so many ways, as Arjuna also was in difficulty in having to fight the Battle of Kuruksetra. Arjuna surrendered unto Sri Krsna, and consequently this Bhagavad-gita was spoken. Not only Arjuna, but every one of us is full of anxieties because of this material existence. Our very existence is in the atmosphere of nonexistence. Actually we are not meant to be threatened by nonexistence. Our existence is eternal. But somehow or other we are put into asat. Asat refers to that which does not exist.

Out of so many human beings who are suffering, there are a few who are actually inquiring about their position, as to what they are, why they are put into this awkward position and so on. Unless one is awakened to this position of questioning his suffering, unless he realizes that he doesn't want suffering but rather wants to make a solution to all suffering, then one is not to be considered a perfect human being. Humanity begins when this sort of inquiry is awakened in one's mind. In the Brahma-sutra this inquiry is called brahma jijnasa. Every activity of the human being is to be considered a failure unless he inquires about the nature of the Absolute. Therefore those who begin to question why they are suffering or where they came from and where they shall go after death are proper students for understanding Bhagavad-gita. The sincere student should also have a firm respect for the Supreme Personality of Godhead. Such a student was Arjuna.

Lord Krsna descends specifically to reestablish the real purpose of life when man forgets that purpose. Even then, out of many, many human beings who awaken, there may be one who actually enters the spirit of understanding his position, and for him this Bhagavad-gita is spoken. Actually we are all followed by the tigress of nescience, but the Lord is very merciful upon living entities, especially human beings. To this end He spoke the Bhagavad-gita, making His friend Arjuna His student.

Being an associate of Lord Krsna, Arjuna was above all ignorance, but Arjuna was put into ignorance on the Battlefield of Kuruksetra just to question Lord Krsna about the problems of life so that the Lord could explain them for the benefit of future generations of human beings and chalk out the plan of life. Then man could act accordingly and perfect the mission of human life.

The subject of the Bhagavad-gita entails the comprehension of five basic truths. First of all, the science of God is explained and then the constitutional position of the living entities, jivas. There is isvara, which means controller, and there are jivas, the living entities which are controlled. If a living entity says that he is not controlled but that he is free, then he is insane. The living being is controlled in every respect, at least in his conditioned life. So in the Bhagavad-gita the subject matter deals with the isvara, the supreme controller, and the jivas, the controlled living entities. Prakrti

(material nature) and time (the duration of existence of the whole universe or the manifestation of material nature) and karma (activity) are also discussed. The cosmic manifestation is full of different activities. All living entities are engaged in different activities. From Bhagavad-gita we must learn what God is, what the living entities are, what prakrti is, what the cosmic manifestation is, how it is controlled by time, and what the activities of the living entities are.

Out of these five basic subject matters in Bhagavad-gita it is established that the Supreme Godhead, or Krsna, or Brahman, or the supreme controller, or Paramatma--you may use whatever name you like--is the greatest of all. The living beings are in quality like the supreme controller. For instance, the Lord has control over the universal affairs, over material nature, as will be explained in the later chapters of Bhagavad-gita. Material nature is not independent. She is acting under the directions of the Supreme Lord. As Lord Krsna says, mayadhyaksena prakrtih suyate sa-caracaram: "This material nature is working under My direction." When we see wonderful things happening in the cosmic nature, we should know that behind this cosmic manifestation there is a controller. Nothing could be manifested without being controlled. It is childish not to consider the controller. For instance, a child may think that an automobile is quite wonderful to be able to run without a horse or other animal pulling it, but a sane man knows the nature of the automobile's engineering arrangement. He always knows that behind the machinery there is a man, a driver. Similarly, the Supreme Lord is a driver under whose direction everything is working. Now the jivas, or the living entities, have been accepted by the Lord, as we will note in the later chapters, as His parts and parcels. A particle of gold is also gold, a drop of water from the ocean is also salty, and similarly, we the living entities, being part and parcel of the supreme controller, isvara, or Bhagavan, Lord Sri Krsna, have all the qualities of the Supreme Lord in minute quantity because we are minute isvaras, subordinate isvaras. We are trying to control nature, as presently we are trying to control space or planets, and this tendency to control is there because it is in Krsna. But although we have a tendency to lord it over material nature, we should know that we are not the supreme controller. This is explained in Bhagavad-gita.

What is material nature? This is also explained in Gita as inferior prakrti, inferior nature. The living entity is explained as the superior prakrti. Prakrti is always under control, whether inferior or superior. Prakrti is female, and she is controlled by the Lord just as the activities of a wife are controlled by the husband. Prakrti is always subordinate, predominated by the Lord, who is the predominator. The living entities and material nature are both predominated, controlled by the Supreme Lord. According to the Gita, the living entities, although parts and parcels of the Supreme Lord, are to be considered prakrti. This is clearly mentioned in the Seventh Chapter, Fifth Verse of Bhagavad-gita: *Apareyam itas tv anyam*, "This prakrti is My lower nature," *prakrtim viddhi me param jiva-bhutam maha-bahoyayedam dharyate jagat*. And beyond this there is another prakrti: *jiva-bhutam*, the living entity.

Prakrti itself is constituted by three qualities: the mode of goodness, the mode of passion and the mode of ignorance. Above these modes there is eternal time, and by a combination of these modes of nature and under the control and purview of eternal time there are activities

which are called karma. These activities are being carried out from time immemorial, and we are suffering or enjoying the fruits of our activities. For instance, suppose I am a businessman and have worked very hard with intelligence and have amassed a great bank balance. Then I am an enjoyer. But then say I have lost all my money in business; then I am a sufferer. Similarly, in every field of life we enjoy the results of our work, or we suffer the results. This is called karma.

Isvara (the Supreme Lord), jiva (the living entity), prakrti (nature), eternal time and karma (activity) are all explained in the Bhagavad-gita. Out of these five, the Lord, the living entities, material nature and time are eternal. The manifestation of prakrti may be temporary, but it is not false. Some philosophers say that the manifestation of material nature is false, but according to the philosophy of Bhagavad-gita or according to the philosophy of the Vaisnavas, this is not so. The manifestation of the world is not accepted as false; it is accepted as real, but temporary. It is likened unto a cloud which moves across the sky, or the coming of the rainy season which nourishes grains. As soon as the rainy season is over and as soon as the cloud goes away, all the crops which were nourished by the rain dry up. Similarly, this material manifestation takes place at a certain interval, stays for a while and then disappears. Such are the workings of prakrti. But this cycle is working eternally. Therefore prakrti is eternal; it is not false. The Lord refers to this as "My prakrti." This material nature is the separated energy of the Supreme Lord, and similarly the living entities are also the energy of the Supreme Lord, but they are not separated. They are eternally related. So the Lord, the living entity, material nature and time are all interrelated and are all eternal. However, the other item, karma, is not eternal. The effects of karma may be very old indeed. We are suffering or enjoying the results of our activities from time immemorial, but we can change the results of our karma, or our activity, and this change depends on the perfection of our knowledge. We are engaged in various activities. Undoubtedly we do not know what sort of activities we should adopt to gain relief from the actions and reactions of all these activities, but this is also explained in the Bhagavad-gita.

The position of isvara is that of supreme consciousness. The jivas, or the living entities, being parts and parcels of the Supreme Lord, are also conscious. Both the living entity and material nature are explained as prakrti, the energy of the Supreme Lord, but one of the two, the jiva, is conscious. The other prakrti is not conscious. That is the difference. Therefore the jiva-prakrti is called superior because the jiva has consciousness which is similar to the Lord's. The Lord's is supreme consciousness, however, and one should not claim that the jiva, the living entity, is also supremely conscious. The living being cannot be supremely conscious at any stage of his perfection, and the theory that he can be so is a misleading theory. Conscious he may be, but he is not perfectly or supremely conscious.

The distinction between the jiva and the isvara will be explained in the Thirteenth Chapter of Bhagavad-gita. The Lord is ksetra-jna, conscious, as is the living being, but the living being is conscious of his particular body, whereas the Lord is conscious of all bodies. Because He lives in the heart of every living being, He is conscious of the psychic movements of the particular jivas. We should not forget this. It is also explained that the Paramatma, the Supreme Personality of Godhead, is living in everyone's heart as isvara, as the controller,

and that He is giving directions for the living entity to act as he desires. The living entity forgets what to do. First of all he makes a determination to act in a certain way, and then he is entangled in the actions and reactions of his own karma. After giving up one type of body, he enters another type of body, as we put on and take off old clothes. As the soul thus migrates, he suffers the actions and reactions of his past activities. These activities can be changed when the living being is in the mode of goodness, in sanity, and understands what sort of activities he should adopt. If he does so, then all the actions and reactions of his past activities can be changed. Consequently, karma is not eternal. Therefore we stated that of the five items (isvara, jiva, prakrti, time and karma) four are eternal, whereas karma is not eternal.

The supreme conscious isvara is similar to the living entity in this way: both the consciousness of the Lord and that of the living entity are transcendental. It is not that consciousness is generated by the association of matter. That is a mistaken idea. The theory that consciousness develops under certain circumstances of material combination is not accepted in the Bhagavad-gita. Consciousness may be pervertedly reflected by the covering of material circumstances, just as light reflected through colored glass may appear to be a certain color, but the consciousness of the Lord is not materially affected. Lord Krsna says, mayadhyaksena prakrteh. When He descends into the material universe, His consciousness is not materially affected. If He were so affected, He would be unfit to speak on transcendental matters as He does in the Bhagavad-gita. One cannot say anything about the transcendental world without being free from materially contaminated consciousness. So the Lord is not materially contaminated. Our consciousness, at the present moment, however, is materially contaminated. The Bhagavad-gita teaches that we have to purify this materially contaminated consciousness. In pure consciousness, our actions will be dovetailed to the will of isvara, and that will make us happy. It is not that we have to cease all activities. Rather, our activities are to be purified, and purified activities are called bhakti. Activities in bhakti appear to be like ordinary activities, but they are not contaminated. An ignorant person may see that a devotee is acting or working like an ordinary man, but such a person with a poor fund of knowledge does not know that the activities of the devotee or of the Lord are not contaminated by impure consciousness or matter. They are transcendental to the three modes of nature. We should know, however, that at this point our consciousness is contaminated.

When we are materially contaminated, we are called conditioned. False consciousness is exhibited under the impression that I am a product of material nature. This is called false ego. One who is absorbed in the thought of bodily conceptions cannot understand his situation. Bhagavad-gita was spoken to liberate one from the bodily conception of life, and Arjuna put himself in this position in order to receive this information from the Lord. One must become free from the bodily conception of life; that is the preliminary activity for the transcendentalist. One who wants to become free, who wants to become liberated, must first of all learn that he is not this material body. Mukti or liberation means freedom from material consciousness. In the Srimad-Bhagavatam also the definition of liberation is given. Mukti hitvanyatha-rupam svarupena vyavasthitih: mukti means liberation from the contaminated consciousness of this material world and situation in pure consciousness. All the instructions of Bhagavad-gita are intended

to awaken this pure consciousness, and therefore we find at the last stage of the Gita's instructions that Krsna is asking Arjuna whether he is now in purified consciousness. Purified consciousness means acting in accordance with the instructions of the Lord. This is the whole sum and substance of purified consciousness. Consciousness is already there because we are part and parcel of the Lord, but for us there is the affinity of being affected by the inferior modes. But the Lord, being the Supreme, is never affected. That is the difference between the Supreme Lord and the conditioned souls.

What is this consciousness? This consciousness is "I am." Then what am I? In contaminated consciousness "I am" means "I am the lord of all I survey. I am the enjoyer." The world revolves because every living being thinks that he is the lord and creator of the material world. Material consciousness has two psychic divisions. One is that I am the creator, and the other is that I am the enjoyer. But actually the Supreme Lord is both the creator and the enjoyer, and the living entity, being part and parcel of the Supreme Lord, is neither the creator nor the enjoyer, but a cooperator. He is the created and the enjoyed. For instance, a part of a machine cooperates with the whole machine; a part of the body cooperates with the whole body. The hands, feet, eyes, legs and so on are all parts of the body, but they are not actually the enjoyers. The stomach is the enjoyer. The legs move, the hands supply food, the teeth chew, and all parts of the body are engaged in satisfying the stomach because the stomach is the principal factor that nourishes the body's organization. Therefore everything is given to the stomach. One nourishes the tree by watering its root, and one nourishes the body by feeding the stomach, for if the body is to be kept in a healthy state, then the parts of the body must cooperate to feed the stomach. Similarly, the Supreme Lord is the enjoyer and the creator, and we, as subordinate living beings, are meant to cooperate to satisfy Him. This cooperation will actually help us, just as food taken by the stomach will help all other parts of the body. If the fingers of the hand think that they should take the food themselves instead of giving it to the stomach, then they will be frustrated. The central figure of creation and of enjoyment is the Supreme Lord, and the living entities are cooperators. By cooperation they enjoy. The relation is also like that of the master and the servant. If the master is fully satisfied, then the servant is satisfied. Similarly, the Supreme Lord should be satisfied, although the tendency to become the creator and the tendency to enjoy the material world are there also in the living entities because these tendencies are there in the Supreme Lord who has created the manifested cosmic world.

We shall find, therefore, in this Bhagavad-gita that the complete whole is comprised of the supreme controller, the controlled living entities, the cosmic manifestation, eternal time and karma, or activities, and all of these are explained in this text. All of these taken completely form the complete whole, and the complete whole is called the Supreme Absolute Truth. The complete whole and the complete Absolute Truth are the Supreme Personality of Godhead, Sri Krsna. All manifestations are due to His different energies. He is the complete whole.

It is also explained in the Gita that impersonal Brahman is also subordinate to the complete (brahmano hi pratisthaham). Brahman is more explicitly explained in the Brahma-sutra to be like the rays of the sunshine. The impersonal Brahman is the shining rays of the Supreme Personality of Godhead. Impersonal Brahman is incomplete realization of

the absolute whole, and so also is the conception of Paramatma in the Twelfth Chapter. There it shall be seen that the Supreme Personality of Godhead, Purusottama, is above both impersonal Brahman and the partial realization of Paramatma. The Supreme Personality of Godhead is called sac-cid-ananda-vigraha. The Brahma-samhita begins in this way: isvarah paramah krsnah sac-cid-ananda-vigraha. anadir adir govindah sarva-karana-karanam. "Krsna, is the cause of all causes. He is the primal cause, and He is the very form of eternity, knowledge and bliss." Impersonal Brahman realization is the realization of His sat (being) feature. Paramatma realization is the realization of cit (eternal knowledge). But realization of the Personality of Godhead, Krsna, is realization of all the transcendental features: sat, cit and ananda (being, knowledge, bliss) in complete vigraha (form).

People with less intelligence consider the Supreme Truth to be impersonal, but He is a transcendental person, and this is confirmed in all Vedic literatures. Nityo nityanam cetanas cetananam. (Katha Upanisad 2.2.13) As we are all individual living beings and have our individuality, the Supreme Absolute Truth is also, in the ultimate issue, a person, and realization of the Personality of Godhead is realization of all of the transcendental features. The complete whole is not formless. If He is formless, or if He is less than any other thing, then He cannot be the complete whole. The complete whole must have everything within our experience and beyond our experience, otherwise it cannot be complete. The complete whole, Personality of Godhead, has immense potencies (parasya saktir vividhaiva sruyate).

How Krsna is acting in different potencies is also explained in Bhagavad-gita. This phenomenal world or material world in which we are placed is also complete in itself because the twenty-four elements of which this material universe is a temporary manifestation, according to Sankhya philosophy, are completely adjusted to produce complete resources which are necessary for the maintenance and subsistence of this universe. There is nothing extraneous; nor is there anything needed. This manifestation has its own time fixed by the energy of the supreme whole, and when its time is complete, these temporary manifestations will be annihilated by the complete arrangement of the complete. There is complete facility for the small complete units, namely the living entities, to realize the complete, and all sorts of incompleteness are experienced due to incomplete knowledge of the complete. So Bhagavad-gita contains the complete knowledge of Vedic wisdom.

All Vedic knowledge is infallible, and Hindus accept Vedic knowledge to be complete and infallible. For example, cow dung is the stool of an animal, and according to smrti, or Vedic injunction, if one touches the stool of an animal he has to take a bath to purify himself. But in the Vedic scriptures cow dung is considered to be a purifying agent. One might consider this to be contradictory, but it is accepted because it is Vedic injunction, and indeed by accepting this, one will not commit a mistake; subsequently it has been proved by modern science that cow dung contains all antiseptic properties. So Vedic knowledge is complete because it is above all doubts and mistakes, and Bhagavad-gita is the essence of all Vedic knowledge.

Vedic knowledge is not a question of research. Our research work is imperfect because we are researching things with imperfect senses. We have to accept perfect knowledge which comes down, as is stated in

Bhagavad-gita, by the parampara (disciplic succession). We have to receive knowledge from the proper source in disciplic succession beginning with the supreme spiritual master, the Lord Himself, and handed down to a succession of spiritual masters. Arjuna, the student who took lessons from Lord Sri Krsna, accepts everything that He says without contradicting Him. One is not allowed to accept one portion of Bhagavad-gita and not another. No. We must accept Bhagavad-gita without interpretation, without deletion and without our own whimsical participation in the matter. The Gita should be taken as the most perfect presentation of Vedic knowledge. Vedic knowledge is received from transcendental sources, and the first words were spoken by the Lord Himself. The words spoken by the Lord are called *apauruseya*, meaning that they are different from words spoken by a person of the mundane world who is infected with four defects. A mundaner is 1) is sure to commit mistakes, 2) is invariably illusioned, 3) has the tendency to cheat others and 4) is limited by imperfect senses. With these four imperfections, one cannot deliver perfect information of all-pervading knowledge.

Vedic knowledge is not imparted by such defective living entities. It was imparted unto the heart of Brahma, the first created living being, and Brahma in his turn disseminated this knowledge to his sons and disciples, as he originally received it from the Lord. The Lord is *purnam*, all-perfect, and there is no possibility of His becoming subjected to the laws of material nature. One should therefore be intelligent enough to know that the Lord is the only proprietor of everything in the universe and that He is the original creator, the creator of Brahma. In the Eleventh Chapter the Lord is addressed as *prapitamaha* because Brahma is addressed as *pitamaha*, the grandfather, and He is the creator of the grandfather. So no one should claim to be the proprietor of anything; one should accept only things which are set aside for him by the Lord as his quota for his maintenance.

There are many examples given of how we are to utilize those things which are set aside for us by the Lord. This is also explained in Bhagavad-gita. In the beginning, Arjuna decided that he should not fight in the Battle of Kuruksetra. This was his own decision. Arjuna told the Lord that it was not possible for him to enjoy the kingdom after killing his own kinsmen. This decision was based on the body because he was thinking that the body was himself and that his bodily relations or expansions were his brothers, nephews, brothers-in-law, grandfathers and so on. He was thinking in this way to satisfy his bodily demands. Bhagavad-gita was spoken by the Lord just to change this view, and at the end Arjuna decides to fight under the directions of the Lord when he says, *karisyevacanam tava*: "I shall act according to Thy word."

In this world man is not meant to toil like hogs. He must be intelligent to realize the importance of human life and refuse to act like an ordinary animal. A human being should realize the aim of his life, and this direction is given in all Vedic literatures, and the essence is given in Bhagavad-gita. Vedic literature is meant for human beings, not for animals. Animals can kill other living animals, and there is no question of sin on their part, but if a man kills an animal for the satisfaction of his uncontrolled taste, he must be responsible for breaking the laws of nature. In the Bhagavad-gita it is clearly explained that there are three kinds of activities according to the different modes of nature: the activities of goodness, of passion and

of ignorance. Similarly, there are three kinds of eatables also: eatables in goodness, passion and ignorance. All of this is clearly described, and if we properly utilize the instructions of Bhagavad-gita, then our whole life will become purified, and ultimately we will be able to reach the destination which is beyond this material sky.

That destination is called the sanatana sky, the eternal spiritual sky. In this material world we find that everything is temporary. It comes into being, stays for some time, produces some by-products, dwindles and then vanishes. That is the law of the material world, whether we use as an example this body, or a piece of fruit or anything. But beyond this temporary world there is another world of which we have information. This world consists of another nature, which is sanatana, eternal. Jiva is also described as sanatana, eternal, and the Lord is also described as sanatana in the Eleventh Chapter. We have an intimate relationship with the Lord, and because we are all qualitatively one--the sanatana-dhama, or sky, the sanatana Supreme Personality and the sanatana living entities--the whole purpose of Bhagavad-gita is to revive our sanatana occupation, or sanatana-dharma, which is the eternal occupation of the living entity. We are temporarily engaged in different activities, but all of these activities can be purified when we give up all these temporary activities and take up the activities which are prescribed by the Supreme Lord. That is called our pure life.

The Supreme Lord and His transcendental abode are both sanatana, as are the living entities, and the combined association of the Supreme Lord and the living entities in the sanatana abode is the perfection of human life. The Lord is very kind to the living entities because they are His sons. Lord Krsna declares in Bhagavad-gita, sarva-yonisu... aham bija-pradah pita: "I am the father of all." Of course there are all types of living entities according to their various karmas, but here the Lord claims that He is the father of all of them. Therefore the Lord descends to reclaim all of these fallen, conditioned souls to call them back to the sanatana eternal sky so that the sanatana living entities may regain their eternal sanatana positions in eternal association with the Lord. The Lord comes Himself in different incarnations, or He sends His confidential servants as sons or His associates or acaryas to reclaim the conditioned souls.

Therefore, sanatana-dharma does not refer to any sectarian process of religion. It is the eternal function of the eternal living entities in relationship with the eternal Supreme Lord. Sanatana-dharma refers, as stated previously, to the eternal occupation of the living entity. Ramanujacarya has explained the word sanatana as "that which has neither beginning nor end," so when we speak of sanatana-dharma, we must take it for granted on the authority of Sri Ramanujacarya that it has neither beginning nor end.

The English world religion is a little different from sanatana-dharma. Religion conveys the idea of faith, and faith may change. One may have faith in a particular process, and he may change this faith and adopt another, but sanatana-dharma refers to that activity which cannot be changed. For instance, liquidity cannot be taken from water, nor can heat be taken from fire. Similarly, the eternal function of the eternal living entity cannot be taken from the living entity. Sanatana-dharma is eternally integral with the living entity. When we speak of sanatana-dharma, therefore, we must take it for granted on the authority of Sri Ramanujacarya that it has neither beginning nor end.

That which has neither end nor beginning must not be sectarian, for it cannot be limited by any boundaries. Those belonging to some sectarian faith will wrongly consider that sanatana-dharma is also sectarian, but if we go deeply into the matter and consider it in the light of modern science, it is possible for us to see that sanatana-dharma is the business of all the people of the world--nay, of all the living entities of the universe.

Non-sanatana religious faith may have some beginning in the annals of human history, but there is no beginning to the history of sanatana-dharma because it remains eternally with the living entities. Insofar as the living entities are concerned, the authoritative sastras state that the living entity has neither birth nor death. In the Gita it is stated that the living entity is never born, and he never dies. He is eternal and indestructible, and he continues to live after the destruction of his temporary material body. In reference to the concept of sanatana-dharma, we must try to understand the concept of religion from the Sanskrit root meaning of the word. Dharma refers to that which is constantly existing with a particular object. We conclude that there is heat and light along with the fire; without heat and light, there is no meaning to the word fire. Similarly, we must discover the essential part of the living being, that part which is his constant companion. That constant companion is his eternal quality, and that eternal quality is his eternal religion.

When Sanatana Gosvami asked Sri Caitanya Mahaprabhu about the svarupa of every living being, the Lord replied that the svarupa or constitutional position of the living being is the rendering of service to the Supreme Personality of Godhead. If we analyze this statement of Lord Caitanya's, we can easily see that every living being is constantly engaged in rendering service to another living being. A living being serves other living beings in two capacities. By doing so, the living entity enjoys life. The lower animals serve human beings as servants serve their master. A serves B master, B serves C master and C serves D master and so on. Under these circumstances, we can see that one friend serves another friend, the mother serves the son, the wife serves the husband, the husband serves the wife and so on. If we go on searching in this spirit, it will be seen that there is no exception in the society of living beings to the activity of service. The politician presents his manifesto for the public to convince them of his capacity for service. The voters therefore give the politician their valuable votes, thinking that he will render valuable service to society. The shopkeeper serves the customer, and the artisan serves the capitalist. The capitalist serves the family, and the family serves the state in the terms of the eternal capacity of the eternal living being. In this way we can see that no living being is exempt from rendering service to other living beings, and therefore we can safely conclude that service is the constant companion of the living being and that the rendering of service is the eternal religion of the living being.

Yet man professes to belong to a particular type of faith with reference to particular time and circumstance and thus claims to be a Hindu, Muslim, Christian, Buddhist or any other sect. Such designations are non-sanatana-dharma. A Hindu may change his faith to become a Muslim, or a Muslim may change his faith to become a Hindu, or a Christian may change his faith and so on. But in all circumstances the change of religious faith does not affect the eternal occupation of rendering service to others. The Hindu, Muslim or Christian in all

circumstances is servant of someone. Thus, to profess a particular type of sect is not to profess one's sanatana-dharma. The rendering of service is sanatana-dharma.

Factually we are related to the Supreme Lord in service. The Supreme Lord is the supreme enjoyer, and we living entities are His servitors. We are created for His enjoyment, and if we participate in that eternal enjoyment with the Supreme Personality of Godhead, we become happy. We cannot become happy otherwise. It is not possible to be happy independently, just as no one part of the body can be happy without cooperating with the stomach. It is not possible for the living entity to be happy without rendering transcendental loving service unto the Supreme Lord.

In the Bhagavad-gita, worship of different demigods or rendering service to them is not approved. It is stated in the Seventh Chapter, twentieth verse:

*kamais tais tair hrta-jnanah
prapadyante 'nya-devatah
tam tam niyamam asthaya
prakrtya niyatah svaya*

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures." Here it is plainly said that those who are directed by lust worship the demigods and not the Supreme Lord Krsna. When we mention the name Krsna, we do not refer to any sectarian name. Krsna means the highest pleasure, and it is confirmed that the Supreme Lord is the reservoir or storehouse of all pleasure. We are all hankering after pleasure. Ananda-mayo 'bhyasat (Vedanta-sutra 1.1.12). The living entities, like the Lord, are full of consciousness, and they are after happiness. The Lord is perpetually happy, and if the living entities associate with the Lord, cooperate with Him and take part in His association, then they also become happy.

The Lord descends to this mortal world to show His pastimes in Vrndavana, which are full of happiness. When Lord Sri Krsna was in Vrndavana, His activities with His cowherd boyfriends, with His damsel friends, with the inhabitants of Vrndavana and with the cows were all full of happiness. The total population of Vrndavana knew nothing but Krsna. But Lord Krsna even discouraged His father Nanda Maharaja from worshiping the demigod Indra because He wanted to establish the fact that people need not worship any demigod. They need only worship the Supreme Lord because their ultimate goal is to return to His abode.

The abode of Lord Sri Krsna is described in the Bhagavad-gita, Fifteenth Chapter, sixth verse:

*na tad bhasayate suryo
na sasanko na pavakah
yad gatva na nivartante
tad dhama paramam mama*

"That abode of Mine is not illumined by the sun or moon, nor by electricity and anyone who reaches it never comes back to this material world."

This verse gives a description of that eternal sky. Of course we have a material conception of the sky, and we think of it in relationship to the sun, moon, stars and so on, but in this verse the Lord states that in the eternal sky there is no need for the sun nor for the moon nor fire of any kind because the spiritual sky is already illuminated by the brahmajyoti, the rays emanating from the Supreme Lord. We are trying with difficulty to reach other planets, but it is not difficult to understand the abode of the Supreme Lord. This abode is referred to as Goloka. In the Brahma-samhita (5.37) it is beautifully described: *goloka eva nivasaty akhilatma-bhutah*. The Lord resides eternally in His abode Goloka, yet He can be approached from this world, and to this end the Lord comes to manifest His real form, *sac-cid-ananda-vigraha*. When He manifests this form, there is no need for our imagining what He looks like. To discourage such imaginative speculation, He descends and exhibits Himself as He is, as Syamasundara. Unfortunately, the less intelligent deride Him because He comes as one of us and plays with us as a human being. But because of this we should not consider that the Lord is one of us. It is by His omnipotency that He presents Himself in His real form before us and displays His pastimes, which are prototypes of those pastimes found in His abode.

In the effulgent rays of the spiritual sky there are innumerable planets floating. The brahmajyoti emanates from the supreme abode, Krsnaloka, and the anandamaya-cinmaya planets, which are not material, float in those rays. The Lord says, *na tad bhasayate suryo na sasanko na pavakah. yad gatva na nivartante tad dhama paramam mama*. One who can approach that spiritual sky is not required to descend again to the material sky. In the material sky, even if we approach the highest planet (Brahmaloka), what to speak of the moon, we will find the same conditions of life, namely birth, death, disease and old age. No planet in the material universe is free from these four principles of material existence. Therefore the Lord says in Bhagavad-gita, *abrahma-bhuvanal lokah punar avartino 'rjuna*. The living entities are traveling from one planet to another, not by a mechanical arrangement but by a spiritual process. This is also mentioned: *yanti deva-vrata devan pitrn yanti pitr-vratah*. No mechanical arrangement is necessary if we want interplanetary travel. The Gita instructs: *yanti deva-vrata devan*. The moon, the sun and higher planets are called Svargaloka. There are three different statuses of planets: higher, middle and lower planetary systems. The earth belongs to the middle planetary system. Bhagavad-gita informs us how to travel to the higher planetary systems (Devaloka) with a very simple formula: *yanti deva-vrata devan*. One need only worship the particular demigod of that particular planet and in that way go to the moon, the sun or any of the higher planetary systems.

Yet Bhagavad-gita does not advise us to go to any of the planets in this material world because even if we go to Brahmaloka, the highest planet, through some sort of mechanical contrivance by maybe traveling for forty thousand years (and who would live that long?), we will still find the material inconveniences of birth, death, disease and old age. But one who wants to approach the supreme planet, Krsnaloka, or any of the other planets within the spiritual sky, will not meet with these material inconveniences. Amongst all of the planets in the spiritual sky there is one supreme planet called Goloka Vrndavana, which is the original planet in the abode of the original Personality of Godhead Sri Krsna. All of this information is given in Bhagavad-gita, and we are

given through its instruction information how to leave the material world and begin a truly blissful life in the spiritual sky.

In the Fifteenth Chapter of the Bhagavad-gita, the real picture of the material world is given. It is said there:

*urdhva-mulam adhah-sakham
asvattham prahur avyayam
chandamsi yasya parnani
yas tam veda sa veda-vit*

"The Supreme Lord said: There is a banyan tree which has its roots upward and its branches down, and the Vedic hymns are its leaves. One who knows this tree is the knower of the Vedas." (Bg 15.1) Here the material world is described as a tree whose roots are upwards and branches are below. We have experience of a tree whose roots are upward: if one stands on the bank of a river or any reservoir of water, he can see that the trees reflected in the water are upside down. The branches go downward and the roots upward. Similarly, this material world is a reflection of the spiritual world. The material world is but a shadow of reality. In the shadow there is no reality or substantiality, but from the shadow we can understand that there is substance and reality. In the desert there is no water, but the mirage suggests that there is such a thing as water. In the material world there is no water, there is no happiness, but the real water of actual happiness is there in the spiritual world.

The Lord suggests that we attain the spiritual world in the following manner (Bg. 15.5):

*nirmana-moha jita-sanga-dosa
adhyatma-nitya vinivrtta-kamah
dvandvair vimuktah sukha-duhkha-samjnair
gacchanty amudhah padam avyayam tat*

That padam avyayam or eternal kingdom can be reached by one who is nirmana-moha. What does this mean? We are after designations. Someone wants to become "sir," someone wants to become "lord," someone wants to become the president or a rich man or a king or something else. As long as we are attached to these designations, we are attached to the body because designations belong to the body. But we are not these bodies, and realizing this is the first stage in spiritual realization. We are associated with the three modes of material nature, but we must become detached through devotional service to the Lord. If we are not attached to devotional service to the Lord, then we cannot become detached from the modes of material nature. Designations and attachments are due to our lust and desire, our wanting to lord it over the material nature. As long as we do not give up this propensity of lording it over material nature, there is no possibility of returning to the kingdom of the Supreme, the sanatana-dhama. That eternal kingdom, which is never destroyed, can be approached by one who is not bewildered by the attractions of false material enjoyments, who is situated in the service of the Supreme Lord. One so situated can easily approach that supreme abode.

Elsewhere in the Gita (8.21) it is stated:

avyakto 'ksara ity uktas

*tam ahuh paramam gatim
yam prapya na nivartante
tad dhama paramam mama*

Avyakta means unmanifested. Not even all of the material world is manifested before us. Our senses are so imperfect that we cannot even see all of the stars within this material universe. In Vedic literature we can receive much information about all the planets, and we can believe it or not believe it. All of the important planets are described in Vedic literatures, especially Srimad-Bhagavatam, and the spiritual world, which is beyond this material sky, is described as avyakta, unmanifested. One should desire and hanker after that supreme kingdom, for when one attains that kingdom, he does not have to return to this material world.

Next, one may raise the question of how one goes about approaching that abode of the Supreme Lord. Information of this is given in the Eighth Chapter. It is said there:

*anta-kale ca mam eva
smaran muktva kalevaram
yah prayati sa mad-bhavam
yati nasty atra samsayah*

"Anyone who quits his body, at the end of life, remembering Me, attains immediately to My nature; and there is no doubt of this." (Bg. 8.5) One who thinks of Krsna at the time of his death goes to Krsna. One must remember the form of Krsna; if he quits his body thinking of this form, he approaches the spiritual kingdom. Mad-bhavam refers to the supreme nature of the Supreme Being. The Supreme Being is sac-cid-ananda-vigraha--eternal, full of knowledge and bliss. Our present body is not sac-cid-ananda. It is asat, not sat. It is not eternal; it is perishable. It is not cit, full of knowledge, but it is full of ignorance. We have no knowledge of the spiritual kingdom, nor do we even have perfect knowledge of this material world where there are so many things unknown to us. The body is also nirananda; instead of being full of bliss it is full of misery. All of the miseries we experience in the material world arise from the body, but one who leaves this body thinking of the Supreme Personality of Godhead at once attains a sac-cid-ananda body, as is promised in the fifth verse of the Eight Chapter where Lord Krsna says, "He attains My nature."

The process of quitting this body and getting another body in the material world is also organized. A man dies after it has been decided what form of body he will have in the next life. Higher authorities, not the living entity himself, make this decision. According to our activities in this life, we either rise or sink. This life is a preparation for the next life. If we can prepare, therefore, in this life to get promotion to the kingdom of God, then surely, after quitting this material body, we will attain a spiritual body just like the Lord's.

As explained before, there are different kinds of transcendentalists, the brahma-vadi, paramatma-vadi, and the devotee, and, as mentioned, in the brahmajyoti (spiritual sky) there are innumerable spiritual planets. The number of these planets is far, far greater than all of the planets of this material world. This material world has been approximated as only one quarter of the creation (ekamsena sthito

jagat). In this material segment there are millions and billions of universes with trillions of planets and suns, stars and moons. But this whole material creation is only a fragment of the total creation. Most of the creation is in the spiritual sky. One who desires to merge into the existence of the Supreme Brahman is at once transferred to the brahmajyoti of the Supreme Lord and thus attains the spiritual sky. The devotee, who wants to enjoy the association of the Lord, enters into the Vaikuntha planets, which are innumerable, and the Supreme Lord by His plenary expansions as Narayana with four hands and with different names like Pradyumna, Aniruddha, Govinda, etc., associates with him there. Therefore at the end of life the transcendentalists either think of the brahmajyoti, the Paramatma or the Supreme Personality of Godhead Sri Krsna. In all cases they enter into the spiritual sky, but only the devotee, or he who is in personal touch with the Supreme Lord, enters into the Vaikuntha planets. The Lord further adds that of this "there is no doubt." This must be believed firmly. We should not reject that which does not tally with our imagination; our attitude should be that of Arjuna: "I believe everything that You have said." Therefore when the Lord says that at the time of death whoever thinks of Him as Brahman or Paramatma or as the Personality of Godhead certainly enters into the spiritual sky, there is no doubt about it. There is no question of disbelieving it.

The information on how to think of the Supreme Being at the time of death is also given in the Gita (8.6):

*yam yam vapi smaran bhavam
tyajaty ante kalevaram
tam tam evaiti kaunteya
sada tad-bhava-bhavitah*

"In whatever condition one quits his present body, in his next life he will attain to that state of being without fail." Material nature is a display of one of the energies of the Supreme Lord. In the Visnu Purana (6.7.61) the total energies of the Supreme Lord are delineated:

*visnu-saktih para prokta
ksetra-jnakhya tatha para
avidya-karma-samjnanya
trtiya saktir isyate*

The Supreme Lord has diverse and innumerable energies which are beyond our conception; however, great learned sages or liberated souls have studied these energies and have analyzed them into three parts. All of the energies are of visnu-sakti, that is to say they are different potencies of Lord Visnu. That energy is para, transcendental. Living entities also belong to the superior energy, as has already been explained. The other energies, or material energies, are in the mode of ignorance. At the time of death we can either remain in the inferior energy of this material world, or we can transfer to the energy of the spiritual world.

In life we are accustomed to thinking either of the material or the spiritual energy. There are so many literatures which fill our thoughts with the material energy--newspapers, magazines, novels, etc. Our thinking, which is now absorbed in these literatures, must be transferred to the Vedic literatures. The great sages, therefore, have written so many Vedic literatures such as the Puranas, etc. The Puranas

are not imaginative; they are historical records. In the Caitanya-caritamrta (Madhya 20.122) there is the following verse:

*maya-mugdha jivera nahi svatah krsna-jnana
jivere krpaya kaila krsna veda-purana*

The forgetful living entities or conditioned souls have forgotten their relationship with the Supreme Lord, and they are engrossed in thinking of material activities. Just to transfer their thinking power to the spiritual sky, Krsna-dvaipayana Vyasa has given a great number of Vedic literatures. First he divided the Vedas into four, then he explained them in the Puranas, and for less capable people he wrote the Mahabharata. In the Mahabharata there is given the Bhagavad-gita. Then all Vedic literature is summarized in the Vedanta-sutra, and for future guidance he gave a natural commentation on the Vedanta-sutra, called Srimad-Bhagavatam. We must always engage our minds in reading these Vedic literatures. Just as materialists engage their minds in reading newspapers, magazines and so many materialistic literatures, we must transfer our reading to these literatures which are given to us by Vyasadeva; in that way it will be possible for us to remember the Supreme Lord at the time of death. That is the only way suggested by the Lord, and He guarantees the result: "There is no doubt."

*tasmat sarvesu kalesu
mam anusmara yudhya ca
mayy arpita-mano-buddhir
mam evaisyasy asamsayah*

"Therefore, Arjuna, you should always think of Me, and at the same time you should continue your prescribed duty and fight. With your mind and activities always fixed on Me and everything engaged in Me, you will attain to Me without any doubt." (Bg. 8.7)

He does not advise Arjuna to simply remember Him and give up his occupation. No, the Lord never suggests anything impractical. In this material world, in order to maintain the body one has to work. Human society is divided, according to work, into four divisions of social order--brahmana, ksatriya, vaisya, sudra. The brahmana class or intelligent class is working in one way, the ksatriya or administrative class is working in another way, and the mercantile class and the laborers are all tending to their specific duties. In the human society, whether one is a laborer, merchant, warrior, administrator, or farmer, or even if one belongs to the highest class and is a literary man, a scientist or a theologian, he has to work in order to maintain his existence. The Lord therefore tells Arjuna that he need not give up his occupation, but while he is engaged in his occupation he should remember Krsna (mam anusmara). If he doesn't practice remembering Krsna while he is struggling for existence, then it will not be possible for him to remember Krsna at the time of death. Lord Caitanya also advises this. He says, kirtaniyah sada harih: one should practice remembering the Lord by chanting the names of the Lord always. The names of the Lord and the Lord are nondifferent. So Lord Krsna's instructions to Arjuna to "remember Me" and Lord Caitanya's injunction to "always chant the names of Lord Krsna" are the same instruction. There is no difference, because Krsna and Krsna's name are nondifferent. In the absolute status there is no difference between reference and referent. Therefore we have to practice remembering the Lord always, twenty-four

hours a day, by chanting His names and molding our life's activities in such a way that we can remember Him always.

How is this possible? The acaryas give the following example. If a married woman is attached to another man, or if a man has an attachment for a woman other than his wife, then the attachment is to be considered very strong. One with such an attachment is always thinking of the loved one. The wife who is thinking of her lover is always thinking of meeting him, even while she is carrying out her household chores. In fact, she carries out her household work even more carefully so her husband will not suspect her attachment. Similarly, we should always remember the supreme lover, Sri Krsna, and at the same time perform our material duties very nicely. A strong sense of love is required here. If we have a strong sense of love for the Supreme Lord, then we can discharge our duty and at the same time remember Him. But we have to develop that sense of love. Arjuna, for instance, was always thinking of Krsna; he was the constant companion of Krsna, and at the same time he was a warrior. Krsna did not advise him to give up fighting and go to the forest to meditate. When Lord Krsna delineates the yoga system to Arjuna, Arjuna says that the practice of this system is not possible for him.

*arjuna uvaca
yo 'yam yogas tvaya proktah
samyena madhusudana
etasyaham na pasyami
cancalatvat sthitim sthiram*

"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." (Bg. 6.33)

But the Lord says:

*yoginam api sarvesam
mad-gatenantaratmana
sraddhavan bhajate yo mam
sa me yuktatamo matah*

"Of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga, and is the highest of all." (Bg. 6.47) So one who thinks of the Supreme Lord always is the greatest yogi, the supermost jnani, and the greatest devotee at the same time. The Lord further tells Arjuna that as a ksatriya he cannot give up his fighting, but if Arjuna fights remembering Krsna, then he will be able to remember Him at the time of death. But one must be completely surrendered in the transcendental loving service of the Lord.

We work not with our body, actually, but with our mind and intelligence. So if the intelligence and the mind are always engaged in the thought of the Supreme Lord, then naturally the senses are also engaged in His service. Superficially, at least, the activities of the senses remain the same, but the consciousness is changed. The Bhagavad-gita teaches one how to absorb the mind and intelligence in the thought of the Lord. Such absorption will enable one to transfer himself to the kingdom of the Lord. If the mind is engaged in Krsna's service, then the senses are automatically engaged in His service. This is the art,

and this is also the secret of Bhagavad-gita: total absorption in the thought of Sri Krsna.

Modern man has struggled very hard to reach the moon, but he has not tried very hard to elevate himself spiritually. If one has fifty years of life ahead of him, he should engage that brief time in cultivating this practice of remembering the Supreme Personality of Godhead. This practice is the devotional process of:

*sravanam kirtanam visnoh
smaranam pada-sevanam
arcanam vandanam dasyam
sakhyam atma-nivedanam*

(Srimad-Bhagavatam 7.5.23)

These nine processes, of which the easiest is sravanam, hearing Bhagavad-gita from the realized person, will turn one to the thought of the Supreme Being. This will lead to nisala, remembering the Supreme Lord, and will enable one, upon leaving the body, to attain a spiritual body which is just fit for association with the Supreme Lord.

The Lord further says:

*abhyasa-yoga-yuktena
cetasa nanya-gamina
paramam purusam divyam
yati parthanucintayan*

"By practicing this remembering, without being deviated, thinking ever of the Supreme Godhead, one is sure to achieve the planet of the Divine, the Supreme Personality, O son of Kunti." (Bg. 8.8)

This is not a very difficult process. However, one must learn it from an experienced person, from one who is already in the practice. The mind is always flying to this and that, but one must always practice concentrating the mind on the form of the Supreme Lord, Sri Krsna, or on the sound of His name. The mind is naturally restless, going hither and thither, but it can rest in the sound vibration of Krsna. One must thus meditate on paramam purusam, the Supreme Person, and thus attain Him. The ways and the means for ultimate realization, ultimate attainment, are stated in the Bhagavad-gita, and the doors of this knowledge are open for everyone. No one is barred out. All classes of men can approach the Lord by thinking of Him, for hearing and thinking of Him is possible for everyone.

The Lord further says (Bg. 9.32-33):

*mam hi partha vyapasritya
ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim*

*kim punar brahmanah punya
bhakta rajarsayas tatha
anityam asukham lokam
imam prapya bhajasva mam*

"O son of Prtha, anyone who will take shelter in Me, whether a woman, or a merchant, or one born in a low family, can yet approach the supreme destination. How much greater then are the brahmanas, the righteous, the devotees, and saintly Kings! In this miserable world, these are fixed in devotional service to the Lord."

Human beings even in the lower statuses of life (a merchant, a woman or a laborer) can attain the Supreme. One does not need highly developed intelligence. The point is that anyone who accepts the principle of bhakti-yoga and accepts the Supreme Lord as the summum bonum of life, as the highest target, the ultimate goal, can approach the Lord in the spiritual sky. If one adopts the principles enunciated in Bhagavad-gita, he can make his life perfect and make a perfect solution to all the problems of life which arise out of the transient nature of material existence. This is the sum and substance of the entire Bhagavad-gita.

In conclusion, Bhagavad-gita is a transcendental literature which one should read very carefully. It is capable of saving one from all fear.

*nehabhikrama-naso 'sti pratyavayo na vidyate
svalpam apy asya dharmasya trayate mahato bhayat*

"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." (Bg. 2.40) If one reads Bhagavad-gita sincerely and seriously, then all of the reactions of his past misdeeds will not react upon him. In the last portion of Bhagavad-gita (18.66), Lord Sri Krsna proclaims:

*sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksayisyami ma sucah*

"Give up all varieties of religiousness, and just surrender unto Me; and in return I shall protect you from all sinful reactions. Therefore, you have nothing to fear." Thus the Lord takes all responsibility for one who surrenders unto Him, and He indemnifies all the reactions of sin.

One cleanses himself daily by taking a bath in water, but one who takes his bath only once in the sacred Ganges water of the Bhagavad-gita cleanses away all the dirt of material life. Because Bhagavad-gita is spoken by the Supreme Personality of Godhead, one need not read any other Vedic literature. One need only attentively and regularly hear and read Bhagavad-gita. In the present age, mankind is so absorbed with mundane activities that it is not possible to read all of the Vedic literatures. But this is not necessary. This one book, Bhagavad-gita, will suffice because it is the essence of all Vedic literatures and because it is spoken by the Supreme Personality of Godhead. It is said that one who drinks the water of the Ganges certainly gets salvation, but what to speak of one who drinks the waters of Bhagavad-gita? Gita is the very nectar of the Mahabharata spoken by Visnu Himself, for Lord Krsna is the original Visnu. It is nectar emanating from the mouth of the Supreme Personality of Godhead, and the Ganges is said to be emanating from the lotus feet of the Lord. Of course there is no

difference between the mouth and the feet of the Supreme Lord, but in our position we can appreciate that the Bhagavad-gita is even more important than the Ganges.

The Bhagavad-gita is just like a cow, and Lord Krsna, who is a cowherd boy, is milking this cow. The milk is the essence of the Vedas, and Arjuna is just like a calf. The wise men, the great sages and pure devotees, are to drink the nectarean milk of Bhagavad-gita.

In this present day, man is very eager to have one scripture, one God, one religion, and one occupation. So let there be one common scripture for the whole world--Bhagavad-gita. And let there be one God only for the whole world--Sri Krsna. And one mantra only--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. And let there be one work only--the service of the Supreme Personality of Godhead.

THE DISCIPLIC SUCCESSION

Evam parampara-praptam imam rajarsayo viduh (Bhagavad-gita 4.2). This Bhagavad-gita As It Is is received through this disciplic succession:

- | | |
|-----------------|--------------------------------|
| 1. Krsna | 17. Brahmanya Tirtha |
| 2. Brahma | 18. Vyasa Tirtha |
| 3. Narada | 19. Laksmipati |
| 4. Vyasa | 20. Madhavendra Puri |
| 5. Madhva | 21. Isvara Puri, (Nityananda, |
| Advaita) | |
| 6. Padmanabha | 22. Lord Caitanya |
| 7. Nrhari | 23. Rupa, (Svarupa, Sanatana) |
| 8. Madhava | 24. Raghunatha, Jiva |
| 9. Aksobhya | 25. Krsnadasa |
| 10. Jaya Tirtha | 26. Narottama |
| 11. Jnanasindhu | 27. Visvanatha |
| 12. Dayanidhi | 28. (Baladeva) Jagannatha |
| 13. Vidyanidhi | 29. Bhaktivinoda |
| 14. Rajendra | 30. Gaurakisora |
| 15. Jayadharma | 31. Bhaktisiddhanta Sarasvati |
| 16. Purusottama | 32. His Divine Grace A. C. |
| | Bhaktivedanta Swami Prabhupada |

Chapter 1
Observing the Armies on the Battlefield of Kuruksetra

TEXT 1

dhrtarastra uvaca
dharma-ksetre kuru-ksetre
samaveta yuyutsavah
mamakah pandavas caiva
kim akurvata sanjaya

SYNONYMS

dhrtarastrah--King Dhrtarastra; uvaca--said; dharma-ksetre--in the place of pilgrimage; kuru-ksetre--in the place named Kuruksetra; samavetah--assembled; yuyutsavah--desiring to fight; mamakah--my party (sons); pandavah--the sons of Pandu; ca--and; eva--certainly; kim--what; akurvata--did they do; sanjaya--O Sanjaya.

TRANSLATION

Dhrtarastra said: O Sanjaya, after assembling in the place of pilgrimage at Kuruksetra, what did my sons and the sons of Pandu do, being desirous to fight?

PURPORT

Bhagavad-gita is the widely read theistic science summarized in the Gita-mahatmya (Glorification of the Gita). There it says that one should read Bhagavad-gita very scrutinizingly with the help of a person who is a devotee of Sri Krsna and try to understand it without personally motivated interpretations. The example of clear understanding is there in the Bhagavad-gita itself, in the way the teaching is understood by Arjuna, who heard the Gita directly from the Lord. If someone is fortunate enough to understand Bhagavad-gita in that line of disciplic succession, without motivated interpretation, then he surpasses all studies of Vedic wisdom, and all scriptures of the world. One will find in the Bhagavad-gita all that is contained in other scriptures, but the reader will also find things which are not to be found elsewhere. That is the specific standard of the Gita. It is the perfect theistic science because it is directly spoken by the Supreme Personality of Godhead, Lord Sri Krsna.

The topics discussed by Dhrtarastra and Sanjaya, as described in the Mahabharata, form the basic principle for this great philosophy. It is understood that this philosophy evolved on the Battlefield of Kuruksetra, which is a sacred place of pilgrimage from the immemorial time of the Vedic age. It was spoken by the Lord when He was present personally on this planet for the guidance of mankind.

The word dharma-ksetra (a place where religious rituals are performed) is significant because, on the Battlefield of Kuruksetra, the Supreme Personality of Godhead was present on the side of Arjuna. Dhrtarastra, the father of the Kurus, was highly doubtful about the possibility of his sons' ultimate victory. In his doubt, he inquired from his secretary Sanjaya, "What did my sons and the sons of Pandu do?" He was confident that both his sons and the sons of his younger brother Pandu were assembled in that Field of Kuruksetra for a determined engagement of war. Still, his inquiry is significant. He did not want a compromise between the cousins and brothers, and he wanted to be sure of the fate

of his sons on the battlefield. Because the battle was arranged to be fought at Kuruksetra, which is mentioned elsewhere in the Vedas as a place of worship--even for the denizens of heaven--Dhrtarastra became very fearful about the influence of the holy place on the outcome of the battle. He knew very well that this would influence Arjuna and the sons of Pandu favorably, because by nature they were all virtuous. Sanjaya was a student of Vyasa, and therefore, by the mercy of Vyasa, Sanjaya was able to envision the Battlefield of Kuruksetra even while he was in the room of Dhrtarastra. And so, Dhrtarastra asked him about the situation on the battlefield.

Both the Pandavas and the sons of Dhrtarastra belong to the same family, but Dhrtarastra's mind is disclosed herein. He deliberately claimed only his sons as Kurus, and he separated the sons of Pandu from the family heritage. One can thus understand the specific position of Dhrtarastra in his relationship with his nephews, the sons of Pandu. As in the paddy field the unnecessary plants are taken out, so it is expected from the very beginning of these topics that in the religious field of Kuruksetra where the father of religion, Sri Krsna, was present, the unwanted plants like Dhrtarastra's son Duryodhana and others would be wiped out and the thoroughly religious persons, headed by Yudhisthira, would be established by the Lord. This is the significance of the words dharma-ksetre and kuru-ksetre, apart from their historical and Vedic importance.

TEXT 2

sanjaya uvaca
drstva tu pandavanikam
vyudham duryodhanas tada
acaryam upasangamya
raja vacanam abravat

SYNONYMS

sanjayah--Sanjaya; uvaca--said; drstva--after seeing; tu--but; pandavanikam--the soldiers of the Pandavas; vyudham--arranged in military phalanx; duryodhanah--King Duryodhana; tada--at that time; acaryam--the teacher; upasangamya--approaching nearby; raja--the king; vacanam--words; abravat--spoke.

TRANSLATION

Sanjaya said: O King, after looking over the army gathered by the sons of Pandu, King Duryodhana went to his teacher and began to speak the following words:

PURPORT

Dhrtarastra was blind from birth. Unfortunately, he was also bereft of spiritual vision. He knew very well that his sons were equally blind in the matter of religion, and he was sure that they could never reach an understanding with the Pandavas, who were all pious since birth. Still he was doubtful about the influence of the place of pilgrimage, and Sanjaya could understand his motive in asking about the situation on the battlefield. He wanted, therefore, to encourage the despondent king, and thus he warned him that his sons were not going to make any sort of compromise under the influence of the holy place. Sanjaya therefore informed the king that his son, Duryodhana, after seeing the

military force of the Pandavas, at once went to the commander in chief, Dronacarya, to inform him of the real position. Although Duryodhana is mentioned as the king, he still had to go to the commander on account of the seriousness of the situation. He was therefore quite fit to be a politician. But Duryodhana's diplomatic veneer could not disguise the fear he felt when he saw the military arrangement of the Pandavas.

TEXT 3

pasyaitam pandu-putranam
acarya mahatim camum
vyudham drupada-putrena
tava sisyaena dhimata

SYNONYMS

pasya--behold; etam--this; pandu-putranam--of the sons of Pandu; acarya--O teacher; mahatim--great; camum--military force; vyudham--arranged; drupada-putrena--by the son of Drupada; tava--your; sisyaena--disciple; dhi-mata--very intelligent.

TRANSLATION

O my teacher, behold the great army of the sons of Pandu, so expertly arranged by your intelligent disciple, the son of Drupada.

PURPORT

Duryodhana, a great diplomat, wanted to point out the defects of Dronacarya, the great brahmana commander in chief. Dronacarya had some political quarrel with King Drupada, the father of Draupadi, who was Arjuna's wife. As a result of this quarrel, Drupada performed a great sacrifice, by which he received the benediction of having a son who would be able to kill Dronacarya. Dronacarya knew this perfectly well, and yet, as a liberal brahmana, he did not hesitate to impart all his military secrets when the son of Drupada, Dhrstadyumna, was entrusted to him for military education. Now, on the Battlefield of Kuruksetra, Dhrstadyumna took the side of the Pandavas, and it was he who arranged for their military phalanx, after having learned the art from Dronacarya. Duryodhana pointed out this mistake of Dronacarya's so that he might be alert and uncompromising in the fighting. By this he wanted to point out also that he should not be similarly lenient in battle against the Pandavas, who were also Dronacarya's affectionate students. Arjuna, especially, was his most affectionate and brilliant student. Duryodhana also warned that such leniency in the fight would lead to defeat.

TEXT 4

atra sura mahesvasa
bhimarjuna-sama yudhi
yuyudhano viratas ca
drupadas ca maha-rathah

SYNONYMS

atra--here; surah--heroes; maha-isu-asah--mighty bowmen; bhima-arjuna--Bhima and Arjuna; samah--equal; yudhi--in the fight; yuyudhanah--

Yuyudhana; viratah--Virata; ca--also; drupadah--Drupada; ca--also; maha-rathah--great fighter.

TRANSLATION

Here in this army there are many heroic bowmen equal in fighting to Bhima and Arjuna; there are also great fighters like Yuyudhana, Virata and Drupada.

PURPORT

Even though Dhrstadyumna was not a very important obstacle in the face of Dronacarya's very great power in the military art, there were many others who were the cause of fear. They are mentioned by Duryodhana as great stumbling blocks on the path of victory because each and every one of them was as formidable as Bhima and Arjuna. He knew the strength of Bhima and Arjuna, and thus he compared the others with them.

TEXT 5

dhrstaketus cekitanah
kasirajas ca viryavan
purujit kuntibhojas ca
saibyas ca nara-pungavah

SYNONYMS

dhrstaketuh--Dhrstaketu; cekitanah--Cekitana; kasirajah--Kasiraja; ca--also; virya-van--very powerful; purujit--Purujit; kuntibhojah--Kuntibhoja; ca--and; saibyah--Saibya; ca--and; nara-pungavah--heroes in human society.

TRANSLATION

There are also great, heroic, powerful fighters like Dhrstaketu, Cekitana, Kasiraja, Purujit, Kuntibhoja and Saibya.

TEXT 6

yudhamanyus ca vikranta
uttamaujas ca viryavan
saubhadro draupadeyas ca
sarva eva maha-rathah

SYNONYMS

yudhamanyuh--Yudhamanyu; ca--and; vikrantah--mighty; uttamaujah--Uttamauja; ca--and; virya-van--very powerful; saubhadrah--the son of Subhadra; draupadeyah--the sons of Draupadi; ca--and; sarve--all; eva--certainly; maha-rathah--great chariot fighters.

TRANSLATION

There are the mighty Yudhamanyu, the very powerful Uttamauja, the son of Subhadra and the sons of Draupadi. All these warriors are great chariot fighters.

TEXT 7

asmakam tu visista ye
tan nibodha dvijottama
nayaka mama sainyasya
samjnartham tan bravimi te

SYNONYMS

asmakam--our; tu--but; visistah--especially powerful; ye--those; tan--them; nibodha--just take note, be informed; dvija-uttama--the best of the brahmanas; nayakah--captains; mama--my; sainyasya--of the soldiers; samjna-artham--for information; tan--them; bravimi--I am speaking; te--your.

TRANSLATION

O best of the brahmanas, for your information, let me tell you about the captains who are especially qualified to lead my military force.

TEXT 8

bhavan bhismas ca karnas ca
krpas ca samitim-jayah
asvatthama vikarnas ca
saumadattis tathaiva ca

SYNONYMS

bhavan--your self; bhismah--Grandfather Bhisma; ca--also; karnah--Karna; ca--and; krpah--Krupa; ca--and; samitim-jayah--always victorious in battle; asvatthama--Asvatthama; vikarnah--Vikarna; ca--as well as; saumadattih--the son of Somadatta; tatha--and as; eva--certainly; ca--and.

TRANSLATION

There are personalities like yourself, Bhisma, Karna, Krpa, Asvatthama, Vikarna and the son of Somadatta called Bhurisrava, who are always victorious in battle.

PURPORT

Duryodhana mentions the exceptional heroes in the battle, all of whom are ever victorious. Vikarna is the brother of Duryodhana, Asvatthama is the son of Dronacarya, and Saumadatti, or Bhurisrava, is the son of the King of the Bahlikas. Karna is the half brother of Arjuna, as he was born of Kunti before her marriage with King Pandu. Krpacarya's twin sister married Dronacarya.

TEXT 9

anye ca bahavah sura
mad-arthe tyakta-jivitah
nana-sastra-praharanah
sarve yuddha-visaradah

SYNONYMS

anye--many others; ca--also; bahavah--in great numbers; surah--heroes; mat-arthe--for my sake; tyakta-jivitah--prepared to risk life; nana--many; sastra--weapons; praharanah--equipped with; sarve--all of them; yuddha--battle; visaradah--experienced in military science.

TRANSLATION

There are many other heroes who are prepared to lay down their lives for my sake. All of them are well equipped with different kinds of weapons, and all are experienced in military science.

PURPORT

As far as the others are concerned--like Jayadratha, Krtavarma, Salya, etc.--all are determined to lay down their lives for Duryodhana's sake. In other words, it is already concluded that all of them would die in the Battle of Kuruksetra for joining the party of the sinful Duryodhana. Duryodhana was, of course, confident of his victory on account of the above-mentioned combined strength of his friends.

TEXT 10

aparyaptam tad asmakam
balam bhismabhiraksitam
paryaptam tv idam etesam
balam bhimabhiraksitam

SYNONYMS

aparyaptam--immeasurable; tat--that; asmakam--of ours; balam--strength; bhisma--by Grandfather Bhisma; abhiraksitam--perfectly protected; paryaptam--limited; tu--but; idam--all this; etesam--of the Pandavas; balam--strength; bhima--by Bhima; abhiraksitam--carefully protected.

TRANSLATION

Our strength is immeasurable, and we are perfectly protected by Grandfather Bhisma, whereas the strength of the Pandavas, carefully protected by Bhima, is limited.

PURPORT

Herein an estimation of comparative strength is made by Duryodhana. He thinks that the strength of his armed forces is immeasurable, being specifically protected by the most experienced general, Grandfather Bhisma. On the other hand, the forces of the Pandavas are limited, being protected by a less experienced general, Bhima, who is like a fig in the presence of Bhisma. Duryodhana was always envious of Bhima because he knew perfectly well that if he should die at all, he would only be killed by Bhima. But at the same time, he was confident of his victory on account of the presence of Bhisma, who was a far superior general. His conclusion that he would come out of the battle victorious was well ascertained.

TEXT 11

ayanesu ca sarvesu

yatha-bhagam avasthitah
bhismam evabhiraksantu
bhavantah sarva eva hi

SYNONYMS

ayanesu--in the strategic points; ca--also; sarvesu--everywhere; yatha-bhagam--as they are differently arranged; avasthitah--situated; bhismam--unto Grandfather Bhishma; eva--certainly; abhiraksantu--support may be given; bhavantah--all of you; sarve--respectively; eva--certainly; hi--and exactly.

TRANSLATION

Now all of you must give full support to Grandfather Bhishma, standing at your respective strategic points in the phalanx of the army.

PURPORT

Duryodhana, after praising the prowess of Bhishma, further considered that others might think that they had been considered less important, so in his usual diplomatic way, he tried to adjust the situation in the above words. He emphasized that Bhismadeva was undoubtedly the greatest hero, but he was an old man, so everyone must especially think of his protection from all sides. He might become engaged in the fight, and the enemy might take advantage of his full engagement on one side. Therefore, it was important that other heroes would not leave their strategic positions and allow the enemy to break the phalanx. Duryodhana clearly felt that the victory of the Kurus depended on the presence of Bhismadeva. He was confident of the full support of Bhismadeva and Dronacarya in the battle because he well knew that they did not even speak a word when Arjuna's wife Draupadi, in her helpless condition, had appealed to them for justice while she was being forced to appear naked in the presence of all the great generals in the assembly. Although he knew that the two generals had some sort of affection for the Pandavas, he hoped that all such affection would now be completely given up by them, as was customary during the gambling performances.

TEXT 12

tasya sanjanayan harsam
kuru-vrddhah pitamahah
simha-nadam vinadyoccai
sankham dadhmau pratapavan

SYNONYMS

tasya--his; sanjanayan--increasing; harsam--cheerfulness; kuru-vrddhah--the grandsire of the Kuru dynasty (Bhishma); pitamahah--the grandfather; simha-nadam--roaring sound, like a lion; vinadya--vibrating; uccai--very loudly; sankham--conchshell; dadhmau--blew; pratapa-van--the valiant.

TRANSLATION

Then Bhisma, the great valiant grandsire of the Kuru dynasty, the grandfather of the fighters, blew his conchshell very loudly, like the sound of a lion, giving Duryodhana joy.

PURPORT

The grandsire of the Kuru dynasty could understand the inner meaning of the heart of his grandson Duryodhana, and out of his natural compassion for him he tried to cheer him by blowing his conchshell very loudly, befitting his position as a lion. Indirectly, by the symbolism of the conchshell, he informed his depressed grandson Duryodhana that he had no chance of victory in the battle, because the Supreme Lord Krsna was on the other side. But still, it was his duty to conduct the fight, and no pains would be spared in that connection.

TEXT 13

tatah sankhas ca bheryas ca
panavanaka-gomukhah
sahasaivabhyahanyanta
sa sabdas tumulo 'bhavat

SYNONYMS

tatah--thereafter; sankhah--conchshells; ca--also; bheryah--bugles; ca--and; panava-anaka--trumpets and drums; go-mukhah--horns; sahasa--all of a sudden; eva--certainly; abhyahanyanta--being simultaneously sounded; sah--that; sabdah--combined sound; tumulah--tumultuous; abhavat--became.

TRANSLATION

After that, the conchshells, bugles, trumpets, drums and horns were all suddenly sounded, and the combined sound was tumultuous.

TEXT 14

tatah svetair hayair yukte
mahati syandane sthitau
madhavah pandavas caiva
divyau sankhau pradadmatuh

SYNONYMS

tatah--thereafter; svetaih--by white; hayaih--horses; yukte--being yoked; mahati--in a great; syandane--chariot; sthitau--so situated; madhavah--Krsna (the husband of the goddess of fortune); pandavah--Arjuna (the son of Pandu); ca--also; eva--certainly; divyau--transcendental; sankhau--conchshells; pradadmatuh--sounded.

TRANSLATION

On the other side, both Lord Krsna and Arjuna, stationed on a great chariot drawn by white horses, sounded their transcendental conchshells.

PURPORT

In contrast with the conchshell blown by Bhisma-deva, the conchshells in the hands of Krsna and Arjuna are described as transcendental. The sounding of the transcendental conchshells indicated that there was no hope of victory for the other side because Krsna was on the side of the Pandavas. Jayas tu pandu-putranam yesam pakse janardanah. Victory is always with persons like the sons of Pandu because Lord Krsna is associated with them. And whenever and wherever the Lord is present, the goddess of fortune is also there because the goddess of fortune never lives alone without her husband. Therefore, victory and fortune were awaiting Arjuna, as indicated by the transcendental sound produced by the conchshell of Visnu, or Lord Krsna. Besides that, the chariot on which both the friends were seated was donated by Agni (the fire-god) to Arjuna, and this indicated that this chariot was capable of conquering all sides, wherever it was drawn over the three worlds.

TEXT 15

pancajanya hrsikeso
devadattam dhananjayah
paundram dadhmau maha-sankham
bhima-karma vrkodarah

SYNONYMS

pancajanya--the conchshell named Pancajanya; hrsika-isah--Hrsikesa (Krsna, the Lord who directs the senses of the devotees); devadattam--the conchshell named Devadatta; dhanam-jayah--Dhananjaya (Arjuna, the winner of wealth); paundram--the conch named Paundra; dadhmau--blew; maha-sankham--the terrific conchshell; bhima-karma--one who performs herculean tasks; vrka-udarah--the voracious eater (Bhima).

TRANSLATION

Then, 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.

PURPORT

Lord Krsna is referred to as Hrsikesa in this verse because He is the owner of all senses. The living entities are part and parcel of Him, and, therefore the senses of the living entities are also part and parcel of His senses. The impersonalists cannot account for the senses of the living entities, and therefore they are always anxious to describe all living entities as sense-less, or impersonal. The Lord, situated in the hearts of all living entities, directs their senses. But, He directs in terms of the surrender of the living entity, and in the case of a pure devotee He directly controls the senses. Here on the Battlefield of Kuruksetra the Lord directly controls the transcendental senses of Arjuna, and thus His particular name of Hrsikesa. The Lord has different names according to His different activities. For example, His name is Madhusudana because He killed the demon of the name Madhu; His name is Govinda because He gives pleasure to the cows and to the senses; His name is Vasudeva because He appeared as the son of Vasudeva; His name is Devaki-nandana because He accepted Devaki as His mother; His name is Yasoda-nandana because He awarded His childhood pastimes to Yasoda at Vrndavana; His name is Partha-sarathi because He worked as charioteer of His friend Arjuna. Similarly, His name is

Hrsikesa because He gave direction to Arjuna on the Battlefield of Kuruksetra.

Arjuna is referred to as Dhananjaya in this verse because he helped his elder brother in fetching wealth when it was required by the king to make expenditures for different sacrifices. Similarly, Bhima is known as Vrkodara because he could eat as voraciously as he could perform herculean tasks, such as killing the demon Hidimba. So, the particular types of conchshell blown by the different personalities on the side of the Pandavas, beginning with the Lord's, were all very encouraging to the fighting soldiers. On the other side there were no such credits, nor the presence of Lord Krsna, the supreme director, nor that of the goddess of fortune. So, they were predestined to lose the battle--and that was the message announced by the sounds of the conchshells.

TEXTS 16-18

anantavijayam raja
kunti-putro yudhisthirah
nakulah sahadevas ca
sughosa-manipuspakau

kasyas ca paramesv-asah
sikhandi ca maha-rathah
dhrstadyumno viratas ca
satyakis caparajitah

drupado draupadeyas ca
sarvasah prthivi-pate
saubhadras ca maha-bahuh
sankhan dadhmuh prthak prthak

SYNONYMS

ananta-vijayam--the conch named Ananta-vijaya; raja--the king; kunti-putrah--the son of Kunti; yudhisthirah--Yudhisthira; nakulah--Nakula; sahadevah--Sahadeva; ca--and; sughosa-manipuspakau--the conches named Sughosa and Manipuspaka; kasyah--the King of Kasi (Varanasi); ca--and; parama-isu-asah--the great archer; sikhandi--Sikhandi; ca--also; maha-rathah--one who can fight alone against thousands; dhrstadyumnah--Dhrstadyumna (the son of King Drupada); viratah--Virata (the prince who gave shelter to the Pandavas while they were in disguise); ca--also; satyaki--Satyaki (the same as Yuyudhana, the charioteer of Lord Krsna); ca--and; aparajitah--who were never vanquished before; drupadah--Drupada, the King of Pancala; draupadeyah--the sons of Draupadi; ca--also; sarvasah--all; prthivi-pate--O King; saubhadrah--the son of Subhadra (Abhimanyu); ca--also; maha-bahuh--mighty-armed; sankhan--conchshells; dadhmuh--blew; prthak prthak--each separately.

TRANSLATION

King Yudhisthira, the son of Kunti, blew his conchshell, the Ananta-vijaya, and Nakula and Sahadeva blew the Sughosa and Manipuspaka. That great archer the King of Kasi, the great fighter Sikhandi, Dhrstadyumna, Virata and the unconquerable Satyaki, Drupada, the sons of Draupadi, and the others, O King, such as the mighty-armed son of Subhadra, all blew their respective conchshells.

PURPORT

Sanjaya informed King Dhrtarastra very tactfully that his unwise policy of deceiving the sons of Pandu and endeavoring to enthrone his own sons on the seat of the kingdom was not very laudable. The signs already clearly indicated that the whole Kuru dynasty would be killed in that great battle. Beginning with the grandsire, Bhisma, down to the grandsons like Abhimanyu and others--including kings from many states of the world--all were present there, and all were doomed. The whole catastrophe was due to King Dhrtarastra, because he encouraged the policy followed by his sons.

TEXT 19

sa ghoso dhartarastranam
hrdayani vyadarayat
nabhas ca prthivim caiva
tumulo 'bhyanunadayan

SYNONYMS

sah--that; ghosah--vibration; dhartarastranam--of the sons of Dhrtarastra; hrdayani--hearts; vyadarayat--shattered; nabhas--the sky; ca--also; prthivim--the surface of the earth; ca--also; eva--certainly; tumulah--uproarious; abhyanunadayan--by resounding.

TRANSLATION

The blowing of these different conchshells became uproarious, and thus, vibrating both in the sky and on the earth, it shattered the hearts of the sons of Dhrtarastra.

PURPORT

When Bhisma and the others on the side of Duryodhana blew their respective conchshells, there was no heart-breaking on the part of the Pandavas. Such occurrences are not mentioned, but in this particular verse it is mentioned that the hearts of the sons of Dhrtarastra were shattered by the sounds vibrated by the Pandavas' party. This is due to the Pandavas and their confidence in Lord Krsna. One who takes shelter of the Supreme Lord has nothing to fear, even in the midst of the greatest calamity.

TEXT 20

atha vyavasthitan drstva
dhartarastran kapi-dhvajah
pravrtte sastra-sampate
dhanur udyamya pandavah
hrsikesam tada vakyam
idam aha mahi-pate

SYNONYMS

atha--thereupon; vyavasthitan--situated; drstva--looking upon; dhartarastran--the sons of Dhrtarastra; kapi-dhvajah--one whose flag is marked with Hanuman; pravrtte--while about to engage; sastra-sampate--the arrows released; dhanuh--bow; udyamya--after taking up; pandavah--

the son of Pandu (Arjuna); hrsikesam--unto Lord Krsna; tada--at that time; vakyam--words; idam--these; aha--said; mahi-pate--O King.

TRANSLATION

O King, at that time Arjuna, the son of Pandu, who was seated in his chariot, bearing the flag marked with Hanuman, took up his bow and prepared to shoot his arrows, looking at the sons of Dhrtarastra. O King, Arjuna then spoke to Hrsikesa [Krsna] these words:

PURPORT

The battle was just about to begin. It is understood from the above statement that the sons of Dhrtarastra were more or less disheartened by the unexpected arrangement of military force by the Pandavas, who were guided by the direct instructions of Lord Krsna on the battlefield. The emblem of Hanuman on the flag of Arjuna is another sign of victory because Hanuman cooperated with Lord Rama in the battle between Rama and Ravana, and Lord Rama emerged victorious. Now both Rama and Hanuman were present on the chariot of Arjuna to help him. Lord Krsna is Rama Himself, and wherever Lord Rama is, His eternal servitor Hanuman and His eternal consort Sita, the goddess of fortune, are present. Therefore, Arjuna had no cause to fear any enemies whatsoever. And above all, the Lord of the senses, Lord Krsna, was personally present to give him direction. Thus, all good counsel was available to Arjuna in the matter of executing the battle. In such auspicious conditions, arranged by the Lord for His eternal devotee, lay the signs of assured victory.

TEXTS 21-22

arjuna uvaca
senayor ubhayor madhye
ratham sthapaya me 'cyuta
yavad etan nirikse 'ham
yoddhu-kaman avasthitan

kair maya saha yoddhavyam
asmin rana-samudyame

SYNONYMS

arjunah--Arjuna; uvaca--said; senayoh--of the armies; ubhayoh--of both the parties; madhye--in between them; ratham--the chariot; sthapaya--please keep; me--my; acyuta--O infallible one; yavat--as long as; etan--all these; nirikse--may look; aham--I; yoddhu-kaman--desiring to fight; avasthitan--arrayed on the battlefield; kaih--with whom; maya--by me; saha--with; yoddhavyam--to fight with; asmin--in this; rana--strife; samudyame--in the attempt.

TRANSLATION

Arjuna said: O infallible one, please draw my chariot between the two armies so that I may see who is present here, who is desirous of fighting, and with whom I must contend in this great battle attempt.

PURPORT

Although Lord Kṛṣṇa is the Supreme Personality of Godhead, out of His causeless mercy He was engaged in the service of His friend. He never fails in His affection for His devotees, and thus He is addressed herein as infallible. As charioteer, He had to carry out the orders of Arjuna, and since He did not hesitate to do so, He is addressed as infallible. Although He had accepted the position of a charioteer for His devotee, His supreme position was not challenged. In all circumstances, He is the Supreme Personality of Godhead, Hṛṣīkeśa, the Lord of the total senses. The relationship between the Lord and His servitor is very sweet and transcendental. The servitor is always ready to render service to the Lord, and, similarly, the Lord is always seeking an opportunity to render some service to the devotee. He takes greater pleasure in His pure devotee's assuming the advantageous position of ordering Him than He does in being the giver of orders. As master, everyone is under His orders, and no one is above Him to order Him. But when He finds that a pure devotee is ordering Him, He obtains transcendental pleasure, although He is the infallible master of all circumstances.

As a pure devotee of the Lord, Arjuna had no desire to fight with his cousins and brothers, but he was forced to come onto the battlefield by the obstinacy of Duryodhana, who was never agreeable to any peaceful negotiation. Therefore, he was very anxious to see who the leading persons present on the battlefield were. Although there was no question of a peacemaking endeavor on the battlefield, he wanted to see them again and to see how much they were bent upon demanding an unwanted war.

TEXT 23

yotsyamanan avekse 'ham
ya ete 'tra samagatah
dhartarastrasya durbuddher
yuddhe priya-cikirsavah

SYNONYMS

yotsyamanan--those who will be fighting; avekse--let me see; aham--I; ye--who; ete--those; atra--here; samagatah--assembled; dhartarastrasya--the son of Dhṛtarāstra; durbuddheh--evil-minded; yuddhe--in the fight; priya--well; cikirsavah--wishing.

TRANSLATION

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

PURPORT

It was an open secret that Duryodhana wanted to usurp the kingdom of the Pandavas by evil plans, in collaboration with his father, Dhṛtarāstra. Therefore, all persons who had joined the side of Duryodhana must have been birds of the same feather. Arjuna wanted to see them in the battlefield before the fight was begun, just to learn who they were, but he had no intention of proposing peace negotiations with them. It was also a fact that he wanted to see them to make an estimate of the strength which he had to face, although he was quite confident of victory because Kṛṣṇa was sitting by his side.

TEXT 24

sanjaya uvaca
evam ukto hrsikeso
gudakesena bharata
senayor ubhayor madhye
sthapayitva rathottamam

SYNONYMS

sanjayah--Sanjaya; uvaca--said; evam--thus; uktah--addressed;
hrsikesah--Lord Krsna; gudakesena--by Arjuna; bharata--O descendant of
Bharata; senayoh--of armies; ubhayoh--of both; madhye--in the midst of;
sthapayitva--by placing; ratha-uttamam--the finest chariot.

TRANSLATION

Sanjaya said: O descendant of Bharata, being thus addressed by Arjuna, Lord Krsna drew up the fine chariot in the midst of the armies of both parties.

PURPORT

In this verse Arjuna is referred to as Gudakesa. Gudaka means sleep, and one who conquers sleep is called gudakesa. Sleep also means ignorance. So Arjuna conquered both sleep and ignorance because of his friendship with Krsna. As a great devotee of Krsna, he could not forget Krsna even for a moment, because that is the nature of a devotee. Either in waking or in sleep, a devotee of the Lord can never be free from thinking of Krsna's name, form, qualities and pastimes. Thus a devotee of Krsna can conquer both sleep and ignorance simply by thinking of Krsna constantly. This is called Krsna consciousness, or samadhi. As Hrsikesa, or the director of the senses and mind of every living entity, Krsna could understand Arjuna's purpose in placing the chariot in the midst of the armies. Thus He did so, and spoke as follows.

TEXT 25

bhisma-drona-pramukhatah
sarvesam ca mahi-ksitam
uvaca partha pasyaitan
samavetan kurun iti

SYNONYMS

bhisma--Grandfather Bhisma; drona--the teacher Drona; pramukhatah--in
front of; sarvesam--all; ca--also; mahi-ksitam--chiefs of the world;
uvaca--said; partha--O Partha (son of Prtha); pasya--just behold; etan--
all of them; samavetan--assembled; kurun--all the members of the Kuru
dynasty; iti--thus.

TRANSLATION

In the presence of Bhisma, Drona and all other chieftains of the world, Hrsikesa, the Lord, said, Just behold, Partha, all the Kurus who are assembled here.

PURPORT

As the Supersoul of all living entities, Lord Krsna could understand what was going on in the mind of Arjuna. The use of the word Hrsikesa in this connection indicates that He knew everything. And the word Partha, or the son of Kunti or Prtha, is also similarly significant in reference to Arjuna. As a friend, He wanted to inform Arjuna that because Arjuna was the son of Prtha, the sister of His own father Vasudeva, He had agreed to be the charioteer of Arjuna. Now what did Krsna mean when He told Arjuna to "behold the Kurus"? Did Arjuna want to stop there and not fight? Krsna never expected such things from the son of His aunt Prtha. The mind of Arjuna was thus predicted by the Lord in friendly joking.

TEXT 26

tatrapasyat sthitan parthah
pitrn atha pitamahan
acaryan matulan bhratr
putran pautran sakhims tatha
svasuran suhrdas caiva
senayor ubhayor api

SYNONYMS

tatra--there; apasyat--he could see; sthitan--standing; parthah--Arjuna; pitrn--fathers; atha--also; pitamahan--grandfathers; acaryan--teachers; matulan--maternal uncles; bhratr--brothers; putran--sons; pautran--grandsons; sakhin--friends; tatha--too; svasuran--fathers-in-law; suhrdah--well-wishers; ca--also; eva--certainly; senayoh--of the armies; ubhayoh--of both parties; api--including.

TRANSLATION

There Arjuna could see, within the midst of the armies of both parties, his fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, friends, and also his father-in-law and well-wishers--all present there.

PURPORT

On the battlefield Arjuna could see all kinds of relatives. He could see persons like Bhurisrava, who were his father's contemporaries, grandfathers Bhisma and Somadatta, teachers like Dronacarya and Krpacarya, maternal uncles like Salya and Sakuni, brothers like Duryodhana, sons like Laksmana, friends like Asvatthama, well-wishers like Krtavarma, etc. He could see also the armies which contained many of his friends.

TEXT 27

tan samiksya sa kaunteyah
sarvan bandhun avasthitan
krpaya parayavisto
visidann idam abravat

SYNONYMS

tan--all of them; samiksya--after seeing; sah--he; kaunteyah--the son of Kunti; sarvan--all kinds of; bandhun--relatives; avasthitan--situated; krpaya--by compassion; paraya--of a high grade; avistah--overwhelmed by; visidan--while lamenting; idam--thus; abravit--spoke.

TRANSLATION

When the son of Kunti, Arjuna, saw all these different grades of friends and relatives, he became overwhelmed with compassion and spoke thus:

TEXT 28

arjuna uvaca
drstvemam sva-janam krsna
yuyutsum samupasthitam
sidanti mama gatrani
mukham ca parisusyati

SYNONYMS

arjunah--Arjuna; uvaca--said; drstva--after seeing; imam--all these; sva-janam--kinsmen; krsna--O Krsna; yuyutsum--all in fighting spirit; samupasthitam--all present; sidanti--quivering; mama--my; gatrani--limbs of the body; mukham--mouth; ca--also; parisusyati--drying up.

TRANSLATION

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.

PURPORT

Any man who has genuine devotion to the Lord has all the good qualities which are found in godly persons or in the demigods, whereas the nondevotee, however advanced he may be in material qualifications by education and culture, lacks in godly qualities. As such, Arjuna, just after seeing his kinsmen, friends and relatives on the battlefield, was at once overwhelmed by compassion for them who had so decided to fight amongst themselves. As far as his soldiers were concerned, he was sympathetic from the beginning, but he felt compassion even for the soldiers of the opposite party, foreseeing their imminent death. And so thinking, the limbs of his body began to quiver, and his mouth became dry. He was more or less astonished to see their fighting spirit. Practically the whole community, all blood relatives of Arjuna, had come to fight with him. This overwhelmed a kind devotee like Arjuna. Although it is not mentioned here, still one can easily imagine that not only were Arjuna's bodily limbs quivering and his mouth drying up, but that he was also crying out of compassion. Such symptoms in Arjuna were not due to weakness but to his softheartedness, a characteristic of a pure devotee of the Lord. It is said therefore:

yasyasti bhaktir bhagavaty akincana
sarvair gunais tatra samasate surah
harav abhaktasya kuto mahad-guna
mano-rathenasati dhavato bahih

"One who has unflinching devotion for the Personality of Godhead has all the good qualities of the demigods. But one who is not a devotee of the Lord has only material qualifications that are of little value. This is because he is hovering on the mental plane and is certain to be attracted by the glaring material energy." (Bhag. 5.18.12)

TEXT 29

vepathus ca sarire me
roma-harsas ca jayate
gandivam sramsate hastat
tvak caiva paridahyate

SYNONYMS

vepathuh--trembling of the body; ca--also; sarire--on the body; me--my; roma-harsah--standing of the hair on end; ca--also; jayate--is taking place; gandivam--the bow of Arjuna; sramsate--is slipping; hastat--from the hands; tvak--skin; ca--also; eva--certainly; paridahyate--burning.

TRANSLATION

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

PURPORT

There are two kinds of trembling of the body, and two kinds of standings of the hair on end. Such phenomena occur either in great spiritual ecstasy or out of great fear under material conditions. There is no fear in transcendental realization. Arjuna's symptoms in this situation are out of material fear--namely, loss of life. This is evident from other symptoms also; he became so impatient that his famous bow Gandiva was slipping from his hands, and, because his heart was burning within him, he was feeling a burning sensation of the skin. All these are due to a material conception of life.

TEXT 30

na ca saknomy avasthatum
bhramativa ca me manah
nimittani ca pasyami
viparitani kesava

SYNONYMS

na--nor; ca--also; saknomy--am I able; avasthatum--to stay; bhramati--forgetting; iva--as; ca--and; me--my; manah--mind; nimittani--causes; ca--also; pasyami--I foresee; viparitani--just the opposite; kesava--O killer of the demon Kesi (Krsna).

TRANSLATION

I am now unable to stand here any longer. I am forgetting myself, and my mind is reeling. I foresee only evil, O killer of the Kesi demon.

PURPORT

Due to his impatience, Arjuna was unable to stay on the battlefield, and he was forgetting himself on account of the weakness of his mind. Excessive attachment for material things puts a man in a bewildering condition of existence. Bhayam dvitiyabhinivesatah syat (Bhag. 11.2.37): such fearfulness and loss of mental equilibrium take place in persons who are too affected by material conditions. Arjuna envisioned only unhappiness in the battlefield--he would not be happy even by gaining victory over the foe. The word nimitta is significant. When a man sees only frustration in his expectations, he thinks, "Why am I here?" Everyone is interested in himself and his own welfare. No one is interested in the Supreme Self. Arjuna is supposed to show disregard for self-interest by submission to the will of Krsna, who is everyone's real self-interest. The conditioned soul forgets this, and therefore suffers material pains. Arjuna thought that his victory in the battle would only be a cause of lamentation for him.

TEXT 31

na ca sreya 'nupasyami
hatva sva-janam ahave
na kankse vijayam krsna
na ca rajyam sukhani ca

SYNONYMS

na--nor; ca--also; sreya--good; anupasyami--do I foresee; hatva--by killing; sva-janam--own kinsmen; ahave--in the fight; na--nor; kankse--do I desire; vijayam--victory; krsna--O Krsna; na--nor; ca--also; rajyam--kingdom; sukhani--happiness thereof; ca--also.

TRANSLATION

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.

PURPORT

Without knowing that one's self-interest is in Visnu (or Krsna), conditioned souls are attracted by bodily relationships, hoping to be happy in such situations. Under delusion, they forget that Krsna is also the cause of material happiness. Arjuna appears to have even forgotten the moral codes for a ksatriya. It is said that two kinds of men, namely the ksatriya who dies directly in front of the battlefield under Krsna's personal orders and the person in the renounced order of life who is absolutely devoted to spiritual culture, are eligible to enter into the sun globe, which is so powerful and dazzling. Arjuna is reluctant even to kill his enemies, let alone his relatives. He thought that by killing his kinsmen there would be no happiness in his life, and therefore he was not willing to fight, just as a person who does not feel hunger is not inclined to cook. He has now decided to go into the forest and live a secluded life in frustration. But as a ksatriya, he requires a kingdom for his subsistence, because the ksatriyas cannot engage themselves in any other occupation. But Arjuna has no kingdom. Arjuna's sole opportunity for gaining a kingdom lay in fighting with his cousins and brothers and reclaiming the kingdom inherited from his father, which he does not like to do. Therefore he considers himself fit to go to the forest to live a secluded life of frustration.

TEXTS 32-35

kim no rajyena govinda
kim bhogair jivitena va
yesam arthe kanksitam no
rajyam bhogah sukhani ca

ta ime 'vasthita yuddhe
pranams tyaktva dhanani ca
acaryah pitarah putras
tathaiva ca pitamahah

matulah svasurah pautrah
syalah sambandhinah tatha
etan na hantum icchami
ghnato 'pi madhusudana

api trailokya-rajyasya
hetoh kim nu mahi-krte
nihatya dhartarastran nah
ka pritih syaj janardana

SYNONYMS

kim--what use; nah--to us; rajyena--is the kingdom; govinda--O Krsna;
kim--what; bhogaih--enjoyment; jivitena--by living; va--either; yesam--
for whom; arthe--for the matter of; kanksitam--desired; nah--our;
rajyam--kingdom; bhogah--material enjoyment; sukhani--all happiness;
ca--also; te--all of them; ime--these; avasthitah--situated; yuddhe--in
this battlefield; pranah--lives; tyaktva--giving up; dhanani--riches;
ca--also; acaryah--teachers; pitarah--fathers; putrah--sons; tatha--as
well as; eva--certainly; ca--also; pitamahah--grandfathers; matulah--
maternal uncles; svasurah--fathers-in-law; pautrah--grandsons; syalah--
brothers-in-law; sambandhinah--relatives; tatha--as well as; etan--all
these; na--never; hantum--for killing; icchami--do I wish; ghnatah--
being killed; api--even; madhusudana--O killer of the demon Madhu
(Krsna); api--even if; trai-lokya--of the three worlds; rajyasya--of
the kingdoms; hetoh--in exchange; kim--what to speak of; nu--only;
mahi-krte--for the sake of the earth; nihatya--by killing;
dhartarastran--the sons of Dhrtarastra; nah--our; ka--what; pritih--
pleasure; syat--will there be; janardana--O maintainer of all living
entities.

TRANSLATION

O Govinda, of what avail to us are kingdoms, happiness or even life
itself when all those for whom we may desire them are now arrayed in
this battlefield? O Madhusudana, when teachers, fathers, sons,
grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-
law and all relatives are ready to give up their lives and properties
and are standing before me, then why should I wish to kill them, though
I may survive? O maintainer of all creatures, I am not prepared to
fight with them even in exchange for the three worlds, let alone this
earth.

PURPORT

Arjuna has addressed Lord Krsna as Govinda because Krsna is the object of all pleasures for cows and the senses. By using this significant word, Arjuna indicates what will satisfy his senses. Although Govinda is not meant for satisfying our senses, if we try to satisfy the senses of Govinda then automatically our own senses are satisfied. Materially, everyone wants to satisfy his senses, and he wants God to be the order supplier for such satisfaction. The Lord will satisfy the senses of the living entities as much as they deserve, but not to the extent that they may covet. But when one takes the opposite way--namely, when one tries to satisfy the senses of Govinda without desiring to satisfy one's own senses--then by the grace of Govinda all desires of the living entity are satisfied. Arjuna's deep affection for community and family members is exhibited here partly due to his natural compassion for them. He is therefore not prepared to fight. Everyone wants to show his opulence to friends and relatives, but Arjuna fears that all his relatives and friends will be killed in the battlefield, and he will be unable to share his opulence after victory. This is a typical calculation of material life. The transcendental life is, however, different. Since a devotee wants to satisfy the desires of the Lord, he can, Lord willing, accept all kinds of opulence for the service of the Lord, and if the Lord is not willing, he should not accept a farthing. Arjuna did not want to kill his relatives, and if there were any need to kill them, he desired that Krsna kill them personally. At this point he did not know that Krsna had already killed them before their coming into the battlefield and that he was only to become an instrument for Krsna. This fact is disclosed in the following chapters. As a natural devotee of the Lord, Arjuna did not like to retaliate against his miscreant cousins and brothers, but it was the Lord's plan that they should all be killed. The devotee of the Lord does not retaliate against the wrongdoer, but the Lord does not tolerate any mischief done to the devotee by the miscreants. The Lord can excuse a person on His own account, but He excuses no one who has done harm to His devotees. Therefore the Lord was determined to kill the miscreants, although Arjuna wanted to excuse them.

TEXT 36

papam evasrayed asman
hatvaitan atatayinah
tasman narha vayam hantum
dhartarastran sa-bandhavan
sva-janam hi katham hatva
sukhinah syama madhava

SYNONYMS

papam--vices; eva--certainly; asrayet--must take upon; asman--us;
hatva--by killing; etan--all these; atatayinah--aggressors; tasmata--
therefore; na--never; arhah--deserving; vayam--we; hantum--to kill;
dhartarastran--the sons of Dhrtarastra; sa-bandhavan--along with
friends; sva-janam--kinsmen; hi--certainly; katham--how; hatva--by
killing; sukhinah--happy; syama--become; madhava--O Krsna, husband of
the goddess of fortune.

TRANSLATION

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?

PURPORT

According to Vedic injunctions there are six kinds of aggressors: 1) a poison giver, 2) one who sets fire to the house, 3) one who attacks with deadly weapons, 4) one who plunders riches, 5) one who occupies another's land, and 6) one who kidnaps a wife. Such aggressors are at once to be killed, and no sin is incurred by killing such aggressors. Such killing of aggressors is quite befitting any ordinary man, but Arjuna was not an ordinary person. He was saintly by character, and therefore he wanted to deal with them in saintliness. This kind of saintliness, however, is not for a ksatriya. Although a responsible man in the administration of a state is required to be saintly, he should not be cowardly. For example, Lord Rama was so saintly that people were anxious to live in His kingdom (rama-rajya), but Lord Rama never showed any cowardice. Ravana was an aggressor against Rama because He kidnapped Rama's wife, Sita, but Lord Rama gave him sufficient lessons, unparalleled in the history of the world. In Arjuna's case, however, one should consider the special type of aggressors, namely his own grandfather, own teacher, friends, sons, grandsons, etc. Because of them, Arjuna thought that he should not take the severe steps necessary against ordinary aggressors. Besides that, saintly persons are advised to forgive. Such injunctions for saintly persons are more important than any political emergency. Arjuna considered that rather than kill his own kinsmen for political reasons, it would be better to forgive them on grounds of religion and saintly behavior. He did not, therefore, consider such killing profitable simply for the matter of temporary bodily happiness. After all, kingdoms and pleasures derived therefrom are not permanent, so why should he risk his life and eternal salvation by killing his own kinsmen? Arjuna's addressing of Krsna as "Madhava," or the husband of the goddess of fortune, is also significant in this connection. He wanted to point out to Krsna that, as husband of the goddess of fortune, He should not induce Arjuna to take up a matter which would ultimately bring about misfortune. Krsna, however, never brings misfortune to anyone, to say nothing of His devotees.

TEXTS 37-38

yady apy ete na pasyanti
lobhopahata-cetasah
kula-ksaya-krtam dosam
mitra-drohe ca patakam

katham na jneyam asmabhih
papad asman nivartitum
kula-ksaya-krtam dosam
prapasyadbhir janardana

SYNONYMS

yadi--if; api--certainly; ete--they; na--do not; pasyanti--see; lobha--greed; upahata--overpowered; cetasah--the hearts; kula-ksaya--in killing the family; krtam--done; dosam--fault; mitra-drohe--quarreling with friends; ca--also; patakam--sinful reactions; katham--why; na--shall not; jneyam--know this; asmabhih--by us; papat--from sins; asmat-

-ourselves; nivartitum--to cease; kula-ksaya--the destruction of a dynasty; krtam--by so doing; dosam--crime; prapasyadbhih--by those who can see; janardana--O Krsna.

TRANSLATION

O Janardana, although these men, overtaken by greed, see no fault in killing one's family or quarreling with friends, why should we, with knowledge of the sin, engage in these acts?

PURPORT

A ksatriya is not supposed to refuse to battle or gamble when he is so invited by some rival party. Under such obligation, Arjuna could not refuse to fight because he was challenged by the party of Duryodhana. In this connection, Arjuna considered that the other party might be blind to the effects of such a challenge. Arjuna, however, could see the evil consequences and could not accept the challenge. Obligation is actually binding when the effect is good, but when the effect is otherwise, then no one can be bound. Considering all these pros and cons, Arjuna decided not to fight.

TEXT 39

kula-ksaye pranasyanti
kula-dharmah sanatanah
dharme naste kulam krtsnam
adharmo 'bhibhavaty uta

SYNONYMS

kula-ksaye--in destroying the family; pranasyanti--becomes vanquished;
kula-dharmah--the family traditions; sanatanah--eternal; dharme--in religion; naste--being destroyed; kulam--family; krtsnam--wholesale;
adharmah--irreligious; abhibhavati--transforms; uta--it is said.

TRANSLATION

With the destruction of dynasty, the eternal family tradition is vanquished, and thus the rest of the family becomes involved in irreligious practice.

PURPORT

In the system of the varnasrama institution there are many principles of religious traditions to help members of the family grow properly and attain spiritual values. The elder members are responsible for such purifying processes in the family, beginning from birth to death. But on the death of the elder members, such family traditions of purification may stop, and the remaining younger family members may develop irreligious habits and thereby lose their chance for spiritual salvation. Therefore, for no purpose should the elder members of the family be slain.

TEXT 40

adharmabhibhavat krsna
pradusyanti kula-striyah

strisu dustasu varsneya
jayate varna-sankarah

SYNONYMS

adharmā--irreligion; abhibhavat--having become predominant; kṛṣṇa--O Kṛṣṇa; pradusyanti--become polluted; kula-striyā--family ladies; strisu--of the womanhood; dustasu--being so polluted; varsneya--O descendant of Vṛṣṇi; jayate--it so becomes; varna-sankarah--unwanted progeny.

TRANSLATION

When irreligion is prominent in the family, O Kṛṣṇa, the women of the family become corrupt, and from the degradation of womanhood, O descendant of Vṛṣṇi, comes unwanted progeny.

PURPORT

Good population in human society is the basic principle for peace, prosperity and spiritual progress in life. The varnāśrama religion's principles were so designed that the good population would prevail in society for the general spiritual progress of state and community. Such population depends on the chastity and faithfulness of its womanhood. As children are very prone to be misled, women are similarly very prone to degradation. Therefore, both children and women require protection by the elder members of the family. By being engaged in various religious practices, women will not be misled into adultery. According to Canakya Pandita, women are generally not very intelligent and therefore not trustworthy. So, the different family traditions of religious activities should always engage them, and thus their chastity and devotion will give birth to a good population eligible for participating in the varnāśrama system. On the failure of such varnāśrama-dharma, naturally the women become free to act and mix with men, and thus adultery is indulged in at the risk of unwanted population. Irresponsible men also provoke adultery in society, and thus unwanted children flood the human race at the risk of war and pestilence.

TEXT 41

sankaro narakayaiva
kula-ghnanam kulasya ca
patanti pitaro hy esam
lupta-pindodaka-kriyah

SYNONYMS

sankarah--such unwanted children; narakaya--for hellish life; eva--certainly; kula-ghnanam--of those who are killers of the family; kulasya--of the family; ca--also; patanti--fall down; pitarah--forefathers; hi--certainly; esam--of them; lupta--stopped; pinda--offerings; udaka--water; kriyah--performances.

TRANSLATION

When there is increase of unwanted population, a hellish situation is created both for the family and for those who destroy the family

tradition. In such corrupt families, there is no offering of oblations of food and water to the ancestors.

PURPORT

According to the rules and regulations of fruitive activities, there is a need to offer periodical food and water to the forefathers of the family. This offering is performed by worship of Visnu, because eating the remnants of food offered to Visnu can deliver one from all kinds of sinful actions. Sometimes the forefathers may be suffering from various types of sinful reactions, and sometimes some of them cannot even acquire a gross material body and are forced to remain in subtle bodies as ghosts. Thus, when remnants of prasadam food are offered to forefathers by descendants, the forefathers are released from ghostly or other kinds of miserable life. Such help rendered to forefathers is a family tradition, and those who are not in devotional life are required to perform such rituals. One who is engaged in the devotional life is not required to perform such actions. Simply by performing devotional service, one can deliver hundreds and thousands of forefathers from all kinds of misery. It is stated in the Bhagavatam (11.5.41):

devarsi-bhutapta-nrnam pitrnam
na kinkaro nayam rni ca rajan
sarvatmana yah saranam saranyam
gato mukundam parihrtya kartam

"Anyone who has taken shelter of the lotus feet of Mukunda, the giver of liberation, giving up all kinds of obligation, and has taken to the path in all seriousness, owes neither duties nor obligations to the demigods, sages, general living entities, family members, humankind or forefathers." Such obligations are automatically fulfilled by performance of devotional service to the Supreme Personality of Godhead.

TEXT 42

dosair etaih kula-ghnanam
varna-sankara-karakaih
utsadyante jati-dharmah
kula-dharmas ca sasvatah

SYNONYMS

dosaih--by such faults; etaih--all these; kula-ghnanam--of the destroyer of the family; varna-sankara--unwanted children; karakaih--by the doers; utsadyante--causes devastation; jati-dharmah--community projects; kula-dharmah--family traditions; ca--also; sasvatah--eternal.

TRANSLATION

Due to the evil deeds of the destroyers of family tradition, all kinds of community projects and family welfare activities are devastated.

PURPORT

The four orders of human society, combined with family welfare activities as they are set forth by the institution of the sanatana-

dharma or varnasrama-dharma, are designed to enable the human being to attain his ultimate salvation. Therefore, the breaking of the sanatana-dharma tradition by irresponsible leaders of society brings about chaos in that society, and consequently people forget the aim of life--Visnu. Such leaders are called blind, and persons who follow such leaders are sure to be led into chaos.

TEXT 43

utsanna-kula-dharmanam
manusyanam janardana
narake niyatam vaso
bhavatity anususruma

SYNONYMS

utsanna--spoiled; kula-dharmanam--of those who have the family traditions; manusyanam--of such men; janardana--O Krsna; narake--in hell; niyatam--always; vasah--residence; bhavati--it so becomes; iti--thus; anususruma--I have heard by disciplic succession.

TRANSLATION

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

PURPORT

Arjuna bases his argument not on his own personal experience, but on what he has heard from the authorities. That is the way of receiving real knowledge. One cannot reach the real point of factual knowledge without being helped by the right person who is already established in that knowledge. There is a system in the varnasrama institution by which one has to undergo the process of atonement before death for his sinful activities. One who is always engaged in sinful activities must utilize the process of atonement called the prayascitta. Without doing so, one surely will be transferred to hellish planets to undergo miserable lives as the result of sinful activities.

TEXT 44

aho bata mahat papam
kartum vyavasita vayam
yad rajya-sukha-lobhena
hantum sva-janam udyatah

SYNONYMS

aho--alas; bata--how strange it is; mahat--great; papam--sins; kartum--to perform; vyavasitah--decided; vayam--we; yat--so that; rajya--kingdom; sukha-lobhena--driven by greed for royal happiness; hantum--to kill; sva-janam--kinsmen; udyatah--trying for.

TRANSLATION

Alas, how strange it is that we are preparing to commit greatly sinful acts, driven by the desire to enjoy royal happiness.

PURPORT

Driven by selfish motives, one may be inclined to such sinful acts as the killing of one's own brother, father or mother. There are many such instances in the history of the world. But Arjuna, being a saintly devotee of the Lord, is always conscious of moral principles and therefore takes care to avoid such activities.

TEXT 45

yadi mam apratikaram
asastram sastra-panayah
dhartarastra rane hanyus
tan me ksemataram bhavet

SYNONYMS

yadi--even if; mam--unto me; apratikaram--without being resistant; asastram--without being fully equipped; sastra-panayah--those with weapons in hand; dhartarastrah--the sons of Dhrtarastra; rane--in the battlefield; hanyuh--may kill; tat--that; me--mine; ksema-taram--better; bhavet--become.

TRANSLATION

I would consider it better for the sons of Dhrtarastra to kill me unarmed and unresisting, rather than to fight with them.

PURPORT

It is the custom--according to ksatriya fighting principles--that an unarmed and unwilling foe should not be attacked. Arjuna, however, in such an enigmatic position, decided he would not fight if he were attacked by the enemy. He did not consider how much the other party was bent upon fighting. All these symptoms are due to soft-heartedness resulting from his being a great devotee of the Lord.

TEXT 46

sanjaya uvaca
evam uktvarjunah sankhye
rathopastha upavisat
visrjya sa-saram capam
soka-samvigna-manasah

SYNONYMS

sanjayah--Sanjaya; uvaca--said; evam--thus; uktva--saying; arjunah--Arjuna; sankhye--in the battlefield; ratha--chariot; upasthe--situated on; upavisat--sat down again; visrjya--keeping aside; sa-saram--along with arrows; capam--the bow; soka--by lamentation; samvigna--distressed; manasah--within the mind.

TRANSLATION

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.

PURPORT

While observing the situation of his enemy, Arjuna stood up on the chariot, but he was so afflicted with lamentation that he sat down again, setting aside his bow and arrows. Such a kind and soft-hearted person, in the devotional service of the Lord, is fit to receive self-knowledge.

Thus end the Bhaktivedanta Purports to the First Chapter of the Srimad Bhagavad-gita in the matter of Observing the Armies on the Battlefield of Kuruksetra.

Chapter 2

Contents of the Gita Summarized

TEXT 1

sanjaya uvaca
tam tatha krpayavistam
asru-purnakuleksanam
visidantam idam vakyam
uvaca madhusudanah

SYNONYMS

sanjayah uvaca--Sanjaya said; tam--unto Arjuna; tatha--thus; krpaya--by compassion; avistam--overwhelmed; asru-purna--full of tears; akula--depressed; iksanam--eyes; visidantam--lamenting; idam--this; vakyam--words; uvaca--said; madhu-sudanah--the killer of Madhu.

TRANSLATION

Sanjaya said: Seeing Arjuna full of compassion and very sorrowful, his eyes brimming with tears, Madhusudana, Krsna, spoke the following words.

PURPORT

Material compassion, lamentation and tears are all signs of ignorance of the real self. Compassion for the eternal soul is self-realization. The word "Madhusudana" is significant in this verse. Lord Krsna killed the demon Madhu, and now Arjuna wanted Krsna to kill the demon of misunderstanding that had overtaken him in the discharge of his duty. No one knows where compassion should be applied. Compassion for the dress of a drowning man is senseless. A man fallen in the ocean of nescience cannot be saved simply by rescuing his outward dress--the gross material body. One who does not know this and laments for the outward dress is called a sudra, or one who laments unnecessarily. Arjuna was a ksatriya, and this conduct was not expected from him. Lord Krsna, however, can dissipate the lamentation of the ignorant man, and for this purpose the Bhagavad-gita was sung by Him. This chapter instructs us in self-realization by an analytical study of the material body and the spirit soul, as explained by the supreme authority, Lord Sri Krsna. This realization is made possible by working with the fruitive being situated in the fixed conception of the real self.

TEXT 2

sri-bhagavan uvaca
kutas tva kasmalam idam
visame samupasthitam
anarya-justam asvargyam
akirti-karam arjuna

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; kutah--wherefrom; tva--unto you; kasmalam--dirtiness; idam--this lamentation; visame--in this hour of crisis; samupasthitam--arrived; anarya--persons who do not know the value of life; justam--practiced by; asvargyam--that which does not lead to higher planets; akirti--infamy; karam--the cause of; arjuna--O Arjuna.

TRANSLATION

The Supreme Person [Bhagavan] said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the progressive values of life. They lead not to higher planets, but to infamy.

PURPORT

Krsna and the Supreme Personality of Godhead are identical. Therefore Lord Krsna is referred to as "Bhagavan" throughout the Gita. Bhagavan is the ultimate in Absolute Truth. Absolute Truth is realized in three phases of understanding, namely Brahman, or the impersonal all-pervasive spirit; Paramatma, or the localized aspect of the Supreme within the heart of all living entities; and Bhagavan, or the Supreme Personality of Godhead, Lord Krsna. In the Srimad-Bhagavatam (1.2.11) this conception of the Absolute Truth is explained thus:

vadanti tat tattva-vidas
tattvam yaj jnanam advayam
brahmeti paramatmeti
bhagavan iti sabdyate

"The Absolute Truth is realized in three phases of understanding by the knower of the Absolute Truth, and all of them are identical. Such phases of the Absolute Truth are expressed as Brahman, Paramatma, and Bhagavan."

These three divine aspects can be explained by the example of the sun, which also has three different aspects, namely the sunshine, the sun's surface and the sun planet itself. One who studies the sunshine only is the preliminary student. One who understands the sun's surface is further advanced. And one who can enter into the sun planet is the highest. Ordinary students who are satisfied simply by understanding the sunshine--its universal pervasiveness and the glaring effulgence of its impersonal nature--may be compared to those who can realize only the Brahman feature of the Absolute Truth. The student who has advanced still further can know the sun disc, which is compared to knowledge of the Paramatma feature of the Absolute Truth. And the student who can enter into the heart of the sun planet is compared to those who realize the personal features of the Supreme Absolute Truth. Therefore, the bhaktas, or the transcendentalists who have realized the Bhagavan feature of the Absolute Truth, are the topmost transcendentalists,

although all students who are engaged in the study of the Absolute Truth are engaged in the same subject matter. The sunshine, the sun disc and the inner affairs of the sun planet cannot be separated from one another, and yet the students of the three different phases are not in the same category.

The Sanskrit word bhagavan is explained by the great authority, Parasara Muni, the father of Vyasadeva. The Supreme Personality who possesses all riches, all strength, all fame, all beauty, all knowledge and all renunciation is called Bhagavan. There are many persons who are very rich, very powerful, very beautiful, very famous, very learned, and very much detached, but no one can claim that he possesses all riches, all strength, etc., entirely. Only Krsna can claim this because He is the Supreme Personality of Godhead. No living entity, including Brahma, Lord Siva, or Narayana, can possess opulences as fully as Krsna. Therefore it is concluded in the Brahma-samhita by Lord Brahma himself that Lord Krsna is the Supreme Personality of Godhead. No one is equal to or above Him. He is the primeval Lord, or Bhagavan, known as Govinda, and He is the supreme cause of all causes:

isvarah paramah krsnah
sac-cid-ananda-vigraha
anadir adir govindah
sarva-karana-karanam

"There are many personalities possessing the qualities of Bhagavan, but Krsna is the supreme because none can excel Him. He is the Supreme Person, and His body is eternal, full of knowledge and bliss. He is the primeval Lord Govinda and the cause of all causes." (Brahma-samhita 5.1)

In the Bhagavatam also there is a list of many incarnations of the Supreme Personality of Godhead, but Krsna is described as the original Personality of Godhead, from whom many, many incarnations and Personalities of Godhead expand:

ete camsa-kalah pumsah
krsnas tu bhagavan svayam
indrari-vyakulam lokam
mrdayanti yuge yuge

"All the lists of the incarnations of Godhead submitted herewith are either plenary expansions or parts of the plenary expansions of the Supreme Godhead, but Krsna is the Supreme Personality of Godhead Himself." (Bhag. 1.3.28)

Therefore, Krsna is the original Supreme Personality of Godhead, the Absolute Truth, the source of both the Supersoul and the impersonal Brahman.

In the presence of the Supreme Personality of Godhead, Arjuna's lamentation for his kinsmen is certainly unbecoming, and therefore Krsna expressed His surprise with the word kutas, "wherefrom." Such unmanly sentiments were never expected from a person belonging to the civilized class of men known as Aryans. The word Aryan is applicable to persons who know the value of life and have a civilization based on spiritual realization. Persons who are led by the material conception of life do not know that the aim of life is realization of the Absolute Truth, Visnu, or Bhagavan, and they are captivated by the external features of the material world, and therefore they do not know what liberation is. Persons who have no knowledge of liberation from material bondage are called non-Aryans. Although Arjuna was a ksatriya,

he was deviating from his prescribed duties by declining to fight. This act of cowardice is described as befitting the non-Aryans. Such deviation from duty does not help one in the progress of spiritual life, nor does it even give one the opportunity to become famous in this world. Lord Krsna did not approve of the so-called compassion of Arjuna for his kinsmen.

TEXT 3

klaibyam ma sma gamah partha
naitat tvayy upapadyate
ksudram hrdaya-daurbalyam
tyaktvottistha parantapa

SYNONYMS

klaibyam--impotence; ma--do not; sma--take it; gamah--go in; partha--O son of Prtha; na--never; etat--like this; tvayi--unto you; upadyate--is befitting; ksudram--very little; hrdaya--heart; daurbalyam--weakness; tyaktva--giving up; uttistha--get up; param-tapa--O chastiser of the enemies.

TRANSLATION

O son of Prtha, do not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O chastiser of the enemy.

PURPORT

Arjuna was addressed as "the son of Prtha," who happened to be the sister of Krsna's father Vasudeva. Therefore Arjuna had a blood relationship with Krsna. If the son of a ksatriya declines to fight, he is a ksatriya in name only, and if the son of a brahmana acts impiously, he is a brahmana in name only. Such ksatriyas and brahmanas are unworthy sons of their fathers; therefore, Krsna did not want Arjuna to become an unworthy son of a ksatriya. Arjuna was the most intimate friend of Krsna, and Krsna was directly guiding him on the chariot; but in spite of all these credits, if Arjuna abandoned the battle, he would be committing an infamous act; therefore Krsna said that such an attitude in Arjuna did not fit his personality. Arjuna might argue that he would give up the battle on the grounds of his magnanimous attitude for the most respectable Bhisma and his relatives, but Krsna considered that sort of magnanimity not approved by authority. Therefore, such magnanimity or so-called nonviolence should be given up by persons like Arjuna under the direct guidance of Krsna.

TEXT 4

arjuna uvaca
katham bhismam aham sankhye
dronam ca madhusudana
isubhih pratiyotsyami
pujarhav ari-sudana

SYNONYMS

arjunah uvaca--Arjuna said; katham--how; bhismam--unto Bhisma; aham--I; sankhye--in the fight; dronam--unto Drona; ca--also; madhu-sudana--O killer of Madhu; isubhih--with arrows; pratiyotsyami--shall counterattack; puja-arhau--those who are worshipable; ari-sudana--O killer of the enemies.

TRANSLATION

Arjuna said: O killer of Madhu [Krsna], how can I counterattack with arrows in battle men like Bhisma and Drona, who are worthy of my worship?

PURPORT

Respectable superiors like Bhisma the grandfather and Dronacarya the teacher are always worshipable. Even if they attack, they should not be counterattacked. It is general etiquette that superiors are not to be offered even a verbal fight. Even if they are sometimes harsh in behavior, they should not be harshly treated. Then, how is it possible for Arjuna to counterattack them? Would Krsna ever attack His own grandfather, Ugrasena, or His teacher, Sandipani Muni? These were some of the arguments by Arjuna to Krsna.

TEXT 5

gurun ahatva hi mahanubhavan
sreyo bhoktum bhaiksyam apiha loke
hatvartha-kamams tu gurun ihaiva
bhunjiya bhogan rudhira-pradigdhan

SYNONYMS

gurun--the superiors; ahatva--not killing; hi--certainly; mahanubhavan--great souls; sreyah--it is better; bhoktum--to enjoy life; bhaiksyam--begging; api--even; iha--in this life; loke--in this world; hatva--killing; artha--gain; kaman--so desiring; tu--but; gurun--superiors; iha--in this world; eva--certainly; bhunjiya--has to enjoy; bhogan--enjoyable things; rudhira--blood; pradigdhan--tainted with.

TRANSLATION

It is 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 they are avaricious, they are nonetheless superiors. If they are killed, our spoils will be tainted with blood.

PURPORT

According to scriptural codes, a teacher who engages in an abominable action and has lost his sense of discrimination is fit to be abandoned. Bhisma and Drona were obliged to take the side of Duryodhana because of his financial assistance, although they should not have accepted such a position simply on financial considerations. Under the circumstances, they have lost the respectability of teachers. But Arjuna thinks that nevertheless they remain his superiors, and therefore to enjoy material profits after killing them would mean to enjoy spoils tainted with blood.

TEXT 6

na caitad vidmah kataran no gariyo
yad va jayema yadi va no jayeyuh
yan eva hatva na jijivisamas
te 'vasthitah pramukhe dhartarastrah

SYNONYMS

na--nor; ca--also; etat--this; vidmah--do know; katarat--which; nah--us; gariyah--better; yat--what; va--either; jayema--conquer us; yadi--if; va--or; nah--us; jayeyuh--conquer; yan--those; eva--certainly; hatva--by killing; na--never; jijivisamah--want to live; te--all of them; avasthitah--are situated; pramukhe--in the front; dhartarastrah--the sons of Dhrtarastra.

TRANSLATION

Nor do we know which is better--conquering them or being conquered by them. The sons of Dhrtarastra, whom if we kill we should not care to live, are now standing before us on this battlefield.

PURPORT

Arjuna did not know whether he should fight and risk unnecessary violence, although fighting is the duty of the ksatriyas, or whether he should refrain and live by begging. If he did not conquer the enemy, begging would be his only means of subsistence. Nor was there certainty of victory, because either side might emerge victorious. Even if victory awaited them (and their cause was justified), still, if the sons of Dhrtarastra died in battle, it would be very difficult to live in their absence. Under the circumstances, that would be another kind of defeat for them. All these considerations by Arjuna definitely proved that he was not only a great devotee of the Lord but he was also highly enlightened and had complete control over his mind and senses. His desire to live by begging, although he was born in the royal household, is another sign of detachment. He was truly virtuous, as these qualities, combined with his faith in the words of instruction of Sri Krsna (his spiritual master), indicate. It is concluded that Arjuna was quite fit for liberation. Unless the senses are controlled, there is no chance of elevation to the platform of knowledge, and without knowledge and devotion there is no chance of liberation. Arjuna was competent in all these attributes, over and above his enormous attributes in his material relationships.

TEXT 7

karpanya-dosopahata-svabhavah
prcchami tvam dharma-sammudha-cetah
yac chreyah syan niscitam bruhi tan me
sisyas te 'ham sadhi mam tvam prapannam

SYNONYMS

karpanya--miserly; dosa--weakness; upahata--being inflicted by; svabhavah--characteristics; prcchami--I am asking; tvam--unto You; dharma--religion; sammudha--bewildered; cetah--in heart; yat--what; sreyah--all-good; syat--may be; niscitam--confidently; bruhi--tell; tat--that;

me--unto me; sisayah--disciple; te--Your; aham--I am; sadhi--just
instruct; mam--me; tvam--unto You; prapannam--surrendered.

TRANSLATION

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

PURPORT

By nature's own way the complete system of material activities is a source of perplexity for everyone. In every step there is perplexity, and therefore it behooves one to approach a bona fide spiritual master who can give one proper guidance for executing the purpose of life. All Vedic literatures advise us to approach a bona fide spiritual master to get free from the perplexities of life which happen without our desire. They are like a forest fire that somehow blazes without being set by anyone. Similarly, the world situation is such that perplexities of life automatically appear, without our wanting such confusion. No one wants fire, and yet it takes place, and we become perplexed. The Vedic wisdom therefore advises that in order to solve the perplexities of life and to understand the science of the solution, one must approach a spiritual master who is in the disciplic succession. A person with a bona fide spiritual master is supposed to know everything. One should not, therefore, remain in material perplexities but should approach a spiritual master. This is the purport of this verse.

Who is the man in material perplexities? It is he who does not understand the problems of life. In the Garga Upanisad the perplexed man is described as follows: yo va etad aksaram gargy aviditvasmal lokat praiti sa krpanah. "He is a miserly man who does not solve the problems of life as a human and who thus quits this world like the cats and dogs, without understanding the science of self-realization." This human form of life is a most valuable asset for the living entity who can utilize it for solving the problems of life; therefore, one who does not utilize this opportunity properly is a miser. On the other hand, there is the brahmana, or he who is intelligent enough to utilize this body to solve all the problems of life.

The krpanas, or miserly persons, waste their time in being overly affectionate for family, society, country, etc., in the material conception of life. One is often attached to family life, namely to wife, children and other members, on the basis of "skin disease." The krpana thinks that he is able to protect his family members from death; or the krpana thinks that his family or society can save him from the verge of death. Such family attachment can be found even in the lower animals who take care of children also. Being intelligent, Arjuna could understand that his affection for family members and his wish to protect them from death were the causes of his perplexities. Although he could understand that his duty to fight was awaiting him, still, on account of miserly weakness, he could not discharge the duties. He is therefore asking Lord Krsna, the supreme spiritual master, to make a definite solution. He offers himself to Krsna as a disciple. He wants to stop friendly talks. Talks between the master and the disciple are serious, and now Arjuna wants to talk very seriously before the recognized spiritual master. Krsna is therefore the original spiritual master of the science of Bhagavad-gita, and Arjuna is the first disciple for understanding the Gita. How Arjuna understands the

Bhagavad-gita is stated in the Gita itself. And yet foolish mundane scholars explain that one need not submit to Krsna as a person, but to "the unborn within Krsna." There is no difference between Krsna's within and without. And one who has no sense of this understanding is the greatest fool in trying to understand Bhagavad-gita.

TEXT 8

na hi prapasyami mamapanudyad
yac chokam ucchosanam indriyanam
avapya bhumav asapatnam rddham
rajyam suranam api cadhipatyam

SYNONYMS

na--do not; hi--certainly; prapasyami--I see; mama--my; apanudyat--can drive away; yat--that; sokam--lamentation; ucchosanam--drying up; indriyanam--of the senses; avapya--achieving; bhumau--on the earth; asapatnam--without rival; rddham--prosperous; rajyam--kingdom; suranam--of the demigods; api--even; ca--also; adhipatyam--supremacy.

TRANSLATION

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

PURPORT

Although Arjuna was putting forward so many arguments based on knowledge of the principles of religion and moral codes, it appears that he was unable to solve his real problem without the help of the spiritual master, Lord Sri Krsna. He could understand that his so-called knowledge was useless in driving away his problems, which were drying up his whole existence; and it was impossible for him to solve such perplexities without the help of a spiritual master like Lord Krsna. Academic knowledge, scholarship, high position, etc., are all useless in solving the problems of life; help can only be given by a spiritual master like Krsna. Therefore, the conclusion is that a spiritual master who is one hundred percent Krsna conscious is the bona fide spiritual master, for he can solve the problems of life. Lord Caitanya said that one who is master in the science of Krsna consciousness, regardless of his social position, is the real spiritual master.

kiba vipra, kiba nyasi, sudra kene naya
yei krsna-tattva-vetta, sei 'guru' haya

"It does not matter whether a person is a vipra [learned scholar in Vedic wisdom] or is born in a lower family, or is in the renounced order of life--if he is master in the science of Krsna, he is the perfect and bona fide spiritual master." (Caitanya-caritamrta, Madhya 8.128) So without being a master in the science of Krsna consciousness, no one is a bona fide spiritual master. It is also said in the Vedic literatures:

sat-karma-nipuno vipro
mantra-tantra-visaradah

avaisnavo gurur na syad
vaisnavah sva-paco guruh

"A scholarly brahmana, expert in all subjects of Vedic knowledge, is unfit to become a spiritual master without being a Vaisnava, or expert in the science of Krsna consciousness. But a person born in a family of a lower caste can become a spiritual master if he is a Vaisnava, or Krsna conscious." (Padma Purana)

The problems of material existence--birth, old age, disease and death--cannot be counteracted by accumulation of wealth and economic development. In many parts of the world there are states which are replete with all facilities of life, which are full of wealth and economically developed, yet the problems of material existence are still present. They are seeking peace in different ways, but they can achieve real happiness only if they consult Krsna, or the Bhagavad-gita and Srimad-Bhagavatam--which constitute the science of Krsna--or the bona fide representative of Krsna, the man in Krsna consciousness.

If economic development and material comforts could drive away one's lamentations for family, social, national or international inebrieties, then Arjuna would not have said that even an unrivaled kingdom on earth or supremacy like that of the demigods in the heavenly planets would not be able to drive away his lamentations. He sought, therefore, refuge in Krsna consciousness, and that is the right path for peace and harmony. Economic development or supremacy over the world can be finished at any moment by the cataclysms of material nature. Even elevation into a higher planetary situation, as men are now seeking a place on the moon planet, can also be finished at one stroke. The Bhagavad-gita confirms this: ksine punye martya-lokam visanti. "When the results of pious activities are finished, one falls down again from the peak of happiness to the lowest status of life." Many politicians of the world have fallen down in that way. Such downfalls only constitute more causes for lamentation.

Therefore, if we want to curb lamentation for good, then we have to take shelter of Krsna, as Arjuna is seeking to do. So Arjuna asked Krsna to solve his problem definitely, and that is the way of Krsna consciousness.

TEXT 9

sanjaya uvaca
evam uktva hrsikesam
gudakesah parantapah
na yotsya iti govindam
uktva tusnim babhuva ha

SYNONYMS

sanjayah uvaca--Sanjaya said; evam--thus; uktva--speaking; hrsikesam--unto Krsna, the master of the senses; gudakesah--Arjuna, the master at curbing ignorance; parantapah--the chastiser of the enemies; na yotsye--I shall not fight; iti--thus; govindam--unto Krsna, the giver of pleasure; uktva--saying; tusnim--silent; babhuva--became; ha--certainly.

TRANSLATION

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

PURPORT

Dhrtarastra must have been very glad to understand that Arjuna was not going to fight and was instead leaving the battlefield for the begging profession. But Sanjaya disappointed him again in relating that Arjuna was competent to kill his enemies (parantapah). Although Arjuna was, for the time being, overwhelmed with false grief due to family affection, he surrendered unto Krsna, the supreme spiritual master, as a disciple. This indicated that he would soon be free from the false lamentation resulting from family affection and would be enlightened with perfect knowledge of self-realization, or Krsna consciousness, and would then surely fight. Thus Dhrtarastra's joy would be frustrated, since Arjuna would be enlightened by Krsna and would fight to the end.

TEXT 10

tam uvaca hrsikesah
prahasann iva bharata
senayor ubhayor madhye
visidantam, idam vacah

SYNONYMS

tam--unto him; uvaca--said; hrsikesah--the master of the senses, Krsna; prahasan--smiling; iva--like that; bharata--O Dhrtarastra, descendant of Bharata; senayoh--of the armies; ubhayoh--of both parties; madhye--between; visidantam--unto the lamenting one; idam--the following; vacah--words.

TRANSLATION

O descendant of Bharata, at that time Krsna, smiling, in the midst of both the armies, spoke the following words to the grief-stricken Arjuna.

PURPORT

The talk was going on between intimate friends, namely the Hrsikesa and the Gudakesa. As friends, both of them were on the same level, but one of them voluntarily became a student of the other. Krsna was smiling because a friend had chosen to become a disciple. As Lord of all, He is always in the superior position as the master of everyone, and yet the Lord accepts one who wishes to be a friend, a son, a lover or a devotee, or who wants Him in such a role. But when He was accepted as the master, He at once assumed the role and talked with the disciple like the master--with gravity, as it is required. It appears that the talk between the master and the disciple was openly exchanged in the presence of both armies so that all were benefited. So the talks of Bhagavad-gita are not for any particular person, society, or community, but they are for all, and friends or enemies are equally entitled to hear them.

TEXT 11

sri-bhagavan uvaca
asocyan anvasocas tvam
prajna-vadams ca bhasase

gatasun agatasums ca
nanusocanti panditah

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; asocyan--that which is not worthy of lamentation; anvasocah--you are lamenting; tvam--you; prajna-vadan--learned talks; ca--also; bhasase--speaking; gata--lost; asun--life; agata--not past; asun--life; ca--also; na--never; anusocanti--lament; panditah--the learned.

TRANSLATION

The Blessed Lord 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 the dead.

PURPORT

The Lord at once took the position of the teacher and chastised the student, calling him, indirectly, a fool. The Lord said, "You are talking like a learned man, but you do not know that one who is learned--one who knows what is body and what is soul--does not lament for any stage of the body, neither in the living nor in the dead condition." As it will be explained in later chapters, it will be clear that knowledge means to know matter and spirit and the controller of both. Arjuna argued that religious principles should be given more importance than politics or sociology, but he did not know that knowledge of matter, soul and the Supreme is even more important than religious formularies. And, because he was lacking in that knowledge, he should not have posed himself as a very learned man. As he did not happen to be a very learned man, he was consequently lamenting for something which was unworthy of lamentation. The body is born and is destined to be vanquished today or tomorrow; therefore the body is not as important as the soul. One who knows this is actually learned, and for him there is no cause for lamentation, regardless of the condition of the material body.

TEXT 12

na tv evaham jatu nasam
na tvam neme janadhipah
na caiva na bhavisyamah
sarve vayam atah param

SYNONYMS

na--never; tu--but; eva--certainly; aham--I; jatu--become; na--never; asam--existed; na--it is not so; tvam--yourself; na--not; ime--all these; jana-adhipah--kings; na--never; ca--also; eva--certainly; na--not like that; bhavisyamah--shall exist; sarve--all of us; vayam--we; atah param--hereafter.

TRANSLATION

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.

PURPORT

In the Vedas, in the Katha Upanisad as well as in the Svetasvatara Upanisad, it is said that the Supreme Personality of Godhead is the maintainer of innumerable living entities, in terms of their different situations according to individual work and reaction of work. That Supreme Personality of Godhead is also, by His plenary portions, alive in the heart of every living entity. Only saintly persons who can see, within and without, the same Supreme Lord, can actually attain to perfect and eternal peace.

nityo nityanam cetanas cetananam
eko bahunam yo vidadhati kaman
tam atma-stham ye 'nupasyanti dhiras
tesam santih sasvati netaresam

The same Vedic truth given to Arjuna is given to all persons in the world who pose themselves as very learned but factually have but a poor fund of knowledge. The Lord says clearly that He Himself, Arjuna, and all the kings who are assembled on the battlefield, are eternally individual beings and that the Lord is eternally the maintainer of the individual living entities both in their conditioned as well as in their liberated situations. The Supreme Personality of Godhead is the supreme individual person, and Arjuna, the Lord's eternal associate, and all the kings assembled there are individual, eternal persons. It is not that they did not exist as individuals in the past, and it is not that they will not remain eternal persons. Their individuality existed in the past, and their individuality will continue in the future without interruption. Therefore, there is no cause for lamentation for anyone.

The Mayavadi theory that after liberation the individual soul, separated by the covering of maya or illusion, will merge into the impersonal Brahman and lose its individual existence is not supported herein by Lord Krsna, the supreme authority. Nor is the theory that we only think of individuality in the conditioned state supported herein. Krsna clearly says herein that in the future also the individuality of the Lord and others, as it is confirmed in the Upanisads, will continue eternally. This statement of Krsna is authoritative because Krsna cannot be subject to illusion. If individuality is not a fact, then Krsna would not have stressed it so much--even for the future. The Mayavadi may argue that the individuality spoken of by Krsna is not spiritual, but material. Even accepting the argument that the individuality is material, then how can one distinguish Krsna's individuality? Krsna affirms His individuality in the past and confirms His individuality in the future also. He has confirmed His individuality in many ways, and impersonal Brahman has been declared to be subordinate to Him. Krsna has maintained spiritual individuality all along; if He is accepted as an ordinary conditioned soul in individual consciousness, then His Bhagavad-gita has no value as authoritative scripture. A common man with all the four defects of human frailty is unable to teach that which is worth hearing. The Gita is above such literature. No mundane book compares with the Bhagavad-gita. When one accepts Krsna as an ordinary man, the Gita loses all importance. The Mayavadi argues that the plurality mentioned in this verse is conventional and that it refers to the body. But previous to this verse such a bodily conception is already condemned. After condemning the bodily conception of the living entities, how was it possible for Krsna to place a conventional proposition on the body again? Therefore,

individuality is maintained on spiritual grounds and is thus confirmed by great acaryas like Sri Ramanuja and others. It is clearly mentioned in many places in the Gita that this spiritual individuality is understood by those who are devotees of the Lord. Those who are envious of Krsna as the Supreme Personality of Godhead have no bona fide access to this great literature. The nondevotee's approach to the teachings of the Gita is something like bees licking on a bottle of honey. One cannot have a taste of honey unless one opens the bottle. Similarly, the mysticism of the Bhagavad-gita can be understood only by devotees, and no one else can taste it, as it is stated in the Fourth Chapter of the book. Nor can the Gita be touched by persons who envy the very existence of the Lord. Therefore, the Mayavadi explanation of the Gita is a most misleading presentation of the whole truth. Lord Caitanya has forbidden us to read commentations made by the Mayavadis and warns that one who takes to such an understanding of the Mayavadi philosophy loses all power to understand the real mystery of the Gita. If individuality refers to the empirical universe, then there is no need of teaching by the Lord. The plurality of the individual soul and of the Lord is an eternal fact, and it is confirmed by the Vedas as above mentioned.

TEXT 13

dehino 'smin yatha dehe
kaumaram yauvanam jara
tatha dehantara-praptir
dhiras tatra na muhyati

SYNONYMS

dehinah--of the embodied; asmin--in this; yatha--as; dehe--in the body; kaumaram--boyhood; yauvanam--youth; jara--old age; tatha--similarly; deha-antara--transference of the body; praptih--achievement; dhirah--the sober; tatra--thereupon; na--never; muhyati--deluded.

TRANSLATION

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 self-realized soul is not bewildered by such a change.

PURPORT

Since every living entity is an individual soul, each is changing his body every moment, manifesting sometimes as a child, sometimes as a youth, and sometimes as an old man. Yet the same spirit soul is there and does not undergo any change. This individual soul finally changes the body at death and transmigrates to another body; and since it is sure to have another body in the next birth--either material or spiritual--there was no cause for lamentation by Arjuna on account of death, neither for Bhishma nor for Drona, for whom he was so much concerned. Rather, he should rejoice for their changing bodies from old to new ones, thereby rejuvenating their energy. Such changes of body account for varieties of enjoyment or suffering, according to one's work in life. So Bhishma and Drona, being noble souls, were surely going to have either spiritual bodies in the next life, or at least life in heavenly bodies for superior enjoyment of material existence. So, in either case, there was no cause of lamentation.

Any man who has perfect knowledge of the constitution of the individual soul, the Supersoul and nature--both material and spiritual--is called a dhira or a most sober man. Such a man is never deluded by the change of bodies. The Mayavadi theory of oneness of the spirit soul cannot be entertained on the ground that the spirit soul cannot be cut into pieces as a fragmental portion. Such cutting into different individual souls would make the Supreme cleavable or changeable, against the principle of the Supreme Soul being unchangeable. As confirmed in the Gita, the fragmental portions of the Supreme exist eternally (sanatana) and are called ksara; that is, they have a tendency to fall down into material nature. These fragmental portions are eternally so, and even after liberation, the individual soul remains the same--fragmental. But once liberated, he lives an eternal life in bliss and knowledge with the Personality of Godhead. The theory of reflection can be applied to the Supersoul, who is present in each and every individual body and is known as the Paramatma, who is different from the individual living entity. When the sky is reflected in water, the reflections represent both the sun and the moon and the stars also. The stars can be compared to the living entities and the sun or the moon to the Supreme Lord. The individual fragmental spirit soul is represented by Arjuna, and the Supreme Soul is the Personality of Godhead Sri Krsna. They are not on the same level, as it will be apparent in the beginning of the Fourth Chapter. If Arjuna is on the same level with Krsna, and Krsna is not superior to Arjuna, then their relationship of instructor and instructed becomes meaningless. If both of them are deluded by the illusory energy (maya), then there is no need of one being the instructor and the other the instructed. Such instruction would be useless because, in the clutches of maya, no one can be an authoritative instructor. Under the circumstances, it is admitted that Lord Krsna is the Supreme Lord, superior in position to the living entity, Arjuna, who is a forgetful soul deluded by maya.

TEXT 14

matra-sparsas tu kaunteya
sitosna-sukha-dukhaha-dah
agamapayino 'nityas
tams titikhasva bharata

SYNONYMS

matra--sensuous; sparsah--perception; tu--only; kaunteya--O son of Kunti; sita--winter; usna--summer; sukha--happiness; dukha-dah--giving pain; agama--appearing; apayinah--disappearing; anityah--nonpermanent; tan--all of them; titikhasva--just try to tolerate; bharata--O descendant of the Bharata dynasty.

TRANSLATION

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.

PURPORT

In the proper discharge of duty, one has to learn to tolerate nonpermanent appearances and disappearances of happiness and distress. According to Vedic injunction, one has to take his bath early in the morning even during the month of Magha (January-February). It is very cold at that time, but in spite of that a man who abides by the religious principles does not hesitate to take his bath. Similarly, a woman does not hesitate to cook in the kitchen in the months of May and June, the hottest part of the summer season. One has to execute his duty in spite of climatic inconveniences. Similarly, to fight is the religious principle of the ksatriyas, and although one has to fight with some friend or relative, one should not deviate from his prescribed duty. One has to follow the prescribed rules and regulations of religious principles in order to rise up to the platform of knowledge because by knowledge and devotion only can one liberate himself from the clutches of maya (illusion).

The two different names of address given to Arjuna are also significant. To address him as Kaunteya signifies his great blood relations from his mother's side; and to address him as Bharata signifies his greatness from his father's side. From both sides he is supposed to have a great heritage. A great heritage brings responsibility in the matter of proper discharge of duties; therefore, he cannot avoid fighting.

TEXT 15

yam hi na vyathayanty ete
purusam purusarsabha
sama-duhkha-sukham dhiram
so 'mrtatvaya kalpate

SYNONYMS

yam--one whom; hi--certainly; na--never; vyathayanti--are distressing; ete--all these; purusam--to a person; purusa-rsabha--O best among men; sama--unaltered; duhkha--distressed; sukham--happiness; dhiram--patient; sah--he; amrtatvaya--for liberation; kalpate--is considered eligible.

TRANSLATION

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.

PURPORT

Anyone who is steady in his determination for the advanced stage of spiritual realization and can equally tolerate the onslaughts of distress and happiness is certainly a person eligible for liberation. In the varnasrama institution, the fourth stage of life, namely the renounced order (sannyasa), is a painstaking situation. But one who is serious about making his life perfect surely adopts the sannyasa order of life in spite of all difficulties. The difficulties usually arise from having to sever family relationships, to give up the connection of wife and children. But if anyone is able to tolerate such difficulties, surely his path to spiritual realization is complete. Similarly, in Arjuna's discharge of duties as a ksatriya, he is advised to persevere, even if it is difficult to fight with his family members or similarly

beloved persons. Lord Caitanya took sannyasa at the age of twenty-four, and His dependents, young wife as well as old mother, had no one else to look after them. Yet for a higher cause He took sannyasa and was steady in the discharge of higher duties. That is the way of achieving liberation from material bondage.

TEXT 16

nasato vidyate bhavo
nabhavo vidyate satah
ubhayor api drsto 'ntas
tv anayos tattva-darsibhih

SYNONYMS

na--never; asatah--of the nonexistent; vidyate--there is; bhavah--endurance; na--never; abhavah--changing quality; vidyate--there is; satah--of the eternal; ubhayoh--of the two; api--verily; drstah--observed; antah--conclusion; tu--but; anayoh--of them; tattva--truth; darsibhih--by the seers.

TRANSLATION

Those who are seers of the truth have concluded that of the nonexistent there is no endurance, and of the existent there is no cessation. This seers have concluded by studying the nature of both.

PURPORT

There is no endurance of the changing body. That the body is changing every moment by the actions and reactions of the different cells is admitted by modern medical science; and thus growth and old age are taking place in the body. But the spirit soul exists permanently, remaining the same despite all changes of the body and the mind. That is the difference between matter and spirit. By nature, the body is ever changing, and the soul is eternal. This conclusion is established by all classes of seers of the truth, both impersonalist and personalist. In the Visnu Purana (2.12.38) it is stated that Visnu and His abodes all have self-illuminated spiritual existence (jyotimsi visnur bhuvanani visnuh). The words existent and nonexistent refer only to spirit and matter. That is the version of all seers of truth.

This is the beginning of the instruction by the Lord to the living entities who are bewildered by the influence of ignorance. Removal of ignorance involves the reestablishment of the eternal relationship between the worshiper and the worshipable and the consequent understanding of the difference between the part and parcel living entities and the Supreme Personality of Godhead. One can understand the nature of the Supreme by thorough study of oneself, the difference between oneself and the Supreme being understood as the relationship between the part and the whole. In the Vedanta-sutras, as well as in the Srimad-Bhagavatam, the Supreme has been accepted as the origin of all emanations. Such emanations are experienced by superior and inferior natural sequences. The living entities belong to the superior nature, as it will be revealed in the Seventh Chapter. Although there is no difference between the energy and the energetic, the energetic is accepted as the Supreme, and energy or nature is accepted as the subordinate. The living entities, therefore, are always subordinate to the Supreme Lord, as in the case of the master and the servant, or the

teacher and the taught. Such clear knowledge is impossible to understand under the spell of ignorance, and to drive away such ignorance the Lord teaches the Bhagavad-gita for the enlightenment of all living entities for all time.

TEXT 17

avinasi tu tad viddhi
yena sarvam idam tatam
vinasam avyayasyasya
na kascit kartum arhati

SYNONYMS

avinasi--imperishable; tu--but; tat--that; viddhi--know it; yena--by whom; sarvam--all of the body; idam--this; tatam--pervaded; vinasam--destruction; avyayasya--of the imperishable; asya--of it; na kascit--no one; kartum--to do; arhati--is able.

TRANSLATION

Know that which pervades the entire body is indestructible. No one is able to destroy the imperishable soul.

PURPORT

This verse more clearly explains the real nature of the soul, which is spread all over the body. Anyone can understand what is spread all over the body: it is consciousness. Everyone is conscious of the pains and pleasures of the body in part or as a whole. This spreading of consciousness is limited within one's own body. The pains and pleasures of one body are unknown to another. Therefore, each and every body is the embodiment of an individual soul, and the symptom of the soul's presence is perceived as individual consciousness. This soul is described as one ten-thousandth part of the upper portion of the hair point in size. The Svetasvatara Upanisad (5.9) confirms this:

balagra-sata-bhagasya
satadha kalpitasya ca
bhago jivah vijneyah
sa canantya kalpate

"When the upper point of a hair is divided into one hundred parts and again each of such parts is further divided into one hundred parts, each such part is the measurement of the dimension of the spirit soul." Similarly the same version is stated:

kesagra-sata-bhagasya
satamsah sadrsatmakah
jivah suksma-svarupo 'yam
sankhyatito hi cit-kanah

"There are innumerable particles of spiritual atoms, which are measured as one ten-thousandth of the upper portion of the hair." Therefore, the individual particle of spirit soul is a spiritual atom smaller than the material atoms, and such atoms are innumerable. This very small spiritual spark is the basic principle of the material body, and the influence of such a spiritual spark is spread all over the body

as the influence of the active principle of some medicine spreads throughout the body. This current of the spirit soul is felt all over the body as consciousness, and that is the proof of the presence of the soul. Any layman can understand that the material body minus consciousness is a dead body, and this consciousness cannot be revived in the body by any means of material administration. Therefore, consciousness is not due to any amount of material combination, but to the spirit soul. In the Mundaka Upanisad (3.1.9) the measurement of the atomic spirit soul is further explained:

eso 'nur atma cetasa veditavyo
yasmin pranah pancadha samvivesa
pranais cittam sarvam otam prajanam
yasmin visuddhe vibhavaty esa atma

"The soul is atomic in size and can be perceived by perfect intelligence. This atomic soul is floating in the five kinds of air [prana, apana, vyana, samana and udana], is situated within the heart, and spreads its influence all over the body of the embodied living entities. When the soul is purified from the contamination of the five kinds of material air, its spiritual influence is exhibited."

The hatha-yoga system is meant for controlling the five kinds of air encircling the pure soul by different kinds of sitting postures--not for any material profit, but for liberation of the minute soul from the entanglement of the material atmosphere.

So the constitution of the atomic soul is admitted in all Vedic literatures, and it is also actually felt in the practical experience of any sane man. Only the insane man can think of this atomic soul as all-pervading visnu-tattva.

The influence of the atomic soul can be spread all over a particular body. According to the Mundaka Upanisad, this atomic soul is situated in the heart of every living entity, and because the measurement of the atomic soul is beyond the power of appreciation of the material scientists, some of them assert foolishly that there is no soul. The individual atomic soul is definitely there in the heart along with the Supersoul, and thus all the energies of bodily movement are emanating from this part of the body. The corpuscles which carry the oxygen from the lungs gather energy from the soul. When the soul passes away from this position, activity of the blood, generating fusion, ceases. Medical science accepts the importance of the red corpuscles, but it cannot ascertain that the source of the energy is the soul. Medical science, however, does admit that the heart is the seat of all energies of the body.

Such atomic particles of the spirit whole are compared to the sunshine molecules. In the sunshine there are innumerable radiant molecules. Similarly, the fragmental parts of the Supreme Lord are atomic sparks of the rays of the Supreme Lord, called by the name prabha, or superior energy. Neither Vedic knowledge nor modern science denies the existence of the spirit soul in the body, and the science of the soul is explicitly described in the Bhagavad-gita by the Personality of Godhead Himself.

TEXT 18

antavanta ime deha
nityasyoktah saririnah
anasino 'prameyasya
tasmad yudhyasva bharata

SYNONYMS

anta-vantah--perishable; ime--all these; dehah--material bodies; nityasya--eternal in existence; uktah--it is so said; saririnah--the embodied soul; anasinah--never to be destroyed; aprameyasya--immeasurable; tasmah--therefore; yudhyasva--fight; bharata--O descendant of Bharata.

TRANSLATION

Only the material body of the indestructible, immeasurable and eternal living entity is subject to destruction; therefore, fight, O descendant of Bharata.

PURPORT

The material body is perishable by nature. It may perish immediately, or it may do so after a hundred years. It is a question of time only. There is no chance of maintaining it indefinitely. But the spirit soul is so minute that it cannot even be seen by an enemy, to say nothing of being killed. As mentioned in the previous verse, it is so small that no one can have any idea how to measure its dimension. So from both viewpoints there is no cause of lamentation because the living entity can neither be killed as he is, nor can the material body, which cannot be saved for any length of time, be permanently protected. The minute particle of the whole spirit acquires this material body according to his work, and therefore observance of religious principles should be utilized. In the Vedanta-sutras the living entity is qualified as light because he is part and parcel of the supreme light. As sunlight maintains the entire universe, so the light of the soul maintains this material body. As soon as the spirit soul is out of this material body, the body begins to decompose; therefore it is the spirit soul which maintains this body. The body itself is unimportant. Arjuna was advised to fight and sacrifice the material body for the cause of religion.

TEXT 19

ya enam vetti hantaram
yas cainam manyate hatam
ubhau tau na vijanito
nayam hanti na hanyate

SYNONYMS

yah--anyone; enam--this; vetti--knows; hantaram--the killer; yah--anyone; ca--also; enam--this; manyate--thinks; hatam--killed; ubhau--both of them; tau--they; na--never; vijanitah--in knowledge; na--never; ayam--this; hanti--kills; na--nor; hanyate--be killed.

TRANSLATION

He who thinks that the living entity is the slayer or that he is slain, does not understand. One who is in knowledge knows that the self slays not nor is slain.

PURPORT

When an embodied living entity is hurt by fatal weapons, it is to be known that the living entity within the body is not killed. The spirit soul is so small that it is impossible to kill him by any material weapon, as is evident from the previous verses. Nor is the living entity killable, because of his spiritual constitution. What is killed, or is supposed to be killed, is the body only. This, however, does not at all encourage killing of the body. The Vedic injunction is ma himsyat sarva bhutani: never commit violence to anyone. Nor does understanding that the living entity is not killed encourage animal slaughter. Killing the body of anyone without authority is abominable and is punishable by the law of the state as well as by the law of the Lord. Arjuna, however, is being engaged in killing for the principle of religion, and not whimsically.

TEXT 20

na jayate mriyate va kadacin
nayam bhutva bhavita va na bhuyah
ajo nityah sasvato 'yam purano
na hanyate hanyamane sarire

SYNONYMS

na--never; jayate--takes birth; mriyate--never dies; va--either; kadacit--at any time (past, present or future); na--never; ayam--this; bhutva--came into being; bhavita--will come to be; va--or; na--not; bhuyah--or has coming to be; ajah--unborn; nityah--eternal; sasvatah--permanent; ayam--this; puranah--the oldest; na--never; hanyate--is killed; hanyamane--being killed; sarire--by the body.

TRANSLATION

For the soul there is never birth nor death. Nor, having once been, does He ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain.

PURPORT

Qualitatively, the small atomic fragmental part of the Supreme Spirit is one with the Supreme. He undergoes no changes like the body. Sometimes the soul is called the steady, or kutastha. The body is subject to six kinds of transformations. It takes its birth from the womb of the mother's body, remains for some time, grows, produces some effects, gradually dwindles, and at last vanishes into oblivion. The soul, however, does not go through such changes. The soul is not born, but, because he takes on a material body, the body takes its birth. The soul does not take birth there, and the soul does not die. Anything which has birth also has death. And because the soul has no birth, he therefore has no past, present or future. He is eternal, ever-existing, and primeval--that is, there is no trace in history of his coming into being. Under the impression of the body, we seek the history of birth, etc., of the soul. The soul does not at any time become old, as the body does. The so-called old man, therefore, feels himself to be in the same spirit as in his childhood or youth. The changes of the body do not affect the soul. The soul does not deteriorate like a tree, nor anything material. The soul has no by-product either. The by-products of the body, namely children, are also different individual souls; and, owing to the body, they appear as children of a particular man. The

body develops because of the soul's presence, but the soul has neither offshoots nor change. Therefore, the soul is free from the six changes of the body.

In the Katha Upanisad (1.2.18) also we find a similar passage which reads:

na jayate mriyate va vipascin
nayam kutascin na babhuva kascit
ajo nityah sasvato 'yam purano
na hanyate hanyamane sarire

The meaning and purport of this verse is the same as in the Bhagavad-gita, but here in this verse there is one special word, vipascit, which means learned or with knowledge.

The soul is full of knowledge, or full always with consciousness. Therefore, consciousness is the symptom of the soul. Even if one does not find the soul within the heart, where he is situated, one can still understand the presence of the soul simply by the presence of consciousness. Sometimes we do not find the sun in the sky owing to clouds, or for some other reason, but the light of the sun is always there, and we are convinced that it is therefore daytime. As soon as there is a little light in the sky early in the morning, we can understand that the sun is in the sky. Similarly, since there is some consciousness in all bodies--whether man or animal--we can understand the presence of the soul. This consciousness of the soul is, however, different from the consciousness of the Supreme because the supreme consciousness is all-knowledge--past, present and future. The consciousness of the individual soul is prone to be forgetful. When he is forgetful of his real nature, he obtains education and enlightenment from the superior lessons of Krsna. But Krsna is not like the forgetful soul. If so, Krsna's teachings of Bhagavad-gita would be useless.

There are two kinds of souls--namely the minute particle soul (anu-atma) and the Supersoul (vibhu-atma). This is also confirmed in the Katha Upanisad (1.2.20) in this way:

anor aniyam mahato mahiyan
atmasya jantor nihito guhayam
tam akratuh pasyati vita-soko
dhatuh prasadan mahimanam atmanah

"Both the Supersoul [Paramatma] and the atomic soul [jivatma] are situated on the same tree of the body within the same heart of the living being, and only one who has become free from all material desires as well as lamentations can, by the grace of the Supreme, understand the glories of the soul." Krsna is the fountainhead of the Supersoul also, as it will be disclosed in the following chapters, and Arjuna is the atomic soul, forgetful of his real nature; therefore he requires to be enlightened by Krsna, or by His bona fide representative (the spiritual master).

TEXT 21

vedavinasinam nityam
ya enam ajam avyayam
katham sa purusah partha
kam ghatayati hanti kam

SYNONYMS

veda--in knowledge; avinasinam--indestructible; nityam--always; yah--one who; enam--this (soul); ajam--unborn; avyayam--immutable; katham--how; sah--he; purusah--person; partha--O Partha (Arjuna); kam--whom; ghatayati--hurts; hanti--kills; kam--whom.

TRANSLATION

O Partha, how can a person who knows that the soul is indestructible, unborn, eternal and immutable, kill anyone or cause anyone to kill?

PURPORT

Everything has its proper utility, and a man who is situated in complete knowledge knows how and where to apply a thing for its proper utility. Similarly, violence also has its utility, and how to apply violence rests with the person in knowledge. Although the justice of the peace awards capital punishment to a person condemned for murder, the justice of the peace cannot be blamed because he orders violence to another person according to the codes of justice. In Manu-samhita, the lawbook for mankind, it is supported that a murderer should be condemned to death so that in his next life he will not have to suffer for the great sin he has committed. Therefore, the king's punishment of hanging a murderer is actually beneficial. Similarly, when Krsna orders fighting, it must be concluded that violence is for supreme justice, and, as such, Arjuna should follow the instruction, knowing well that such violence, committed in the act of fighting for Krsna, is not violence at all because, at any rate, the man, or rather the soul, cannot be killed; so for the administration of justice, so-called violence is permitted. A surgical operation is not meant to kill the patient, but to cure him. Therefore the fighting to be executed by Arjuna at the instruction of Krsna is with full knowledge, so there is no possibility of sinful reaction.

TEXT 22

vasamsi jirnani yatha vihaya
navani grhnati naro 'parani
tatha sarirani vihaya jirnany
anyani samyati navani dehi

SYNONYMS

vasamsi--garments; jirnani--old and worn out; yatha--as it is; vihaya--giving up; navani--new garments; grhnati--does accept; narah--a man; aparani--other; tatha--in the same way; sarirani--bodies; vihaya--giving up; jirnani--old and useless; anyani--different; samyati--verily accepts; navani--new sets; dehi--the embodied.

TRANSLATION

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

PURPORT

Change of body by the atomic individual soul is an accepted fact. Even some of the modern scientists who do not believe in the existence of

the soul, but at the same time cannot explain the source of energy from the heart, have to accept continuous changes of body which appear from childhood to boyhood and from boyhood to youth and again from youth to old age. From old age, the change is transferred to another body. This has already been explained in a previous verse.

Transference of the atomic individual soul to another body is made possible by the grace of the Supersoul. The Supersoul fulfills the desire of the atomic soul as one friend fulfills the desire of another. The Vedas, like the Mundaka Upanisad, as well as the Svetasvatara Upanisad, compare the soul and the Supersoul to two friendly birds sitting on the same tree. One of the birds (the individual atomic soul) is eating the fruit of the tree, and the other bird (Krsna) is simply watching His friend. Of these two birds--although they are the same in quality--one is captivated by the fruits of the material tree, while the other is simply witnessing the activities of His friend. Krsna is the witnessing bird, and Arjuna is the eating bird. Although they are friends, one is still the master and the other is the servant. Forgetfulness of this relationship by the atomic soul is the cause of one's changing his position from one tree to another or from one body to another. The jiva soul is struggling very hard on the tree of the material body, but as soon as he agrees to accept the other bird as the supreme spiritual master--as Arjuna agreed to do by voluntary surrender unto Krsna for instruction--the subordinate bird immediately becomes free from all lamentations. Both the Mundaka Upanisad (3.1.2) and Svetasvatara Upanisad (4.7) confirm this:

samane vrkse puruso nimagno
'nisaya socati muhyamanah
justam yada pasyaty anyam isam
asya mahimanam iti vita-sokah

"Although the two birds are in the same tree, the eating bird is fully engrossed with anxiety and moroseness as the enjoyer of the fruits of the tree. But if in some way or other he turns his face to his friend who is the Lord and knows His glories--at once the suffering bird becomes free from all anxieties." Arjuna has now turned his face towards his eternal friend, Krsna, and is understanding the Bhagavad-gita from Him. And thus, hearing from Krsna, he can understand the supreme glories of the Lord and be free from lamentation.

Arjuna is advised herewith by the Lord not to lament for the bodily change of his old grandfather and his teacher. He should rather be happy to kill their bodies in the righteous fight so that they may be cleansed at once of all reactions from various bodily activities. One who lays down his life on the sacrificial altar, or in the proper battlefield, is at once cleansed of bodily reactions and promoted to a higher status of life. So there was no cause for Arjuna's lamentation.

TEXT 23

nainam chindanti sastrani
nainam dahati pavakah
na cainam kledayanty apo
na sosayati marutah

SYNONYMS

na--never; enam--this soul; chindanti--can cut to pieces; sastrani--all weapons; na--never; enam--unto this soul; dahati--burns; pavakah--fire;

na--never; ca--also; enam--unto this soul; kledayanti--moistens; apah--water; na--never; sosayati--dries; marutah--wind.

TRANSLATION

The soul can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by the wind.

PURPORT

All kinds of weapons, swords, flames, rains, tornadoes, etc.--are unable to kill the spirit soul. It appears that there were many kinds of weapons made of earth, water, air, ether, etc., in addition to the modern weapons of fire. Even the nuclear weapons of the modern age are classified as fire weapons, but formerly there were other weapons made of all different kinds of material elements. Firearms were counteracted by water weapons, which are now unknown to modern science. Nor do modern scientists have knowledge of tornado weapons. Nonetheless, the soul can never be cut into pieces, nor annihilated by any number of weapons, regardless of scientific devices.

Nor was it ever possible to cut the individual souls from the original Soul. The Mayavadi, however, cannot describe how the individual soul evolved from ignorance and consequently became covered by illusory energy. Because they are atomic individual souls (sanatana) eternally, they are prone to be covered by the illusory energy, and thus they become separated from the association of the Supreme Lord, just as the sparks of the fire, although one in quality with the fire, are prone to be extinguished when out of the fire. In the Varaha Purana, the living entities are described as separated parts and parcels of the Supreme. They are eternally so, according to the Bhagavad-gita also. So, even after being liberated from illusion, the living entity remains a separate identity, as is evident from the teachings of the Lord to Arjuna. Arjuna became liberated by the knowledge received from Krsna, but he never became one with Krsna.

TEXT 24

acchedyo 'yam adahyo 'yam
akledyo 'sosya eva ca
nityah sarva-gatah sthanur
acalo 'yam sanatanah

SYNONYMS

acchedyah--unbreakable; ayam--this soul; adahyah--cannot be burned; ayam--this soul; akledyah--insoluble; asosyah--cannot be dried; eva--certainly; ca--and; nityah--everlasting; sarva-gatah--all-pervading; sthanuh--unchangeable; acalah--immovable; ayam--this soul; sanatanah--eternally the same.

TRANSLATION

This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable and eternally the same.

PURPORT

All these qualifications of the atomic soul definitely prove that the individual soul is eternally the atomic particle of the spirit whole, and he remains the same atom eternally, without change. The theory of monism is very difficult to apply in this case, because the individual soul is never expected to become one homogeneously. After liberation from material contamination, the atomic soul may prefer to remain as a spiritual spark in the effulgent rays of the Supreme Personality of Godhead, but the intelligent souls enter into the spiritual planets to associate with the Personality of Godhead.

The word sarva-gata ("all-pervading") is significant because there is no doubt that living entities are all over God's creation. They live on the land, in the water, in the air, within the earth and even within fire. The belief that they are sterilized in fire is not acceptable, because it is clearly stated here that the soul cannot be burned by fire. Therefore, there is no doubt that there are living entities also in the sun planet with suitable bodies to live there. If the sun globe is uninhabited, then the word sarva-gata--"living everywhere"--becomes meaningless.

TEXT 25

avyakto 'yam acintyo 'yam
avikaryo 'yam ucyate
tasmad evam viditvainam
nanusocitum arhasi

SYNONYMS

avyaktah--invisible; ayam--this soul; acintyah--inconceivable; ayam--this soul; avikaryah--unchangeable; ayam--this soul; ucyate--is said; tasmad--therefore; evam--like this; viditva--knowing it well; enam--this soul; na--do not; anusocitum--may lament over; arhasi--you deserve.

TRANSLATION

It is said that the soul is invisible, inconceivable, immutable, and unchangeable. Knowing this, you should not grieve for the body.

PURPORT

As described previously, the magnitude of the soul is so small for our material calculation that he cannot be seen even by the most powerful microscope; therefore, he is invisible. As far as the soul's existence is concerned, no one can establish his existence experimentally beyond the proof of sruti, or Vedic wisdom. We have to accept this truth, because there is no other source of understanding the existence of the soul, although it is a fact by perception. There are many things we have to accept solely on grounds of superior authority. No one can deny the existence of his father, based upon the authority of his mother. There is no source of understanding the identity of the father except by the authority of the mother. Similarly, there is no source of understanding the soul except by studying the Vedas. In other words, the soul is inconceivable by human experimental knowledge. The soul is consciousness and conscious--that also is the statement of the Vedas, and we have to accept that. Unlike the bodily changes, there is no change in the soul. As eternally unchangeable, the soul remains atomic in comparison to the infinite Supreme Soul. The Supreme Soul is

infinite, and the atomic soul is infinitesimal. Therefore, the infinitesimal soul, being unchangeable, can never become equal to the infinite soul, or the Supreme Personality of Godhead. This concept is repeated in the Vedas in different ways just to confirm the stability of the conception of the soul. Repetition of something is necessary in order that we understand the matter thoroughly, without error.

TEXT 26

atha cainam nitya-jatam
nityam va manyase mrtam
tathapi tvam maha-baho
nainam socitum arhasi

SYNONYMS

atha--if, however; ca--also; enam--this soul; nitya-jatam--always born; nityam--forever; va--either; manyase--so think; mrtam--dead; tatha api--still; tvam--you; maha-baho--O mighty-armed one; na--never; enam--about the soul; socitum--to lament; arhasi--deserve.

TRANSLATION

If, however, you think that the soul is perpetually born and always dies still, you still have no reason to lament, O mighty-armed.

PURPORT

There is always a class of philosophers, almost akin to the Buddhists, who do not believe in the separate existence of the soul beyond the body. When Lord Kṛṣṇa spoke the Bhagavad-gītā, it appears that such philosophers existed, and they were known as the lokayatikas and vaibhasikas. These philosophers maintained that life symptoms, or soul, takes place at a certain mature condition of material combination. The modern material scientist and materialist philosophers also think similarly. According to them, the body is a combination of physical elements, and at a certain stage the life symptoms develop by interaction of the physical body and chemical elements. The science of anthropology is based on this philosophy. Currently, many pseudo religions--now becoming fashionable in America--are also adhering to this philosophy, as well as to the nihilistic nondevotional Buddhist sects.

Even if Arjuna did not believe in the existence of the soul--as in the vaibhasika philosophy--there would still have been no cause for lamentation. No one laments the loss of a certain bulk of chemicals and stops discharging his prescribed duty. On the other hand, in modern science and scientific warfare, so many tons of chemicals are wasted for achieving victory over the enemy. According to the vaibhasika philosophy, the so-called soul or atma vanishes along with the deterioration of the body. So, in any case, whether Arjuna accepted the Vedic conclusion that there is an atomic soul, or whether he did not believe in the existence of the soul, he had no reason to lament. According to this theory, since there are so many living entities generating out of matter every moment, and so many of them are being vanquished at every moment, there is no need to grieve for such an incidence. However, since he was not risking rebirth of the soul, Arjuna had no reason to be afraid of being affected with sinful reactions due to his killing his grandfather and teacher. But at the

same time, Krsna sarcastically addressed Arjuna as maha-bahu, mighty-armed, because He, at least, did not accept the theory of the vaibhasikas, which leaves aside the Vedic wisdom. As a ksatriya, Arjuna belonged to the Vedic culture, and it behooved him to continue to follow its principles.

TEXT 27

jatasya hi dhruvo mrtyur
dhruvam janma mrtasya ca
tasmad apariharye 'rthe
na tvam socitum arhasi

SYNONYMS

jatasya--one who has taken his birth; hi--certainly; dhruvah--a fact; mrtyuh--death; dhruvam--it is also a fact; janma--birth; mrtasya--of the dead; ca--also; tasmad--therefore; apariharye--for that which is unavoidable; arthe--in the matter of; na--do not; tvam--you; socitum--to lament; arhasi--deserve.

TRANSLATION

For one who has taken his birth, death is certain; and for one who is dead, birth is certain. Therefore, in the unavoidable discharge of your duty, you should not lament.

PURPORT

One has to take birth according to one's activities of life. And, after finishing one term of activities, one has to die to take birth for the next. In this way the cycle of birth and death is revolving, one after the other without liberation. This cycle of birth and death does not, however, support unnecessary murder, slaughter and war. But at the same time, violence and war are inevitable factors in human society for keeping law and order.

The Battle of Kuruksetra, being the will of the Supreme, was an inevitable event, and to fight for the right cause is the duty of a ksatriya. Why should he be afraid of or aggrieved at the death of his relatives since he was discharging his proper duty? He did not deserve to break the law, thereby becoming subjected to the reactions of sinful acts, of which he was so afraid. By avoiding the discharge of his proper duty, he would not be able to stop the death of his relatives, and he would be degraded due to his selection of the wrong path of action.

TEXT 28

avyaktadini bhutani
vyakta-madhyani bharata
avyakta-nidhanany eva
tatra ka paridevana

SYNONYMS

avyakta-adini--in the beginning unmanifested; bhutani--all that are created; vyakta--manifested; madhyani--in the middle; bharata--descendant of Bharata; avyakta--nonmanifested; nidhanani--all that are

vanquished; eva--it is all like that; tatra--therefore; ka--what; paridevana--lamentation.

TRANSLATION

All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when they are annihilated. So what need is there for lamentation?

PURPORT

Accepting that there are two classes of philosophers, one believing in the existence of the soul and the other not believing in the existence of the soul, there is no cause for lamentation in either case. Nonbelievers in the existence of the soul are called atheists by followers of Vedic wisdom. Yet even if, for argument's sake, we accept the atheistic theory, there is still no cause for lamentation. Apart from the separate existence of the soul, the material elements remain unmanifested before creation. From this subtle state of unmanifestation comes manifestation, just as from ether, air is generated; from air, fire is generated; from fire, water is generated; and from water, earth becomes manifested. From the earth, many varieties of manifestations take place. Take, for example, a big skyscraper manifested from the earth. When it is dismantled, the manifestation becomes again unmanifested and remains as atoms in the ultimate stage. The law of conservation of energy remains, but in course of time things are manifested and unmanifested--that is the difference. Then what cause is there for lamentation either in the stage of manifestation or in unmanifestation? Somehow or other, even in the unmanifested stage, things are not lost. Both at the beginning and at the end, all elements remain unmanifested, and only in the middle are they manifested, and this does not make any real material difference.

And if we accept the Vedic conclusion as stated in the Bhagavad-gita (antavanta ime dehah) that these material bodies are perishable in due course of time (nityasyoktah saririnah) but that the soul is eternal, then we must remember always that the body is like a dress; therefore why lament the changing of a dress? The material body has no factual existence in relation to the eternal soul. It is something like a dream. In a dream we may think of flying in the sky, or sitting on a chariot as a king, but when we wake up we can see that we are neither in the sky nor seated on the chariot. The Vedic wisdom encourages self-realization on the basis of the nonexistence of the material body. Therefore, in either case, whether one believes in the existence of the soul, or one does not believe in the existence of the soul, there is no cause for lamentation for loss of the body.

TEXT 29

ascarya-vat pasyati kascid enam
ascarya-vad vadati tathaiva canyah
ascarya-vac cainam anyah srnoti
srutvapy enam veda na caiva kascit

SYNONYMS

ascarya-vat--amazing; pasyati--see; kascit--some; enam--this soul;
ascarya-vat--amazing; vadati--speak; tatha--there; eva--certainly; ca--
also; anyah--another; ascarya-vat--similarly amazing; ca--also; enam--

this soul; anyah--others; srnoti--hear; srutva--having heard; api--even; enam--this soul; veda--do know; na--never; ca--and; eva--certainly; kascit--anyone.

TRANSLATION

Some look at 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.

PURPORT

Since Gitopanisad is largely based on the principles of the Upanisads, it is not surprising to also find this passage in the Katha Upanisad (1.2.7):

sravanayapi bahubhir yo na labhyah
srnvanto 'pi bahavo yam na vidyuh
ascaryo vakta kusalo 'sya labdha
ascaryo 'sya jnata kusalanusistah

The fact that the atomic soul is within the body of a gigantic animal, in the body of a gigantic banyan tree, and also in the microbic germs, millions and billions of which occupy only an inch of space, is certainly very amazing. Men with a poor fund of knowledge and men who are not austere cannot understand the wonders of the individual atomic spark of spirit, even though it is explained by the greatest authority of knowledge, who imparted lessons even to Brahma, the first living being in the universe. Owing to a gross material conception of things, most men in this age cannot imagine how such a small particle can become both so great and so small. So men look at the soul proper as wonderful either by constitution or by description. Illusioned by the material energy, people are so engrossed in subject matter for sense gratification that they have very little time to understand the question of self-understanding, even though it is a fact that without this self-understanding all activities result in ultimate defeat in the struggle for existence. Perhaps one has no idea that one must think of the soul, and thus make a solution of the material miseries.

Some people who are inclined to hear about the soul may be attending lectures, in good association, but sometimes, owing to ignorance, they are misguided by acceptance of the Supersoul and the atomic soul as one without distinction of magnitude. It is very difficult to find a man who perfectly understands the position of the soul, the Supersoul, the atomic soul, their respective functions, relationships and all other major and minor details. And it is still more difficult to find a man who has actually derived full benefit from knowledge of the soul, and who is able to describe the position of the soul in different aspects. But if, somehow or other, one is able to understand the subject matter of the soul, then one's life is successful. The easiest process for understanding the subject matter of self, however, is to accept the statements of the Bhagavad-gita spoken by the greatest authority, Lord Krsna, without being deviated by other theories. But it also requires a great deal of penance and sacrifice, either in this life or in the previous ones, before one is able to accept Krsna as the Supreme Personality of Godhead. Krsna can, however, be known as such by the causeless mercy of the pure devotee and by no other way.

dehi nityam avadhyo 'yam
dehe sarvasya bharata
tasmāt sarvaṇi bhutaṇi
na tvam socitum arhasi

SYNONYMS

dehi--the owner of the material body; nityam--eternally; avadhyah--cannot be killed; ayam--this soul; dehe--in the body; sarvasya--of everyone; bharata--O descendant of Bharata; tasmāt--therefore; sarvaṇi--all; bhutaṇi--living entities (that are born); na--never; tvam--yourself; socitum--to lament; arhasi--deserve.

TRANSLATION

O descendant of Bharata, he who dwells in the body is eternal and can never be slain. Therefore you need not grieve for any creature.

PURPORT

The Lord now concludes the chapter of instruction on the immutable spirit soul. In describing the immortal soul in various ways, Lord Kṛṣṇa establishes that the soul is immortal and the body is temporary. Therefore Arjuna as a ksatriya should not abandon his duty out of fear that his grandfather and teacher--Bhisma and Drona--will die in the battle. On the authority of Sri Kṛṣṇa, one has to believe that there is a soul different from the material body, not that there is no such thing as soul, or that living symptoms develop at a certain stage of material maturity resulting from the interaction of chemicals. Though the soul is immortal, violence is not encouraged, but at the time of war it is not discouraged when there is actual need for it. That need must be justified in terms of the sanction of the Lord, and not capriciously.

TEXT 31

sva-dharmam api caveksya
na vikampitum arhasi
dharmaṇyad dhi yuddhaḥ chreya 'nyat
ksatriyasya na vidyate

SYNONYMS

sva-dharmam--one's own religious principles; api--also; ca--indeed; aveksya--considering; na--never; vikampitum--to hesitate; arhasi--you deserve; dharmāṇyad--from religious principles; hi--indeed; yuddhat--than fighting; sreyah--better engagements; anyat--anything else; ksatriyasya--of the ksatriya; na--does not; vidyate--exist.

TRANSLATION

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.

PURPORT

Out of the four orders of social administration, the second order, for the matter of good administration, is called ksatriya. Ksat means hurt. One who gives protection from harm is called ksatriya (trayate--to give protection). The ksatriyas are trained for killing in the forest. A ksatriya would go into the forest and challenge a tiger face to face and fight with the tiger with his sword. When the tiger was killed, it would be offered the royal order of cremation. This system is being followed even up to the present day by the ksatriya kings of the Jaipur state. The ksatriyas are specially trained for challenging and killing because religious violence is sometimes a necessary factor. Therefore, ksatriyas are never meant for accepting directly the order of sannyasa or renunciation. Nonviolence in politics may be a diplomacy, but it is never a factor or principle. In the religious law books it is stated:

ahavesu mitho 'nyonyam
jighamsanto mahi-ksitah
yuddhamanah param saktya
svargam yanty aparan-mukhah

yajnesu pasavo brahman
hanyante satatam dvijaih
samskrtah kila mantrais ca
te 'pi svargam avapnuvan

"In the battlefield, a king or ksatriya, while fighting another king envious of him, is eligible for achieving heavenly planets after death, as the brahmanas also attain the heavenly planets by sacrificing animals in the sacrificial fire." Therefore, killing on the battlefield on religious principles and the killing of animals in the sacrificial fire are not at all considered to be acts of violence, because everyone is benefited by the religious principles involved. The animal sacrificed gets a human life immediately without undergoing the gradual evolutionary process from one form to another, and the ksatriyas killed in the battlefield also attain the heavenly planets as do the brahmanas who attain them by offering sacrifice.

There are two kinds of sva-dharmas, specific duties. As long as one is not liberated, one has to perform the duties of his particular body in accordance with religious principles in order to achieve liberation. When one is liberated, one's sva-dharma--specific duty--becomes spiritual and is not in the material bodily concept. In the bodily conception of life there are specific duties for the brahmanas and ksatriyas respectively, and such duties are unavoidable. Sva-dharma is ordained by the Lord, and this will be clarified in the Fourth Chapter. On the bodily plane sva-dharma is called varnasrama-dharma, or man's steppingstone for spiritual understanding. Human civilization begins from the stage of varnasrama-dharma, or specific duties in terms of the specific modes of nature of the body obtained. Discharging one's specific duty in any field of action in accordance with varnasrama-dharma serves to elevate one to a higher status of life.

TEXT 32

yadrcchaya copapannam
svarga-dvaram apavrtam
sukhinah ksatriyah partha
labhante yuddham idrsam

SYNONYMS

yadrcchaya--by its own accord; ca--also; upapannam--arrived at; svarga--heavenly planet; dvaram--door; apavrtam--wide open; sukhinah--very happy; ksatriyah--the members of the royal order; partha--O son of Prtha; labhante--do achieve; yuddham--war; idrsam--like this.

TRANSLATION

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

PURPORT

As supreme teacher of the world, Lord Krsna condemns the attitude of Arjuna who said, "I do not find any good in this fighting. It will cause perpetual habitation in hell." Such statements by Arjuna were due to ignorance only. He wanted to become nonviolent in the discharge of his specific duty. For a ksatriya to be in the battlefield and to become nonviolent is the philosophy of fools. In the Parasara-smṛti, or religious codes made by Parasara, the great sage and father of Vyasadeva, it is stated:

ksatriyo hi praja raksan
sastra-panih pradandayan
nirjitya para-sainyadi
ksitim dharmena palayet

"The ksatriya's duty is to protect the citizens from all kinds of difficulties, and for that reason he has to apply violence in suitable cases for law and order. Therefore he has to conquer the soldiers of inimical kings, and thus, with religious principles, he should rule over the world."

Considering all aspects, Arjuna had no reason to refrain from fighting. If he should conquer his enemies, he would enjoy the kingdom; and if he should die in the battle, he would be elevated to the heavenly planets whose doors were wide open to him. Fighting would be for his benefit in either case.

TEXT 33

atha cet tvam imam dharmyam
sangramam na karisyasi
tatah sva-dharmam kirtim ca
hitva papam avapsyasi

SYNONYMS

atha--therefore; cet--if; tvam--you; imam--this; dharmyam--religious duty; sangramam--fighting; na--do not; karisyasi--perform; tatah--then; sva-dharmam--your religious duty; kirtim--reputation; ca--also; hitva--losing; papam--sinful reaction; avapsyasi--do gain.

TRANSLATION

If, however, you do not fight this religious war, then you will certainly incur sins for neglecting your duties and thus lose your reputation as a fighter.

PURPORT

Arjuna was a famous fighter, and he attained fame by fighting many great demigods, including even Lord Siva. After fighting and defeating Lord Siva in the dress of a hunter, Arjuna pleased the lord and received as a reward a weapon called pasupata-astra. Everyone knew that he was a great warrior. Even Dronacarya gave him benedictions and awarded him the special weapon by which he could kill even his teacher. So he was credited with so many military certificates from many authorities, including his adopted father Indra, the heavenly king. But if he abandoned the battle, he would not only neglect his specific duty as a ksatriya, but he would lose all fame and good name and thus prepare his royal road to hell. In other words, he would go to hell, not by fighting, but by withdrawing from battle.

TEXT 34

akirtim capi bhutani
kathayisyanti te 'vyayam
sambhavitasya cakirtir
maranad atiricyate

SYNONYMS

akirtim--infamy; ca--also; api--over and above; bhutani--all people; kathayisyanti--will speak; te--of you; avyayam--forever; sambhavitasya--for a respectable man; ca--also; akirtih--ill fame; maranat--than death; atiricyate--becomes more than.

TRANSLATION

People will always speak of your infamy, and for one who has been honored, dishonor is worse than death.

PURPORT

Both as a friend and philosopher to Arjuna, Lord Krsna now gives His final judgment regarding Arjuna's refusal to fight. The Lord says, "Arjuna, if you leave the battlefield, people will call you a coward even before your actual fight. And if you think that people may call you bad names but that you will save your life by fleeing the battlefield, then My advice is that you'd better die in the battle. For a respectable man like you, ill fame is worse than death. So, you should not flee for fear of your life; better die in the battle. That will save you from the ill fame of misusing My friendship and losing your prestige in society." So, the final judgment of the Lord was for Arjuna to die in the battle and not withdraw.

TEXT 35

bhayad ranad uparatam
mamsyante tvam maha-rathah
yesam ca tvam bahu-mato
bhutva yasyasi laghavam

SYNONYMS

bhayat--out of fear; ranat--from the battlefield; uparatam--ceased; mamsyante--will consider; tvam--unto you; maha-rathah--the great generals; yesam--of those who; ca--also; tvam--you; bahu-matah--in great estimation; bhutva--will become; yasyasi--will go; laghavam--decreased in value.

TRANSLATION

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 a coward.

PURPORT

Lord Krsna continued to give His verdict to Arjuna: "Do not think that the great generals like Duryodhana, Karna, and other contemporaries will think that you have left the battlefield out of compassion for your brothers and grandfather. They will think that you have left out of fear for your life. And thus their high estimation of your personality will go to hell."

TEXT 36

avacya-vadams ca bahun
vadisyaniti tavahitah
nindantas tava samarthyam
tato dukkhataram nu kim

SYNONYMS

avacya--unkind; vadan--fabricated words; ca--also; bahun--many; vadisyaniti--will say; tava--your; ahitah--enemies; nindantah--while vilifying; tava--your; samarthyam--ability; tatah--thereafter; dukkhataram--more painful; nu--of course; kim--what is there.

TRANSLATION

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

PURPORT

Lord Krsna was astonished in the beginning at Arjuna's uncalled-for plea for compassion, and He described his compassion as befitting the non-Aryans. Now in so many words, He has proved His statements against Arjuna's so-called compassion.

TEXT 37

hato va prapsyasi svargam
jitva va bhoksyase mahim
tasmad uttistha kaunteya
yuddhaya krta-niscayah

SYNONYMS

hatah--being killed; va--either; prapsyasi--you will gain; svargam--the heavenly kingdom; jitva--by conquering; va--or; bhoksyase--you enjoy;

mahim--the world; tasmāt--therefore; uttistha--get up; kaunteya--O son of Kunti; yuddhaya--to fight; kṛtā--determined; niscayah--uncertainty.

TRANSLATION

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 and fight with determination.

PURPORT

Even though there was no certainty of victory for Arjuna's side, he still had to fight; for, even being killed there, he could be elevated into the heavenly planets.

TEXT 38

sukha-duḥkhe same kṛtvā
labhalabhau jayajayau
tato yuddhaya yujyasva
naivam papam avapsyasi

SYNONYMS

sukha--happiness; duḥkhe--in distress; same--in equanimity; kṛtvā--doing so; labha-alabhau--both in loss and profit; jaya-ajayau--both in defeat and victory; tatah--thereafter; yuddhaya--for the sake of fighting; yujyasva--do fight; na--never; evam--in this way; papam--sinful reaction; avapsyasi--you will gain.

TRANSLATION

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.

PURPORT

Lord Kṛṣṇa now directly says that Arjuna should fight for the sake of fighting because He desires the battle. There is no consideration of happiness or distress, profit or gain, victory or defeat in the activities of Kṛṣṇa consciousness. That everything should be performed for the sake of Kṛṣṇa is transcendental consciousness; so there is no reaction to material activities. He who acts for his own sense gratification, either in goodness or in passion, is subject to the reaction, good or bad. But he who has completely surrendered himself in the activities of Kṛṣṇa consciousness is no longer obliged to anyone, nor is he a debtor to anyone, as one is in the ordinary course of activities. It is said:

devarsi-bhūtāpta-nṛnam pitṛnam
na kinkaro nāyam rñi ca rājan
sarvatmana yah saranam saranyam
gato mukundam parihrtya kartam

"Anyone who has completely surrendered unto Kṛṣṇa, Mukunda, giving up all other duties, is no longer a debtor, nor is he obliged to anyone--not the demigods, nor the sages, nor the people in general, nor

kinsmen, nor humanity, nor forefathers." (Bhag. 11.5.41) That is the indirect hint given by Krsna to Arjuna in this verse, and the matter will be more clearly explained in the following verses.

TEXT 39

esa te 'bhihita sankhye
buddhir yoge tv imam srnu
buddhya yukto yaya partha
karma-bandham prahasyasi

SYNONYMS

esa--all these; te--unto you; abhihita--described; sankhye--by analytical study; buddhih--intelligence; yoge--work without fruitive result; tu--but; imam--this; srnu--just hear; buddhya--by intelligence; yukta--dovetailed; yaya--by which; partha--O son of Prtha; karma-bandham--bondage of reaction; prahasyasi--you can be released from.

TRANSLATION

Thus far I have declared to you the analytical knowledge of sankhya philosophy. Now listen to the knowledge of yoga whereby one works without fruitive result. O son of Prtha, when you act by such intelligence, you can free yourself from the bondage of works.

PURPORT

According to the Nirukti, or the Vedic dictionary, sankhya means that which describes phenomena in detail, and sankhya refers to that philosophy which describes the real nature of the soul. And yoga involves controlling the senses. Arjuna's proposal not to fight was based on sense gratification. Forgetting his prime duty, he wanted to cease fighting because he thought by not killing his relatives and kinsmen he would be happier than by enjoying the kingdom by conquering his cousins and brothers, the sons of Dhrtarastra. In both ways, the basic principles were for sense gratification. Happiness derived from conquering them and happiness derived by seeing kinsmen alive are both on the basis of personal sense gratification, for there is a sacrifice of wisdom and duty. Krsna, therefore, wanted to explain to Arjuna that by killing the body of his grandfather he would not be killing the soul proper, and He explained that all individual persons, including the Lord Himself, are eternal individuals; they were individuals in the past, they are individuals in the present, and they will continue to remain individuals in the future, because all of us are individual souls eternally, and we simply change our bodily dress in different manners. But, actually, we keep our individuality even after liberation from the bondage of material dress. An analytical study of the soul and the body has been very graphically explained by Lord Krsna. And this descriptive knowledge of the soul and the body from different angles of vision has been described here as Sankhya, in terms of the Nirukti dictionary. This Sankhya has nothing to do with the Sankhya philosophy of the atheist Kapila. Long before the imposter Kapila's Sankhya, the Sankhya philosophy was expounded in the Srimad-Bhagavatam by the true Lord Kapila, the incarnation of Lord Krsna, who explained it to His mother, Devahuti. It is clearly explained by Him that the purusa, or the Supreme Lord, is active and that He creates by looking over the prakrti. This is accepted in the Vedas and in the Gita. The description

in the Vedas indicates that the Lord glanced over the prakṛti, or nature, and impregnated it with atomic individual souls. All these individuals are working in the material world for sense gratification, and under the spell of material energy they are thinking of being enjoyers. This mentality is dragged to the last point of liberation when the living entity wants to become one with the Lord. This is the last snare of maya or sense gratificatory illusion, and it is only after many, many births of such sense gratificatory activities that a great soul surrenders unto Vasudeva, Lord Kṛṣṇa, thereby fulfilling the search after the ultimate truth.

Arjuna has already accepted Kṛṣṇa as his spiritual master by surrendering himself unto Him: *sisyas te 'ham sadhi mam tvam prapannam*. Consequently, Kṛṣṇa will now tell him about the working process in buddhi-yoga, or karma-yoga, or in other words, the practice of devotional service only for the sense gratification of the Lord. This buddhi-yoga is clearly explained in Chapter Ten, verse ten, as being direct communion with the Lord, who is sitting as Paramatma in everyone's heart. But such communion does not take place without devotional service. One who is therefore situated in devotional or transcendental loving service to the Lord, or, in other words, in Kṛṣṇa consciousness, attains to this stage of buddhi-yoga by the special grace of the Lord. The Lord says, therefore, that only to those who are always engaged in devotional service out of transcendental love does He award the pure knowledge of devotion in love. In that way the devotee can reach Him easily in the ever-blissful kingdom of God.

Thus the buddhi-yoga mentioned in this verse is the devotional service of the Lord, and the word Sankhya mentioned herein has nothing to do with the atheistic sankhya-yoga enunciated by the imposter Kapila. One should not, therefore, misunderstand that the sankhya-yoga mentioned herein has any connection with the atheistic Sankhya. Nor did that philosophy have any influence during that time; nor would Lord Kṛṣṇa care to mention such godless philosophical speculations. Real Sankhya philosophy is described by Lord Kapila in the Srimad-Bhagavatam, but even that Sankhya has nothing to do with the current topics. Here, Sankhya means analytical description of the body and the soul. Lord Kṛṣṇa made an analytical description of the soul just to bring Arjuna to the point of buddhi-yoga, or bhakti-yoga. Therefore, Lord Kṛṣṇa's Sankhya and Lord Kapila's Sankhya, as described in the Bhagavatam, are one and the same. They are all bhakti-yoga. He said, therefore, that only the less intelligent class of men make a distinction between sankhya-yoga and bhakti-yoga.

Of course, atheistic sankhya-yoga has nothing to do with bhakti-yoga, yet the unintelligent claim that the atheistic sankhya-yoga is referred to in the Bhagavad-gita.

One should therefore understand that buddhi-yoga means to work in Kṛṣṇa consciousness, in the full bliss and knowledge of devotional service. One who works for the satisfaction of the Lord only, however difficult such work may be, is working under the principles of buddhi-yoga and finds himself always in transcendental bliss. By such transcendental engagement, one achieves all transcendental qualities automatically, by the grace of the Lord, and thus his liberation is complete in itself, without his making extraneous endeavors to acquire knowledge. There is much difference between work in Kṛṣṇa consciousness and work for fruitive results, especially in the matter of sense gratification for achieving results in terms of family or material happiness. Buddhi-yoga is therefore the transcendental quality of the work that we perform.

nehabhikrama-naso 'sti
pratyavayo na vidyate
sv-alpam apy asya dharmasya
trayate mahato bhayat

SYNONYMS

na--there is not; iha--in this world; abhikrama--endeavoring; nasah--loss; asti--there is; pratyavayah--diminution; na--never; vidyate--there is; su-alpam--a little; api--although; asya--of this; dharmasya--of this occupation; trayate--releases; mahatah--of very great; bhayat--danger.

TRANSLATION

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.

PURPORT

Activity in Krsna consciousness, or acting for the benefit of Krsna without expectation of sense gratification, is the highest transcendental quality of work. Even a small beginning of such activity finds no impediment, nor can that small beginning be lost at any stage. Any work begun on the material plane has to be completed, otherwise the whole attempt becomes a failure. But any work begun in Krsna consciousness has a permanent effect, even though not finished. The performer of such work is therefore not at a loss even if his work in Krsna consciousness is incomplete. One percent done in Krsna consciousness bears permanent results, so that the next beginning is from the point of two percent; whereas, in material activity, without a hundred percent success, there is no profit. Ajamila performed his duty in some percentage of Krsna consciousness, but the result he enjoyed at the end was a hundred percent, by the grace of the Lord. There is a nice verse in this connection in Srimad-Bhagavatam (1.5.17):

tyaktva sva-dharmam caranambujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vabhadram abhud amusya kim
ko vartha apto 'bhajatam sva-dharmatah

"If someone gives up self-gratificatory pursuits and works in Krsna consciousness and then falls down on account of not completing his work, what loss is there on his part? And, what can one gain if one performs his material activities perfectly?" Or, as the Christians say, "What profiteth a man if he gain the whole world yet suffers the loss of his eternal soul?"

Material activities and their results end with the body. But work in Krsna consciousness carries a person again to Krsna consciousness, even after the loss of the body. At least one is sure to have a chance in the next life of being born again as a human being, either in the family of a great cultured brahmana or in a rich aristocratic family that will give one a further chance for elevation. That is the unique quality of work done in Krsna consciousness.

vyavasayatmika buddhir
ekeha kuru-nandana
bahu-sakha hy anantas ca
buddhayo 'vyavasayinam

SYNONYMS

vyavasaya-atmika--resolute Krsna consciousness; buddhih--intelligence; eka--only one; iha--in this world; kuru-nandana--O beloved child of the Kurus; bahu-sakhah--various branches; hi--indeed; anantah--unlimited; ca--also; buddhayah--intelligence; avyavasayinam--of those who are not in Krsna consciousness.

TRANSLATION

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.

PURPORT

A strong faith in Krsna consciousness that one shall be elevated to the highest perfection of life is called vyavasayatmika intelligence. The Caitanya-caritamṛta (Madhya 22.62) states:

'sraddha'-sabde----visvasa kahe sudrdha niscaya
krsne bhakti kaile sarva-karma krta haya

Faith means unflinching trust in something sublime. When one is engaged in the duties of Krsna consciousness, he need not act in relationship to the material world with obligations to family traditions, humanity, or nationality. Fruitive activities are the engagements of one's reactions from past good or bad deeds. When one is awake in Krsna consciousness, he need no longer endeavor for good results in his activities. When one is situated in Krsna consciousness, all activities are on the absolute plane, for they are no longer subject to dualities like good and bad. The highest perfection of Krsna consciousness is renunciation of the material conception of life. This state is automatically achieved by progressive Krsna consciousness. The resolute purpose of a person in Krsna consciousness is based on knowledge, Vasudevah sarvam iti sa mahatma su-durlabhah, by which one comes to know perfectly that Vasudeva, or Krsna is the root of all manifested causes. As water on the root of a tree is automatically distributed to the leaves and branches, in Krsna consciousness one can render the highest service to everyone--namely self, family, society, country, humanity, etc. If Krsna is satisfied by one's actions, then everyone will be satisfied.

Service in Krsna consciousness is, however, best practiced under the able guidance of a spiritual master who is a bona fide representative of Krsna, who knows the nature of the student and who can guide him to act in Krsna consciousness. As such, to be well-versed in Krsna consciousness one has to act firmly and obey the representative of Krsna, and one should accept the instruction of the bona fide spiritual master as one's mission in life. Srila Visvanatha Cakravarti Thakura instructs us, in his famous prayers for the spiritual master as follows:

yasya prasada bhagavat-prasado
yasyaprasadan na gatih kuto 'pi
dhyayan stuvams tasya yasas tri-sandhyam
vande guroh sri-caranaravindam

"By satisfaction of the spiritual master, the Supreme Personality of Godhead becomes satisfied. And by not satisfying the spiritual master, there is no chance of being promoted to the plane of Krsna consciousness. I should, therefore, meditate and pray for his mercy three times a day, and offer my respectful obeisances unto him, my spiritual master."

The whole process, however, depends on perfect knowledge of the soul beyond the conception of the body--not theoretically but practically, when there is no longer a chance for sense gratification manifested in fruitive activities. One who is not firmly fixed in mind is diverted by various types of fruitive acts.

TEXTS 42-43

yam imam puspitam vacam
pravadanty avipascitah
veda-vada-ratah partha
nanyad astiti vadinah

kamatmanah svarga-para
janma-karma-phala-pradam
kriya-visesa-bahulam
bhogaisvarya-gatim prati

SYNONYMS

yam imam--all these; puspitam--flowery; vacam--words; pravadanti--say; avipascitah--men with a poor fund of knowledge; veda-vada-ratah--supposed followers of the Vedas; partha--O son of Prtha; na--never; anyat--anything else; asti--there is; iti--thus; vadinah--advocates; kama-atmanah--desirous of sense gratification; svarga-para--aiming to achieve heavenly planets; janma-karma-phala-pradam--resulting in fruitive actions, good birth, etc.; kriya-visesa--pompous ceremonies; bahulam--various; bhoga--sense enjoyment; aisvarya--opulence; gatim--progress; prati--towards.

TRANSLATION

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.

PURPORT

People in general are not very intelligent, and due to their ignorance they are most attached to the fruitive activities recommended in the karma-kanda portions of the Vedas. They do not want anything more than sense gratificatory proposals for enjoying life in heaven, where wine and women are available and material opulence is very common. In the Vedas many sacrifices are recommended for elevation to the heavenly planets, especially the jyotistoma sacrifices. In fact, it is stated

that anyone desiring elevation to heavenly planets must perform these sacrifices, and men with a poor fund of knowledge think that this is the whole purpose of Vedic wisdom. It is very difficult for such inexperienced persons to be situated in the determined action of Krsna consciousness. As fools are attached to the flowers of poisonous trees without knowing the results of such attractions, similarly unenlightened men are attracted by such heavenly opulence and the sense enjoyment thereof.

In the karma-kanda section of the Vedas it is said that those who perform the four monthly penances become eligible to drink the somarasa beverages to become immortal and happy forever. Even on this earth some are very eager to have somarasa to become strong and fit to enjoy sense gratifications. Such persons have no faith in liberation from material bondage, and they are very much attached to the pompous ceremonies of Vedic sacrifices. They are generally sensual, and they do not want anything other than the heavenly pleasures of life. It is understood that there are gardens called Nandana-kanana in which there is good opportunity for association with angelic, beautiful women and having a profuse supply of somarasa wine. Such bodily happiness is certainly sensual; therefore there are those who are purely attached to material, temporary happiness, as lords of the material world.

TEXT 44

bhogaisvarya-prasaktanam
tayapahrta-cetasam
vyavasayatmika buddhih
samadhau na vidhiyate

SYNONYMS

bhoga--material enjoyment; aisvarya--opulence; prasaktanam--those who are so attached; taya--by such things; apahrta-cetasam--bewildered in mind; vyavasaya-atmika--fixed determination; buddhih--devotional service of the Lord; samadhau--in the controlled mind; na--never; vidhiyate--does take place.

TRANSLATION

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 of devotional service to the Supreme Lord does not take place.

PURPORT

Samadhi means "fixed mind." The Vedic dictionary, the Nirukti, says, samyag adhiyate 'sminn atma-tattva-yathatmyam: "When the mind is fixed for understanding the self, it is called samadhi." Samadhi is never possible for persons interested in material sense enjoyment, nor for those who are bewildered by such temporary things. They are more or less condemned by the process of material energy.

TEXT 45

traigunya-visaya veda
nistraigunyo bhavarjuna
nirdvandvo nitya-sattva-stho

niryoga-ksema atmavan

SYNONYMS

traigunya--pertaining to the three modes of material nature; visayah--on the subject matter; vedah--Vedic literatures; nistraigunyah--in a pure state of spiritual existence; bhava--be; arjuna--O Arjuna; nirdvandvah--free from the pains of opposites; nitya-sattva-sthah--ever remaining in sattva (goodness); niryoga-ksemah--free from (the thought of) acquisition and preservation; atma-van--established in the self.

TRANSLATION

The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the self.

PURPORT

All material activities involve actions and reactions in the three modes of material nature. They are meant for fruitive results, which cause bondage in the material world. The Vedas deal mostly with fruitive activities to gradually elevate the general public from the field of sense gratification to a position on the transcendental plane. Arjuna, as a student and friend of Lord Krsna, is advised to raise himself to the transcendental position of Vedanta philosophy where, in the beginning, there is brahma-jijnasa, or questions on the supreme transcendence. All the living entities who are in the material world are struggling very hard for existence. For them the Lord, after creation of the material world, gave the Vedic wisdom advising how to live and get rid of the material entanglement. When the activities for sense gratification, namely the karma-kanda chapter, are finished, then the chance for spiritual realization is offered in the form of the Upanisads, which are part of different Vedas, as the Bhagavad-gita is a part of the fifth Veda, namely the Mahabharata. The Upanisads mark the beginning of transcendental life.

As long as the material body exists, there are actions and reactions in the material modes. One has to learn tolerance in the face of dualities such as happiness and distress, or cold and warmth, and by tolerating such dualities become free from anxieties regarding gain and loss. This transcendental position is achieved in full Krsna consciousness when one is fully dependent on the good will of Krsna.

TEXT 46

yavan artha udapane
sarvatah samplutodake
tavan sarvesu vedesu
brahmanasya vijanatah

SYNONYMS

yavan--all that; arthah--is meant; uda-pane--in a well of water; sarvatah--in all respects; sampluta-udake--in a great reservoir of water; tavan--similarly; sarvesu--in all; vedesu--Vedic literatures; brahmanasya--of the man who knows the Supreme Brahman; vijanatah--of one who is in complete knowledge.

TRANSLATION

All purposes that are served by the small pond can at once be served by the great reservoirs of water. Similarly, all the purposes of the Vedas can be served to one who knows the purpose behind them.

PURPORT

The rituals and sacrifices mentioned in the karma-kanda division of the Vedic literature are to encourage gradual development of self-realization. And the purpose of self-realization is clearly stated in the Fifteenth Chapter of the Bhagavad-gita (15.15): the purpose of studying the Vedas is to know Lord Krsna, the primeval cause of everything. So, self-realization means understanding Krsna and one's eternal relationship with Him. The relationship of the living entities with Krsna is also mentioned in the Fifteenth Chapter of Bhagavad-gita (15.7). The living entities are parts and parcels of Krsna; therefore, revival of Krsna consciousness by the individual living entity is the highest perfectional stage of Vedic knowledge. This is confirmed in the Srimad-Bhagavatam (3.33.7) as follows:

aho bata sva-paco 'to gariyan
yaj-jihvagre vartate nama tubhyam
tepus tapas te juhuvuh sasnur arya
brahmanucur nama grnanti ye te

"O my Lord, a person who is chanting Your holy name, although born of a low family like that of a candala [dog-eater] is situated on the highest platform of self-realization. Such a person must have performed all kinds of penances and sacrifices according to Vedic rituals and studied the Vedic literatures many, many times after taking his bath in all the holy places of pilgrimage. Such a person is considered to be the best of the Aryan family."

So one must be intelligent enough to understand the purpose of the Vedas, without being attached to the rituals only, and must not desire to be elevated to the heavenly kingdoms for a better quality of sense gratification. It is not possible for the common man in this age to follow all the rules and regulations of Vedic rituals and the injunctions of the Vedanta and the Upanisads. It requires much time, energy, knowledge and resources to execute the purposes of the Vedas. This is hardly possible in this age. The best purpose of Vedic culture is served, however, by chanting the holy name of the Lord, as recommended by Lord Caitanya, the deliverer of all fallen souls. When Lord Caitanya was asked by a great Vedic scholar, Prakasananda Sarasvati, why He, the Lord, was chanting the holy name of the Lord like a sentimentalist instead of studying Vedanta philosophy, the Lord replied that His spiritual master found Him to be a great fool and thus asked Him to chant the holy name of Lord Krsna. He did so, and became ecstatic like a madman. In this Age of Kali, most of the population is foolish and not adequately educated to understand Vedanta philosophy; the best purpose of Vedanta philosophy is served by inoffensively chanting the holy name of the Lord. Vedanta is the last word in Vedic wisdom, and the author and knower of the Vedanta philosophy is Lord Krsna; and the highest Vedantist is the great soul who takes pleasure in chanting the holy name of the Lord. That is the ultimate purpose of all Vedic mysticism.

TEXT 47

karmany evadhikaras te
 ma phalesu kadacana
 ma karma-phala-hetur bhur
 ma te sango 'stv akarmani

SYNONYMS

karmani--prescribed duties; eva--certainly; adhikarah--right; te--of you; ma--never; phalesu--in the fruits; kadacana--at any time; ma--never; karma-phala--in the result of the work; hetuh--cause; bhuh--become; ma--never; te--of you; sangah--attachment; astu--be there; akarmani--in not doing.

TRANSLATION

You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself to be the cause of the results of your activities, and never be attached to not doing your duty.

PURPORT

There are three considerations here: prescribed duties, capricious work, and inaction. Prescribed duties refer to activities performed while one is in the modes of material nature. Capricious work means actions without the sanction of authority, and inaction means not performing one's prescribed duties. The Lord advised that Arjuna not be inactive, but that he perform his prescribed duty without being attached to the result. One who is attached to the result of his work is also the cause of the action. Thus he is the enjoyer or sufferer of the result of such actions.

As far as prescribed duties are concerned, they can be fitted into three subdivisions, namely routine work, emergency work and desired activities. Routine work, in terms of the scriptural injunctions, is done without desire for results. As one has to do it, obligatory work is action in the mode of goodness. Work with results becomes the cause of bondage; therefore such work is not auspicious. Everyone has his proprietary right in regard to prescribed duties, but should act without attachment to the result; such disinterested obligatory duties doubtlessly lead one to the path of liberation.

Arjuna was therefore advised by the Lord to fight as a matter of duty without attachment to the result. His nonparticipation in the battle is another side of attachment. Such attachment never leads one to the path of salvation. Any attachment, positive or negative, is cause for bondage. Inaction is sinful. Therefore, fighting as a matter of duty was the only auspicious path of salvation for Arjuna.

TEXT 48

yoga-sthah kuru karmani
 sangam tyaktva dhananjaya
 siddhy-asiddhyoh samo bhutva
 samatvam yoga ucyate

SYNONYMS

yoga-sthah--steadfast in yoga; kuru--perform; karmani--your duties; sangam--attachment; tyaktva--having abandoned; dhananjaya--O Dhananjaya; siddhi-asiddhyoh--success and failure; samah--the same; bhutva--having become; samatvam--evenness of mind; yogah--yoga; ucyate--is called.

TRANSLATION

Be steadfast in yoga, O Arjuna. Perform your duty and abandon all attachment to success or failure. Such evenness of mind is called yoga.

PURPORT

Krsna tells Arjuna that he should act in yoga. And what is that yoga? Yoga means to concentrate the mind upon the Supreme by controlling the ever-disturbing senses. And who is the Supreme? The Supreme is the Lord. And because He Himself is telling Arjuna to fight, Arjuna has nothing to do with the results of the fight. Gain or victory are Krsna's concern; Arjuna is simply advised to act according to the dictation of Krsna. The following of Krsna's dictation is real yoga, and this is practiced in the process called Krsna consciousness. By Krsna consciousness only can one give up the sense of proprietorship. One has to become the servant of Krsna, or the servant of the servant of Krsna. That is the right way to discharge duty in Krsna consciousness, which alone can help one to act in yoga. Arjuna is a ksatriya, and as such he is participating in the varnasrama-dharma institution. It is said in the Visnu Purana that in the varnasrama-dharma, the whole aim is to satisfy Visnu. No one should satisfy himself, as is the rule in the material world, but one should satisfy Krsna. So, unless one satisfies Krsna, one cannot correctly observe the principles of varnasrama-dharma. Indirectly, Arjuna was advised to act as Krsna told him.

TEXT 49

durena hy avaram karma
buddhi-yogad dhananjaya
buddhau saranam anviccha
krpanah phala-hetavah

SYNONYMS

durena--by discarding it at a long distance; hi--certainly; avaram--abominable; karma--activities; buddhi-yogat--on the strength of Krsna consciousness; dhananjaya--O conqueror of wealth; buddhau--in such consciousness; saranam--full surrender; anviccha--desire; krpanah--the misers; phala-hetavah--those desiring fruitive action.

TRANSLATION

O Dhananjaya, rid yourself of all fruitive activities by devotional service, and surrender fully to that consciousness. Those who want to enjoy the fruits of their work are misers.

PURPORT

One who has actually come to understand one's constitutional position as an eternal servitor of the Lord gives up all engagements save

working in Kṛṣṇa consciousness. As already explained, buddhi-yoga means transcendental loving service to the Lord. Such devotional service is the right course of action for the living entity. Only misers desire to enjoy the fruit of their own work just to be further entangled in material bondage. Except for work in Kṛṣṇa consciousness, all activities are abominable because they continually bind the worker to the cycle of birth and death. One should therefore never desire to be the cause of work. Everything should be done in Kṛṣṇa consciousness, for the satisfaction of Kṛṣṇa. Misers do not know how to utilize the assets of riches which they acquire by good fortune or by hard labor. One should spend all energies working in Kṛṣṇa consciousness, and that will make one's life successful. Like the misers, unfortunate persons do not employ their human energy in the service of the Lord.

TEXT 50

buddhi-yukto jahatiha
ubhe sukrta-duskrte
tasmad yogaya yujyasva
yogah karmasu kausalam

SYNONYMS

buddhi-yuktah--one who is engaged in devotional service; jahati--can get rid of; iha--in this life; ubhe--in both; sukrta-duskrte--in good and bad results; tasmat--therefore; yogaya--for the sake of devotional service; yujyasva--be so engaged; yogah--Kṛṣṇa consciousness; karmasu--in all activities; kausalam--art.

TRANSLATION

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

PURPORT

Since time immemorial each living entity has accumulated the various reactions of his good and bad work. As such, he is continuously ignorant of his real constitutional position. One's ignorance can be removed by the instruction of the Bhagavad-gīta which teaches one to surrender unto Lord Śrī Kṛṣṇa in all respects and become liberated from the chained victimization of action and reaction, birth after birth. Arjuna is therefore advised to act in Kṛṣṇa consciousness, the purifying process of resultant action.

TEXT 51

karma-jam buddhi-yukta hi
phalam tyaktva manisinah
janma-bandha-vinirmuktah
padam gacchanty anamayam

SYNONYMS

karma-jam--because of fruitive activities; buddhi-yuktah--being done in devotional service; hi--certainly; phalam--results; tyaktva--giving up; manisinah--devotees who are great sages; janma-bandha--the bondage of

birth and death; vinirmuktah--liberated soul; padam--position;
gacchanti--reached; anamayam--without miseries.

TRANSLATION

The wise, engaged in devotional service, take refuge in the Lord, and free themselves from the cycle of birth and death by renouncing the fruits of action in the material world. In this way they can attain that state beyond all miseries.

PURPORT

The liberated living entities seek that place where there are no material miseries. The Bhagavatam (10.14.58) says:

samasrita ye pada-pallava-plavam
mahat-padam punya-yaso murareh
bhavambudhir vatsa-padam param padam
padam padam yad vipadam na tesam

"For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Mukunda or the giver of mukti, the ocean of the material world is like the water contained in a calf's hoofprint. param padam, or the place where there are no material miseries, or Vaikuntha, is his goal, not the place where there is danger in every step of life."

Owing to ignorance, one does not know that this material world is a miserable place where there are dangers at every step. Out of ignorance only, less intelligent persons try to adjust to the situation by fruitive activities, thinking that the resultant actions will make them happy. They do not know that no kind of material body anywhere within the universe can give life without miseries. The miseries of life, namely birth, death, old age and diseases, are present everywhere within the material world. But one who understands his real constitutional position as the eternal servitor of the Lord, and thus knows the position of the Personality of Godhead, engages himself in the transcendental loving service of the Lord. Consequently he becomes qualified to enter into the Vaikuntha planets, where there is neither material, miserable life nor the influence of time and death. To know one's constitutional position means to know also the sublime position of the Lord. One who wrongly thinks that the living entity's position and the Lord's position are on the same level is to be understood to be in darkness and therefore unable to engage himself in the devotional service of the Lord. He becomes a lord himself and thus paves the way for the repetition of birth and death. The one who, understanding that his position is to serve, transfers himself to the service of the Lord, at once becomes eligible for Vaikunthaloka. Service for the cause of the Lord is called karma-yoga or buddhi-yoga, or in plain words, devotional service to the Lord.

TEXT 52

yada te moha-kalilam
buddhir vyatitarisyati
tada gantasi nirvedam
srotavyasya srutasya ca

SYNONYMS

yada--when; te--your; moha--illusory; kalilam--dense forest; buddhih--transcendental service with intelligence; vyatitarisyati--surpasses; tada--at that time; ganta asi--you shall go; nirvedam--callousness; srotavyasya--all that is to be heard; srutasya--all that is already heard; ca--also.

TRANSLATION

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.

PURPORT

There are many good examples in the lives of the great devotees of the Lord of those who became indifferent to the rituals of the Vedas simply by devotional service to the Lord. When a person factually understands Krsna and his relationship with Krsna, he naturally becomes completely indifferent to the rituals of fruitive activities, even though an experienced brahmana. Sri Madhavendra Puri, a great devotee and acarya in the line of the devotees, says:

sandhya-vandana bhadrām astu bhavato bhoh snana tubhyam namo
bho devah pitaras ca tarpana-vidhau naham ksamah ksamyatam
yatra kvapi nisadya yadava-kulottamasya kamsa-dvisah
smaram smaram agham harami tad alam manye kim anyena me

"O Lord, in my prayers three times a day, all glory to you. Bathing, I offer my obeisances unto you. O demigods! O forefathers! Please excuse me for my inability to offer you my respects. Now wherever I sit, I can remember the great descendant of the Yadu dynasty [Krsna], the enemy of Kamsa, and thereby I can free myself from all sinful bondage. I think this is sufficient for me."

The Vedic rites and rituals are imperative for neophytes: comprehending all kinds of prayer three times a day, taking a bath early in the morning, offering respects to the forefathers, etc. But, when one is fully in Krsna consciousness and is engaged in His transcendental loving service, one becomes indifferent to all these regulative principles because he has already attained perfection. If one can reach the platform of understanding by service to the Supreme Lord Krsna, he has no longer to execute different types of penances and sacrifices as recommended in revealed scriptures. And, similarly, if one has not understood that the purpose of the Vedas is to reach Krsna and simply engages in the rituals, etc., then he is uselessly wasting time in such engagements. Persons in Krsna consciousness transcend the limit of sabda-brahma, or the range of the Vedas and Upanisads.

TEXT 53

sruti-vipratipanna te
yada sthasyati niscala
samadhav acala buddhis
tada yogam avapsyasi

SYNONYMS

sruti--Vedic revelation; vipratipanna--without being influenced by the fruitive results of the Vedas; te--your; yada--when; sthasyati--remains; niscala--unmoved; samadhau--in transcendental consciousness, or Krsna consciousness; acala--unflinching; buddhih--intelligence; tada--at that time; yogam--self-realization; avapsyasi--you will achieve.

TRANSLATION

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.

PURPORT

To say that one is in samadhi is to say that one has fully realized Krsna consciousness; that is, one in full samadhi has realized Brahman, Paramatma and Bhagavan. The highest perfection of self-realization is to understand that one is eternally the servitor of Krsna and that one's only business is to discharge one's duties in Krsna consciousness. A Krsna conscious person, or unflinching devotee of the Lord, should not be disturbed by the flowery language of the Vedas nor be engaged in fruitive activities for promotion to the heavenly kingdom. In Krsna consciousness, one comes directly into communion with Krsna, and thus all directions from Krsna may be understood in that transcendental state. One is sure to achieve results by such activities and attain conclusive knowledge. One has only to carry out the orders of Krsna or His representative, the spiritual master.

TEXT 54

arjuna uvaca
sthita-prajnasya ka bhasa
samadhi-sthasya kesava
sthita-dhih kim prabhaseta
kim asita vrajeta kim

SYNONYMS

arjunah uvaca--Arjuna said; sthita-prajnasya--of one who is situated in fixed Krsna consciousness; ka--what; bhasa--language; samadhi-sthasya--of one situated in trance; kesava--O Krsna; sthita-dhih--one fixed in Krsna consciousness; kim--what; prabhaseta--speak; kim--how; asita--does remain; vrajeta--walks; kim--how.

TRANSLATION

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?

PURPORT

As there are symptoms for each and every man, in terms of his particular situation, similarly one who is Krsna conscious has his particular nature--talking, walking, thinking, feeling, etc. As a rich man has his symptoms by which he is known as a rich man, as a diseased man has his symptoms, by which he is known as diseased, or as a learned

man has his symptoms, so a man in transcendental consciousness of Krsna has specific symptoms in various dealings. One can know his specific symptoms from the Bhagavad-gita. Most important is how the man in Krsna consciousness speaks, for speech is the most important quality of any man. It is said that a fool is undiscovered as long as he does not speak, and certainly a well-dressed fool cannot be identified unless he speaks, but as soon as he speaks, he reveals himself at once. The immediate symptom of a Krsna conscious man is that he speaks only of Krsna and of matters relating to Him. Other symptoms then automatically follow, as stated below.

TEXT 55

sri-bhagavan uvaca
prajahati yada kaman
sarvan partha mano-gatan
atmany evatmana tustah
sthita-prajnas tadocyate

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; prajahati--gives up; yada--when; kaman--desires for sense gratification; sarvan--of all varieties; partha--O son of Prtha; manah-gatan--of mental concoction; atmani--in the pure state of the soul; eva--certainly; atmana--by the purified mind; tustah--satisfied; sthita-prajnah--transcendentally situated; tada--at that time; ucyate--is said.

TRANSLATION

The Blessed Lord said: O Partha, when a man gives up all varieties of sense desire which arise from mental concoction, and when his mind finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness.

PURPORT

The Bhagavatam affirms that any person who is fully in Krsna consciousness, or devotional service of the Lord, has all the good qualities of the great sages, whereas a person who is not so transcendently situated has no good qualifications, because he is sure to be taking refuge in his own mental concoctions. Consequently, it is rightly said herein that one has to give up all kinds of sense desire manufactured by mental concoction. Artificially, such sense desires cannot be stopped. But if one is engaged in Krsna consciousness, then, automatically, sense desires subside without extraneous efforts. Therefore, one has to engage himself in Krsna consciousness without hesitation, for this devotional service will instantly help one onto the platform of transcendental consciousness. The highly developed soul always remains satisfied in himself by realizing himself as the eternal servitor of the Supreme Lord. Such a transcendently situated person has no sense desires resulting from petty materialism; rather, he remains always happy in his natural position of eternally serving the Supreme Lord.

TEXT 56

dukheshv anudvigna-manah

sukhesu vigata-sprhah
vita-raga-bhaya-krodhah
sthita-dhir munir ucyaate

SYNONYMS

duhkhesu--in the threefold miseries; anudvigna-manah--without being agitated in mind; sukhesu--in happiness; vigata-sprhah--without being too interested; vita--free from; raga--attachment; bhaya--fear; krodhah--anger; sthita-dhir--one who is steady; munih--a sage; ucyaate--is called.

TRANSLATION

One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

PURPORT

The word muni means one who can agitate his mind in various ways for mental speculation without coming to a factual conclusion. It is said that every muni has a different angle of vision, and unless a muni differs from other munis, he cannot be called a muni in the strict sense of the term. Nasav rsir yasya matam na bhinnam (Mahabharata, Vana-parva 313.117). But a sthita-dhir muni, as mentioned herein by the Lord, is different from an ordinary muni. The sthita-dhir muni is always in Krsna consciousness, for he has exhausted all his business of creative speculation. He has surpassed the stage of mental speculations and has come to the conclusion that Lord Sri Krsna, or Vasudeva, is everything (vasudevah sarvam iti sa mahatma su-durlabhah). He is called a muni fixed in mind. Such a fully Krsna conscious person is not at all disturbed by the onslaughts of the threefold miseries, for he accepts all miseries as the mercy of the Lord, thinking himself only worthy of more trouble due to his past misdeeds; and he sees that his miseries, by the grace of the Lord, are minimized to the lowest. Similarly, when he is happy he gives credit to the Lord, thinking himself unworthy of the happiness; he realizes that it is due only to the Lord's grace that he is in such a comfortable condition and able to render better service to the Lord. And, for the service of the Lord, he is always daring and active and is not influenced by attachment or aversion. Attachment means accepting things for one's own sense gratification, and detachment is the absence of such sensual attachment. But one fixed in Krsna consciousness has neither attachment nor detachment because his life is dedicated in the service of the Lord. Consequently he is not at all angry even when his attempts are unsuccessful. A Krsna conscious person is always steady in his determination.

TEXT 57

yah sarvatranabhisnehas
tat tat prapya subhasubham
nabhinandati na dvesti
tasya prajna pratisthita

SYNONYMS

yah--one who; sarvatra--everywhere; anabhisnehah--without affection; tat--that; tat--that; prapya--achieving; subha--good; asubham--evil; na--never; abhinandati--praise; na--never; dvesti--envies; tasya--his; prajna--perfect knowledge; pratisthita--fixed.

TRANSLATION

He who is without attachment, who does not rejoice when he obtains good, nor lament when he obtains evil, is firmly fixed in perfect knowledge.

PURPORT

There is always some upheaval in the material world which may be good or evil. One who is not agitated by such material upheavals, who is unaffected by good and evil, is to be understood to be fixed in Krsna consciousness. As long as one is in the material world there is always the possibility of good and evil because this world is full of duality. But one who is fixed in Krsna consciousness is not affected by good and evil, because he is simply concerned with Krsna, who is all-good absolute. Such consciousness in Krsna situates one in a perfect transcendental position called, technically, samadhi.

TEXT 58

yada samharate cayam
kurmo 'nganiva sarvasah
indriyanindriyarthebhyas
tasya prajna pratisthita

SYNONYMS

yada--when; samharate--winds up; ca--also; ayam--all these; kurmah--tortoise; angani--limbs; iva--like; sarvasah--altogether; indriyani--senses; indriya-arthebhyah--from the sense objects; tasya--his; prajna--consciousness; pratisthita--fixed up.

TRANSLATION

One who is able to withdraw his senses from sense objects, as the tortoise draws its limbs within the shell, is to be understood as truly situated in knowledge.

PURPORT

The test of a yogi, devotee, or self-realized soul is that he is able to control the senses according to his plan. Most people, however, are servants of the senses and are thus directed by the dictation of the senses. That is the answer to the question as to how the yogi is situated. The senses are compared to venomous serpents. They want to act very loosely and without restriction. The yogi, or the devotee, must be very strong to control the serpents--like a snake charmer. He never allows them to act independently. There are many injunctions in the revealed scriptures; some of them are do-not's, and some of them are do's. Unless one is able to follow the do's and the do-not's, restricting oneself from sense enjoyment, it is not possible to be firmly fixed in Krsna consciousness. The best example, set herein, is the tortoise. The tortoise can at any moment wind up his senses and

exhibit them again at any time for particular purposes. Similarly, the senses of the Krsna conscious persons are used only for some particular purpose in the service of the Lord and are withdrawn otherwise. Keeping the senses always in the service of the Lord is the example set by the analogy of the tortoise, who keeps the senses within.

TEXT 59

visaya vinivartante
niraharasya dehinah
rasa-varjam raso 'py asya
param drstva nivartate

SYNONYMS

visayah--objects for sense enjoyment; vinivartante--are practiced to be refrained from; niraharasya--by negative restrictions; dehinah--for the embodied; rasa-varjam--giving up the taste; rasah--sense of enjoyment; api--although there is; asya--his; param--far superior things; drstva--by experiencing; nivartate--ceases from.

TRANSLATION

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.

PURPORT

Unless one is transcendently situated, it is not possible to cease from sense enjoyment. The process of restriction from sense enjoyment by rules and regulations is something like restricting a diseased person from certain types of eatables. The patient, however, neither likes such restrictions nor loses his taste for eatables. Similarly, sense restriction by some spiritual process like astanga-yoga, in the matter of yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, etc., is recommended for less intelligent persons who have no better knowledge. But one who has tasted the beauty of the Supreme Lord Krsna, in the course of his advancement in Krsna consciousness, no longer has a taste for dead material things. Therefore, restrictions are there for the less intelligent neophytes in the spiritual advancement of life, but such restrictions are only good if one actually has a taste for Krsna consciousness. When one is actually Krsna conscious, he automatically loses his taste for pale things.

TEXT 60

yatato hy api kaunteya
purusasya vipascitah
indriyani pramathini
haranti prasabham manah

SYNONYMS

yatatah--while endeavoring; hi--certainly; api--in spite of; kaunteya--O son of Kunti; purusasya--of the man; vipascitah--full of discriminating knowledge; indriyani--the senses; pramathini--

stimulated; haranti--throws forcefully; prasabham--by force; manah--the mind.

TRANSLATION

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.

PURPORT

There are many learned sages, philosophers and transcendentalists who try to conquer the senses, but in spite of their endeavors, even the greatest of them sometimes fall victim to material sense enjoyment due to the agitated mind. Even Visvamitra, a great sage and perfect yogi, was misled by Menaka into sex enjoyment, although the yogi was endeavoring for sense control with severe types of penance and yoga practice. And, of course, there are so many similar instances in the history of the world. Therefore, it is very difficult to control the mind and senses without being fully Krsna conscious. Without engaging the mind in Krsna, one cannot cease such material engagements. A practical example is given by Sri Yamunacarya, a great saint and devotee, who says:

yad-avadhi mama cetah krsna-padaravinde
nava-nava-rasa-dhamany udyatam rantum asit
tad-avadhi bata nari-sangame smaryamane
bhavati mukha-vikarah susthu nisthivanam ca

"Since my mind has been engaged in the service of the lotus feet of Lord Krsna, and I have been enjoying an ever new transcendental humor, whenever I think of sex life with a woman, my face at once turns from it, and I spit at the thought."

Krsna consciousness is such a transcendently nice thing that automatically material enjoyment becomes distasteful. It is as if a hungry man had satisfied his hunger by a sufficient quantity of nutritious eatables. Maharaja Ambarisa also conquered a great yogi, Durvasa Muni, simply because his mind was engaged in Krsna consciousness (sa vai manah krsna-padaravindayor vacamsi vaikuntha-gunanuvarnane).

TEXT 61

tani sarvani samyamya
yukta asita mat-parah
vase hi yasyendriyani
tasya prajna pratisthita

SYNONYMS

tani--those senses; sarvani--all; samyamya--keeping under control; yukta--being engaged; asita--being so situated; mat-parah--in relationship with Me; vase--in full subjugation; hi--certainly; yasya--one whose; indriyani--senses; tasya--his; prajna--consciousness; pratisthita--fixed.

TRANSLATION

One who restrains his senses and fixes his consciousness upon Me, is known as a man of steady intelligence.

PURPORT

That the highest conception of yoga perfection is Krsna consciousness is clearly explained in this verse. And, unless one is Krsna conscious, it is not at all possible to control the senses. As cited above, the great sage Durvasa Muni picked a quarrel with Maharaja Ambarisa, and Durvasa Muni unnecessarily became angry out of pride and therefore could not check his senses. On the other hand, the king, although not as powerful a yogi as the sage, but a devotee of the Lord, silently tolerated all the sage's injustices and thereby emerged victorious. The king was able to control his senses because of the following qualifications, as mentioned in the Srimad-Bhagavatam (9.4.18-20):

sa vai manah krsna-padaravindayor
vacamsi vaikuntha-gunanuvarnane
karau harer mandira-marjanadisu
srutim cakaracyuta-sat-kathodaye

mukunda-lingalaya-darsane drsau
tad-bhrtya-gatra-sparse 'nga-sangamam
ghranam ca tat-pada-saroja-saurabhe
srimat-tulasya rasanam tad-arpite

padau hareh ksetra-padanusarpane
siro hrsikesa-padabhivandane
kamam ca dasye na tu kama-kamyaya
yathottama-sloka-janasraya ratih

"King Ambarisa fixed his mind on the lotus feet of Lord Krsna, engaged his words in describing the abode of the Lord, his hands in cleansing the temple of the Lord, his ears in hearing the pastimes of the Lord, his eyes in seeing the form of the Lord, his body in touching the body of the devotee, his nostrils in smelling the flavor of the flowers offered to the lotus feet of the Lord, his tongue in tasting the tulasi leaves offered to Him, his legs in traveling to the holy place where His temple is situated, his head in offering obeisances unto the Lord, and his desires in fulfilling the desires of the Lord... and all these qualifications made him fit to become a mat-para devotee of the Lord."

The word mat-para is most significant in this connection. How one can become mat-para is described in the life of Maharaja Ambarisa. Srila Baladeva Vidyabhusana, a great scholar and acarya in the line of the mat-para, remarks: mad-bhakti-prabhavena sarvendriya-vijaya-purvika svatma-drstih sulabheti bhavah. "The senses can be completely controlled only by the strength of devotional service to Krsna." Also, the example of fire is sometimes given: "As the small flames within burn everything within the room, similarly Lord Visnu, situated in the heart of the yogi, burns up all kinds of impurities." The Yoga-sutra also prescribes meditation on Visnu, and not meditation on the void. The so-called yogis who meditate on something which is not the Visnu form simply waste their time in a vain search after some phantasmagoria. We have to be Krsna conscious--devoted to the Personality of Godhead. This is the aim of the real yoga.

dhyayato visayan pumsah
sangas tesupajayate
sangat sanjayate kamah
kamat krodho 'bhijayate

SYNONYMS

dhyayatah--while contemplating; visayan--sense objects; pumsah--of the person; sangah--attachment; tesu--in the sense objects; upajayate--develops; sangat--attachment; sanjayate--develops; kamah--desire; kamat--from desire; krodhah--anger; abhijayate--becomes manifest.

TRANSLATION

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

PURPORT

One who is not Krsna conscious is subjected to material desires while contemplating the objects of the senses. The senses require real engagements, and if they are not engaged in the transcendental loving service of the Lord, they will certainly seek engagement in the service of materialism. In the material world everyone, including Lord Siva and Lord Brahma--to say nothing of other demigods in the heavenly planets--is subjected to the influence of sense objects, and the only method to get out of this puzzle of material existence is to become Krsna conscious. Lord Siva was deep in meditation, but when Parvati agitated him for sense pleasure, he agreed to the proposal, and as a result Kartikeya was born. When Haridasa Thakura was a young devotee of the Lord, he was similarly allured by the incarnation of Maya-devi, but Haridasa easily passed the test because of his unalloyed devotion to Lord Krsna. As illustrated in the above-mentioned verse of Sri Yamunacarya, a sincere devotee of the Lord shuns all material sense enjoyment due to his higher taste for spiritual enjoyment in the association of the Lord. That is the secret of success. One who is not, therefore, in Krsna consciousness, however powerful he may be in controlling the senses by artificial repression, is sure ultimately to fail, for the slightest thought of sense pleasure will agitate him to gratify his desires.

TEXT 63

krodhad bhavati sammohah
sammohat smrti-vibhramah
smrti-bhramsad buddhi-naso
buddhi-nasat pranaswati

SYNONYMS

krodhat--from anger; bhavati--takes place; sammohah--perfect illusion; sammohat--from illusion; smrti--of memory; vibhramah--bewilderment; smrti-bhramsad--after bewilderment of memory; buddhi-nasah--loss of intelligence; buddhi-nasat--and from loss of intelligence; pranaswati--falls down.

TRANSLATION

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

PURPORT

By development of Krsna consciousness one can know that everything has its use in the service of the Lord. Those who are without knowledge of Krsna consciousness artificially try to avoid material objects, and as a result, although they desire liberation from material bondage, they do not attain to the perfect stage of renunciation. On the other hand, a person in Krsna consciousness knows how to use everything in the service of the Lord; therefore he does not become a victim of material consciousness. For example, for an impersonalist, the Lord, or the Absolute, being impersonal, cannot eat. Whereas an impersonalist tries to avoid good eatables, a devotee knows that Krsna is the supreme enjoyer and that He eats all that is offered to Him in devotion. So, after offering good eatables to the Lord, the devotee takes the remnants, called prasadam. Thus everything becomes spiritualized and there is no danger of a downfall. The devotee takes prasadam in Krsna consciousness, whereas the nondevotee rejects it as material. The impersonalist, therefore, cannot enjoy life due to his artificial renunciation; and for this reason, a slight agitation of the mind pulls him down again into the pool of material existence. It is said that such a soul, even though rising up to the point of liberation, falls down again due to his not having support in devotional service.

TEXT 64

raga-dvesa-vimuktais tu
visayan indriyais caran
atma-vasyair vidheyatma
prasadam adhigacchati

SYNONYMS

raga--attachment; dvesa--detachment; vimuktaih--by one who has been free from such things; tu--but; visayan--sense objects; indriyaih--by the senses; caran--acting; atma-vasyaih--one who has control over; vidheya-atma--one who follows regulated freedom; prasadam--the mercy of the Lord; adhigacchati--attains.

TRANSLATION

One who can control his senses by practicing the regulative principles of freedom can obtain the complete mercy of the Lord and thus become free from all attachment and aversion.

PURPORT

It is already explained that one may externally control the senses by some artificial process, but unless the senses are engaged in the transcendental service of the Lord, there is every chance of a fall. Although the person in full Krsna consciousness may apparently be on the sensual plane, because of his being Krsna conscious, he has no attachment to sensual activities. The Krsna conscious person is concerned only with the satisfaction of Krsna, and nothing else.

Therefore he is transcendental to all attachment. If Krsna wants, the devotee can do anything which is ordinarily undesirable; and if Krsna does not want, he shall not do that which he would have ordinarily done for his own satisfaction. Therefore to act or not to act is within his control because he acts only under the direction of Krsna. This consciousness is the causeless mercy of the Lord, which the devotee can achieve in spite of his being attached to the sensual platform.

TEXT 65

prasade sarva-dukhhanam
hanir asyopajayate
prasanna-cetaso hy asu
buddhih paryavatisthate

SYNONYMS

prasade--on achievement of the causeless mercy of the Lord; sarva--of all; dukhhanam--material miseries; hanih--destruction; asya--his; upajayate--takes place; prasanna-cetasah--of the happy-minded; hi--certainly; asu--very soon; buddhih--intelligence; pari--sufficiently; avatisthate--established.

TRANSLATION

For one who is so situated in the Divine consciousness, the threefold miseries of material existence exist no longer; in such a happy state, one's intelligence soon becomes steady.

TEXT 66

nasti buddhir ayuktasya
na cayuktasya bhavana
na cabhavayatah santir
asantasya kutah sukham

SYNONYMS

na asti--there cannot be; buddhih--transcendental intelligence; ayuktasya--of one who is not connected (with Krsna consciousness); na--neither; ca--and; ayuktasya--of one devoid of Krsna consciousness; bhavana--mind fixed in happiness; na--neither; ca--and; abhavayatah--one who is not fixed; santih--peace; asantasya--of the unpeaceful; kutah--where is; sukham--happiness.

TRANSLATION

One who is not in transcendental consciousness can have neither a controlled mind nor steady intelligence, without which there is no possibility of peace. And how can there be any happiness without peace?

PURPORT

Unless one is in Krsna consciousness there is no possibility of peace. So it is confirmed in the Fifth Chapter (5.29) that when one understands that Krsna is the only enjoyer of all the good results of sacrifice and penance, and that He is the proprietor of all universal manifestations, that He is the real friend of all living entities, then

only can one have real peace. Therefore, if one is not in Krsna consciousness, there cannot be a final goal for the mind. Disturbance is due to want of an ultimate goal, and when one is certain that Krsna is the enjoyer, proprietor and friend of everyone and everything, then one can, with a steady mind, bring about peace. Therefore, one who is engaged without a relationship with Krsna is certainly always in distress and is without peace, however much he may make a show of peace and spiritual advancement in life. Krsna consciousness is a self-manifested peaceful condition which can be achieved only in relationship with Krsna.

TEXT 67

indriyanam hi caratam
yan mano 'nuvidhiyate
tad asya harati prajnam
vayur navam ivambhasi

SYNONYMS

indriyanam--of the senses; hi--certainly; caratam--while herding over; yat--that; manah--mind; anuvidhiyate--becomes constantly engaged; tat--that; asya--his; harati--takes away; prajnam--intelligence; vayuh--wind; navam--a boat; iva--like; ambhasi--on the water.

TRANSLATION

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

PURPORT

Unless all of the senses are engaged in the service of the Lord, even one of them engaged in sense gratification can deviate the devotee from the path of transcendental advancement. As mentioned in the life of Maharaja Ambarisa, all of the senses must be engaged in Krsna consciousness, for that is the correct technique for controlling the mind.

TEXT 68

tasmad yasya maha-baho
nigrhitani sarvasah
indriyanindriyarthebhyas
tasya prajna pratisthita

SYNONYMS

tasmad--therefore; yasya--of one's; maha-baho--O mighty-armed one; nigrhitani--so curbed down; sarvasah--all around; indriyani--the senses; indriya-arthebhyah--for the sake of sense objects; tasya--his; prajna--intelligence; pratisthita--fixed.

TRANSLATION

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

PURPORT

As enemies are curbed by superior force, similarly the senses, can be curbed not by any human endeavor, but only by keeping them engaged in the service of the Lord. One who has understood this--that only by Krsna consciousness is one really established in intelligence and that one should practice this art under the guidance of a bona fide spiritual master--is called sadhaka, or a suitable candidate for liberation.

TEXT 69

ya nisa sarva-bhutanam
tasyam jagarti samyami
yasyam jagrati bhutani
sa nisa pasyato muneh

SYNONYMS

ya--what; nisa--is night; sarva--all; bhutanam--of living entities; tasyam--in that; jagarti--wakeful; samyami--the self-controlled; yasyam--in which; jagrati--awake; bhutani--all beings; sa--that is; nisa--night; pasyatah--for the introspective; muneh--sage.

TRANSLATION

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.

PURPORT

There are two classes of intelligent men. The one is intelligent in material activities for sense gratification, and the other is introspective and awake to the cultivation of self-realization. Activities of the introspective sage, or thoughtful man, are night for persons materially absorbed. Materialistic persons remain asleep in such a night due to their ignorance of self-realization. The introspective sage remains alert in the "night" of the materialistic men. The sage feels transcendental pleasure in the gradual advancement of spiritual culture, whereas the man in materialistic activities, being asleep to self-realization, dreams of varieties of sense pleasure, feeling sometimes happy and sometimes distressed in his sleeping condition. The introspective man is always indifferent to materialistic happiness and distress. He goes on with his self-realization activities undisturbed by material reactions.

TEXT 70

apuryamanam acala-pratistham
samudram apah pravisanti yadvat
tadvat kama yam pravisanti sarve
sa santim apnoti na kama-kami

SYNONYMS

apuryamanam--always filled; acala-pratistham--steadily situated; samudram--the ocean; apah--water; pravisanti--enter; yadvat--as;

tadvat--so; kamah--desires; yam--unto one; pravisanti--enter; sarve--all; sah--that person; santim--peace; apnoti--achieves; na--not; kama-kami--one who desires to fulfill desires.

TRANSLATION

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.

PURPORT

Although the vast ocean is always filled with water, it is always, especially during the rainy season, being filled with much more water. But the ocean remains the same--steady; it is not agitated, nor does it cross beyond the limit of its brink. That is also true of a person fixed in Krsna consciousness. As long as one has the material body, the demands of the body for sense gratification will continue. The devotee, however, is not in need of anything because the Lord fulfills all his material necessities. Therefore he is like the ocean--always full in himself. Desires may come to him like the waters of the rivers that flow into the ocean, but he is steady in his activities, and he is not even slightly disturbed by desires for sense gratification. That is the proof of a Krsna conscious man--one who has lost all inclinations for material sense gratification, although the desires are present. Because he remains satisfied in the transcendental loving service of the Lord, he can remain steady, like the ocean, and therefore enjoy full peace. Others, however, who fulfill desires even up to the limit of liberation, what to speak of material success, never attain peace. The fruitive workers, the salvationists, and also the yogis who are after mystic powers, are all unhappy because of unfulfilled desires. But the person in Krsna consciousness is happy in the service of the Lord, and he has no desires to be fulfilled. In fact, he does not even desire liberation from the so-called material bondage. The devotees of Krsna have no material desires, and therefore they are in perfect peace.

TEXT 71

vihaya kaman yah sarvan
pumams carati nihsprhah
nirmamo nirahankarah
sa santim adhigacchati

SYNONYMS

vihaya--after giving up; kaman--all material desires for sense gratification; yah--the person; sarvan--all; puman--a person; carati--lives; nihsprhah--desireless; nirmamah--without a sense of proprietorship; nirahankarah--without false ego; sah--all; santim--perfect peace; adhigacchati--attains.

TRANSLATION

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.

PURPORT

To become desireless means not to desire anything for sense gratification. In other words, desire for becoming Krsna conscious is actually desirelessness. To understand one's actual position as the eternal servitor of Krsna, without falsely claiming this material body to be oneself and without falsely claiming proprietorship over anything in the world, is the perfect stage of Krsna consciousness. One who is situated in this perfect stage knows that because Krsna is the proprietor of everything, therefore everything must be used for the satisfaction of Krsna. Arjuna did not want to fight for his own sense satisfaction, but when he became fully Krsna conscious he fought because Krsna wanted him to fight. For himself there was no desire to fight, but for Krsna the same Arjuna fought to his best ability. Desire for the satisfaction of Krsna is really desirelessness; it is not an artificial attempt to abolish desires. The living entity cannot be desireless or senseless, but he does have to change the quality of the desires. A materially desireless person certainly knows that everything belongs to Krsna (isavasyam idam sarvam), and therefore he does not falsely claim proprietorship over anything. This transcendental knowledge is based on self-realization--namely, knowing perfectly well that every living entity is the eternal part and parcel of Krsna in spiritual identity, and therefore the eternal position of the living entity is never on the level of Krsna or greater than Him. This understanding of Krsna consciousness is the basic principle of real peace.

TEXT 72

esa brahmi sthitih partha
nainam prapya vimuhyati
sthitvasyam anta-kale 'pi
brahma-nirvanam rcchati

SYNONYMS

esa--this; brahmi--spiritual; sthitih--situation; partha--O son of Prtha; na--never; enam--this; prapya--achieving; vimuhyati--bewilders; sthitva--being so situated; asyam--being so; anta-kale--at the end of life; api--also; brahma-nirvanam--spiritual (kingdom of God); rcchati--attains.

TRANSLATION

That is the way of the spiritual and godly life, after attaining which a man is not bewildered. Being so situated even at the hour of death, one can enter into the kingdom of God.

PURPORT

One can attain Krsna consciousness or divine life at once, within a second--or one may not attain such a state of life even after millions of births. It is only a matter of understanding and accepting the fact. Khatvanga Maharaja attained this state of life just a few minutes before his death, by surrendering unto Krsna. Nirvana means ending the process of materialistic life. According to Buddhist philosophy, there is only void after the completion of this material life, but Bhagavad-gita teaches differently. Actual life begins after the completion of

this material life. For the gross materialist it is sufficient to know that one has to end this materialistic way of life, but for persons who are spiritually advanced, there is another life after this materialistic life. Before ending this life, if one fortunately becomes Krsna conscious, he at once attains the stage of brahma-nirvana. There is no difference between the kingdom of God and the devotional service of the Lord. Since both of them are on the absolute plane, to be engaged in the transcendental loving service of the Lord is to have attained the spiritual kingdom. In the material world there are activities of sense gratification, whereas in the spiritual world there are activities of Krsna consciousness. Attainment of Krsna consciousness even during this life is immediate attainment of Brahman, and one who is situated in Krsna consciousness has certainly already entered into the kingdom of God.

Brahman is just the opposite of matter. Therefore brahmi sthiti means "not on the platform of material activities." Devotional service of the Lord is accepted in the Bhagavad-gita as the liberated stage (sa gunan samatityaitan brahma-bhuyaya kalpate). Therefore, brahmi sthiti is liberation from material bondage.

Srila Bhaktivinoda Thakura has summarized this Second Chapter of the Bhagavad-gita as being the contents for the whole text. In the Bhagavad-gita, the subject matters are karma-yoga, jnana-yoga, and bhakti-yoga. In the Second Chapter karma-yoga and jnana-yoga have been clearly discussed, and a glimpse of bhakti-yoga has also been given, as the contents for the complete text.

Thus end the Bhaktivedanta Purports to the Second Chapter of the Srimad Bhagavad-gita in the matter of its Contents.

Chapter 3
Karma-yoga

TEXT 1

arjuna uvaca
jyayasi cet karmanas te
mata buddhir janardana
tat kim karmani ghore mam
niyojayasi kesava

SYNONYMS

arjunah--Arjuna; uvaca--said; jyayasi--speaking very highly; cet--although; karmanah--than fruitive action; te--Your; mata--opinion; buddhih--intelligence; janardana--O Krsna; tat--therefore; kim--why; karmani--in action; ghore--ghastly; mam--me; niyojayasi--engaging me; kesava--O Krsna.

TRANSLATION

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

PURPORT

The Supreme Personality of Godhead Sri Krsna has very elaborately described the constitution of the soul in the previous chapter, with a

view to deliver His intimate friend Arjuna from the ocean of material grief. And the path of realization has been recommended: buddhi-yoga, or Krsna consciousness. Sometimes Krsna consciousness is misunderstood to be inertia, and one with such a misunderstanding often withdraws to a secluded place to become fully Krsna conscious by chanting the holy name of Lord Krsna. But without being trained in the philosophy of Krsna consciousness, it is not advisable to chant the holy name of Krsna in a secluded place, where one may acquire only cheap adoration from the innocent public. Arjuna also thought of Krsna consciousness or buddhi-yoga, or intelligence in spiritual advancement of knowledge, as something like retirement from active life and the practice of penance and austerity at a secluded place. In other words, he wanted to skillfully avoid the fighting by using Krsna consciousness as an excuse. But as a sincere student, he placed the matter before his master and questioned Krsna as to his best course of action. In answer, Lord Krsna elaborately explained karma-yoga, or work in Krsna consciousness, in this Third Chapter.

TEXT 2

vyamisreneva vakyena
buddhim mohayasiva me
tad ekam vada niscitya
yena sreya 'ham apnuyam

SYNONYMS

vyamisrena--by equivocal; iva--as; vakyena--words; buddhim--intelligence; mohyasi--bewildering; iva--as; me--my; tat--therefore; ekam--only one; vada--please tell; niscitya--ascertaining; yena--by which; sreya--real benefit; aham--I; apnuyam--may have it.

TRANSLATION

My intelligence is bewildered by Your equivocal instructions. Therefore, please tell me decisively what is most beneficial for me.

PURPORT

In the previous chapter, as a prelude to the Bhagavad-gita, many different paths were explained, such as sankhya-yoga, buddhi-yoga, control of the senses by intelligence, work without fruitive desire, and the position of the neophyte. This was all presented unsystematically. A more organized outline of the path would be necessary for action and understanding. Arjuna, therefore, wanted to clear up these apparently confusing matters so that any common man could accept them without misinterpretation. Although Krsna had no intention of confusing Arjuna by any jugglery of words, Arjuna could not follow the process of Krsna consciousness--either by inertia or active service. In other words, by his questions he is clearing the path of Krsna consciousness for all students who seriously want to understand the mystery of the Bhagavad-gita.

TEXT 3

sri-bhagavan uvaca
loke 'smin dvi-vidha nistha
pura prokta mayanagha

jnana-yogena sankhyanam
karma-yogena yoginam

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; loke--in the world; asmin--this; dvi-vidha--two kinds of; nistha--faith; pura--formerly; prokta--were said; maya--by Me; anagha--O sinless one; jnana-yogena--by the linking process of knowledge; sankhyanam--of the empiric philosophers; karma-yogena--by the linking process of devotion; yoginam--of the devotees.

TRANSLATION

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 Him by empirical, philosophical speculation, and others are inclined to know Him by devotional work.

PURPORT

In the Second Chapter, verse 39, the Lord explained two kinds of procedures--namely sankhya-yoga and karma-yoga, or buddhi-yoga. In this verse, the Lord explains the same more clearly. Sankhya-yoga, or the analytical study of the nature of spirit and matter, is the subject matter for persons who are inclined to speculate and understand things by experimental knowledge and philosophy. The other class of men work in Krsna consciousness, as it is explained in the 61st verse of the Second Chapter. The Lord has explained, also in the 39th verse, that by working by the principles of buddhi-yoga, or Krsna consciousness, one can be relieved from the bonds of action; and, furthermore, there is no flaw in the process. The same principle is more clearly explained in the 61st verse--that this buddhi-yoga is to depend entirely on the Supreme (or more specifically, on Krsna), and in this way all the senses can be brought under control very easily. Therefore, both the yogas are interdependent, as religion and philosophy. Religion without philosophy is sentiment, or sometimes fanaticism, while philosophy without religion is mental speculation. The ultimate goal is Krsna, because the philosophers who are also sincerely searching after the Absolute Truth come in the end to Krsna consciousness. This is also stated in the Bhagavad-gita. The whole process is to understand the real position of the self in relation to the Superself. The indirect process is philosophical speculation, by which, gradually, one may come to the point of Krsna consciousness; and the other process is directly connecting with everything in Krsna consciousness. Of these two, the path of Krsna consciousness is better because it does not depend on purifying the senses by a philosophical process. Krsna consciousness is itself the purifying process, and by the direct method of devotional service it is simultaneously easy and sublime.

TEXT 4

na karmanam anarambhan
naiskarmyam puruso 'snute
na ca sannyasanad eva
siddhim samadhigacchati

SYNONYMS

na--without; karmanam--of the prescribed duties; anarambhat--nonperformance; naiskarmyam--freedom from reaction; purusah--man; asnute--achieve; na--nor; ca--also; sannyasanat--by renunciation; eva--simply; siddhim--success; samadhigacchati--attain.

TRANSLATION

Not by merely abstaining from work can one achieve freedom from reaction, nor by renunciation alone can one attain perfection.

PURPORT

The renounced order of life can be accepted upon being purified by the discharge of the prescribed form of duties which are laid down just to purify the hearts of materialistic men. Without purification, one cannot attain success by abruptly adopting the fourth order of life (sannyasa). According to the empirical philosophers, simply by adopting sannyasa, or retiring from fruitive activities, one at once becomes as good as Narayana. But Lord Krsna does not approve this principle. Without purification of heart, sannyasa is simply a disturbance to the social order. On the other hand, if someone takes to the transcendental service of the Lord, even without discharging his prescribed duties, whatever he may be able to advance in the cause is accepted by the Lord (buddhi-yoga). Sv-alpam apy asya dharmasya trayate mahato bhayat. Even a slight performance of such a principle enables one to overcome great difficulties.

TEXT 5

na hi kascit ksanam api
jatu tisthaty akarma-krt
karyate hy avasah karma
sarvah prakrti-jair gunaih

SYNONYMS

na--nor; hi--certainly; kascit--anyone; ksanam--even a moment; api--also; jatu--even; tisthati--stands; akarma-krt--without doing something; karyate--forced to work; hi--certainly; avasah--helplessly; karma--work; sarvah--everything; prakrti-jaih--out of the modes of material nature; gunaih--by the qualities.

TRANSLATION

All men are forced to act helplessly according to the impulses born of the modes of material nature; therefore no one can refrain from doing something, not even for a moment.

PURPORT

It is not a question of embodied life, but it is the nature of the soul to be always active. Without the presence of the spirit soul, the material body cannot move. The body is only a dead vehicle to be worked by the spirit soul, which is always active and cannot stop even for a moment. As such, the spirit soul has to be engaged in the good work of Krsna consciousness, otherwise it will be engaged in occupations

dictated by illusory energy. In contact with material energy, the spirit soul acquires material modes, and to purify the soul from such affinities it is necessary to engage in the prescribed duties enjoined in the sastras. But if the soul is engaged in his natural function of Krsna consciousness, whatever he is able to do is good for him. The Srimad-Bhagavatam (1.5.17) affirms this:

tyaktva sva-dharmam caranambujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vabhadram abhud amusya kim
ko vartha apto 'bhajatam sva-dharmatah

"If someone takes to Krsna consciousness, even though he may not follow the prescribed duties in the sastras nor execute the devotional service properly, and even though he may fall down from the standard, there is no loss or evil for him. But if he carries out all the injunctions for purification in the sastras, what does it avail him if he is not Krsna conscious?" So the purificatory process is necessary for reaching this point of Krsna consciousness. Therefore, sannyasa, or any purificatory process, is to help reach the ultimate goal of becoming Krsna conscious, without which everything is considered a failure.

TEXT 6

karmendriyani samyamya
ya aste manasa smaran
indriyarthan vimudhatma
mithyacarah sa ucyate

SYNONYMS

karma-indriyani--the five working sense organs; samyamya--controlling; yah--anyone who; aste--remains; manasa--by mind; smaran--thinking; indriya-arthan--sense objects; vimudha--foolish; atma--soul; mithya-acarah--pretender; sah--he; ucyate--is called.

TRANSLATION

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

PURPORT

There are many pretenders who refuse to work in Krsna consciousness but make a show of meditation, while actually dwelling within the mind upon sense enjoyment. Such pretenders may also speak on dry philosophy in order to bluff sophisticated followers, but according to this verse these are the greatest cheaters. For sense enjoyment one can act in any capacity of the social order, but if one follows the rules and regulations of his particular status, he can make gradual progress in purifying his existence. But he who makes a show of being a yogi, while actually searching for the objects of sense gratification, must be called the greatest cheater, even though he sometimes speaks of philosophy. His knowledge has no value because the effects of such a sinful man's knowledge are taken away by the illusory energy of the

Lord. Such a pretender's mind is always impure, and therefore his show of yogic meditation has no value whatsoever.

TEXT 7

yas tv indriyani manasa
niyamyarabhate 'rjuna
karmendriyaih karma-yogam
asaktah sa visisyate

SYNONYMS

yah--one who; tu--but; indriyani--senses; manasa--by the mind; niyamya--regulating; arabhate--begins; arjuna--O Arjuna; karma-indriyaih--by the active sense organs; karma-yogam--devotion; asaktah--without attachment; sah--he; visisyate--by far the better.

TRANSLATION

On the other hand, he who controls the senses by the mind and engages his active organs in works of devotion, without attachment, is by far superior.

PURPORT

Instead of becoming a pseudo-transcendentalist for the sake of wanton living and sense enjoyment, it is far better to remain in one's own business and execute the purpose of life, which is to get free from material bondage and enter into the kingdom of God. The prime svarthagati, or goal of self-interest, is to reach Visnu. The whole institution of varna and asrama is designed to help us reach this goal of life. A householder can also reach this destination by regulated service in Krsna consciousness. For self-realization, one can live a controlled life, as prescribed in the sastras, and continue carrying out his business without attachment, and in that way make progress. Such a sincere person who follows this method is far better situated than the false pretender who adopts show-bottle spiritualism to cheat the innocent public. A sincere sweeper in the street is far better than the charlatan meditator who meditates only for the sake of making a living.

TEXT 8

niyatam kuru karma tvam
karma jyayo hy akarmanah
sarira-yatrapi ca te
na prasiddhyed akarmanah

SYNONYMS

niyatam--prescribed; kuru--do; karma--duties; tvam--you; karma--work; jayah--better; hi--than; akarmanah--without work; sarira--bodily; yatra--maintenance; api--even; ca--also; te--your; na--never; prasiddhyet--effected; akarmanah--without work.

TRANSLATION

Perform your prescribed duty, for action is better than inaction. A man cannot even maintain his physical body without work.

PURPORT

There are many pseudo-meditators who misrepresent themselves as belonging to high parentage, and great professional men who falsely pose that they have sacrificed everything for the sake of advancement in spiritual life. Lord Krsna did not want Arjuna to become a pretender, but that he perform his prescribed duties as set forth for ksatriyas. Arjuna was a householder and a military general, and therefore it was better for him to remain as such and perform his religious duties as prescribed for the householder ksatriya. Such activities gradually cleanse the heart of a mundane man and free him from material contamination. So-called renunciation for the purpose of maintenance is never approved by the Lord, nor by any religious scripture. After all, one has to maintain one's body and soul together by some work. Work should not be given up capriciously, without purification of materialistic propensities. Anyone who is in the material world is certainly possessed of the impure propensity for lording it over material nature, or, in other words, for sense gratification. Such polluted propensities have to be cleared. Without doing so, through prescribed duties, one should never attempt to become a so-called transcendentalist, renouncing work and living at the cost of others.

TEXT 9

yajnarthat karmano 'nyatra
loko 'yam karma-bandhanah
tad-artham karma kaunteya
mukta-sangah samacara

SYNONYMS

yajna-arthat--only for the sake of Yajna, or Visnu; karmanah--work done; anyatra--otherwise; lokah--this world; ayam--this; karma-bandhanah--bondage by work; tat--Him; artham--for the sake; karma--work; kaunteya--O son of Kunti; mukta-sangah--liberated from association; samacara--do perfectly.

TRANSLATION

Work done as a sacrifice for Visnu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage.

PURPORT

Since one has to work even for the simple maintenance of the body, the prescribed duties for a particular social position and quality are so made that that purpose can be fulfilled. Yajna means Lord Visnu, or sacrificial performances. All sacrificial performances also are meant for the satisfaction of Lord Visnu. The Vedas enjoin: yajno vai visnuh. In other words, the same purpose is served whether one performs prescribed yajnas or directly serves Lord Visnu. Krsna consciousness is therefore performance of yajna as it is prescribed in this verse. The

varnasrama institution also aims at this for satisfying Lord Visnu. Varnasramacaravata purusena parah puman. visnur aradhyate (Visnu Purana 3.8.8). Therefore one has to work for the satisfaction of Visnu. Any other work done in this material world will be a cause of bondage, for both good and evil work have their reactions, and any reaction binds the performer. Therefore, one has to work in Krsna consciousness to satisfy Krsna (or Visnu); and while performing such activities one is in a liberated stage. This is the great art of doing work, and in the beginning this process requires very expert guidance. One should therefore act very diligently, under the expert guidance of a devotee of Lord Krsna, or under the direct instruction of Lord Krsna Himself (under whom Arjuna had the opportunity to work). Nothing should be performed for sense gratification, but everything should be done for the satisfaction of Krsna. This practice will not only save one from the reaction of work, but will also gradually elevate one to transcendental loving service of the Lord, which alone can raise one to the kingdom of God.

TEXT 10

saha-yajnah prajah srstva
purovaca prajapatih
anena prasavisyadhvam
esa vo 'stv ista-kama-dhuk

SYNONYMS

saha--along with; yajnah--sacrifices; prajah--generations; srstva--creating; pura--anciently; uvaca--said; praja-patih--the Lord of creatures; anena--by this; prasavisyadhvam--be more and more prosperous; esah--certainly; vah--your; astu--let it be; ista--all desirable; kama-dhuk--bestower.

TRANSLATION

In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods, along with sacrifices for Visnu, and blessed them by saying, "Be thou happy by this yajna [sacrifice] because its performance will bestow upon you all desirable things."

PURPORT

The material creation by the Lord of creatures (Visnu) is a chance offered to the conditioned souls to come back home--back to Godhead. All living entities within the material creation are conditioned by material nature because of their forgetfulness of their relationship to Krsna, the Supreme Personality of Godhead. The Vedic principles are to help us understand this eternal relation, as it is stated in the Bhagavad-gita: vedais ca sarvair aham eva vedyah. The Lord says that the purpose of the Vedas is to understand Him. In the Vedic hymns it is said: patim visvasyatmesvaram. Therefore, the Lord of the living entities is the Supreme Personality of Godhead, Visnu. In the Srimad-Bhagavatam also (2.4.20) Srila Sukadeva Gosvami describes the Lord as pati in so many ways:

sriyah patir yajna-patih praja-patir
dhiyam patir loka-patir dhara-patih
patir gatis candhaka-vrsni-satvatam

prasidatam me bhagavan satam patih

The praja-pati is Lord Visnu, and He is the Lord of all living creatures, all worlds, and all beauties, and the protector of everyone. The Lord created this material world for the conditioned souls to learn how to perform yajnas (sacrifices) for the satisfaction of Visnu, so that while in the material world they can live very comfortably without anxiety and after finishing the present material body, they can enter into the kingdom of God. That is the whole program for the conditioned soul. By performance of yajna, the conditioned souls gradually become Krsna conscious and become godly in all respects. In the Age of Kali, the sankirtana-yajna (the chanting of the names of God) is recommended by the Vedic scriptures, and this transcendental system was introduced by Lord Caitanya for the deliverance of all men in this age. Sankirtana-yajna and Krsna consciousness go well together. Lord Krsna in His devotional form (as Lord Caitanya) is mentioned in the Srimad-Bhagavatam (11.5.32) as follows, with special reference to the sankirtana-yajna:

krsna-varnam tvisakrsnam
sangopangastra-parsadam
yajnaih sankirtana-prayair
yajanti hi su-medhasah

"In this Age of Kali, people who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of sankirtana-yajna." Other yajnas prescribed in the Vedic literatures are not easy to perform in this Age of Kali, but the sankirtana-yajna is easy and sublime for all purposes.

TEXT 11

devan bhavayatanena
te deva bhavayantu vah
parasparam bhavayantah
sreyah param avapsyatha

SYNONYMS

devan--demigods; bhavayata--having pleased; anena--by this sacrifice;
te--those; devah--the demigods; bhavayantu--will please; vah--you;
parasparam--mutual; bhavayantah--pleasing one another; sreyah--
benediction; param--the supreme; avapsyatha--do you achieve.

TRANSLATION

The demigods, being pleased by sacrifices, will also please you; thus nourishing one another, there will reign general prosperity for all.

PURPORT

The demigods are empowered administrators of material affairs. The supply of air, light, water and all other benedictions for maintaining the body and soul of every living entity are entrusted to the demigods, who are innumerable assistants in different parts of the body of the Supreme Personality of Godhead. Their pleasures and displeasures are dependent on the performance of yajnas by the human being. Some of the yajnas are meant to satisfy particular demigods; but even in so doing,

Lord Visnu is worshiped in all yajnas as the chief beneficiary. It is stated also in the Bhagavad-gita that Krsna Himself is the beneficiary of all kinds of yajnas: bhoktaram yajna-tapasam. Therefore, ultimate satisfaction of the yajna-pati is the chief purpose of all yajnas. When these yajnas are perfectly performed, naturally the demigods in charge of the different departments of supply are pleased, and there is no scarcity in the supply of natural products. Performance of yajnas has many side benefits, ultimately leading to liberation from the material bondage. By performance of yajnas, all activities become purified, as it is stated in the Vedas:

ahara-suddhau sattva-suddhah sattva-suddhau
dhruva smrtih smrti-lambhe sarvagranthinam vipramoksah

As it will be explained in the following verses, by performance of yajna one's eatables become sanctified, and by eating sanctified foodstuffs one's very existence becomes purified; by the purification of existence, finer tissues in memory become sanctified, and when memory is sanctified, one can think of the path of liberation, and all these combined together lead to Krsna consciousness, the great necessity of present-day society.

TEXT 12

istan bhogan hi vo deva
dasyante yajna-bhavitah
tair dattan apradayaibhyo
yo bhunkte stena eva sah

SYNONYMS

istan--desired; bhogan--necessities of life; hi--certainly; vah--unto you; devah--the demigods; dasyante--award; yajna-bhavitah--being satisfied by the performance of sacrifices; tair--by them; dattan--things given; apradaya--without offering; ebhya--to the demigods; yah--he who; bhunkte--enjoys; stena--thief; eva--certainly; sah--is he.

TRANSLATION

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

PURPORT

The demigods are authorized supplying agents on behalf of the Supreme Personality of Godhead, Visnu. Therefore, they must be satisfied by the performance of prescribed yajnas. In the Vedas, there are different kinds of yajnas prescribed for different kinds of demigods, but all are ultimately offered to the Supreme Personality of Godhead. For one who cannot understand what the Personality of Godhead is, sacrifice to the demigods is recommended. According to the different material qualities of the persons concerned, different types of yajnas are recommended in the Vedas. Worship of different demigods is also on the same basis--namely, according to different qualities. For example, the meat-eaters are recommended to worship the goddess Kali, the ghastly form of material nature, and before the goddess the sacrifice of animals is

recommended. But for those who are in the mode of goodness, the transcendental worship of Visnu is recommended. But ultimately, all yajnas are meant for gradual promotion to the transcendental position. For ordinary men, at least five yajnas, known as panca-maha-yajna, are necessary.

One should know, however, that all the necessities of life that the human society requires are supplied by the demigod agents of the Lord. No one can manufacture anything. Take, for example, all the eatables of human society. These eatables include grains, fruits, vegetables, milk, sugar, etc., for persons in the mode of goodness, and also eatables for the non-vegetarians, like meats, etc., none of which can be manufactured by men. Then again, take for example heat, light, water, air, etc., which are also necessities of life--none of them can be manufactured by the human society. Without the Supreme Lord, there can be no profuse sunlight, moonlight, rainfall, breeze, etc., without which no one can live. Obviously, our life is dependent on supplies from the Lord. Even for our manufacturing enterprises, we require so many raw materials like metal, sulphur, mercury, manganese, and so many essentials--all of which are supplied by the agents of the Lord, with the purpose that we should make proper use of them to keep ourselves fit and healthy for the purpose of self-realization, leading to the ultimate goal of life, namely, liberation from the material struggle for existence. This aim of life is attained by performance of yajnas. If we forget the purpose of human life and simply take supplies from the agents of the Lord for sense gratification and become more and more entangled in material existence, which is not the purpose of creation, certainly we become thieves, and therefore we are punished by the laws of material nature. A society of thieves can never be happy because they have no aim in life. The gross materialist thieves have no ultimate goal of life. They are simply directed to sense gratification; nor do they have knowledge of how to perform yajnas. Lord Caitanya, however, inaugurated the easiest performance of yajna, namely the sankirtana-yajna, which can be performed by anyone in the world who accepts the principles of Krsna consciousness.

TEXT 13

yajna-sistasinah santo
mucyante sarva-kilbisaih
bhunjate te tv agham papa
ye pacanty atma-karanat

SYNONYMS

yajna-sista--food taken after performance of yajna; asinah--eaters; santah--the devotees; mucyante--get relief from; sarva--all kinds of; kilbisaih--from sins; bhunjate--enjoy; te--they; tu--but; agham--grievous sins; papah--sinners; ye--those; pacanti--prepare food; atma-karanat--for sense enjoyment.

TRANSLATION

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.

PURPORT

The devotees of the Supreme Lord, or the persons who are in Krsna consciousness, are called santas, and they are always in love with the Lord as it is described in the Brahma-samhita (5.38): premanjana-cchurita-bhakti-vilocanena santah sadaiva hrdayesu vilokayanti. The santas, being always in a compact of love with the Supreme Personality of Godhead, Govinda (the giver of all pleasures), or Mukunda (the giver of liberation), or Krsna (the all-attractive person), cannot accept anything without first offering it to the Supreme Person. Therefore, such devotees always perform yajnas in different modes of devotional service, such as sravanam, kirtanam, smaranam, arcanam, etc., and these performances of yajnas keep them always aloof from all kinds of contamination of sinful association in the material world. Others, who prepare food for self or sense gratification, are not only thieves, but are also the eaters of all kinds of sins. How can a person be happy if he is both a thief and sinful? It is not possible. Therefore, in order for people to become happy in all respects, they must be taught to perform the easy process of sankirtana-yajna, in full Krsna consciousness. Otherwise, there can be no peace or happiness in the world.

TEXT 14

annad bhavanti bhutani
parjanyaad anna-sambhavah
yajnad bhavati parjanyo
yajnah karma-samudbhavah

SYNONYMS

annat--from grains; bhavanti--grow; bhutani--the material bodies; parjanyat--from rains; anna--of food grains; sambhavah--are made possible; yajnat--from the performance of sacrifice; bhavati--becomes possible; parjanyah--rains; yajnah--performance of yajna; karma--prescribed duties; samudbhavah--born of.

TRANSLATION

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.

PURPORT

Srila Baladeva Vidyabhusana, a great commentator on the Bhagavad-gita, writes as follows: ye indradya-angatayavasthitam yajnam sarvesvaram visnum abhyarcya tac-chesam asnanti tena tad deha-yatram sampadayanti, te santah sarvesvarasya yajna-purusasya bhaktah sarva-kilbisair anadi-kala-vivrdhair atmanubhava-prati bandhakair nikhilaih papair vimucyante. The Supreme Lord, who is known as the yajna-purusa, or the personal beneficiary of all sacrifices, is the master of all demigods, who serve Him as the different limbs of the body serve the whole. Demigods like Indra, Candra, Varuna, etc., are appointed officers who manage material affairs, and the Vedas direct sacrifices to satisfy these demigods so that they may be pleased to supply air, light and water sufficiently to produce food grains. When Lord Krsna is worshiped, the demigods, who are different limbs of the Lord, are also automatically worshiped; therefore there is no separate need to worship the demigods. For this reason, the devotees of the Lord, who are in

Krsna consciousness, offer food to Krsna and then eat--a process which nourishes the body spiritually. By such action not only are past sinful reactions in the body vanquished, but the body becomes immunized to all contamination of material nature. When there is an epidemic disease, an antiseptic vaccine protects a person from the attack of such an epidemic. Similarly, food offered to Lord Visnu and then taken by us makes us sufficiently resistant to material affection, and one who is accustomed to this practice is called a devotee of the Lord. Therefore, a person in Krsna consciousness, who eats only food offered to Krsna, can counteract all reactions of past material infections, which are impediments to the progress of self-realization. On the other hand, one who does not do so continues to increase the volume of sinful action, and this prepares the next body to resemble hogs and dogs, to suffer the resultant reactions of all sins. The material world is full of contaminations, and one who is immunized by accepting prasadam of the Lord (food offered to Visnu) is saved from the attack, whereas one who does not do so becomes subjected to contamination.

Food grains or vegetables are factually eatables. The human being eats different kinds of food grains, vegetables, fruits, etc., and the animals eat the refuse of the food grains and vegetables, grass, plants, etc. Human beings who are accustomed to eating meat and flesh must also depend on the production of vegetation in order to eat the animals. Therefore, ultimately, we have to depend on the production of the field and not on the production of big factories. The field production is due to sufficient rain from the sky, and such rains are controlled by demigods like Indra, sun, moon, etc., and they are all servants of the Lord. The Lord can be satisfied by sacrifices; therefore, one who cannot perform them will find himself in scarcity--that is the law of nature. Yajna, specifically the sankirtana-yajna prescribed for this age, must therefore be performed to save us at least from scarcity of food supply.

TEXT 15

karma brahmodbhavam viddhi
brahmaksara-samudbhavam
tasmāt sarva-gatam brahma
nityam yajne pratisthitam

SYNONYMS

karma--work; brahma--Vedas; udbhavam--produced from; viddhi--one should know; brahma--the Vedas; aksara--the Supreme Brahman (Personality of Godhead); samudbhavam--directly manifested; tasmāt--therefore; sarva-gatam--all-pervading; brahma--transcendence; nityam--eternally; yajne--in sacrifice; pratisthitam--situated.

TRANSLATION

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.

PURPORT

Yajnartha-karma, or the necessity of work for the satisfaction of Krsna only, is more expressly stated in this verse. If we have to work for

the satisfaction of the yajna-purusa, Visnu, then we must find out the direction of work in Brahman, or the transcendental Vedas. The Vedas are therefore codes of working directions. Anything performed without the direction of the Vedas is called vikarma, or unauthorized or sinful work. Therefore, one should always take direction from the Vedas to be saved from the reaction of work. As one has to work in ordinary life by the direction of the state, similarly, one has to work under the direction of the supreme state of the Lord. Such directions in the Vedas are directly manifested from the breathing of the Supreme Personality of Godhead. It is said: asya mahato bhutasya nisvasitam etad yad rg-vedo yajur-vedah samavedo 'tharvangirasah. "The four Vedas--namely the Rg Veda, Yajur Veda, Sama Veda and Atharva Veda--are all emanations from the breathing of the great Personality of Godhead." (Brhad-aranyaka Upanisad 4.5.11) The Lord, being omnipotent, can speak by breathing air, as it is confirmed in the Brahma-samhita, for the Lord has the omnipotence to perform through each of His senses the actions of all other senses. In other words, the Lord can speak through His breathing, and He can impregnate by His eyes. In fact, it is said that He glanced over material nature and thus fathered all living entities. After creating or impregnating the conditioned souls in the womb of material nature, He gave His directions in the Vedic wisdom as to how such conditioned souls can return home, back to Godhead. We should always remember that the conditioned souls in material nature are all eager for material enjoyment. But the Vedic directions are so made that one can satisfy one's perverted desires, then return to Godhead, having finished his so-called enjoyment. It is a chance for the conditioned souls to attain liberation; therefore the conditioned souls must try to follow the process of yajna by becoming Krsna conscious. Even those who cannot follow the Vedic injunctions may adopt the principles of Krsna consciousness, and that will take the place of performance of Vedic yajnas, or karmas.

TEXT 16

evam pravartitam cakram
nanuvartayatiha yah
aghayur indriyaramo
mogham partha sa jivati

SYNONYMS

evam--thus prescribed; pravartitam--established by the Vedas; cakram--cycle; na--does not; anuvartayati--adopt; iha--in this life; yah--one who; agha-ayuh--life full of sins; indriya-aramah--satisfied in sense gratification; mogham--useless; partha--O son of Prtha (Arjuna); sah--one who does so; jivati--lives.

TRANSLATION

My dear Arjuna, a man who does not follow this prescribed Vedic system of sacrifice certainly leads a life full of sin, for a person delighting only in the senses lives in vain.

PURPORT

The mammonist philosophy of work very hard and enjoy sense gratification is condemned herein by the Lord. Therefore, for those who want to enjoy this material world, the above-mentioned cycle of

performing yajnas is absolutely necessary. One who does not follow such regulations is living a very risky life, being condemned more and more. By nature's law, this human form of life is specifically meant for self-realization, in either of the three ways--namely karma-yoga, jnana-yoga or bhakti-yoga. There is no necessity of rigidly following the performances of the prescribed yajnas for the transcendentalists who are above vice and virtue; but those who are engaged in sense gratification require purification by the above-mentioned cycle of yajna performances. There are different kinds of activities. Those who are not Krsna conscious are certainly engaged in sensory consciousness; therefore they need to execute pious work. The yajna system is planned in such a way that sensory conscious persons may satisfy their desires without becoming entangled in the reactions of sense-gratificatory work. The prosperity of the world depends not on our own efforts but on the background arrangement of the Supreme Lord, directly carried out by the demigods. Therefore, the yajnas are directly aimed at the particular demigod mentioned in the Vedas. Indirectly, it is the practice of Krsna consciousness, because when one masters the performance of yajnas, one is sure to become Krsna conscious. But if by performing yajnas one does not become Krsna conscious, such principles are counted as only moral codes. One should not, therefore, limit his progress only to the point of moral codes, but should transcend them, to attain Krsna consciousness.

TEXT 17

yas tv atma-ratir eva syad
atma-trptas ca manavah
atmany eva ca santustas
tasya karyam na vidyate

SYNONYMS

yah--one who; tu--but; atma-ratih--takes pleasure; eva--certainly;
syat--remains; atma-trptah--self-illuminated; ca--and; manavah--a man;
atmani--in himself; eva--only; ca--and; santustah--perfectly satiated;
tasya--his; karyam--duty; na--does not; vidyate--exist.

TRANSLATION

One who is, however, taking pleasure in the self, who is illuminated in the self, who rejoices in and is satisfied with the self only, fully satiated--for him there is no duty.

PURPORT

A person who is fully Krsna conscious, and is fully satisfied by his acts in Krsna consciousness, no longer has any duty to perform. Due to his being Krsna conscious, all impiety within is instantly cleansed, an effect of many, many thousands of yajna performances. By such clearing of consciousness, one becomes fully confident of his eternal position in relationship with the Supreme. His duty thus becomes self-illuminated by the grace of the Lord, and therefore he no longer has any obligations to the Vedic injunctions. Such a Krsna conscious person is no longer interested in material activities and no longer takes pleasure in material arrangements like wine, women and similar infatuations.

TEXT 18

naiva tasya krtenartho
nakrteneha kascana
na casya sarva-bhutesu
kascid artha-vyapasrayah

SYNONYMS

na--never; eva--certainly; tasya--his; krtena--by discharge of duty;
arthah--purpose; na--nor; akrtena--without discharge of duty; iha--in
this world; kascana--whatever; na--never; ca--and; asya--of him; sarva-
bhutesu--in all living beings; kascit--any; artha--purpose;
vyapasrayah--taking shelter of.

TRANSLATION

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.

PURPORT

A self-realized man is no longer obliged to perform any prescribed duty, save and except activities in Krsna consciousness. Krsna consciousness is not inactivity either, as will be explained in the following verses. A Krsna conscious man does not take shelter of any person--man or demigod. Whatever he does in Krsna consciousness is sufficient in the discharge of his obligation.

TEXT 19

tasmad asaktah satatam
karyam karma samacara
asakto hy acaran karma
param apnoti purusah

SYNONYMS

tasmad--therefore; asaktah--without attachment; satatam--constantly;
karyam--as duty; karma--work; samacara--perform; asaktah--nonattached;
hi--certainly; acaran--performing; karma--work; param--the Supreme;
apnoti--achieves; purusah--a man.

TRANSLATION

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.

PURPORT

The Supreme is the Personality of Godhead for the devotees, and liberation for the impersonalist. A person, therefore, acting for Krsna, or in Krsna consciousness, under proper guidance and without attachment to the result of the work, is certainly making progress toward the supreme goal of life. Arjuna is told that he should fight in the Battle of Kuruksetra for the interest of Krsna because Krsna wanted

him to fight. To be a good man or a nonviolent man is a personal attachment, but to act on behalf of the Supreme is to act without attachment for the result. That is perfect action of the highest degree, recommended by the Supreme Personality of Godhead, Sri Krsna. Vedic rituals, like prescribed sacrifices, are performed for purification of impious activities that were performed in the field of sense gratification. But action in Krsna consciousness is transcendental to the reactions of good or evil work. A Krsna conscious person has no attachment for the result but acts on behalf of Krsna alone. He engages in all kinds of activities, but is completely nonattached.

TEXT 20

karmanaiva hi samsiddhim
asthita janakadayah
loka-sangraham evapi
sampasyan kartum arhasi

SYNONYMS

karmana--by work; eva--even; hi--certainly; samsiddhim--perfection; asthita--situated; janaka-adayah--Janaka and other kings; loka-sangraham--educating the people in general; eva--also; api--for the sake of; sampasyan--by considering; kartum--to act; arhasi--deserve.

TRANSLATION

Kings such as Janaka and others attained the perfectional stage by performance of prescribed duties. Therefore, just for the sake of educating the people in general, you should perform your work.

PURPORT

Kings like Janaka and others were all self-realized souls; consequently they had no obligation to perform the prescribed duties in the Vedas. Nonetheless they performed all prescribed activities just to set examples for the people in general. Janaka was the father of Sita and father-in-law of Lord Sri Rama. Being a great devotee of the Lord, he was transcendently situated, but because he was the king of Mithila (a subdivision of Bihar province in India), he had to teach his subjects how to fight righteously in battle. He and his subjects fought to teach people in general that violence is also necessary in a situation where good arguments fail. Before the Battle of Kuruksetra, every effort was made to avoid the war, even by the Supreme Personality of Godhead, but the other party was determined to fight. So for such a right cause, there is a necessity for fighting. Although one who is situated in Krsna consciousness may not have any interest in the world, he still works to teach the public how to live and how to act. Experienced persons in Krsna consciousness can act in such a way that others will follow, and this is explained in the following verse.

TEXT 21

yad yad acarati sresthas
tat tad evetaro janah
sa yat pramanam kurute
lokas tad anuvartate

SYNONYMS

yat--whatever; yat--and whichever; acarati--does he act; sresthah--a respectable leader; tat--that; tat--and that alone; eva--certainly; itarah--common; janah--person; sah--he; yat--whichever; pramanam--evidence; kurute--does perform; lokah--all the world; tat--that; anuvartate--follow in the footsteps.

TRANSLATION

Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues.

PURPORT

People in general always require a leader who can teach the public by practical behavior. A leader cannot teach the public to stop smoking if he himself smokes. Lord Caitanya said that a teacher should behave properly even before he begins teaching. One who teaches in that way is called acarya, or the ideal teacher. Therefore, a teacher must follow the principles of sastra (scripture) to reach the common man. The teacher cannot manufacture rules against the principles of revealed scriptures. The revealed scriptures, like Manu-samhita and similar others, are considered the standard books to be followed by human society. Thus the leader's teaching should be based on the principles of such standard rules as they are practiced by the great teachers. The Srimad-Bhagavatam also affirms that one should follow in the footsteps of great devotees, and that is the way of progress on the path of spiritual realization. The king or the executive head of a state, the father and the school teacher are all considered to be natural leaders of the innocent people in general. All such natural leaders have a great responsibility to their dependents; therefore they must be conversant with standard books of moral and spiritual codes.

TEXT 22

na me parthasti kartavyam
trisu lokesu kincana
nanavaptam avaptavyam
varta eva ca karmani

SYNONYMS

na--not; me--Mine; partha--O son of Prtha; asti--there is; kartavyam--any prescribed duty; trisu--in the three; lokesu--planetary systems; kincana--anything; na--no; anavaptam--in want; avaptavyam--to be gained; varte--engaged; eva--certainly; ca--also; karmani--in one's prescribed duty.

TRANSLATION

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 need to obtain anything--and yet I am engaged in work.

PURPORT

The Supreme Personality of Godhead is described in the Vedic literatures as follows:

tam isvaranam paramam mahesvaram
tam devatanam paramam ca daivatam
patim patinam paramam parastad
vidama devam bhuvanesam idyam

na tasya karyam karanam ca vidyate
na tat-samas cabhyadhikas ca drsyate
parasya saktir vividhaiva sruyate
svabhaviki jnana-bala-kriya ca

"The Supreme Lord is the controller of all other controllers, and He is the greatest of all the diverse planetary leaders. Everyone is under His control. All entities are delegated with particular power only by the Supreme Lord; they are not supreme themselves. He is also worshipable by all demigods and is the supreme director of all directors. Therefore, He is transcendental to all kinds of material leaders and controllers and is worshipable by all. There is no one greater than Him, and He is the supreme cause of all causes.

"He does not possess bodily form like that of an ordinary living entity. There is no difference between His body and His soul. He is absolute. All His senses are transcendental. Any one of His senses can perform the action of any other sense. Therefore no one is greater than Him or equal to Him. His potencies are multifarious, and thus His deeds are automatically performed as a natural sequence." (Svetasvatara Upanisad 6.7-8)

Since everything is in full opulence in the Personality of Godhead and is existing in full truth, there is no duty for the Supreme Personality of Godhead to perform. One who must receive the results of work has some designated duty, but one who has nothing to achieve within the three planetary systems certainly has no duty. And yet Lord Krsna is engaged on the Battlefield of Kuruksetra as the leader of the ksatriyas because the ksatriyas are duty-bound to give protection to the distressed. Although He is above all the regulations of the revealed scriptures, He does not do anything that violates the revealed scriptures.

TEXT 23

yadi hy aham na varteyam
jatu karmany atandritah
mama vartmanuvartante
manusyah partha sarvasah

SYNONYMS

yadi--if; hi--certainly; aham--I; na--do not; varteyam--thus engage;
jatu--ever; karmani--in the performance of prescribed duties;
atandritah--with great care; mama--My; vartma--path; anuvartante--would follow;
manusyah--all men; partha--O son of Prtha; sarvasah--in all respects.

TRANSLATION

For if I did not engage in work, O Partha, certainly all men would follow My path.

PURPORT

In order to keep the balance of social tranquillity for progress in spiritual life, there are traditional family usages meant for every civilized man. Although such rules and regulations are for the conditioned souls and not Lord Krsna, because He descended to establish the principles of religion, He followed the prescribed rules. Otherwise, common men would follow in His footsteps, because He is the greatest authority. From the Srimad-Bhagavatam it is understood that Lord Krsna was performing all the religious duties at home and out of home, as required of a householder.

TEXT 24

utsideyur ime loka
na kuryam karma ced aham
sankarasya ca karta syam
upahanyam imah prajah

SYNONYMS

utsideyuh--put into ruin; ime--all these; lokah--worlds; na--do not; kuryam--perform; karma--prescribed duties; cet--if; aham--I; sankarasya--of unwanted population; ca--and; karta--creator; syam--shall be; upahanyam--destroy; imah--all these; prajah--living entities.

TRANSLATION

If I should cease to work, then all these worlds would be put to ruination. I would also be the cause of creating unwanted population, and I would thereby destroy the peace of all sentient beings.

PURPORT

Varna-sankara is unwanted population which disturbs the peace of the general society. In order to check this social disturbance, there are prescribed rules and regulations by which the population can automatically become peaceful and organized for spiritual progress in life. When Lord Krsna descends, naturally He deals with such rules and regulations in order to maintain the prestige and necessity of such important performances. The Lord is the father of all living entities, and if the living entities are misguided, indirectly the responsibility goes to the Lord. Therefore, whenever there is general disregard of regulative principles, the Lord Himself descends and corrects the society. We should, however, note carefully that although we have to follow in the footsteps of the Lord, we still have to remember that we cannot imitate Him. Following and imitating are not on the same level. We cannot imitate the Lord by lifting Govardhana Hill, as the Lord did in His childhood. It is impossible for any human being. We have to follow His instructions, but we may not imitate Him at any time. The Srimad-Bhagavatam (10.33.30-31) affirms:

naitat samacarej jatu
manasapi hy anisvarah
vinasyaty acaran maudhyad

yatha 'rudro 'bdhi-jam visam

isvaranam vacah satyam
tathaivacaritam kvacit
tesam yat sva-vaco-yuktam
buddhimams tat samacaret

"One should simply follow the instructions of the Lord and His empowered servants. Their instructions are all good for us, and any intelligent person will perform them as instructed. However, one should guard against trying to imitate their actions. One should not try to drink the ocean of poison in imitation of Lord Siva."

We should always consider the position of the isvaras, or those who can actually control the movements of the sun and moon, as superior. Without such power, one cannot imitate the isvaras, who are superpowerful. Lord Siva drank poison to the extent of swallowing an ocean, but if any common man tries to drink even a fragment of such poison, he will be killed. There are many pseudo-devotees of Lord Siva who want to indulge in smoking ganja (marijuana) and similar intoxicating drugs, forgetting that by so imitating the acts of Lord Siva they are calling death very near. Similarly, there are some pseudo-devotees of Lord Krsna who prefer to imitate the Lord in His rasa-lila, or dance of love, forgetting their inability to lift Govardhana Hill. It is best, therefore, that one not try to imitate the powerful, but simply follow their instructions; nor should one try to occupy their posts without qualification. There are so many "incarnations" of God without the power of the Supreme Godhead.

TEXT 25

saktah karmany avidvamso
yatha kurvanti bharata
kuryad vidvams tathasaktas
cikirsur loka-sangraham

SYNONYMS

saktah--being attached; karmani--prescribed duties; avidvamsah--the ignorant; yatha--as much as; kurvanti--do it; bharata--O descendant of Bharata; kuryat--must do; vidvan--the learned; tatha--thus; asaktah--without attachment; cikirsuh--desiring to; loka-sangraham--leading the people in general.

TRANSLATION

As the ignorant perform their duties with attachment to results, similarly the learned may also act, but without attachment, for the sake of leading the people on the right path.

PURPORT

A person in Krsna consciousness and a person not in Krsna consciousness are differentiated by different desires. A Krsna conscious person does not do anything which is not conducive to development of Krsna consciousness. He may even act exactly like the ignorant person, who is too much attached to material activities, but one is engaged in such activities for the satisfaction of his sense gratification, whereas the other is engaged for the satisfaction of Krsna. Therefore, the Krsna

conscious person is required to show the people how to act and how to engage the results of action for the purpose of Krsna consciousness.

TEXT 26

na buddhi-bhedam janayed
ajnanam karma-sanginam
josayet sarva-karmani
vidvan yuktaḥ samācāraṇ

SYNONYMS

na--do not; buddhi-bhedam--disrupt the intelligence; janayet--do;
ajnanam--of the foolish; karma-sanginam--attached to fruitive work;
josayet--dovetailed; sarva--all; karmani--work; vidvan--learned;
yuktaḥ--all engaged; samācāraṇ--practicing.

TRANSLATION

Let not the wise disrupt the minds of the ignorant who are attached to fruitive action, they should not be encouraged to refrain from work, but to engage in work in the spirit of devotion.

PURPORT

Vedais ca sarvair aham eva vedyah: That is the end of all Vedic rituals. All rituals, all performances of sacrifices, and everything that is put into the Vedas, including all direction for material activities, are meant for understanding Krsna, who is the ultimate goal of life. But because the conditioned souls do not know anything beyond sense gratification, they study the Vedas to that end. Through sense regulations, however, one is gradually elevated to Krsna consciousness. Therefore a realized soul in Krsna consciousness should not disturb others in their activities or understanding, but he should act by showing how the results of all work can be dedicated to the service of Krsna. The learned Krsna conscious person may act in such a way that the ignorant person working for sense gratification may learn how to act and how to behave. Although the ignorant man is not to be disturbed in his activities, still, a slightly developed Krsna conscious person may directly be engaged in the service of the Lord without waiting for other Vedic formulas. For this fortunate man there is no need to follow the Vedic rituals, because in direct Krsna consciousness one can have all the results simply by following the prescribed duties of a particular person.

TEXT 27

prakṛteḥ kriyamanāni
guṇāni karmani sarvasaḥ
ahankāra-vimudhatma
kartāham iti manyate

SYNONYMS

prakṛteḥ--of material nature; kriyamanāni--all being done; guṇāni--by the modes; karmani--activities; sarvasaḥ--all kinds of; ahankāra-vimudha--bewildered by false ego; atma--the spirit soul; karta--doer; aham--I; iti--thus; manyate--thinks.

TRANSLATION

The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature.

PURPORT

Two persons, one in Kṛṣṇa consciousness and the other in material consciousness, working on the same level, may appear to be working on the same platform, but there is a wide gulf of difference in their respective positions. The person in material consciousness is convinced by false ego that he is the doer of everything. He does not know that the mechanism of the body is produced by material nature, which works under the supervision of the Supreme Lord. The materialistic person has no knowledge that ultimately he is under the control of Kṛṣṇa. The person in false ego takes all credit for doing everything independently, and that is the symptom of his nescience. He does not know that this gross and subtle body is the creation of material nature, under the order of the Supreme Personality of Godhead, and as such his bodily and mental activities should be engaged in the service of Kṛṣṇa, in Kṛṣṇa consciousness. The ignorant man forgets that the Supreme Personality of Godhead is known as Hṛṣīkeśa, or the master of the senses of the material body, for due to his long misuse of the senses in sense gratification, he is factually bewildered by the false ego, which makes him forget his eternal relationship with Kṛṣṇa.

TEXT 28

tattva-vit tu maha-baho
guna-karma-vibhagayoh
guna gunesu vartanta
iti matva na sajjate

SYNONYMS

tattva-vit--the knower of the Absolute Truth; tu--but; maha-baho--O mighty-armed one; guna-karma--works under material influence; vibhagayoh--differences; gunah--senses; gunesu--in sense gratification; vartante--being engaged; iti--thus; matva--thinking; na--never; sajjate--becomes attached.

TRANSLATION

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.

PURPORT

The knower of the Absolute Truth is convinced of his awkward position in material association. He knows that he is part and parcel of the Supreme Personality of Godhead, Kṛṣṇa, and that his position should not be in the material creation. He knows his real identity as part and parcel of the Supreme, who is eternal bliss and knowledge, and he realizes that somehow or other he is entrapped in the material conception of life. In his pure state of existence he is meant to

dovetail his activities in devotional service to the Supreme Personality of Godhead, Krsna. He therefore engages himself in the activities of Krsna consciousness and becomes naturally unattached to the activities of the material senses, which are all circumstantial and temporary. He knows that his material condition of life is under the supreme control of the Lord; consequently he is not disturbed by all kinds of material reactions, which he considers to be the mercy of the Lord. According to Srimad-Bhagavatam, one who knows the Absolute Truth in three different features--namely Brahman, Paramatma, and the Supreme Personality of Godhead--is called tattva-vit, for he knows also his own factual position in relationship with the Supreme.

TEXT 29

prakrter guna-sammudhah
sajjante guna-karmasu
tan akrtsna-vido mandan
krtsna-vin na vicalayet

SYNONYMS

prakrteh--impelled by the material modes; guna-sammudhah--befooled by material identification; sajjante--become engaged; guna-karmasu--in material activities; tan--all those; akrtsna-vidah--persons with a poor fund of knowledge; mandan--lazy to understand self-realization; krtsna-vit--one who is in factual knowledge; na--may not; vicalayet--try to agitate.

TRANSLATION

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.

PURPORT

Persons who are unknowledgeable falsely identify with gross material consciousness and are full of material designations. This body is a gift of the material nature, and one who is too much attached to the bodily consciousness is called mandan, or a lazy person without understanding of spirit soul. Ignorant men think of the body as the self; bodily connections with others are accepted as kinsmanship, the land in which the body is obtained is the object of worship; and the formalities of religious rituals are considered ends in themselves. Social work, nationalism, and altruism are some of the activities for such materially designated persons. Under the spell of such designations, they are always busy in the material field; for them spiritual realization is a myth and so they are not interested. Such bewildered persons may even be engaged in such primary moral principles of life as nonviolence and similar materially benevolent work. Those who are, however, enlightened in spiritual life, should not try to agitate such materially engrossed persons. Better to prosecute one's own spiritual activities silently.

Men who are ignorant cannot appreciate activities in Krsna consciousness, and therefore Lord Krsna advises us not to disturb them and simply waste valuable time. But the devotees of the Lord are more kind than the Lord because they understand the purpose of the Lord.

Consequently they undertake all kinds of risks, even to the point of approaching ignorant men to try to engage them in the acts of Krsna consciousness, which are absolutely necessary for the human being.

TEXT 30

mayi sarvani karmani
sannyasyadhyatma-cetasa
nirasir nirmamo bhutva
yudhyasva vigata-jvarah

SYNONYMS

mayi--unto Me; sarvani--all sorts of; karmani--activities; sannyasya--giving up completely; adhyatma--with full knowledge of the self; cetasa--consciousness; nirasih--without desire for profit; nirmamah--without ownership; bhutva--so being; yudhyasva--fight; vigata-jvarah--without being lethargic.

TRANSLATION

Therefore, O Arjuna, surrendering all your works unto Me, with mind intent on Me, and without desire for gain and free from egoism and lethargy, fight.

PURPORT

This verse clearly indicates the purpose of the Bhagavad-gita. The Lord instructs that one has to become fully Krsna conscious to discharge duties, as if in military discipline. Such an injunction may make things a little difficult; nevertheless duties must be carried out, with dependence on Krsna, because that is the constitutional position of the living entity. The living entity cannot be happy independent of the cooperation of the Supreme Lord because the eternal constitutional position of the living entity is to become subordinate to the desires of the Lord. Arjuna was, therefore, ordered by Sri Krsna to fight as if the Lord were his military commander. One has to sacrifice everything for the good will of the Supreme Lord, and at the same time discharge prescribed duties without claiming proprietorship. Arjuna did not have to consider the order of the Lord; he had only to execute His order. The Supreme Lord is the soul of all souls; therefore, one who depends solely and wholly on the Supreme Soul without personal consideration, or in other words, one who is fully Krsna conscious, is called adhyatma-cetasa. Nirasih means that one has to act on the order of the master. Nor should one ever expect fruitive results. The cashier may count millions of dollars for his employer, but he does not claim a cent for himself. Similarly, one has to realize that nothing in the world belongs to any individual person, but that everything belongs to the Supreme Lord. That is the real purport of mayi, or "unto Me." And when one acts in such Krsna consciousness, certainly he does not claim proprietorship over anything. This consciousness is called nirmama, or "nothing is mine." And, if there is any reluctance to execute such a stern order which is without consideration of so-called kinsmen in the bodily relationship, that reluctance should be thrown off; in this way one may become vigata-jvara or without feverish mentality or lethargy. Everyone, according to his quality and position, has a particular type of work to discharge, and all such duties may be discharged in Krsna

consciousness, as described above. That will lead one to the path of liberation.

TEXT 31

ye me matam idam nityam
anutisthanti manavah
sraddhavanto 'nasuyanto
mucyante te 'pi karmabhih

SYNONYMS

ye--those; me--My; matam--injunctions; idam--this; nityam--eternal function; anutisthanti--execute regularly; manavah--humankind; sraddhavantah--with faith and devotion; anasuyantah--without envy; mucyante--become free; te--all of them; api--even; karmabhih--from the bondage of the law of fruitive action.

TRANSLATION

One who execute his duties according to My injunctions and who follows this teaching faithfully, without envy, becomes free from the bondage of fruitive actions.

PURPORT

The injunction of the Supreme Personality of Godhead, Krsna, is the essence of all Vedic wisdom, and therefore is eternally true without exception. As the Vedas are eternal, so this truth of Krsna consciousness is also eternal. One should have firm faith in this injunction, without envying the Lord. There are many philosophers who write comments on the Bhagavad-gita but have no faith in Krsna. They will never be liberated from the bondage of fruitive action. But an ordinary man with firm faith in the eternal injunctions of the Lord, even though unable to execute such orders, becomes liberated from the bondage of the law of karma. In the beginning of Krsna consciousness, one may not fully discharge the injunctions of the Lord, but because one is not resentful of this principle and works sincerely without consideration of defeat and hopelessness, he will surely be promoted to the stage of pure Krsna consciousness.

TEXT 32

ye tv etad abhyasuyanto
nanutisthanti me matam
sarva-jnana-vimudhams tan
viddhi nastan acetasah

SYNONYMS

ye--those; tu--however; etad--this; abhyasuyantah--out of envy; na--do not; anutisthanti--regularly perform; me--My; matam--injunction; sarva-jnana--all sorts of knowledge; vimudhan--perfectly befooled; tan--they are; viddhi--know it well; nastan--all ruined; acetasah--without Krsna consciousness.

TRANSLATION

But those who, out of envy disregard these teachings and do not practice them regularly, are to be considered bereft of all knowledge, befooled, and doomed to ignorance and bondage.

PURPORT

The flaw of not being Kṛṣṇa conscious is clearly stated herein. As there is punishment for disobedience to the order of the supreme executive head, so there is certainly punishment for the disobedience of the order of the Supreme Personality of Godhead. A disobedient person, however great he may be, is ignorant of his own self, of the Supreme Brahman, and Paramatma and the Personality of Godhead, due to a vacant heart. Therefore there is no hope of perfection of life for him.

TEXT 33

sadrśam ceṣṭate svasyah
prakṛter jñāvan api
prakṛtim yanti bhūtāni
nigrahah kim karisyati

SYNONYMS

sadrśam--accordingly; ceṣṭate--tries; svasyah--in one's own nature; prakṛteh--modes; jñāvan--learned; api--although; prakṛtim--nature; yanti--undergo; bhūtāni--all living entities; nigrahah--suppression; kim--what; karisyati--can do.

TRANSLATION

Even a man of knowledge acts according to his own nature, for everyone follows his nature. What can repression accomplish?

PURPORT

Unless one is situated on the transcendental platform of Kṛṣṇa consciousness he cannot get free from the influence of the modes of material nature, as it is confirmed by the Lord in the Seventh Chapter (7.14). Therefore, even for the most highly educated person on the mundane plane, it is impossible to get out of the entanglement of māyā simply by theoretical knowledge, or by separating the soul from the body. There are many so-called spiritualists who outwardly pose to be advanced in the science, but inwardly or privately are completely under the particular modes of nature which they are unable to surpass. Academically, one may be very learned, but because of his long association with material nature, he is in bondage. Kṛṣṇa consciousness helps one to get out of the material entanglement, even though one may be engaged in his prescribed duties. Therefore, without being fully in Kṛṣṇa consciousness, no one should suddenly give up his prescribed duties and become a so-called yogi or transcendentalist artificially. It is better to be situated in one's position and try to attain Kṛṣṇa consciousness under superior training. Thus one may be freed from the clutches of māyā.

TEXT 34

indriyasyendriyasyarthe
rāga-dveṣau vyavasthitau

tayor na vasam agacchet
tau hy asya paripanthinau

SYNONYMS

indriyasya--of the senses; indriyasya arthe--in the sense objects; raga--attachment; dvesau--also detachment; vyavasthitau--put under regulations; tayoh--of them; na--never; vasam--control; agacchet--one should come; tau--those; hi--certainly; asya--his; paripanthinau--stumbling blocks.

TRANSLATION

Attraction and repulsion for sense objects are felt by embodied beings, but one should not fall under the control of senses and sense objects because they are stumbling blocks on the path of self-realization.

PURPORT

Those who are in Krsna consciousness are naturally reluctant to engage in material sense gratification. But those who are not in such consciousness should follow the rules and regulations of the revealed scriptures. Unrestricted sense enjoyment is the cause of material encagement, but one who follows the rules and regulations of the revealed scriptures does not become entangled by the sense objects. For example, sex enjoyment is a necessity for the conditioned soul, and sex enjoyment is allowed under the license of marriage ties. For example, according to scriptural injunctions, one is forbidden to engage in sex relationships with any women other than one's wife. All other women are to be considered as one's mother. But, in spite of such injunctions, a man is still inclined to have sex relationships with other women. These propensities are to be curbed; otherwise they will be stumbling blocks on the path of self-realization. As long as the material body is there, the necessities of the material body are allowed, but under rules and regulations. And yet, we should not rely upon the control of such allowances. One has to follow these rules and regulations, unattached to them, because practice of sense gratification under regulations may also lead one to go astray--as much as there is always the chance of an accident, even on the royal roads. Although they may be very carefully maintained, no one can guarantee that there will be no danger even on the safest road. The sense enjoyment spirit has been current a very long, long time, owing to material association. Therefore, in spite of regulated sense enjoyment, there is every chance of falling down; therefore any attachment for regulated sense enjoyment must also be avoided by all means. But action in the loving service of Krsna detaches one from all kinds of sensory activities. Therefore, no one should try to be detached from Krsna consciousness at any stage of life. The whole purpose of detachment from all kinds of sense attachment is ultimately to become situated on the platform of Krsna consciousness.

TEXT 35

sreyan sva-dharmo vigunah
para-dharmat sv-anusthitat
sva-dharme nidhanam sreyah
para-dharmo bhayavahah

SYNONYMS

sreyan--far better; sva-dharmah--one's prescribed duties; vigunah--even faulty; para-dharmat--from duties mentioned for others; su-anusthitat--than perfectly done; sva-dharme--in one's prescribed duties; nidhanam--destruction; sreyah--better; para-dharmah--duties prescribed for others; bhaya-avahah--dangerous.

TRANSLATION

It is far better to discharge one's prescribed duties, even though they may be faultily, than another's duties. 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.

PURPORT

One should therefore discharge his prescribed duties in full Krsna consciousness rather than those prescribed for others. Prescribed duties complement one's psychophysical condition, under the spell of the modes of material nature. Spiritual duties are as ordered by the spiritual master, for the transcendental service of Krsna. But both materially or spiritually, one should stick to his prescribed duties even up to death, rather than imitate another's prescribed duties. Duties on the spiritual platform and duties on the material platform may be different, but the principle of following the authorized direction is always good for the performer. When one is under the spell of the modes of material nature, one should follow the prescribed rules for particular situations and should not imitate others. For example, a brahmana, who is in the mode of goodness, is nonviolent, whereas a ksatriya, who is in the mode of passion, is allowed to be violent. As such, for a ksatriya it is better to be vanquished following the rules of violence than to imitate a brahmana who follows the principles of nonviolence. Everyone has to cleanse his heart by a gradual process, not abruptly. However, when one transcends the modes of material nature and is fully situated in Krsna consciousness, he can perform anything and everything under the direction of the bona fide spiritual master. In that complete stage of Krsna consciousness, the ksatriya may act as a brahmana, or a brahmana may act as a ksatriya. In the transcendental stage, the distinctions of the material world do not apply. For example, Visvamitra was originally a ksatriya, but later on he acted as a brahmana, whereas Parasurama was a brahmana, but later on he acted as a ksatriya. Being transcendently situated, they could do so; but as long as one is on the material platform, he must perform his duties according to the modes of material nature. At the same time, he must have a full sense of Krsna consciousness.

TEXT 36

arjuna uvaca
atha kena prayukto 'yam
papam carati purusah
anicchann api varsneya
balad iva niyojitah

SYNONYMS

arjunah uvaca--Arjuna said; atha--hereafter; kena--by what; prayuktah--impelled; ayam--one; papam--sins; carati--acts; purusah--a man;

anicchan--without desiring; api--although; varsneya--O descendant of Vrsni; balat--by force; iva--as if; niyojitah--engaged.

TRANSLATION

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

PURPORT

A living entity, as part and parcel of the Supreme, is originally spiritual, pure, and free from all material contaminations. Therefore, by nature he is not subjected to the sins of the material world. But when he is in contact with the material nature, he acts in many sinful ways without hesitation, and sometimes even against his will. As such, Arjuna's question to Krsna is very sanguine, as to the perverted nature of the living entities. Although the living entity sometimes does not want to act in sin, he is still forced to act. Sinful actions are not, however, impelled by the Supersoul within, but are due to another cause, as the Lord explains in the next verse.

TEXT 37

sri-bhagavan uvaca
kama esa krodha esa
rajo-guna-samudbhavah
mahasano maha-papma
viddhy enam iha vairinam

SYNONYMS

sri-bhagavan uvaca--the Personality of Godhead said; kamah--lust; esah--all these; krodhah--wrath; esah--all these; rajah-guna--the mode of passion; samudbhavah--born of; maha-asanah--all-devouring; maha-papma--greatly sinful; viddhi--know; enam--this; iha--in the material world; vairinam--greatest enemy.

TRANSLATION

The Blessed Lord 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.

PURPORT

When a living entity comes in contact with the material creation, his eternal love for Krsna is transformed into lust, in association with the mode of passion. Or, in other words, the sense of love of God becomes transformed into lust, as milk in contact with sour tamarind is transformed into yogurt. Then again, when lust is unsatisfied, it turns into wrath; wrath is transformed into illusion, and illusion continues the material existence. Therefore, lust is the greatest enemy of the living entity, and it is lust only which induces the pure living entity to remain entangled in the material world. Wrath is the manifestation of the mode of ignorance; these modes exhibit themselves as wrath and other corollaries. If, therefore, the mode of passion, instead of being degraded into the mode of ignorance, is elevated to the mode of

goodness by the prescribed method of living and acting, then one can be saved from the degradation of wrath by spiritual attachment.

The Supreme Personality of Godhead expanded Himself into many for His ever-increasing spiritual bliss, and the living entities are parts and parcels of this spiritual bliss. They also have partial independence, but by misuse of their independence, when the service attitude is transformed into the propensity for sense enjoyment, they come under the sway of lust. This material creation is created by the Lord to give a facility to the conditioned souls to fulfill these lustful propensities, and when they are completely baffled by prolonged lustful activities, the living entities begin to inquire about their real position.

This inquiry is the beginning of the Vedanta-sutras, wherein it is said, athato brahma-jijnasa: one should inquire into the Supreme. And the Supreme is defined in the Srimad-Bhagavatam as janmady asya yato 'nvayad itaratas ca, or, "The origin of everything is the Supreme Brahman." Therefore, the origin of lust is also in the Supreme. If, therefore, lust is transformed into love for the Supreme, or transformed into Krsna consciousness--or, in other words, desiring everything for Krsna--then both lust and wrath can be spiritualized. Hanuman, the greatest servitor of Lord Rama, engaged his wrath upon his enemies for the satisfaction of the Lord. Therefore, lust and wrath, when they are employed in Krsna consciousness, become our friends instead of our enemies.

TEXT 38

dhumenavriyate vahnir
yathadarso malena ca
yatholbenavrto garbhas
tatha tenedam avrtam

SYNONYMS

dhumena--by smoke; avriyate--covered; vahnih--fire; yatha--just as; adarsah--mirror; malena--by dust; ca--also; yatha--just as; ulbena--by the womb; avrtah--is covered; garbhah--embryo; tatha--so; tena--by that lust; idam--this; avrtam--is covered.

TRANSLATION

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

PURPORT

There are three degrees of covering of the living entity by which his pure consciousness is obscured. This covering is but lust under different manifestations like smoke in the fire, dust on the mirror, and the womb about the embryo. When lust is compared to smoke, it is understood that the fire of the living spark can be a little perceived. In other words when the living entity exhibits his Krsna consciousness slightly, he may be likened to the fire covered by smoke. Although fire is necessary where there is smoke, there is no overt manifestation of fire in the early stage. This stage is like the beginning of Krsna consciousness. The dust on the mirror refers to a cleansing process of the mirror of the mind by so many spiritual methods. The best process

is to chant the holy names of the Lord. The embryo covered by the womb is an analogy illustrating a helpless position, for the child in the womb is so helpless that he cannot even move. This stage of living condition can be compared to that of the trees. The trees are also living entities, but they have been put in such a condition of life by such a great exhibition of lust that they are almost void of all consciousness. The covered mirror is compared to the birds and beasts, and the smoke covered fire is compared to the human being. In the form of a human being, the living entity may revive a little Krsna consciousness, and, if he makes further development, the fire of spiritual life can be kindled in the human form of life. By careful handling of the smoke in the fire, the fire can be made to blaze. Therefore the human form of life is a chance for the living entity to escape the entanglement of material existence. In the human form of life, one can conquer the enemy, lust, by cultivation of Krsna consciousness under able guidance.

TEXT 39

avrtam jnanam etena
jnanino nitya-vairina
kama-rupena kaunteya
duspurenanalena ca

SYNONYMS

avrtam--covered; jnanam--pure consciousness; etena--by this; jnaninah--of the knower; nitya-vairina--eternal enemy; kama-rupena--in the form of lust; kaunteya--O son of Kunti; duspurena--never to be satisfied; analena--by the fire; ca--also.

TRANSLATION

Thus, a man's pure consciousness is covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire.

PURPORT

It is said in the Manu-smṛti that lust cannot be satisfied by any amount of sense enjoyment, just as fire is never extinguished by a constant supply of fuel. In the material world, the center of all activities is sex, and thus this material world is called maithunya-agara, or the shackles of sex life. In the ordinary prison house, criminals are kept within bars; similarly, the criminals who are disobedient to the laws of the Lord are shackled by sex life. Advancement of material civilization on the basis of sense gratification means increasing the duration of the material existence of a living entity. Therefore, this lust is the symbol of ignorance by which the living entity is kept within the material world. While one enjoys sense gratification, it may be that there is some feeling of happiness, but actually that so-called feeling of happiness is the ultimate enemy of the sense enjoyer.

TEXT 40

indriyani mano buddhir
asyadhistanam ucyate
etair vimohayatya esa

jnanam avrtya dehinam

SYNONYMS

indriyani--the senses; manah--the mind; buddhih--the intelligence; asya--of the lust; adhistanam--sitting place; ucya--called; etaih--by all these; vimohayati--bewilders; esah--of this; jnanam--knowledge; avrtya--covering; dehinam--the embodied.

TRANSLATION

The senses, the mind and the intelligence are the sitting places of this lust, which veils the real knowledge of the living entity and bewilders him.

PURPORT

The enemy has captured different strategic positions in the body of the conditioned soul, and therefore Lord Kṛṣṇa is giving hints of those places, so that one who wants to conquer the enemy may know where he can be found. Mind is the center of all the activities of the senses, and thus the mind is the reservoir of all ideas of sense gratification; and, as a result, the mind and the senses become the repositories of lust. Next, the intelligence department becomes the capital of such lustful propensities. Intelligence is the immediate next-door neighbor of the spirit soul. Lusty intelligence influences the spirit soul to acquire the false ego and identify itself with matter, and thus with the mind and the senses. The spirit soul becomes addicted to enjoying the material senses and mistakes this as true happiness. This false identification of the spirit soul is very nicely explained in the Srimad-Bhagavatam (10.84.13):

yasyatma-buddhih kunape tri-dhatuke
sva-dhih kalatradisu bhauma ijya-dhih
yat-tirtha-buddhih salile na karhicij
janeshv abhijnesu sa eva go-kharah

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth as worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered as an ass or a cow.

TEXT 41

tasmat tvam indriyany adau
niyama bhāratarsabha
papmanam prajahi hy enam
jnana-vijnana-nasanam

SYNONYMS

tasmat--therefore; tvam--you; indriyany--senses; adau--in the beginning; niyama--by regulating; bhāratarsabha--O chief amongst the descendants of Bharata; papmanam--the great symbol of sin; prajahi--curb; hi--certainly; enam--this; jnana--knowledge; vijnana--scientific knowledge of the pure soul; nasanam--the destroyer.

TRANSLATION

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.

PURPORT

The Lord advised Arjuna to regulate the senses from the very beginning so that he could curb the greatest sinful enemy, lust, which destroys the urge for self-realization and specifically knowledge of the self. Jnana refers to knowledge of self as distinguished from non-self, or, in other words, knowledge that the spirit soul is not the body. Vijnana refers to specific knowledge of the spirit soul and knowledge of one's constitutional position and his relationship to the Supreme Soul. It is explained thus in the Srimad-Bhagavatam (2.9.31):

jnanam parama-guhyam me
yad vijnana-samanvitam
sa-rahasyam tad-angam ca
grhana gaditam maya

"The knowledge of the self and the Supreme Self is very confidential and mysterious, being veiled by maya, but such knowledge and specific realization can be understood if it is explained by the Lord Himself." Bhagavad-gita gives us that knowledge, specifically knowledge of the self. The living entities are parts and parcels of the Lord, and therefore they are simply meant to serve the Lord. This consciousness is called Krsna consciousness. So, from the very beginning of life one has to learn this Krsna consciousness, and thereby one may become fully Krsna conscious and act accordingly.

Lust is only the perverted reflection of love of God which is natural for every living entity. But if one is educated in Krsna consciousness from the very beginning, that natural love of God cannot deteriorate into lust. When love of God deteriorates into lust, it is very difficult to return to the normal condition. Nonetheless, Krsna consciousness is so powerful that even a late beginner can become a lover of God by following the regulative principles of devotional service. So, from any stage of life, or from the time of understanding its urgency, one can begin regulating the senses in Krsna consciousness, devotional service of the Lord, and turn the lust into love of Godhead--the highest perfectional stage of human life.

TEXT 42

indriyani parany ahur
indriyebhyah param manah
manasas tu para buddhir
yo buddheh paratas tu sah

SYNONYMS

indriyani--senses; parani--superior; ahuh--is said; indriyebhyah--more than the senses; param--superior; manah--the mind; manasah--more than the mind; tu--also; para--superior; buddhih--intelligence; yah--one who; buddheh--more than the intelligence; paratah--superior; tu--but; sah--he.

TRANSLATION

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.

PURPORT

The senses are different outlets for the activities of lust. Lust is reserved within the body, but it is given vent through the senses. Therefore, the senses are superior to the body as a whole. These outlets are not in use when there is superior consciousness, or Krsna consciousness. In Krsna consciousness the soul makes direct connection with the Supreme Personality of Godhead; therefore the bodily functions, as described here, ultimately end in the Supreme Soul. Bodily action means the functions of the senses, and stopping the senses means stopping all bodily actions. But since the mind is active, then, even though the body may be silent and at rest, the mind will act--as it does during dreaming. But, above the mind there is the determination of the intelligence, and above the intelligence is the soul proper. If, therefore, the soul is directly engaged with the Supreme, naturally all other subordinates, namely, the intelligence, mind and the senses, will be automatically engaged. In the Katha Upanisad there is a passage, in which it is said that the objects of sense gratification are superior to the senses, and mind is superior to the sense objects. If, therefore, the mind is directly engaged in the service of the Lord constantly, then there is no chance of the senses becoming engaged in other ways. This mental attitude has already been explained. If the mind is engaged in the transcendental service of the Lord, there is no chance of its being engaged in the lower propensities. In the Katha Upanisad the soul has been described as mahan, the great. Therefore the soul is above all--namely, the sense objects, the senses, the mind and the intelligence. Therefore, directly understanding the constitutional position of the soul is the solution of the whole problem.

With intelligence one has to seek out the constitutional position of the soul and then engage the mind always in Krsna consciousness. That solves the whole problem. A neophyte spiritualist is generally advised to keep aloof from the objects of the senses. One has to strengthen the mind by use of intelligence. If by intelligence one engages one's mind in Krsna consciousness, by complete surrender unto the Supreme Personality of Godhead, then, automatically, the mind becomes stronger, and even though the senses are very strong, like serpents, they will be no more effective than serpents with broken fangs. But even though the soul is the master of intelligence and mind, and the senses also, still, unless it is strengthened by association with Krsna in Krsna consciousness, there is every chance of falling down due to the agitated mind.

TEXT 43

evam buddheh param buddhva
samstabhyatmanam atmana
jahi satrum maha-baho
kama-rupam durasadam

SYNONYMS

evam--thus; buddheh--of intelligence; param--superior; buddhva--so knowing; samstabhya--by steadying; atmanam--of the mind; atmana--by deliberate intelligence; jahi--conquer; satrum--the enemy; maha-baho--O mighty-armed one; kama-rupam--the form of lust; durasadam--formidable.

TRANSLATION

Thus knowing oneself to be transcendental to material senses, mind and intelligence, one should control the lower self by the higher self and thus--by spiritual strength--conquer this insatiable enemy known as lust.

PURPORT

This Third Chapter of the Bhagavad-gita is conclusively directive to Krsna consciousness by knowing oneself as the eternal servitor of the Supreme Personality of Godhead, without considering impersonal voidness as the ultimate end. In the material existence of life, one is certainly influenced by propensities for lust and desire for dominating the resources of material nature. Desire for overlording and sense gratification are the greatest enemies of the conditioned soul; but by the strength of Krsna consciousness, one can control the material senses, the mind and the intelligence. One may not give up work and prescribed duties all of a sudden; but by gradually developing Krsna consciousness, one can be situated in a transcendental position without being influenced by the material senses and the mind--by steady intelligence directed toward one's pure identity. This is the sum total of this chapter. In the immature stage of material existence, philosophical speculations and artificial attempts to control the senses by the so-called practice of yogic postures can never help a man toward spiritual life. He must be trained in Krsna consciousness by higher intelligence.

Thus end the Bhaktivedanta Purports to the Third Chapter of the Srimad Bhagavad-gita in the matter of Karma-yoga, or the Discharge of One's Prescribed Duty in Krsna Consciousness.

"Bhagavad-gita As It Is" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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Chapter 4
Transcendental Knowledge

TEXT 1

sri-bhagavan uvaca
imam vivasvate yogam
proktavan aham avyayam
vivasvan manave praha
manur iksvakave 'bravit

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; imam--this; vivasvate--unto the sun-god; yogam--the science of one's relationship to the Supreme; proktavan--instructed; aham--I; avyayam--imperishable; vivasvan--Vivasvan (the sun-god's name); manave--unto the father of mankind (of the name Vaivasvata); praha--told; manuh--the father of mankind; iksvakave--unto King Ikshvaku; abravit--said.

TRANSLATION

The Blessed Lord 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 Ikshvaku.

PURPORT

Herein we find the history of the Bhagavad-gita traced from a remote time when it was delivered to the royal order, the Kings of all planets. This science is especially meant for the protection of the inhabitants, and therefore the royal order should understand it in order to be able to rule the citizens and protect them from the material bondage to lust. Human life is meant for cultivation of spiritual knowledge, in eternal relationship with the Supreme Personality of Godhead, and the executive heads of all states and all planets are obliged to impart this lesson to the citizens by education, culture and devotion. In other words, the executive heads of all states are intended to spread the science of Krsna consciousness so that the people may take advantage of this great science and pursue a successful path, utilizing the opportunity of the human form of life.

In this millennium, the sun-god is known as Vivasvan, the king of the sun, which is the origin of all planets within the solar system. In the Brahma-samhita (5.52) it is stated:

yac-caksur esa savita sakala-grahanam
raja samasta-sura-murtir asesa-tejah
yasyajnya bhramati sambhrta-kala-cakro
govindam adi-purusam tam aham bhajami

"Let me worship," Lord Brahma said, "the Supreme Personality of Godhead, Govinda [Krsna], who is the original person and under whose order the sun, which is the king of all planets, is assuming immense power and heat. The sun represents the eye of the Lord and traverses its orbit in obedience to His order."

The sun is the king of the planets, and the sun-god (at present of the name Vivasvan) rules the sun planet, which is controlling all other planets by supplying heat and light. He is rotating under the order of Krsna, and Lord Krsna originally made Vivasvan His first disciple to understand the science of Bhagavad-gita. The Gita is not, therefore, a speculative treatise for the insignificant mundane scholar but is a standard book of knowledge coming down from time immemorial.

In the Mahabharata (Santi-parva 348.51-52) we can trace out the history of the Gita as follows:

treta-yugadau ca tato
vivasvan manave dadau
manus ca loka-bhrty-artham
sutayeksvakave dadau

iksvakuna ca kathito
vyapya lokan avasthitah

"In the beginning of the Treta-yuga [millennium] this science of the relationship with the Supreme was delivered by Vivasvan to Manu. Manu, being the father of mankind, gave it to his son Maharaja Ikshvaku, the king of this earth planet and forefather of the Raghu dynasty in which Lord Ramacandra appeared." Therefore, Bhagavad-gita existed in the human society from the time of Maharaja Ikshvaku.

At the present moment we have just passed through five thousand years of the Kali-yuga, which lasts 432,000 years. Before this there was the Dvapara-yuga (800,000 years), and before that there was Treta-yuga (1,200,000 years). Thus, some 2,005,000 years ago, Manu spoke the Bhagavad-gita to his disciple and son Maharaja Ikshvaku, the king of this planet earth. The age of the current Manu is calculated to last some 305,300,000 years, of which 120,400,000 have passed. Accepting that before the birth of Manu the Gita was spoken by the Lord to His disciple the sun-god Vivasvan, a rough estimate is that the Gita was spoken at least 120,400,000 years ago; and in human society it has been extant for two million years. It was respoken by the Lord again to Arjuna about five thousand years ago. That is the rough estimate of the history of the Gita, according to the Gita itself and according to the version of the speaker, Lord Sri Krsna. It was spoken to the sun-god Vivasvan because he is also a ksatriya and is the father of all ksatriyas who are descendants of the sun-god, or the surya-vamsa ksatriyas. Because Bhagavad-gita is as good as the Vedas, being spoken by the Supreme Personality of Godhead, this knowledge is apauruseya, superhuman. Since the Vedic instructions are accepted as they are, without human interpretation, the Gita must therefore be accepted without mundane interpretation. The mundane wranglers may speculate on the Gita in their own ways, but that is not Bhagavad-gita as it is. Therefore, Bhagavad-gita has to be accepted as it is, from the disciplic succession, and it is described herein that the Lord spoke to the sun-god, the sun-god spoke to his son Manu, and Manu spoke to his son Ikshvaku.

TEXT 2

evam parampara-praptam
imam rajarsayo viduh
sa kaleneha mahata
yogo nastah parantapa

SYNONYMS

evam--thus; parampara--disciplic succession; praptam--received; imam--this science; raja-rsayah--the saintly kings; viduh--understood; sah--that knowledge; kalena--in the course of time; iha--in this world; mahata--by great; yogah--the science of one's relationship with the Supreme; nastah--scattered; parantapa--O Arjuna, subduer of the enemies.

TRANSLATION

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.

PURPORT

It is clearly stated that the Gita was especially meant for the saintly kings because they were to execute its purpose in ruling over the citizens. Certainly Bhagavad-gita was never meant for the demonic persons, who would dissipate its value for no one's benefit and would devise all types of interpretations according to personal whims. As soon as the original purpose was scattered by the motives of the unscrupulous commentators, there arose the need to reestablish the disciplic succession. Five thousand years ago it was detected by the Lord Himself that the disciplic succession was broken, and therefore He declared that the purpose of the Gita appeared to be lost. In the same way, at the present moment also there are so many editions of the Gita (especially in English), but almost all of them are not according to authorized disciplic succession. There are innumerable interpretations rendered by different mundane scholars, but almost all of them do not accept the Supreme Personality of Godhead, Krsna, although they make a good business on the words of Sri Krsna. This spirit is demonic, because demons do not believe in God but simply enjoy the property of the Supreme. Since there is a great need of an edition of the Gita in English, as it is received by the parampara (disciplic succession) system, an attempt is made herewith to fulfill this great want. Bhagavad-gita--accepted as it is--is a great boon to humanity; but if it is accepted as a treatise of philosophical speculations, it is simply a waste of time.

TEXT 3

sa evayam maya te 'dya
yogah proktah puratanah
bhakto 'si me sakha ceti
rahasyam hy etad uttamam

SYNONYMS

sah--the same ancient; eva--certainly; ayam--this; maya--by Me; te--unto you; adya--today; yogah--the science of yoga; proktah--spoken; puratanah--very old; bhaktah--devotee; asi--you are; me--My; sakha--friend; ca--also; iti--therefore; rahasyam--mystery; hi--certainly; etat--this; uttamam--transcendental.

TRANSLATION

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; therefore you can understand the transcendental mystery of this science.

PURPORT

There are two classes of men, namely the devotee and the demon. The Lord selected Arjuna as the recipient of this great science owing to his being a devotee of the Lord, but for the demon it is not possible to understand this great mysterious science. There are a number of editions of this great book of knowledge, and some of them have commentaries by the devotees and some of them have commentaries by the demons. Commentation by the devotees is real, whereas that of the demon is useless. Arjuna accepts Sri Krsna as the Supreme Personality of Godhead, and any commentary on the Gita following in the footsteps of Arjuna is real devotional service to the cause of this great science. The demonic, however, concoct something about Krsna and mislead the public and the general readers from the path of Krsna's instructions. One should try to follow the disciplic succession from Arjuna, and thus be benefited.

TEXT 4

arjuna uvaca
aparam bhavato janma
param janma vivasvatah
katham etad vijaniyam
tvam adau proktavan iti

SYNONYMS

arjunah uvaca--Arjuna said; aparam--junior; bhavatah--Your; janma--birth; param--superior; janma--birth; vivasvatah--of the sun-god; katham--how; etat--this; vijaniyam--shall I understand; tvam--You; adau--in the beginning; proktavan--instructed; iti--thus.

TRANSLATION

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?

PURPORT

Arjuna is an accepted devotee of the Lord, so how could he not believe Krsna's words? The fact is that Arjuna is not inquiring for himself but for those who do not believe in the Supreme Personality of Godhead or for the demons who do not like the idea that Krsna should be accepted as the Supreme Personality of Godhead; for them only Arjuna inquires on this point, as if he were himself not aware of the Personality of

Godhead, or Krsna. As it will be evident from the Tenth Chapter, Arjuna knew perfectly well that Krsna is the Supreme Personality of Godhead, the fountainhead of everything and the last word in transcendence. Of course, Krsna also appeared as the son of Devaki on this earth. How Krsna remained the same Supreme Personality of Godhead, the eternal original person, is very difficult for an ordinary man to understand. Therefore, to clarify this point, Arjuna put this question before Krsna so that He Himself could speak authoritatively. That Krsna is the supreme authority is accepted by the whole world, not only at present, but from time immemorial, and the demons alone reject Him. Anyway, since Krsna is the authority accepted by all, Arjuna put this question before Him in order that Krsna would describe Himself without being depicted by the demons who always try to distort Him in a way understandable to the demons and their followers. It is necessary that everyone, for his own interest, know the science of Krsna. Therefore, when Krsna Himself speaks about Himself, it is auspicious for all the worlds. To the demons, such explanations by Krsna Himself may appear to be strange because the demons always study Krsna from their own standpoint, but those who are devotees heartily welcome the statements of Krsna when they are spoken by Krsna Himself. The devotees will always worship such authoritative statements of Krsna because they are always eager to know more and more about Him. The atheists, who consider Krsna an ordinary man, may in this way come to know that Krsna is superhuman, that He is sac-cid-ananda-vigraha--the eternal form of bliss and knowledge--that He is transcendental, and that He is above the domination of the modes of material nature and above the influence of time and space. A devotee of Krsna, like Arjuna, is undoubtedly above any misunderstanding of the transcendental position of Krsna. Arjuna's putting this question before the Lord is simply an attempt by the devotee to defy the atheistic attitude of persons who consider Krsna to be an ordinary human being, subject to the modes of material nature.

TEXT 5

sri-bhagavan uvaca
bahuni me vyatitani
janmani tava carjuna
tany aham veda sarvani
na tvam vettha parantapa

SYNONYMS

sri-bhagavan uvaca--the Personality of Godhead said; bahuni--many; me--of Mine; vyatitani--have passed; janmani--births; tava--of yours; ca--and also; arjuna--O Arjuna; tani--all those; aham--I; veda--do know; sarvani--all; na--not; tvam--yourself; vettha--know; parantapa--O subduer of the enemy.

TRANSLATION

The Blessed Lord said: Many, many births both you and I have passed. I can remember all of them, but you cannot, O subduer of the enemy!

PURPORT

In the Brahma-samhita (5.33) we have information of many, many incarnations of the Lord. It is stated there:

advaitam acyutam anadim ananta-rupam
adyam purana-purusam nava-yauvanam ca
vedesu durlabham adurlabham atma-bhaktau
govindam adi-purusam tam aham bhajami

"I worship the Supreme Personality of Godhead, Govinda [Krsna], who is the original person--absolute, infallible, without beginning. Although expanded into unlimited forms, still the same original, the oldest, and the person always appearing as a fresh youth. Such eternal, blissful, all-knowing forms of the Lord are usually understood by the best Vedic scholars, but they are always manifest to pure, unalloyed devotees." It is also stated in Brahma-samhita (5.39):

ramadi-murtisu kala-niyamena tisthan
nanavataram akarod bhuvanesu kintu
krsnah svayam samabhavat paramah puman yo
govindam adi-purusam tam aham bhajami

"I worship the Supreme Personality of Godhead, Govinda [Krsna], who is always situated in various incarnations such as Rama, Nrsimha and many subincarnations as well, but who is the original Personality of Godhead known as Krsna, and who incarnates personally also."

In the Vedas also it is said that the Lord, although one without a second, manifests Himself in innumerable forms. He is like the vaidurya stone, which changes color yet still remains one. All those multiforms are understood by the pure, unalloyed devotees, but not by a simple study of the Vedas (vedesu durlabham adurlabham atma-bhaktau). Devotees like Arjuna are constant companions of the Lord, and whenever the Lord incarnates, the associate devotees also incarnate in order to serve the Lord in different capacities. Arjuna is one of these devotees, and in this verse it is understood that some millions of years ago when Lord Krsna spoke the Bhagavad-gita to the sun-god Vivasvan, Arjuna, in a different capacity, was also present. But the difference between the Lord and Arjuna is that the Lord remembered the incident whereas Arjuna could not remember. That is the difference between the part-and-parcel living entity and the Supreme Lord. Although Arjuna is addressed herein as the mighty hero who could subdue the enemies, he is unable to recall what had happened in his various past births. Therefore, a living entity, however great he may be in the material estimation, can never equal the Supreme Lord. Anyone who is a constant companion of the Lord is certainly a liberated person, but he cannot be equal to the Lord. The Lord is described in the Brahma-samhita as infallible (acyuta), which means that He never forgets Himself, even though He is in material contact. Therefore, the Lord and the living entity can never be equal in all respects, even if the living entity is as liberated as Arjuna. Although Arjuna is a devotee of the Lord, he sometimes forgets the nature of the Lord, but by the divine grace a devotee can at once understand the infallible condition of the Lord, whereas a nondevotee or a demon cannot understand this transcendental nature. Consequently these descriptions in the Gita cannot be understood by demonic brains. Krsna remembered acts which were performed by Him millions of years before, but Arjuna could not, despite the fact that both Krsna and Arjuna are eternal in nature. We may also note herein that a living entity forgets everything due to his change of body, but the Lord remembers because He does not change His sac-cid-ananda body. He is advaita, which means there is no distinction between His body and Himself. Everything in relation to Him is spirit--whereas the

conditioned soul is different from his material body. And, because the Lord's body and self are identical, His position is always different from the ordinary living entity, even when He descends to the material platform. The demons cannot adjust themselves to this transcendental nature of the Lord, which the Lord Himself explains in the following verse.

TEXT 6

ajo 'pi sann avyayatma
bhutanam isvaro 'pi san
prakrtim svam adhisthaya
sambhavamy atma-mayaya

SYNONYMS

ajah--unborn; api--although; san--being so; avyaya--without deterioration; atma--body; bhutanam--all those who are born; isvarah--the Supreme Lord; api--although; san--being so; prakrtim--transcendental form; svam--of Myself; adhisthaya--being so situated; sambhavami--I do incarnate; atma-mayaya--by My internal energy.

TRANSLATION

Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form.

PURPORT

The Lord has spoken about the peculiarity of His birth: although He may appear like an ordinary person, He remembers everything of His many, many past "births," whereas a common man cannot remember what he has done even a few hours before. If someone is asked what he did exactly at the same time one day earlier, it would be very difficult for a common man to answer immediately. He would surely have to dredge his memory to recall what he was doing exactly at the same time one day before. And yet, men often dare claim to be God, or Kṛṣṇa. One should not be misled by such meaningless claims. Then again, the Lord explains His prakṛti, or His form. Prakṛti means nature, as well as svarūpa, or one's own form. The Lord says that He appears in His own body. He does not change His body, as the common living entity changes from one body to another. The conditioned soul may have one kind of body in the present birth, but he has a different body in the next birth. In the material world, the living entity has no fixed body but transmigrates from one body to another. The Lord, however, does not do so. Whenever He appears, He does so in the same original body, by His internal potency. In other words, Kṛṣṇa appears in this material world in His original eternal form, with two hands, holding a flute. He appears exactly in His eternal body, uncontaminated by this material world. Although He appears in the same transcendental body and is Lord of the universe, it still appears that He takes His birth like an ordinary living entity. Despite the fact Lord Kṛṣṇa grows from childhood to boyhood and from boyhood to youth, astonishingly enough He never ages beyond youth. At the time of the Battle of Kurukṣetra, He had many grandchildren at home; or, in other words, He had sufficiently aged by material calculations. Still He looked just like a young man twenty or twenty-five years old. We never see a picture of Kṛṣṇa in old age

because He never grows old like us, although He is the oldest person in the whole creation--past, present, and future. Neither His body nor His intelligence ever deteriorates or changes. Therefore, it is clear that in spite of His being in the material world, He is the same unborn, eternal form of bliss and knowledge, changeless in His transcendental body and intelligence. Factually, His appearance and disappearance is like the sun's rising, moving before us, and then disappearing from our eyesight. When the sun is out of sight, we think that the sun is set, and when the sun is before our eyes, we think that the sun is on the horizon. Actually, the sun is always in its fixed position, but owing to our defective, insufficient senses, we calculate the appearance and disappearance of the sun in the sky. And, because His appearance and disappearance are completely different from that of any ordinary, common living entity, it is evident that He is eternal, blissful knowledge by His internal potency--and He is never contaminated by material nature. The Vedas also confirm that the Supreme Personality of Godhead is unborn, yet He still appears to take His birth in multi-manifestations. The Vedic supplementary literatures also confirm that even though the Lord appears to be taking His birth, He is still without change of body. In the Bhagavatam, He appears before His mother as Narayana, with four hands and the decorations of the six kinds of full opulences. His appearance in His original eternal form is His causeless mercy, according to the Visva-kosa dictionary. The Lord is conscious of all of His previous appearances and disappearances, but a common living entity forgets everything about his past body as soon as he gets another body. He is the Lord of all living entities because He performs wonderful and superhuman activities while He is on this earth. Therefore, the Lord is always the same Absolute Truth and is without differentiation between His form and self, or between His quality and body. A question may now be raised as to why the Lord appears and disappears in this world. This is explained in the next verse.

TEXT 7

yada yada hi dharmasya
glanir bhavati bharata
abhyutthanam adharmasya
tadatmanam srjamy aham

SYNONYMS

yada--whenever; yada--wherever; hi--certainly; dharmasya--of religion; glanir--discrepancies; bhavati--manifested, becomes; bharata--O descendant of Bharata; abhyutthanam--predominance; adharmasya--of irreligion; tada--at that time; atmanam--self; srjami--manifest; aham--I.

TRANSLATION

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.

PURPORT

The word srjami is significant herein. Srjami cannot be used in the sense of creation, because, according to the previous verse, there is no creation of the Lord's form or body, since all of the forms are

eternally existent. Therefore, srjami means that the Lord manifests Himself as He is. Although the Lord appears on schedule, namely at the end of the Dvapara-yuga of the twenty-eighth millennium of the seventh Manu in one day of Brahma, still He has no obligation to adhere to such rules and regulations, because He is completely free to act in many ways at His will. He therefore appears by His own will whenever there is a predominance of irreligiosity and a disappearance of true religion. Principles of religion are laid down in the Vedas, and any discrepancy in the matter of properly executing the rules of the Vedas makes one irreligious. In the Bhagavatam it is stated that such principles are the laws of the Lord. Only the Lord can manufacture a system of religion. The Vedas are also accepted as originally spoken by the Lord Himself to Brahma, from within his heart. Therefore, the principles of dharma, or religion, are the direct orders of the Supreme Personality of Godhead (dharmam tu saksad bhagavat-pranitam). These principles are clearly indicated throughout the Bhagavad-gita. The purpose of the Vedas is to establish such principles under the order of the Supreme Lord, and the Lord directly orders, at the end of the Gita, that the highest principle of religion is to surrender unto Him only, and nothing more. The Vedic principles push one towards complete surrender unto Him; and, whenever such principles are disturbed by the demoniac, the Lord appears. From the Bhagavatam we understand that Lord Buddha is the incarnation of Krsna who appeared when materialism was rampant and materialists were using the pretext of the authority of the Vedas. Although there are certain restrictive rules and regulations regarding animal sacrifice for particular purposes in the Vedas, people of demonic tendency still took to animal sacrifice without reference to the Vedic principles. Lord Buddha appeared to stop this nonsense and to establish the Vedic principles of nonviolence. Therefore each and every avatara, or incarnation of the Lord, has a particular mission, and they are all described in the revealed scriptures. No one should be accepted as an avatara unless he is referred to by scriptures. It is not a fact that the Lord appears only on Indian soil. He can advent Himself anywhere and everywhere, and whenever He desires to appear. In each and every incarnation, He speaks as much about religion as can be understood by the particular people under their particular circumstances. But the mission is the same--to lead people to God consciousness and obedience to the principles of religion. Sometimes He descends personally, and sometimes He sends His bona fide representative in the form of His son, or servant, or Himself in some disguised form.

The principles of Bhagavad-gita were spoken to Arjuna, and, for that matter, to other highly elevated persons, because he was highly advanced compared to ordinary persons in other parts of the world. Two plus two equals four is a mathematical principle that is true both in the beginner's arithmetic class and in the advanced class as well. Still, there are higher and lower mathematics. In all incarnations of the Lord, therefore, the same principles are taught, but they appear to be higher and lower in varied circumstances. The higher principles of religion begin with the acceptance of the four orders and the four statuses of social life, as will be explained later. The whole purpose of the mission of incarnations is to arouse Krsna consciousness everywhere. Such consciousness is manifest and nonmanifest only under different circumstances.

TEXT 8

paritranaya sadhunam

vinasaya ca duskrtam
dharma-samsthapanarthaya
sambhavami yuge yuge

SYNONYMS

paritranaya--for the deliverance; sadhunam--of the devotees; vinasaya--for the annihilation; ca--also; duskrtam--of the miscreants; dharma--principles of religion; samsthapana-arthaya--to reestablish; sambhavami--I do appear; yuge--millennium; yuge--after millennium.

TRANSLATION

In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself, millennium after millennium.

PURPORT

According to Bhagavad-gita, a sadhu (holy man) is a man in Krsna consciousness. A person may appear to be irreligious, but if he has the qualifications of Krsna consciousness wholly and fully, he is to be understood to be a sadhu. And duskrtam applies to one who doesn't care for Krsna consciousness. Such miscreants, or duskrtam, are described as foolish and the lowest of mankind, even though they may be decorated with mundane education; whereas another person, who is one hundred percent engaged in Krsna consciousness, is accepted as a sadhu, even though such a person may be neither learned nor well cultured. As far as the atheistic are concerned, it is not necessary for the Supreme Lord to appear as He is to destroy them, as He did with the demons Ravana and Kamsa. The Lord has many agents who are quite competent to vanquish demons. But the Lord especially descends to appease His unalloyed devotees, who are always harassed by the demoniac. The demon harasses the devotee, even though the latter may happen to be his kin. Although Prahlada Maharaja was the son of Hiranyakasipu, he was nonetheless persecuted by his father; although Devaki, the mother of Krsna, was the sister of Kamsa, she and her husband Vasudeva were persecuted only because Krsna was to be born of them. So Lord Krsna appeared primarily to deliver Devaki, rather than kill Kamsa, but both were performed simultaneously. Therefore it is said here that to deliver the devotee and vanquish the demon miscreants, the Lord appears in different incarnations.

In the Caitanya-caritamṛta of Krsnadasa Kaviraja, the following verses (Madhya 20.263-264) summarize these principles of incarnation:

srsti-hetu yei murti prapance avatare
sei isvara-murti 'avatara' nama dhare

mayatita paravyome sabara avasthana
visve avatari' dhare 'avatara' nama

"The avatara, or incarnation of Godhead, descends from the kingdom of God for material manifestation. And the particular form of the Personality of Godhead who so descends is called an incarnation, or avatara. Such incarnations are situated in the spiritual world, the kingdom of God. When they descend to the material creation, they assume the name avatara."

There are various kinds of avatars, such as purusavataras, gunavataras, lilavataras, sakti-avesa avatars, manvantara-avatars and yugavataras--all appearing on schedule all over the universe. But Lord Krsna is the primeval Lord, the fountainhead of all avatars. Lord Sri Krsna descends for the specific purpose of mitigating the anxieties of the pure devotees, who are very anxious to see Him in His original Vrndavana pastimes. Therefore, the prime purpose of the Krsna avatars is to satisfy His unalloyed devotees.

The Lord says that He incarnates Himself in every millennium. This indicates that He incarnates also in the Age of Kali. As stated in the Srimad-Bhagavatam, the incarnation in the Age of Kali is Lord Caitanya Mahaprabhu, who spread the worship of Krsna by the sankirtana movement (congregational chanting of the holy names) and spread Krsna consciousness throughout India. He predicted that this culture of sankirtana would be broadcast all over the world, from town to town and village to village. Lord Caitanya as the incarnation of Krsna, the Personality of Godhead, is described secretly but not directly in the confidential parts of the revealed scriptures, such as the Upanisads, Mahabharata, Bhagavatam, etc. The devotees of Lord Krsna are much attracted by the sankirtana movement of Lord Caitanya. This avatars of the Lord does not kill the miscreants, but delivers them by His causeless mercy.

TEXT 9

janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

SYNONYMS

janma--birth; karma--work; ca--also; me--of Mine; divyam--transcendental; evam--like this; yah--anyone who; vetti--knows; tattvatah--in reality; tyaktva--leaving aside; deham--this body; punah--again; janma--birth; na--never; eti--does attain; mam--unto Me; eti--does attain; sah--he; arjuna--O Arjuna.

TRANSLATION

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.

PURPORT

The Lord's descent from His transcendental abode is already explained in the 6th verse. One who can understand the truth of the appearance of the Personality of Godhead is already liberated from material bondage, and therefore he returns to the kingdom of God immediately after quitting this present material body. Such liberation of the living entity from material bondage is not at all easy. The impersonalists and the yogis attain liberation only after much trouble and many, many births. Even then, the liberation they achieve--merging into the impersonal brahmajyoti of the Lord--is only partial, and there is the risk of returning again to this material world. But the devotee, simply by understanding the transcendental nature of the body and activities of the Lord, attains the abode of the Lord after ending this body and

does not run the risk of returning again to this material world. In the Brahma-samhita (5.33) it is stated that the Lord has many, many forms and incarnations: advaitam acyutam anadim ananta-rupam. Although there are many transcendental forms of the Lord, they are still one and the same Supreme Personality of Godhead. One has to understand this fact with conviction, although it is incomprehensible to mundane scholars and empiric philosophers. As stated in the Vedas (Purusa-bodhini Upanisad):

eko devo nitya-lilanurakto
bhakta-vyapi hrady antar-atma

"The one Supreme Personality of Godhead is eternally engaged in many, many transcendental forms in relationships with His unalloyed devotees." This Vedic version is confirmed in this verse of the Gita personally by the Lord. He who accepts this truth on the strength of the authority of the Vedas and of the Supreme Personality of Godhead and who does not waste time in philosophical speculations attains the highest perfectional stage of liberation. Simply by accepting this truth on faith, one can, without a doubt, attain liberation. The Vedic version, tat tvam asi, is actually applied in this case. Anyone who understands Lord Krsna to be the Supreme, or who says unto the Lord "You are the same Supreme Brahman, the Personality of Godhead," is certainly liberated instantly, and consequently his entrance into the transcendental association of the Lord is guaranteed. In other words, such a faithful devotee of the Lord attains perfection, and this is confirmed by the following Vedic assertion:(Svetasvatara Upanisad 3.8)

tam eva viditvati mrtyum eti
nanyah pantha vidyate 'yanaya

One can attain the perfect stage of liberation from birth and death simply by knowing the Lord, the Supreme Personality of Godhead. There is no alternative because anyone who does not understand Lord Krsna as the Supreme Personality of Godhead is surely in the mode of ignorance. Consequently he will not attain salvation simply, so to speak, by licking the outer surface of the bottle of honey, or by interpreting the Bhagavad-gita according to mundane scholarship. Such empiric philosophers may assume very important roles in the material world, but they are not necessarily eligible for liberation. Such puffed-up mundane scholars have to wait for the causeless mercy of the devotee of the Lord. One should therefore cultivate Krsna consciousness with faith and knowledge, and in this way attain perfection.

TEXT 10

vita-raga-bhaya-krodha
man-maya mam upasritah
bahavo jnana-tapasa
puta mad-bhavam agatah

SYNONYMS

vita--freed from; raga--attachment; bhaya--fear; krodhah--anger; mat-maya--fully in Me; mam--unto Me; upasritah--being fully situated; bahavah--many; jnana--knowledge; tapasa--by penance; putah--being purified; mat-bhavam--transcendental love for Me; agatah--attained.

TRANSLATION

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.

PURPORT

As described above, it is very difficult for a person who is too materially affected to understand the personal nature of the Supreme Absolute Truth. Generally, people who are attached to the bodily conception of life are so absorbed in materialism that it is almost impossible for them to understand that there is a transcendental body which is imperishable, full of knowledge and eternally blissful. In the materialistic concept, the body is perishable, full of ignorance and completely miserable. Therefore, people in general keep this same bodily idea in mind when they are informed of the personal form of the Lord. For such materialistic men, the form of the gigantic material manifestation is supreme. Consequently they consider the Supreme to be impersonal. And because they are too materially absorbed, the conception of retaining the personality after liberation from matter frightens them. When they are informed that spiritual life is also individual and personal, they become afraid of becoming persons again, and so they naturally prefer a kind of merging into the impersonal void. Generally, they compare the living entities to the bubbles of the ocean, which merge into the ocean. That is the highest perfection of spiritual existence attainable without individual personality. This is a kind of fearful stage of life, devoid of perfect knowledge of spiritual existence. Furthermore there are many persons who cannot understand spiritual existence at all. Being embarrassed by so many theories and by contradictions of various types of philosophical speculation, they become disgusted or angry and foolishly conclude that there is no supreme cause and that everything is ultimately void. Such people are in a diseased condition of life. Some people are too materially attached and therefore do not give attention to spiritual life, some of them want to merge into the supreme spiritual cause, and some of them disbelieve in everything, being angry at all sorts of spiritual speculation out of hopelessness. This last class of men take to the shelter of some kind of intoxication, and their affective hallucinations are sometimes accepted as spiritual vision. One has to get rid of all three stages of attachment to the material world, negligence of spiritual life, fear of a spiritual personal identity, and the conception of void that underlies the frustration of life. To get free from these three stages of the material concept of life, one has to take complete shelter of the Lord, guided by the bona fide spiritual master, and follow the disciplines and regulative principles of devotional life. The last stage of the devotional life is called bhava, or transcendental love of Godhead.

According to Bhakti-rasamrta-sindhu (1.4.15-16), the science of devotional service:

adau sraddha tatah sadhu-
sango 'tha bhajana-kriya
tato 'nartha-nivrttih syat
tato nistha rucis tatah

athasaktis tato bhavas

tatah premabhyudancati
sadhakanam ayam premmah
pradurbhave bhavet kramah

"In the beginning one must have a preliminary desire for self-realization. This will bring one to the stage of trying to associate with persons who are spiritually elevated. In the next stage one becomes initiated by an elevated spiritual master, and under his instruction the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes free from all material attachment, attains steadiness in self-realization, and acquires a taste for hearing about the Absolute Personality of Godhead, Sri Krsna. This taste leads one further forward to attachment for Krsna consciousness, which is matured in bhava, or the preliminary stage of transcendental love of God. Real love for God is called prema, the highest perfectional stage of life." In the prema stage there is constant engagement in the transcendental loving service of the Lord. So, by the slow process of devotional service, under the guidance of the bona fide spiritual master, one can attain the highest stage, being freed from all material attachment, from the fearfulness of one's individual spiritual personality, and from the frustrations resulting from void philosophy. Then one can ultimately attain to the abode of the Supreme Lord.

TEXT 11

ye yatha mam prapadyante
tams tathaiva bhajamy aham
mama vartmanuvartante
manusyah partha sarvasah

SYNONYMS

ye--all of them; yatha--as; mam--unto Me; prapadyante--surrender; tan--unto them; tatha--so; eva--certainly; bhajami--do I reward; aham--I; mama--My; vartma--path; anuvartante--do follow; manusyah--all men; partha--O son of Prtha; sarvasah--in all respects.

TRANSLATION

All of them--as they surrender unto Me--I reward accordingly. Everyone follows My path in all respects, O son of Prtha.

PURPORT

Everyone is searching for Krsna in the different aspects of His manifestations. Krsna, the Supreme Personality of Godhead, is partially realized in His impersonal brahmajyoti effulgence and as the all-pervading Supersoul dwelling within everything, including the particles of atoms. But Krsna is only fully realized by His pure devotees. Consequently, Krsna is the object of everyone's realization, and thus anyone and everyone is satisfied according to one's desire to have Him. In the transcendental world also, Krsna reciprocates with His pure devotees in the transcendental attitude, just as the devotee wants Him. One devotee may want Krsna as supreme master, another as his personal friend, another as his son, and still another as his lover. Krsna rewards all the devotees equally, according to their different

intensities of love for Him. In the material world, the same reciprocations of feelings are there, and they are equally exchanged by the Lord with the different types of worshipers. The pure devotees both here and in the transcendental abode associate with Him in person and are able to render personal service to the Lord and thus derive transcendental bliss in His loving service. As for those who are impersonalists and who want to commit spiritual suicide by annihilating the individual existence of the living entity, Krsna helps also by absorbing them into His effulgence. Such impersonalists do not agree to accept the eternal, blissful Personality of Godhead; consequently they cannot relish the bliss of transcendental personal service to the Lord, having extinguished their individuality. Some of them, who are not situated even in the impersonal existence, return to this material field to exhibit their dormant desires for activities. They are not admitted into the spiritual planets, but they are again given a chance to act on the material planets. For those who are fruitive workers, the Lord awards the desired results of their prescribed duties, as the yajnesvara; and those who are yogis seeking mystic powers are awarded such powers. In other words, everyone is dependent for success upon His mercy alone, and all kinds of spiritual processes are but different degrees of success on the same path. Unless, therefore, one comes to the highest perfection of Krsna consciousness, all attempts remain imperfect, as is stated in the Srimad-Bhagavatam (2.3.10):

akamah sarva-kamo va
moksa-kama udara-dhih
tivrena bhakti-yogena
yajeta purusam param

"Whether one is without desire [the condition of the devotees], or is desirous of all fruitive results, or is after liberation, one should with all efforts try to worship the Supreme Personality of Godhead for complete perfection, culminating in Krsna consciousness."

TEXT 12

kanksantah karmanam siddhim
yajanta iha devatah
ksipram hi manuse loke
siddhir bhavati karma-ja

SYNONYMS

kanksantah--desiring; karmanam--of fruitive activities; siddhim--perfection; yajante--worship by sacrifices; iha--in the material world; devatah--the demigods; ksipram--very quickly; hi--certainly; manuse--in human society; loke--within this world; siddhih bhavati--becomes successful; karma-ja--the fruitive worker.

TRANSLATION

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.

PURPORT

There is a great misconception about the gods or demigods of this material world, and men of less intelligence, although passing as great scholars, take these demigods to be various forms of the Supreme Lord. Actually, the demigods are not different forms of God, but they are God's different parts and parcels. God is one, and the parts and parcels are many. The Vedas say, nityo nityanam: God is one. Isvarah paramah krsnah. The Supreme God is one--Krsna--and the demigods are delegated with powers to manage this material world. These demigods are all living entities (nityanam) with different grades of material power. They cannot be equal to the Supreme God--Narayana, Visnu, or Krsna. Anyone who thinks that God and the demigods are on the same level is called an atheist, or pasandi. Even the great demigods like Brahma and Siva cannot be compared to the Supreme Lord. In fact, the Lord is worshiped by demigods such as Brahma and Siva (siva-virinci-nutam). Yet curiously enough there are many human leaders who are worshiped by foolish men under the misunderstanding of anthropomorphism or zoomorphism. Iha devatah denotes a powerful man or demigod of this material world. But Narayana, Visnu, or Krsna, the Supreme Personality of Godhead, does not belong to this world. He is above, or transcendental to, material creation. Even Sripada Sankaracarya, the leader of the impersonalists, maintains that Narayana, or Krsna, is beyond this material creation. However, foolish people (hrta-jnana) worship the demigods because they want immediate results. They get the results, but do not know that results so obtained are temporary and are meant for less intelligent persons. The intelligent person is in Krsna consciousness, and he has no need to worship the paltry demigods for some immediate, temporary benefit. The demigods of this material world, as well as their worshipers, will vanish with the annihilation of this material world. The boons of the demigods are material and temporary. Both the material worlds and their inhabitants, including the demigods, and their worshipers, are bubbles in the cosmic ocean. In this world, however, human society is mad after temporary things such as the material opulence of possessing land, family and enjoyable paraphernalia. To achieve such temporary things, they worship the demigods or powerful men in human society. If a man gets some ministership in the government by worshiping a political leader, he considers that he has achieved a great boon. All of them are therefore kowtowing to the so-called leaders or "big guns" in order to achieve temporary boons, and they indeed achieve such things. Such foolish men are not interested in Krsna consciousness for the permanent solution to the hardships of material existence. They are all after sense enjoyment, and to get a little facility for sense enjoyment they are attracted to worship empowered living entities known as demigods. This verse indicates that people are rarely interested in Krsna consciousness. They are mostly interested in material enjoyment, and therefore they worship some powerful living entity.

TEXT 13

catur-varnyam maya srstam
guna-karma-vibhagasah
tasya kartaram api mam
viddhy akartaram avyayam

SYNONYMS

catuh-varnyam--the four divisions of human society; maya--by Me;
srstam--created; guna--quality; karma--work; vibhagasah--in terms of

division; tasya--of that; kartaram--the father; api--although; mam--Me; viddhi--you may know; akartaram--as the non-doer; avyayam--being unchangeable.

TRANSLATION

According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. And, although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.

PURPORT

The Lord is the creator of everything. Everything is born of Him, everything is sustained by Him, and everything, after annihilation, rests in Him. He is therefore the creator of the four divisions of the social order, beginning with the intelligent class of men, technically called brahmanas due to their being situated in the mode of goodness. Next is the administrative class, technically called the ksatriyas due to their being situated in the mode of passion. The mercantile men, called the vaisyas, are situated in the mixed modes of passion and ignorance, and the sudras, or laborer class, are situated in the ignorant mode of material nature. In spite of His creating the four divisions of human society, Lord Krsna does not belong to any of these divisions, because He is not one of the conditioned souls, a section of whom form human society. Human society is similar to any other animal society, but to elevate men from the animal status, the above-mentioned divisions are created by the Lord for the systematic development of Krsna consciousness. The tendency of a particular man toward work is determined by the modes of material nature which he has acquired. Such symptoms of life, according to different modes of material nature, are described in the Eighteenth Chapter of this book. A person in Krsna consciousness, however, is above even the brahmanas, because a brahmana by quality is supposed to know about Brahman, the Supreme Absolute Truth. Most of them approach the impersonal Brahman manifestation of Lord Krsna, but only a man who transcends the limited knowledge of a brahmana and reaches the knowledge of the Supreme Personality of Godhead, Lord Sri Krsna, becomes a person in Krsna consciousness--or, in other words, a Vaisnava. Krsna consciousness includes knowledge of all different plenary expansions of Krsna, namely Rama, Nrsimha, Varaha, etc. However, as Krsna is transcendental to this system of the four divisions of human society, a person in Krsna consciousness is also transcendental to all divisions of human society, whether we consider the divisions of community, nation or species.

TEXT 14

na mam karmani limpanti
na me karma-phale sprha
iti mam yo 'bhijanati
karmabhir na sa badhyate

SYNONYMS

na--never; mam--unto Me; karmani--all kinds of work; limpanti--do affect; na--nor; me--My; karma-phale--in fruitive action; sprha--aspiration; iti--thus; mam--unto Me; yah--one who; abhijanati--does

know; karmabhih--by the reaction of such work; na--never does; sah--he; badhyate--becomes entangled.

TRANSLATION

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.

PURPORT

As there are constitutional laws in the material world stating that the king can do no wrong, or that the king is not subject to the state laws, similarly the Lord, although He is the creator of this material world, is not affected by the activities of the material world. He creates and remains aloof from the creation, whereas the living entities are entangled in the fruitive results of material activities because of their propensity for lording it over material resources. The proprietor of an establishment is not responsible for the right and wrong activities of the workers, but the workers are themselves responsible. The living entities are engaged in their respective activities of sense gratification, and these activities are not ordained by the Lord. For advancement of sense gratification, the living entities are engaged in the work of this world, and they aspire to heavenly happiness after death. The Lord, being full in Himself, has no attraction for so-called heavenly happiness. The heavenly demigods are only His engaged servants. The proprietor never desires the low-grade happiness such as the workers may desire. He is aloof from the material actions and reactions. For example, the rains are not responsible for different types of vegetation that appear on the earth, although without such rains there is no possibility of vegetative growth. Vedic smṛti confirms this fact as follows:

nimitta-matram evasau
srjyanam sarga-karmani
pradhana-karani-bhuta
yato vai srjya-saktayah

"In the material creations, the Lord is only the supreme cause. The immediate cause is material nature by which the cosmic manifestation is visible." The created beings are of many varieties, such as the demigods, human beings and lower animals, and all of them are subject to the reactions of their past good or bad activities. The Lord only gives them the proper facilities for such activities and the regulations of the modes of nature, but He is never responsible for their past and present activities. In the Vedānta-sūtra (2.1.34) it is confirmed, *vaiśamya-nairghṛnye na sapekṣatvat*: the Lord is never partial to any living entity. The living entity is responsible for his own acts. The Lord only gives him facilities, through the agency of material nature, the external energy. Anyone who is fully conversant with all the intricacies of this law of karma, or fruitive activities, does not become affected by the results of his activities. In other words, the person who understands this transcendental nature of the Lord is an experienced man in Kṛṣṇa consciousness, and thus he is never subjected to the laws of karma. One who does not know the transcendental nature of the Lord and who thinks that the activities of the Lord are aimed at fruitive results, as are the activities of the ordinary living entities, certainly becomes entangled himself in

fruitive reaction. One who knows the Supreme Truth is a liberated soul fixed in Krsna consciousness.

TEXT 15

evam jnatva krtam karma
purvair api mumuksubhih
kuru karmaiva tasmāt tvam
purvaih purvataram krtam

SYNONYMS

evam--thus; jnatva--knowing well; krtam--performed; karma--work; purvaih--by past authorities; api--although; mumuksubhih--who attained liberation; kuru--just perform; karma--prescribed duty; eva--certainly; tasmāt--therefore; tvam--you; purvaih--by the predecessors; purvataram--ancient predecessors; krtam--as performed.

TRANSLATION

All the liberated souls in ancient times acted with this understanding and so attained liberation. Therefore, as the ancients, you should perform your duty in this divine consciousness.

PURPORT

There are two classes of men. Some of them are full of polluted material things within their hearts, and some of them are materially free. Krsna consciousness is equally beneficial for both of these persons. Those who are full of dirty things can take to the line of Krsna consciousness for a gradual cleansing process, following the regulative principles of devotional service. Those who are already cleansed of the impurities may continue to act in the same Krsna consciousness so that others may follow their exemplary activities and thereby be benefited. Foolish persons or neophytes in Krsna consciousness often want to retire from activities without having knowledge of Krsna consciousness. Arjuna's desire to retire from activities on the battlefield was not approved by the Lord. One need only know how to act. To retire from the activities of Krsna consciousness and to sit aloof making a show of Krsna consciousness, is less important than actually engaging in the field of activities for the sake of Krsna. Arjuna is here advised to act in Krsna consciousness, following in the footsteps of the Lord's previous disciples, such as the sun-god Vivasvan, as mentioned hereinbefore. The Supreme Lord knows all His past activities, as well as those of persons who acted in Krsna consciousness in the past. Therefore He recommends the acts of the sun-god, who learned this art from the Lord some millions of years before. All such students of Lord Krsna are mentioned here as past liberated persons, engaged in the discharge of duties allotted by Krsna.

TEXT 16

kim karma kim akarmeti
kavayo 'py atra mohitah
tat te karma pravakṣyami
yaj jnatva mokṣyase 'subhat

SYNONYMS

kim--what is; karma--action; kim--what is; akarma--inaction; iti--thus; kavayah--the intelligent; api--also; atra--in this matter; mohitah--bewildered; tat--that; te--unto you; karma--work; pravaksyami--I shall explain; yat--which; jnatva--knowing; moksyase--be liberated; asubhat--from ill fortune.

TRANSLATION

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 sins.

PURPORT

Action in Krsna consciousness has to be executed in accord with the examples of previous bona fide devotees. This is recommended in the 15th verse. Why such action should not be independent will be explained in the text to follow.

To act in Krsna consciousness, one has to follow the leadership of authorized persons who are in a line of disciplic succession as explained in the beginning of this chapter. The system of Krsna consciousness was first narrated to the sun-god, the sun-god explained it to his son Manu, Manu explained it to his son Ikshvaku, and the system is current on this earth from that very remote time. Therefore, one has to follow in the footsteps of previous authorities in the line of disciplic succession. Otherwise even the most intelligent men will be bewildered regarding the standard actions of Krsna consciousness. For this reason, the Lord decided to instruct Arjuna in Krsna consciousness directly. Because of the direct instruction of the Lord to Arjuna, anyone who follows in the footsteps of Arjuna is certainly not bewildered.

It is said that one cannot ascertain the ways of religion simply by imperfect experimental knowledge. Actually the principles of religion can only be laid down by the Lord Himself. Dharmam tu saksad bhagavat-pranitam (Bhag. 6.3.19). No one can manufacture a religious principle by imperfect speculation. One must follow in the footsteps of great authorities like Brahma, Siva, Narada, Manu, the Kumaras, Kapila, Prahlada, Bhisma, Sukadeva Gosvami, Yamaraja, Janaka, Bali Maharaja, etc. By mental speculation one cannot ascertain what is religion or self-realization. Therefore, out of causeless mercy to His devotees, the Lord explains directly to Arjuna what action is and what inaction is. Only action performed in Krsna consciousness can deliver a person from the entanglement of material existence.

TEXT 17

karmano hy api boddhavyam
boddhavyam ca vikarmanah
akarmanas ca boddhavyam
gahana karmano gatih

SYNONYMS

karmanah--working order; hi--certainly; api--also; boddhavyam--should be understood; boddhavyam--to be understood; ca--also; vikarmanah--forbidden work; akarmanah--inaction; ca--also; boddhavyam--should be

understood; gahana--very difficult; karmanah--working order; gatih--to enter in to.

TRANSLATION

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.

PURPORT

If one is serious about liberation from material bondage, one has to understand the distinctions between action, inaction and unauthorized actions. One has to apply oneself to such an analysis of action, reaction and perverted actions because it is a very difficult subject matter. To understand Krsna consciousness and action according to the modes, one has to learn one's relationship with the Supreme; i.e., one who has learned perfectly knows that every living entity is the eternal servitor of the Lord and that consequently one has to act in Krsna consciousness. The entire Bhagavad-gita is directed toward this conclusion. Any other conclusions, against this consciousness and its attendant reactions, are vikarmas, or prohibited actions. To understand all this one has to associate with authorities in Krsna consciousness and learn the secret from them; this is as good as learning from the Lord directly. Otherwise, even the most intelligent person will be bewildered.

TEXT 18

karmany akarma yah pasyed
akarmani ca karma yah
sa buddhiman manusyesu
sa yuktaḥ kṛtsna-karma-kṛt

SYNONYMS

karmani--in action; akarma--inaction; yah--one who; pasyet--observes; akarmani--in inaction; ca--also; karma--fruitive action; yah--one who; sah--he; buddhi-man--is intelligent; manusyesu--in human society; sah--he; yuktaḥ--in the transcendental position; kṛtsna-karma-kṛt--although engaged in all activities.

TRANSLATION

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.

PURPORT

A person acting in Krsna consciousness is naturally free from the bonds of karma. His activities are all performed for Krsna; therefore he does not enjoy or suffer any of the effects of work. Consequently he is intelligent in human society, even though he is engaged in all sorts of activities for Krsna. Akarma means without reaction to work. The impersonalist ceases fruitive activities out of fear, so that the resultant action may not be a stumbling block on the path of self-realization, but the personalist knows rightly his position as the

eternal servitor of the Supreme Personality of Godhead. Therefore he engages himself in the activities of Krsna consciousness. Because everything is done for Krsna, he enjoys only transcendental happiness in the discharge of this service. Those who are engaged in this process are known to be without desire for personal sense gratification. The sense of eternal servitorship to Krsna makes one immune to all sorts of reactionary elements of work.

TEXT 19

yasya sarve samarambhah
kama-sankalpa-varjitah
jnanagni-dagdha-karmanam
tam ahuh panditam budhah

SYNONYMS

yasya--one whose; sarve--all sorts of; samarambhah--in all attempts; kama--desire for sense gratification; sankalpa--determination; varjitah--are devoid of; jnana--of perfect knowledge; agni--fire; dagdha--being burnt by; karmanam--the performer; tam--him; ahuh--declare; panditam--learned; budhah--of those who know.

TRANSLATION

One is understood to be in full knowledge whose every act is devoid of desire for sense gratification. He is said by sages to be a worker for whose fruitive action is burned up by the fire of perfect knowledge.

PURPORT

Only a person in full knowledge can understand the activities of a person in Krsna consciousness. Because the person in Krsna consciousness is devoid of all kinds of sense-gratificatory propensities, it is to be understood that he has burned up the reactions of his work by perfect knowledge of his constitutional position as the eternal servitor of the Supreme Personality of Godhead. He is actually learned who has attained to such perfection of knowledge. Development of this knowledge of the eternal servitorship to the Lord is compared to fire. Such a fire, once kindled, can burn up all kinds of reactions to work.

TEXT 20

tyaktva karma-phalasangam
nitya-trpto nirasrayah
karmany abhipravrtto 'pi
naiva kincit karoti sah

SYNONYMS

tyaktva--having given up; karma-phala-asangam--attachment for fruitive results; nitya--always; trptah--being satisfied; nirasrayah--without any shelter; karmani--in activity; abhipravrttah--being fully engaged; api--in spite of; na--does not; eva--certainly; kincit--anything; karoti--do; sah--he.

TRANSLATION

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.

PURPORT

This freedom from the bondage of actions is possible only in Krsna consciousness when one is doing everything for Krsna. A Krsna conscious person acts out of pure love for the Supreme Personality of Godhead, and therefore he has no attraction for the results of the action. He is not even attached to his personal maintenance, for everything is left to Krsna. Nor is he anxious to secure things, nor to protect things already in his possession. He does his duty to his best ability and leaves everything to Krsna. Such an unattached person is always free from the resultant reactions of good and bad; it is as though he were not doing anything. This is the sign of akarma, or actions without fruitive reactions. Any other action, therefore, devoid of Krsna consciousness, is binding upon the worker, and that is the real aspect of vikarma, as explained hereinbefore.

TEXT 21

nirasir yata-cittatma
tyakta-sarva-parigraha
sariram kevalam karma
kurvan napnoti kilbisam

SYNONYMS

nirasih--without desire for the result; yata--controlled; citta-atma--mind and intelligence; tyakta--giving up; sarva--all; parigraha--sense of proprietorship over all possessions; sariram--in keeping body and soul together; kevalam--only; karma--work; kurvan--doing so; na--never; apnoti--does acquire; kilbisam--sinful reactions.

TRANSLATION

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.

PURPORT

A Krsna conscious person does not expect good or bad results in his activities. His mind and intelligence are fully controlled. He knows that because he is part and parcel of the Supreme and therefore the part played by him, as a part and parcel of the whole, is not by his choice but is chosen for him by the Supreme and is done only through His agency. When the hand moves, it does not move out of its own accord, but by the endeavor of the whole body. A Krsna conscious person is always dovetailed with the supreme desire, for he has no desire for personal sense gratification. He moves exactly like a part of a machine. As a machine part requires oiling and cleaning for maintenance, similarly, a Krsna conscious man maintains himself by his work just to remain fit for action in the transcendental loving service of the Lord. He is therefore immune to all the reactions of his

endeavors. Like an animal, he has no proprietorship even over his own body. A cruel proprietor of an animal sometimes kills the animal in his possession, yet the animal does not protest. Nor does it have any real independence. A Krsna conscious person, fully engaged in self-realization, has very little time to falsely possess any material object. For maintaining body and soul, he does not require unfair means of accumulating money. He does not, therefore, become contaminated by such material sins. He is free from all reactions to his actions.

TEXT 22

yadrccha-labha-santusto
dvandvatito vimatsarah
samah siddhav asiddhau ca
krtvapi na nibadhyate

SYNONYMS

yadrccha--out of its own accord; labha--gain; santustah--satisfied; dvandva--duality; atitah--surpassed; vimatsarah--free from envy; samah--steady; siddhau--in success; asiddhau--failure; ca--also; krtva--doing; api--although; na--never; nibadhyate--is affected.

TRANSLATION

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

PURPORT

A Krsna conscious person does not make much endeavor even to maintain his body. He is satisfied with gains which are obtained of their own accord. He neither begs nor borrows, but he labors honestly as far as is in his power, and is satisfied with whatever is obtained by his own honest labor. He is therefore independent in his livelihood. He does not allow anyone's service to hamper his own service in Krsna consciousness. However, for the service of the Lord he can participate in any kind of action without being disturbed by the duality of the material world. The duality of the material world is felt in terms of heat and cold, or misery and happiness. A Krsna conscious person is above duality because he does not hesitate to act in any way for the satisfaction of Krsna. Therefore he is steady both in success and in failure. These signs are visible when one is fully in transcendental knowledge.

TEXT 23

gata-sangasya muktasya
jnanavasthita-cetasah
yajnayacaratah karma
samagram praviliyate

SYNONYMS

gata-sangasya--unattached to the modes of material nature; muktasya--of the liberated; jnana-avasthita--situated in transcendence; cetasa--of

such wisdom; yajnaya--for the sake of Yajna (Krsna); acaratah--so active; karma--work; samagram--in total; praviliyate--merges entirely.

TRANSLATION

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.

PURPORT

Becoming fully Krsna conscious, one is freed from all dualities and thus is free from the contaminations of the material modes. He can become liberated because he knows his constitutional position in relationship with Krsna; and thus his mind cannot be drawn from Krsna consciousness. Consequently, whatever he does, he does for Krsna who is the primeval Visnu. Therefore, all his works are technically sacrifices because sacrifice involves satisfying the Supreme Person, Krsna. The resultant reactions to all such work certainly merge into transcendence, and one does not suffer material effects.

TEXT 24

brahmarpanam brahma havir
brahmagnau brahmana hutam
brahmaiva tena gantavyam
brahma-karma-samadhina

SYNONYMS

brahma--spiritual in nature; arpanam--contribution; brahma--the Supreme; havih--butter; brahma--spiritual; agnau--in the fire of consummation; brahmana--by the spirit soul; hutam--offered; brahma--spiritual kingdom; eva--certainly; tena--by him; gantavyam--to be reached; brahma--spiritual; karma--activities; samadhina--by complete absorption.

TRANSLATION

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.

PURPORT

How activities in Krsna consciousness can lead one ultimately to the spiritual goal is described here. There are various activities in Krsna consciousness, and all of them will be described in the following verses. But, for the present, just the principle of Krsna consciousness is described. A conditioned soul, entangled in material contamination, is sure to act in the material atmosphere, and yet he has to get out of such an environment. The process by which the conditioned soul can get out of the material atmosphere is Krsna consciousness. For example, a patient who is suffering from a disorder of the bowels due to overindulgence in milk products is cured by another milk product, namely curds. The materially absorbed conditioned soul can be cured by Krsna consciousness as set forth here in the Gita. This process is

generally known as yajna, or activities (sacrifices) simply meant for the satisfaction of Visnu, or Krsna. The more the activities of the material world are performed in Krsna consciousness, or for Visnu only, the more the atmosphere becomes spiritualized by complete absorption. Brahman means spiritual. The Lord is spiritual, and the rays of His transcendental body are called brahmajyoti, His spiritual effulgence. Everything that exists is situated in that brahmajyoti, but when the jyoti is covered by illusion (maya) or sense gratification, it is called material. This material veil can be removed at once by Krsna consciousness; thus the offering for the sake of Krsna consciousness, the consuming agent of such an offering or contribution, the process of consumption, the contributor, and the result are--all combined together--Brahman, or the Absolute Truth. The Absolute Truth covered by maya is called matter. Matter dovetailed for the cause of the Absolute Truth regains its spiritual quality. Krsna consciousness is the process of converting the illusory consciousness into Brahman, or the Supreme. When the mind is fully absorbed in Krsna consciousness, it is said to be in samadhi, or trance. Anything done in such transcendental consciousness is called yajna, or sacrifice for the Absolute. In that condition of spiritual consciousness, the contributor, the contribution, the consumption, the performer or leader of the performance, and the result or ultimate gain--everything--becomes one in the Absolute, the Supreme Brahman. That is the method of Krsna consciousness.

TEXT 25

daivam evapare yajnam
yoginah paryupasate
brahmagnav apare yajnam
yajnenaivopajuhvati

SYNONYMS

daivam--in worshiping the demigods; eva--like this; apare--some; yajnam--sacrifices; yoginah--the mystics; paryupasate--worship perfectly; brahma--the Absolute Truth; agnau--in the fire of; apare--others; yajnam--sacrifice; yajnena--by sacrifice; eva--thus; upajuhvati--worship.

TRANSLATION

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.

PURPORT

As described above, a person engaged in discharging duties in Krsna consciousness is also called a perfect yogi or a first-class mystic. But there are others also, who perform similar sacrifices in the worship of demigods, and still others who sacrifice to the Supreme Brahman, or the impersonal feature of the Supreme Lord. So there are different kinds of sacrifices in terms of different categories. Such different categories of sacrifice by different types of performers only superficially demark varieties of sacrifice. Factual sacrifice means to satisfy the Supreme Lord, Visnu, who is also known as Yajna. All the different varieties of sacrifice can be placed within two primary

divisions: namely, sacrifice of worldly possessions and sacrifice in pursuit of transcendental knowledge. Those who are in Krsna consciousness sacrifice all material possessions for the satisfaction of the Supreme Lord, while others, who want some temporary material happiness, sacrifice their material possessions to satisfy demigods such as Indra, the sun-god, etc. And others, who are impersonalists, sacrifice their identity by merging into the existence of impersonal Brahman. The demigods are powerful living entities appointed by the Supreme Lord for the maintenance and supervision of all material functions like the heating, watering and lighting of the universe. Those who are interested in material benefits worship the demigods by various sacrifices according to the Vedic rituals. They are called bahv-isvara-vadi, or believers in many gods. But others, who worship the impersonal feature of the Absolute Truth and regard the forms of the demigods as temporary, sacrifice their individual selves in the supreme fire and thus end their individual existences by merging into the existence of the Supreme. Such impersonalists spend their time in philosophical speculation to understand the transcendental nature of the Supreme. In other words, the fruitive workers sacrifice their material possessions for material enjoyment, whereas the impersonalist sacrifices his material designations with a view to merging into the existence of the Supreme. For the impersonalist, the fire altar of sacrifice is the Supreme Brahman, and the offering is the self being consumed by the fire of Brahman. The Krsna conscious person, like Arjuna, however, sacrifices everything for the satisfaction of Krsna, and thus all his material possessions as well as his own self--everything--is sacrificed for Krsna. Thus, he is the first-class yogi; but he does not lose his individual existence.

TEXT 26

srotradinindriyany anye
samyamagnisu juhvati
sabdadin visayan anya
indriyagnisu juhvati

SYNONYMS

srotra-adini--hearing process; indriyani--senses; anye--others; samyama--of restraint; agnisu--in the fire; juhvati--offers; sabdadin--sound vibration, etc.; visayan--objects of sense gratification; anye--others; indriya--of sense organs; agnisu--in the fire; juhvati--sacrifice.

TRANSLATION

Some sacrifice the hearing process and the senses in the fire of the controlled mind, and others sacrifice the objects of the senses, such as sound, in the fire of the sacrifice.

PURPORT

The four divisions of human life, namely the brahmacari, the grhastha, the vanaprastha, and the sannyasi, are all meant to become perfect yogis or transcendentalists. Since human life is not meant for our enjoying sense gratification like the animals, the four orders of human life are so arranged that one may become perfect in spiritual life. The brahmacaris, or students under the care of a bona fide spiritual

master, control the mind by abstaining from sense gratification. They are referred to in this verse as sacrificing the hearing process and the senses in the fire of the controlled mind. A brahmacari hears only words concerning Krsna consciousness; hearing is the basic principle for understanding, and therefore the pure brahmacari engages fully in harer namanukirtanam--chanting and hearing the glories of the Lord. He restrains himself from the vibrations of material sounds, and his hearing is engaged in the transcendental sound vibration of Hare Krsna, Hare Krsna. Similarly, the householders, who have some license for sense gratification, perform such acts with great restraint. Sex life, intoxication and meat eating are general tendencies of human society, but a regulated householder does not indulge in unrestricted sex life and other sense gratification. Marriage on principles of religious life is therefore current in all civilized human society because that is the way for restricted sex life. This restricted, unattached sex life is also a kind of yajna because the restricted householder sacrifices his general tendency toward sense gratification for higher transcendental life.

TEXT 27

sarvanindriya-karmani
prana-karmani capare
atma-samyama-yogagnau
juhvati jnana-dipite

SYNONYMS

sarvani--all; indriya--senses; karmani--functions; prana-karmani--functions of the life breath; ca--also; apare--others; atma-samyama--controlling the mind; yoga--linking process; agnau--in the fire of; juhvati--offers; jnana-dipite--because of the urge for self-realization.

TRANSLATION

Those who are interested in self-realization, in terms of mind and sense control, offer the functions of all the senses, as well as the vital force [breath], as oblations into the fire of the controlled mind.

PURPORT

The yoga system conceived by Patanjali is referred to herein. In the Yoga-sutra of Patanjali, the soul is called pratyag-atma and parag-atma. As long as the soul is attached to sense enjoyment, it is called parag-atma. The soul is subjected to the functions of ten kinds of air at work within the body, and this is perceived through the breathing system. The Patanjali system of yoga instructs one on how to control the functions of the body's air in a technical manner so that ultimately all the functions of the air within become favorable for purifying the soul of material attachment. According to this yoga system, pratyag-atma is the ultimate goal. This pratyag-atma is a withdrawal from activities in matter. The senses interact with the sense objects, like the ear for hearing, eyes for seeing, nose for smelling, tongue for tasting, hand for touching, and all of them are thus engaged in activities outside the self. They are called the functions of the prana-vayu. The apana-vayu goes downwards, vyana-vayu

acts to shrink and expand, samana-vayu adjusts equilibrium, udana-vayu goes upwards--and when one is enlightened, one engages all these in searching for self-realization.

TEXT 28

dravya-yajnas tapo-yajna
yoga-yajnas tathapare
svadhyaya-jnana-yajnas ca
yatayah samsita-vratah

SYNONYMS

dravya-yajnah--sacrificing one's possessions; tapah-yajnah--sacrifice in austerities; yoga-yajnah--sacrifice in eightfold mysticism; tatha--thus; apare--others; svadhyaya--sacrifice in the study of the Vedas; jnana-yajnah--sacrifice in advancement of transcendental knowledge; ca--also; yatayah--enlightened; samsita--taken to strict; vratah--vows.

TRANSLATION

There are others who, enlightened by sacrificing their material possessions in severe austerities, take strict vows and practice the yoga of eightfold mysticism, and others study the Vedas for the advancement of transcendental knowledge.

PURPORT

These sacrifices may be fitted into various divisions. There are persons who are sacrificing their possessions in the form of various kinds of charities. In India, the rich mercantile community or princely orders open various kinds of charitable institutions like dharma-sala, anna-ksetra, atithi-sala, anathalaya, vidya-pitha, etc. In other countries, too, there are many hospitals, old age homes and similar charitable foundations meant for distributing food, education and medical treatment free to the poor. All these charitable activities are called dravyamaya-yajna. There are others who, for higher elevation in life or for promotion to higher planets within the universe, voluntarily accept many kinds of austerities such as candrayana and caturmasya. These processes entail severe vows for conducting life under certain rigid rules. For example, under the caturmasya vow the candidate does not shave for four months during the year (July to October), he does not eat certain foods, does not eat twice in a day and does not leave home. Such sacrifice of the comforts of life is called tapomaya-yajna. There are still others who engage themselves in different kinds of mystic yogas like the Patanjali system (for merging into the existence of the Absolute), or hatha-yoga or astanga-yoga (for particular perfections). And some travel to all the sanctified places of pilgrimage. All these practices are called yoga-yajna, sacrifice for a certain type of perfection in the material world. There are others who engage themselves in the studies of different Vedic literatures, specifically the Upanisads and Vedanta-sutras, or the Sankhya philosophy. All of these are called svadhyaya-yajna, or engagement in the sacrifice of studies. All these yogis are faithfully engaged in different types of sacrifice and are seeking a higher status of life. Krsna consciousness, is, however, different from these because it is the direct service of the Supreme Lord. Krsna consciousness cannot be attained by any one of the above-mentioned types of sacrifices but can

be attained only by the mercy of the Lord and His bona fide devotee. Therefore, Krsna consciousness is transcendental.

TEXT 29

apane juhvati pranam
prane 'panam tathapare
pranapana-gati ruddhva
pranayama-parayanah
apare niyataharah
pranan pranesu juhvati

SYNONYMS

apane--air which acts downward; juhvati--offers; pranam--air which acts outward; prane--in the air going outward; apanam--air going downward; tatha--as also; apare--others; prana--air going outward; apana--air going downward; gati--movement; ruddhva--checking; prana-ayama--trance induced by stopping all breathing; parayanah--so inclined; apare--others; niyata--controlled; aharah--eating; pranan--outgoing air; pranesu--in the outgoing air; juhvati--sacrifices.

TRANSLATION

And there are even others who are inclined to the process of breath restraint to remain in trance, and they practice stopping the movement of the outgoing breath into the incoming, and incoming breath into the outgoing, and thus at last remain in trance, stopping all breathing. Some of them, curtailing the eating process, offer the outgoing breath into itself, as a sacrifice.

PURPORT

This system of yoga for controlling the breathing process is called pranayama, and in the beginning it is practiced in the hatha-yoga system through different sitting postures. All of these processes are recommended for controlling the senses and for advancement in spiritual realization. This practice involves controlling the air within the body to enable simultaneous passage in opposite directions. The apana air goes downward, and the prana air goes up. The pranayama-yogi practices breathing the opposite way until the currents are neutralized into puraka, equilibrium. Similarly, when the exhaled breathing is offered to the inhaled breathing, it is called recaka. When both air currents are completely stopped, it is called kumbhaka-yoga. By practice of kumbhaka-yoga, the yogis increase the duration of life by many, many years. A Krsna conscious person, however, being always situated in the transcendental loving service of the Lord, automatically becomes the controller of the senses. His senses, being always engaged in the service of Krsna, have no chance of becoming otherwise engaged. So at the end of life, he is naturally transferred to the transcendental plane of Lord Krsna; consequently he makes no attempt to increase his longevity. He is at once raised to the platform of liberation. A Krsna conscious person begins from the transcendental stage, and he is constantly in that consciousness. Therefore, there is no falling down, and ultimately he enters into the abode of the Lord without delay. The practice of reduced eating is automatically done when one eats only krsna-prasadam, or food which is offered first to the Lord. Reducing the eating process is very helpful in the matter of sense control. And

without sense control there is no possibility of getting out of material entanglement.

TEXT 30

sarve 'py ete yajna-vido
yajna-ksapita-kalmasah
yajna-sistamrta-bhujo
yanti brahma sanatanam

SYNONYMS

sarve--all; api--although apparently different; ete--all these; yajna-vidah--conversant with the purpose of performing; yajna--sacrifices; ksapita--being cleansed as the result of such performances; kalmasah--sinful reactions; yajna-sista--as a result of such performances of yajna; amrta-bhujah--those who have tasted such nectar; yanti--do approach; brahma--the supreme; sanatanam--eternal atmosphere.

TRANSLATION

All these performers who know the meaning of sacrifice become cleansed of sinful reaction, and, having tasted the nectar of the results of such sacrifice, they go to the supreme eternal atmosphere.

PURPORT

From the foregoing explanation of different types of sacrifice (namely sacrifice of one's possessions, study of the Vedas or philosophical doctrines, and performance of the yoga system), it is found that the common aim of all is to control the senses. Sense gratification is the root cause of material existence; therefore, unless and until one is situated on a platform apart from sense gratification, there is no chance of being elevated to the eternal platform of full knowledge, full bliss and full life. This platform is in the eternal atmosphere, or Brahman atmosphere. All the above-mentioned sacrifices help one to become cleansed of the sinful reactions of material existence. By this advancement in life, one not only becomes happy and opulent in this life, but also, at the end, he enters into the eternal kingdom of God, either merging into the impersonal Brahman or associating with the Supreme Personality of Godhead, Krsna.

TEXT 31

nayam loko 'sty ayajnyasya
kuto 'nyah kuru-sattama

SYNONYMS

na--never; ayam--this; lokah--planet; asti--there is; ayajnyasya--of the foolish; kutah--where is; anyah--the other; kuru-sat-tama--O best amongst the Kurus.

TRANSLATION

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?

PURPORT

Whatever form of material existence one is in, one is invariably ignorant of his real situation. In other words, existence in the material world is due to the multiple reactions to our sinful lives. Ignorance is the cause of sinful life, and sinful life is the cause of one's dragging on in material existence. The human form of life is the only loophole by which one may get out of this entanglement. The Vedas, therefore, give us a chance for escape by pointing out the paths of religion, economic comfort, regulated sense gratification and, at last, the means to get out of the miserable condition entirely. The path of religion, or the different kinds of sacrifice recommended above, automatically solves our economic problems. By performance of yajna we can have enough food, enough milk, etc.--even if there is a so-called increase of population. When the body is fully supplied, naturally the next stage is to satisfy the senses. The Vedas prescribe, therefore, sacred marriage for regulated sense gratification. Thereby one is gradually elevated to the platform of release from material bondage, and the highest perfection of liberation is to associate with the Supreme Lord. Perfection is achieved by performance of yajna (sacrifice), as described above. Now, if a person is not inclined to perform yajna according to the Vedas, how can he expect a happy life? There are different grades of material comforts in different heavenly planets, and in all cases there is immense happiness for persons engaged in different kinds of yajna. But the highest kind of happiness that a man can achieve is to be promoted to the spiritual planets by practice of Krsna consciousness. A life of Krsna consciousness is therefore the solution to all the problems of material existence.

TEXT 32

evam bahu-vidha yajna
vitata brahmano mukhe
karma-jan viddhi tan sarvan
evam jnatva vimoksyase

SYNONYMS

evam--thus; bahu-vidhah--various kinds of; yajnah--sacrifices; vitatah--widespread; brahmanah--of the Vedas; mukhe--in the face of; karma-jan--born of work; viddhi--you should know; tan--then; sarvan--all; evam--thus; jnatva--knowing; vimoksyase--be liberated.

TRANSLATION

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.

PURPORT

Different types of sacrifice, as discussed above, are mentioned in the Vedas to suit the different types of worker. Because men are so deeply absorbed in the bodily concept, these sacrifices are so arranged that one can work either with the body, the mind, or the intelligence. But all of them are recommended for ultimately bringing about liberation from the body. This is confirmed by the Lord herewith from His own mouth.

TEXT 33

sreyan dravya-mayad yajnaj
 jnana-yajnah parantapa
 sarvam karmakhilam partha
 jnane parisamapyate

SYNONYMS

sreyan--greater; dravya-mayat--than the sacrifice of material possessions; yajnat--knowledge; jnana-yajnah--sacrifice in knowledge; parantapa--O chastiser of the enemy; sarvam--all; karma--activities; akhilam--in totality; partha--O son of Prtha; jnane--in knowledge; parisamapyate--ends in.

TRANSLATION

O chastiser of the enemy, the sacrifice of knowledge is greater than the sacrifice of material possessions. O son of Prtha, after all, the sacrifice of work culminates in transcendental knowledge.

PURPORT

The purpose of all sacrifices is to arrive at the status of complete knowledge, then to gain release from material miseries, and, ultimately, to engage in loving transcendental service to the Supreme Lord (Krsna consciousness). Nonetheless, there is a mystery about all these different activities of sacrifice, and one should know this mystery. Sacrifices sometimes take different forms according to the particular faith of the performer. When one's faith reaches the stage of transcendental knowledge, the performer of sacrifices should be considered more advanced than those who simply sacrifice material possessions without such knowledge, for without attainment of knowledge, sacrifices remain on the material platform and bestow no spiritual benefit. Real knowledge culminates in Krsna consciousness, the highest stage of transcendental knowledge. Without the elevation of knowledge, sacrifices are simply material activities. When, however, they are elevated to the level of transcendental knowledge, all such activities enter onto the spiritual platform. Depending on differences in consciousness, sacrificial activities are sometimes called karma-kanda, fruitive activities, and sometimes jnana-kanda, knowledge in the pursuit of truth. It is better when the end is knowledge.

TEXT 34

tad viddhi pranipatena
 pariprasnena sevaya
 upadeksyanti te jnanam
 jnaninas tattva-darsinah

SYNONYMS

tat--that knowledge of different sacrifices; viddhi--try to understand; pranipatena--by approaching a spiritual master; pariprasnena--by submissive inquiries; sevaya--by the rendering of service; upadeksyanti--initiate; te--unto you; jnanam--knowledge; jnaninah--the self-realized; tattva--truth; darsinah--the seers.

TRANSLATION

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.

PURPORT

The path of spiritual realization is undoubtedly difficult. The Lord therefore advises us to approach a bona fide spiritual master in the line of disciplic succession from the Lord Himself. No one can be a bona fide spiritual master without following this principle of disciplic succession. The Lord is the original spiritual master, and a person in the disciplic succession can convey the message of the Lord as it is to his disciple. No one can be spiritually realized by manufacturing his own process, as is the fashion of the foolish pretenders. The Bhagavatam (6.3.19) says, dharmam tu saksad bhagavat-pranitam--the path of religion is directly enunciated by the Lord. Therefore, mental speculation or dry arguments cannot help one progress in spiritual life. One has to approach a bona fide spiritual master to receive the knowledge. Such a spiritual master should be accepted in full surrender, and one should serve the spiritual master like a menial servant, without false prestige. Satisfaction of the self-realized spiritual master is the secret of advancement in spiritual life. Inquiries and submission constitute the proper combination for spiritual understanding. Unless there is submission and service, inquiries from the learned spiritual master will not be effective. One must be able to pass the test of the spiritual master, and when he sees the genuine desire of the disciple, he automatically blesses the disciple with genuine spiritual understanding. In this verse, both blind following and absurd inquiries are condemned. One should not only hear submissively from the spiritual master, but one must also get a clear understanding from him, in submission and service and inquiries. A bona fide spiritual master is by nature very kind toward the disciple. Therefore when the student is submissive and is always ready to render service, the reciprocation of knowledge and inquiries becomes perfect.

TEXT 35

ya j jnatva na punar moham
evam yasyasi pandava
yena bhutany asesani
draksyasi atmany atho mayi

SYNONYMS

yat--which; jnatva--knowing; na--never; punah--again; moham--illusion;
evam--like this; yasyasi--you shall go; pandava--O son of Pandu; yena--
by which; bhutani--all living entities; asesani--totally; draksyasi--
you will see; atmani--in the Supreme Soul; atho--or in other words;
mayi--in Me.

TRANSLATION

And when you have thus learned the truth, you will know that all living beings are but part of Me--and that they are in Me, and are Mine.

PURPORT

The result of receiving knowledge from a self-realized soul, or one who knows things as they are, is learning that all living beings are parts and parcels of the Supreme Personality of Godhead, Lord Sri Kṛṣṇa. The sense of a separated existence from Kṛṣṇa is called *māyā* (ma--not, ya--this). Some think that we have nothing to do with Kṛṣṇa, that Kṛṣṇa is only a great historical personality and that the Absolute is the impersonal Brahman. Factually, as it is stated in the *Bhagavad-gītā*, this impersonal Brahman is the personal effulgence of Kṛṣṇa. Kṛṣṇa, as the Supreme Personality of Godhead, is the cause of everything. In the *Brahma-saṁhita* it is clearly stated that Kṛṣṇa is the Supreme Personality of Godhead, the cause of all causes. Even the millions of incarnations are only His different expansions. Similarly, the living entities are also expansions of Kṛṣṇa. The *Mayavādi* philosophers wrongly think that Kṛṣṇa loses His own separate existence in His many expansions. This thought is material in nature. We have experience in the material world that a thing, when fragmentally distributed, loses its own original identity. But the *Mayavādi* philosophers fail to understand that absolute means that one plus one is equal to one, and that one minus one is also equal to one. This is the case in the absolute world.

For want of sufficient knowledge in the absolute science, we are now covered with illusion, and therefore we think that we are separate from Kṛṣṇa. Although we are separated parts of Kṛṣṇa, we are nevertheless not different from Him. The bodily difference of the living entities is *māyā*, or not actual fact. We are all meant to satisfy Kṛṣṇa. By *māyā* alone Arjuna thought that the temporary bodily relationship with his kinsmen was more important than his eternal spiritual relationship with Kṛṣṇa. The whole teaching of the *Gītā* is targeted toward this end: that a living being, as His eternal servitor, cannot be separated from Kṛṣṇa, and his sense of being an identity apart from Kṛṣṇa is called *māyā*. The living entities, as separate parts and parcels of the Supreme, have a purpose to fulfill. Having forgotten that purpose, since time immemorial, they are situated in different bodies, as men, animals, demigods, etc. Such bodily differences arise from forgetfulness of the transcendental service of the Lord. But when one is engaged in transcendental service through Kṛṣṇa consciousness, one becomes at once liberated from this illusion. One can acquire such pure knowledge only from the bona fide spiritual master and thereby avoid the delusion that the living entity is equal to Kṛṣṇa. Perfect knowledge is that the Supreme Soul, Kṛṣṇa, is the supreme shelter for all living entities, and giving up such shelter, the living entities are deluded by the material energy, imagining themselves to have a separate identity. Thus, under different standards of material identity, they become forgetful of Kṛṣṇa. When, however, such deluded living entities become situated in Kṛṣṇa consciousness, it is to be understood that they are on the path of liberation, as confirmed in the *Bhagavatam* (2.10.6): *muktir hitvanyatha-rupam svarupena vyavasthitih*. Liberation means to be situated in one's constitutional position as the eternal servitor of Kṛṣṇa (Kṛṣṇa consciousness).

TEXT 36

api ced asi papebhyah
sarvebhyah papa-kṛt-tamah
sarvam jnana-plavenaiva

vrjinam santarisyasi

SYNONYMS

api--even; cet--if; asi--you are; papebhyah--of sinners; sarvebhyah--of all; papa-krt-tamah--the greatest sinner; sarvam--all such sinful actions; jnana-plavena--by the boat of transcendental knowledge; eva--certainly; vrjinam--the ocean of miseries; santarisyasi--you will cross completely.

TRANSLATION

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.

PURPORT

Proper understanding of one's constitutional position in relationship to Krsna is so nice that it can at once lift one from the struggle for existence which goes on in the ocean of nescience. This material world is sometimes regarded as an ocean of nescience and sometimes as a blazing forest. In the ocean, however expert a swimmer one may be, the struggle for existence is very severe. If someone comes forward and lifts the struggling swimmer from the ocean, he is the greatest savior. Perfect knowledge, received from the Supreme Personality of Godhead, is the path of liberation. The boat of Krsna consciousness is very simple, but at the same time the most sublime.

TEXT 37

yathaidhamsi samiddho 'gnir
bhasma-sat kurute 'rjuna
jnanagnih sarva-karmani
bhasma-sat kurute tatha

SYNONYMS

yatha--just as; edhamsi--firewood; samiddhah--blazing; agnih--fire; bhasma-sat--turns into ashes; kurute--so does; arjuna--O Arjuna; jnana-agnih--the fire of knowledge; sarva-karmani--all reactions to material activities; bhasma-sat--to ashes; kurute--it so does; tatha--similarly.

TRANSLATION

As a blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all reactions to material activities.

PURPORT

Perfect knowledge of self and Superself and of their relationship is compared herein to fire. This fire not only burns up all reactions to impious activities, but also all reactions to pious activities, turning them to ashes. There are many stages of reaction: reaction in the making, reaction fructifying, reaction already achieved, and reaction a priori. But knowledge of the constitutional position of the living entity burns everything to ashes. When one is in complete knowledge, all reactions, both a priori and a posteriori, are consumed. In the

Vedas (Brhad-aranyaka Upanisad 4.4.22) it is stated, ubhe uhaivaisa ete taraty amrtah sadhv-asadhuni: "One overcomes both the pious and impious reactions of work."

TEXT 38

na hi jnanena sadrsam
pavitram iha vidyate
tat svayam yoga-samsiddhah
kalenatmani vindati

SYNONYMS

na--never; hi--certainly; jnanena--with knowledge; sadrsam--in comparison; pavitram--sanctified; iha--in this world; vidyate--exists; tat--that; svayam--himself; yoga--in devotion; samsiddhah--matured; kalena--in course of time; atmani--in himself; vindati--enjoys.

TRANSLATION

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 achieved this enjoys the self with himself in due course of time.

PURPORT

When we speak of transcendental knowledge, we do so in terms of spiritual understanding. As such, there is nothing so sublime and pure as transcendental knowledge. Ignorance is the cause of our bondage, and knowledge is the cause of our liberation. This knowledge is the mature fruit of devotional service, and when one is situated in transcendental knowledge, he need not search for peace elsewhere, for he enjoys peace within himself. In other words, this knowledge and peace culminate in Krsna consciousness. That is the last word in the Bhagavad-gita.

TEXT 39

sraddhaval labhate jnanam
tat-parah samyatendriyah
jnanam labdhva param santim
acirenadhigacchati

SYNONYMS

sraddha-van--a faithful man; labhate--achieves; jnanam--knowledge; tat-parah--very much attached to it; samyata--controlled; indriyah--senses; jnanam--knowledge; labdhva--having achieved; param--transcendental; santim--peace; acirena--very soon; adhigacchati--attains.

TRANSLATION

A faithful man who is absorbed in transcendental knowledge and who subdues his senses quickly attains the supreme spiritual peace.

PURPORT

Such knowledge in Krsna consciousness can be achieved by a faithful person who believes firmly in Krsna. One is called a faithful man who thinks that, simply by acting in Krsna consciousness, he can attain the highest perfection. This faith is attained by the discharge of devotional service, and by chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, which cleanses one's heart of all material dirt. Over and above this, one should control the senses. A person who is faithful to Krsna and who controls the senses can easily attain perfection in the knowledge of Krsna consciousness without delay.

TEXT 40

ajnas casraddadhanas ca
samsayatma vinasyati
nayam loko 'sti na paro
na sukham samsayatmanah

SYNONYMS

ajnah--fools who have no knowledge in standard scriptures; ca--and; asraddadhanah--without faith in revealed scriptures; ca--also; samsaya--doubts; atma--a person; vinasyati--falls back; na--never; ayam--this; lokah--world; asti--there is; na--neither; parah--next life; na--not; sukham--happiness; samsaya--doubtful; atmanah--of the person.

TRANSLATION

But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness. For the doubting soul there is happiness neither in this world nor in the next.

PURPORT

Out of many standard and authoritative revealed scriptures, the Bhagavad-gita is the best. Persons who are almost like animals have no faith in, or knowledge of the standard revealed scriptures; and some, even though they have knowledge of, or can cite passages from, the revealed scriptures, have actually no faith in these words. And even though others may have faith in scriptures like Bhagavad-gita, they do not believe in or worship the Personality of Godhead, Sri Krsna. Such persons cannot have any standing in Krsna consciousness. They fall down. Out of all the above-mentioned persons, those who have no faith and are always doubtful make no progress at all. Men without faith in God and His revealed word find no good in this world, nor in the next. For them there is no happiness whatsoever. One should therefore follow the principles of revealed scriptures with faith and thereby be raised to the platform of knowledge. Only this knowledge will help one become promoted to the transcendental platform of spiritual understanding. In other words, doubtful persons have no status whatsoever in spiritual emancipation. One should therefore follow in the footsteps of great acaryas who are in the disciplic succession and thereby attain success.

TEXT 41

yoga-sannyasta-karmanam
jnana-sanchinna-samsayam
atmavantam na karmani

nibadhnanti dhananjaya

SYNONYMS

yoga--devotional service in karma-yoga; sannyasta--renounced; karmanam--of the performers; jnana--knowledge; sanchinna--cut by the advancement of knowledge; samsayam--doubts; atma-vantam--situated in the self; na--never; karmani--work; nibadhnanti--do bind up; dhananjaya--O conqueror of riches.

TRANSLATION

Therefore, one who has renounced the fruits of his action, whose doubts are destroyed by transcendental knowledge, and who is situated firmly in the self, is not bound by works, O conqueror of riches.

PURPORT

One who follows the instruction of the Gita, as it is imparted by the Lord, the Personality of Godhead Himself, becomes free from all doubts by the grace of transcendental knowledge. He, as a part and parcel of the Lord, in full Krsna consciousness, is already established in self-knowledge. As such, he is undoubtedly above bondage to action.

TEXT 42

tasmad ajnana-sambhutam
hrt-stham jnanasinatmanah
chittvainam samsayam yogam
atisthottistha bharata

SYNONYMS

tasmat--therefore; ajnana-sambhutam--outcome of ignorance; hrt-stham--situated in the heart; jnana--knowledge; asina--by the weapon of; atmanah--of the self; chittva--cutting off; enam--this; samsayam--doubt; yogam--in yoga; atistha--be situated; uttistha--stand up to fight; bharata--O descendant of Bharata.

TRANSLATION

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.

PURPORT

The yoga system instructed in this chapter is called sanatana-yoga, or eternal activities performed by the living entity. This yoga has two divisions of sacrificial actions: one is called sacrifice of one's material possessions, and the other is called knowledge of self, which is pure spiritual activity. If sacrifice of one's material possessions is not dovetailed for spiritual realization, then such sacrifice becomes material. But one who performs such sacrifices with a spiritual objective, or in devotional service, makes a perfect sacrifice. When we come to spiritual activities, we find that these are also divided into two: namely, understanding of one's own self (or one's constitutional position), and the truth regarding the Supreme Personality of Godhead.

One who follows the path of the Gita as it is can very easily understand these two important divisions of spiritual knowledge. For him there is no difficulty in obtaining perfect knowledge of the self as part and parcel of the Lord. And such understanding is beneficial for such a person who easily understands the transcendental activities of the Lord. In the beginning of this chapter, the transcendental activities of the Lord were discussed by the Supreme Lord Himself. One who does not understand the instructions of the Gita is faithless, and is to be considered to be misusing the fragmental independence awarded to him by the Lord. In spite of such instructions, one who does not understand the real nature of the Lord as the eternal, blissful, all-knowing Personality of Godhead, is certainly fool number one. Ignorance can be removed by gradual acceptance of the principles of Krsna consciousness. Krsna consciousness is awakened by different types of sacrifices to the demigods, sacrifice to Brahman, sacrifice in celibacy, in household life, in controlling the senses, in practicing mystic yoga, in penance, in forgoing material possessions, in studying the Vedas, and in partaking of the social institution called varnasrama-dharma. All of these are known as sacrifice, and all of them are based on regulated action. But within all these activities, the important factor is self-realization. One who seeks that objective is the real student of Bhagavad-gita, but one who doubts the authority of Krsna falls back. One is therefore advised to study Bhagavad-gita, or any other scripture, under a bona fide spiritual master, with service and surrender. A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord as they were imparted millions of years ago to the sun-god, from whom the instructions of Bhagavad-gita have come down to the earthly kingdom. One should, therefore, follow the path of Bhagavad-gita as it is expressed in the Gita itself and beware of self-interested people after personal aggrandizement who deviate others from the actual path. The Lord is definitely the supreme person, and His activities are transcendental. One who understands this is a liberated person from the very beginning of his study of the Gita.

Thus end the Bhaktivedanta Purports to the Fourth Chapter of the Srimad Bhagavad-gita in the matter of Transcendental Knowledge.

Chapter 5

Karma-yoga--Action in Krsna Consciousness

TEXT 1

arjuna uvaca
sannyasam karmanam krsna
punar yogam ca samsasi
yac chreya etayor ekam
tan me bruhi su-niscitam

SYNONYMS

arjunah uvaca--Arjuna said; sannyasam--renunciation; karmanam--of all activities; krsna--O Krsna; punah--again; yogam--devotional service; ca--also; samsasi--You are praising; yat--which; sreyah--is beneficial; etayoh--of these two; ekam--one; tat--that; me--unto me; bruhi--please tell; su-niscitam--definitely.

TRANSLATION

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?

PURPORT

In this Fifth Chapter of the Bhagavad-gita, the Lord says that work in devotional service is better than dry mental speculation. Devotional service is easier than the latter because, being transcendental in nature, it frees one from reaction. In the Second Chapter, preliminary knowledge of the soul and its entanglement in the material body were explained. How to get out of this material engagement by buddhi-yoga, or devotional service, was also explained therein. In the Third Chapter, it was explained that a person who is situated on the platform of knowledge no longer has any duties to perform. And, in the Fourth Chapter, the Lord told Arjuna that all kinds of sacrificial work culminate in knowledge. However, at the end of the Fourth Chapter, the Lord advised Arjuna to wake up and fight, being situated in perfect knowledge. Therefore, by simultaneously stressing the importance of both work in devotion and inaction in knowledge, Krsna has perplexed Arjuna and confused his determination. Arjuna understands that renunciation in knowledge involves cessation of all kinds of work performed as sense activities. But if one performs work in devotional service, then how is work stopped? In other words, he thinks that sannyasa, or renunciation in knowledge, should be altogether free from all kinds of activity because work and renunciation appear to him to be incompatible. He appears not to have understood that work in full knowledge is nonreactive and is therefore the same as inaction. He inquires, therefore, whether he should cease work altogether, or work with full knowledge.

TEXT 2

sri-bhagavan uvaca
sannyasah karma-yogas ca
nihsreyasa-karav ubhau
tayos tu karma-sannyasat
karma-yogo visisyate

SYNONYMS

sri-bhagavan uvaca--the Personality of Godhead said; sannyasah--renunciation of work; karma-yogah--work in devotion; ca--also; nihsreyasa-karau--all leading to the path of liberation; ubhau--both; tayoh--of the two; tu--but; karma-sannyasat--in comparison to the renunciation of fruitive work; karma-yogah--work in devotion; visisyate--is better.

TRANSLATION

The Blessed Lord said: 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 works.

PURPORT

Fruitive activities (seeking sense gratification) are cause for material bondage. As long as one is engaged in activities aimed at improving the standard of bodily comfort, one is sure to transmigrate to different types of bodies, thereby continuing material bondage perpetually. Srimad-Bhagavatam (5.5.4-6) confirms this as follows:

nunam pramattah kurute vikarma
yad indriya-pritaya aprnoti
na sadhu manye yata atmano 'yam
asann api klesa-da asa dehah

parabhavas tavad abodha-jato
yavan na jijnasata atma-tattvam
yavat kriyas tavad idam mano vai
karmatmakam yena sarira-bandhah

evam manah karma-vasam prayunkte
avidyayatmany upadhiyamane
pritir na yavan mayi vasudeve
na mucyate deha-yogena tavat

"People are mad after sense gratification, and they do not know that this present body, which is full of miseries, is a result of one's fruitive activities in the past. Although this body is temporary, it is always giving one trouble in many ways. Therefore, to act for sense gratification is not good. One is considered to be a failure in life as long as he makes no inquiry about his real identity. As long as he does not know his real identity, he has to work for fruitive results for sense gratification, and as long as one is engrossed in the consciousness of sense gratification one has to transmigrate from one body to another. Although the mind may be engrossed in fruitive activities and influenced by ignorance, one must develop a love for devotional service to Vasudeva. Only then can one have the opportunity to get out of the bondage of material existence."

Therefore, jnana (or knowledge that one is not this material body but spirit soul) is not sufficient for liberation. One has to act in the status of spirit soul, otherwise there is no escape from material bondage. Action in Krsna consciousness is not, however, action on the fruitive platform. Activities performed in full knowledge strengthen one's advancement in real knowledge. Without Krsna consciousness, mere renunciation of fruitive activities does not actually purify the heart of a conditioned soul. As long as the heart is not purified, one has to work on the fruitive platform. But action in Krsna consciousness automatically helps one escape the result of fruitive action so that one need not descend to the material platform. Therefore, action in Krsna consciousness is always superior to renunciation, which always entails a risk of falling. Renunciation without Krsna consciousness is incomplete, as is confirmed by Srila Rupa Gosvami in his Bhakti-rasamrta-sindhu (1.2.258):

prapancikataya buddhya
hari-sambandhi-vastunah
mumuksubhih parityago
vairagyam phalgu kathyate

"Renunciation by persons eager to achieve liberation of things which are related to the Supreme Personality of Godhead, though they are material, is called incomplete renunciation." Renunciation is complete

when it is in the knowledge that everything in existence belongs to the Lord and that no one should claim proprietorship over anything. One should understand that, factually, nothing belongs to anyone. Then where is the question of renunciation? One who knows that everything is Krsna's property is always situated in renunciation. Since everything belongs to Krsna, everything should be employed in the service of Krsna. This perfect form of action in Krsna consciousness is far better than any amount of artificial renunciation by a sannyasi of the Mayavadi school.

TEXT 3

jneyah sa nitya-sannyasi
yo na dvesti na kanksati
nirdvandvo hi maha-baho
sukham bandhat pramucyate

SYNONYMS

jneyah--should be known; sah--he; nitya--always; sannyasi--renouncer; yah--who; na--never; dvesti--abhors; na--nor; kanksati--desires; nirdvandvah--free from all dualities; hi--certainly; maha-baho--O mighty-armed one; sukham--happily; bandhat--from bondage; pramucyate--is completely liberated.

TRANSLATION

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.

PURPORT

One who is fully in Krsna consciousness is always a renouncer because he feels neither hatred nor desire for the results of his actions. Such a renouncer, dedicated to the transcendental loving service of the Lord, is fully qualified in knowledge because he knows his constitutional position in his relationship with Krsna. He knows fully well that Krsna is the whole and that he is part and parcel of Krsna. Such knowledge is perfect because it is qualitatively and quantitatively correct. The concept of oneness with Krsna is incorrect because the part cannot be equal to the whole. Knowledge that one is one in quality yet different in quantity is correct transcendental knowledge leading one to become full in himself, having nothing to aspire to or lament over. There is no duality in his mind because whatever he does, he does for Krsna. Being thus freed from the platform of dualities, he is liberated--even in this material world.

TEXT 4

sankhya-yogau prthag balah
pravadanti na panditah
ekam apy asthitah samyag
ubhayor vindate phalam

SYNONYMS

sankhya--analytical study of the material world; yogau--work in devotional service; prthak--different; balah--the less intelligent; pravadanti--say; na--never; panditah--the learned; ekam--in one; api--even; asthitah--being situated; samyak--complete; ubhayoh--of both; vindate--enjoys; phalam--the result.

TRANSLATION

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.

PURPORT

The aim of the analytical study of the material world is to find the soul of existence. The soul of the material world is Visnu, or the Supersoul. Devotional service to the Lord entails service to the Supersoul. One process is to find the root of the tree, and the other is to water the root. The real student of Sankhya philosophy finds the root of the material world, Visnu, and then, in perfect knowledge, engages himself in the service of the Lord. Therefore, in essence, there is no difference between the two because the aim of both is Visnu. Those who do not know the ultimate end say that the purposes of Sankhya and karma-yoga are not the same, but one who is learned knows the unifying aim in these different processes.

TEXT 5

yat sankhyaih prapyate sthanam
tad yogair api gamyate
ekam sankhyam ca yogam ca
yah pasyati sa pasyati

SYNONYMS

yat--what; sankhyaih--by means of Sankhya philosophy; prapyate--is achieved; sthanam--place; tat--that; yogaih--by devotional service; api--also; gamyate--one can attain; ekam--one; sankhyam--analytical study; ca--and; yogam--action in devotion; ca--and; yah--one who; pasyati--sees; sah--he; pasyati--actually sees.

TRANSLATION

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.

PURPORT

The real purpose of philosophical research is to find the ultimate goal of life. Since the ultimate goal of life is self-realization, there is no difference between the conclusions reached by the two processes. By Sankhya philosophical research one comes to the conclusion that a living entity is not a part and parcel of the material world but of the supreme spirit whole. Consequently, the spirit soul has nothing to do with the material world; his actions must be in some relation with the

Supreme. When he acts in Krsna consciousness, he is actually in his constitutional position. In the first process, Sankhya, one has to become detached from matter, and in the devotional yoga process one has to attach himself to the work of Krsna consciousness. Factually, both processes are the same, although superficially one process appears to involve detachment and the other process appears to involve attachment. Detachment from matter and attachment to Krsna are one and the same. One who can see this sees things as they are.

TEXT 6

sannyasas tu maha-baho
duhkham aptum ayogatah
yoga-yukto munir brahma
na cirenadhigacchati

SYNONYMS

sannyasah--the renounced order of life; tu--but; maha-baho--O mighty-armed one; duhkham--distress; aptum--afflicts one with; ayogatah--without devotional service; yoga-yuktah--one engaged in devotional service; munih--a thinker; brahma--the Supreme; na cirena--without delay; adhigacchati--attains.

TRANSLATION

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.

PURPORT

There are two classes of sannyasis, or persons in the renounced order of life. The Mayavadi sannyasis are engaged in the study of Sankhya philosophy, whereas the Vaisnava sannyasis are engaged in the study of Bhagavatam philosophy, which affords the proper commentary on the Vedanta-sutras. The Mayavadi sannyasis also study the Vedanta-sutras, but use their own commentary, called Sariraka-bhasya, written by Sankaracarya. The students of the Bhagavata school are engaged in the devotional service of the Lord, according to pancaratrici regulations, and therefore the Vaisnava sannyasis have multiple engagements in the transcendental service of the Lord. The Vaisnava sannyasis have nothing to do with material activities, and yet they perform various activities in their devotional service to the Lord. But the Mayavadi sannyasis, engaged in the studies of Sankhya and Vedanta and speculation, cannot relish the transcendental service of the Lord. Because their studies become very tedious, they sometimes become tired of Brahman speculation, and thus they take shelter of the Bhagavatam without proper understanding. Consequently their study of the Srimad-Bhagavatam becomes troublesome. Dry speculations and impersonal interpretations by artificial means are all useless for the Mayavadi sannyasis. The Vaisnava sannyasis, who are engaged in devotional service, are happy in the discharge of their transcendental duties, and they have the guarantee of ultimate entrance into the kingdom of God. The Mayavadi sannyasis sometimes fall down from the path of self-realization and again enter into material activities of a philanthropic and altruistic nature, which are nothing but material engagements. Therefore, the conclusion is that those who are engaged in Krsna conscious activities

are better situated than the sannyasis engaged in simple speculation about what is Brahman and what is not Brahman, although they too come to Krsna consciousness, after many births.

TEXT 7

yoga-yukto visuddhatma
vijitatma jitendriyah
sarva-bhutatma-bhutatma
kurvann api na lipyate

SYNONYMS

yoga-yuktah--engaged in devotional service; visuddha-atma--a purified soul; vijita-atma--self-controlled; jita-indriyah--having conquered the senses; sarva-bhuta--to all living entities; atma-bhuta-atma--compassionate; kurvan api--although engaged in work; na--never; lipyate--is entangled.

TRANSLATION

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.

PURPORT

One who is on the path of liberation by Krsna consciousness is very dear to every living being, and every living being is dear to him. This is due to his Krsna consciousness. Such a person cannot think of any living being as separate from Krsna, just as the leaves and branches of a tree are not separate from the tree. He knows very well that by pouring water on the root of the tree, the water will be distributed to all the leaves and branches, or by supplying food to the stomach, the energy is automatically distributed throughout the body. Because one who works in Krsna consciousness is servant to all, he is very dear to everyone. And because everyone is satisfied by his work, he is pure in consciousness. Because he is pure in consciousness, his mind is completely controlled. And because his mind is controlled, his senses are also controlled. Because his mind is always fixed on Krsna, there is no chance of his being deviated from Krsna. Nor is there a chance that he will engage his senses in matters other than the service of the Lord. He does not like to hear anything except topics relating to Krsna; he does not like to eat anything which is not offered to Krsna; and he does not wish to go anywhere if Krsna is not involved. Therefore, his senses are controlled. A man of controlled senses cannot be offensive to anyone. One may ask, "Why then was Arjuna offensive (in battle) to others? Wasn't he in Krsna consciousness?" Arjuna was only superficially offensive because (as has already been explained in the Second Chapter) all the assembled persons on the battlefield would continue to live individually, as the soul cannot be slain. So, spiritually, no one was killed on the Battlefield of Kuruksetra. Only their dresses were changed by the order of Krsna, who was personally present. Therefore Arjuna, while fighting on the Battlefield of Kuruksetra, was not really fighting at all; he was simply carrying out the orders of Krsna in full Krsna consciousness. Such a person is never entangled in the reactions of work.

TEXTS 8-9

naiva kincit karomiti
 yukto manyeta tattva-vit
 pasyan srnvan sprsan jighrann
 asnan gacchan svapan svasan

pralapan visrjan grhnann
 unmisan nimisann api
 indriyanindriyarthesu
 vartanta iti dharayan

SYNONYMS

na--never; eva--certainly; kincit--anything; karomi--I do; iti--thus;
 yuktah--engaged in the divine consciousness; manyeta--thinks; tattva-
 vit--one who knows the truth; pasyan--seeing; srnvan--hearing; sprsan--
 touching; jighran--smelling; asnan--eating; gacchan--going; svapan--
 dreaming; svasan--breathing; pralapan--talking; visrjan--giving up;
 grhnann--accepting; unmisan--opening; nimisan--closing; api--in spite
 of; indriyani--the senses; indriya-arthesu--in sense gratification;
 vartante--let them be so engaged; iti--thus; dharayan--considering.

TRANSLATION

A person in the divine consciousness, although engaged in seeing, hearing, touching, smelling, eating, moving about, sleeping and breathing, always knows within himself that he actually does nothing at all. Because while speaking, evacuating, receiving, opening or closing his eyes, he always knows that only the material senses are engaged with their objects and that he is aloof from them.

PURPORT

A person in Krsna consciousness is pure in his existence, and consequently he has nothing to do with any work which depends upon five immediate and remote causes, the doer, the work, the situation, the endeavor and fortune. This is because he is engaged in the loving transcendental service of Krsna. Although he appears to be acting with his body and senses, he is always conscious of his actual position, which is spiritual engagement. In material consciousness, the senses are engaged in sense gratification, but in Krsna consciousness the senses are engaged in the satisfaction of Krsna's senses. Therefore, the Krsna conscious person is always free, even though he appears to be engaged in things of the senses. Activities such as seeing, hearing, speaking, evacuating, etc., are actions of the senses meant for work. A Krsna conscious person is never affected by the actions of the senses. He cannot perform any act except in the service of the Lord because he knows that he is the eternal servitor of the Lord.

TEXT 10

brahmany adhaya karmani
 sangam tyaktva karoti yah
 lipyate na sa papena
 padma-patram ivambhasa

SYNONYMS

brahmani--the Supreme Personality of Godhead; adhaya--resigning unto; karmani--all works; sangam--attachment; tyaktva--giving up; karoti--performs; yah--who; lipyate--is affected; na--never; sah--he; papena--by sin; padma-patram--lotus leaf; iva--like; ambhasa--in the water.

TRANSLATION

One who performs his duty without attachment, surrendering the results unto the Supreme God, is not affected by sinful action, as the lotus leaf is untouched by water.

PURPORT

Here brahmani means in Krsna consciousness. The material world is a sum total manifestation of the three modes of material nature, technically called the pradhana. The Vedic hymns sarvam hy etad brahma (Mandukya Upanisad 2), tasmad etad brahma nama-rupam annam ca jayate (Mundaka Upanisad 1.2.10), and, in the Bhagavad-gita (14.3), mama yonir mahad brahma, indicate that everything in the material world is the manifestation of Brahman; and, although the effects are differently manifested, they are nondifferent from the cause. In the Isopanisad it is said that everything is related to the Supreme Brahman, or Krsna, and thus everything belongs to Him only. One who knows perfectly well that everything belongs to Krsna, that He is the proprietor of everything and that, therefore, everything is engaged in the service of the Lord, naturally has nothing to do with the results of his activities, whether virtuous or sinful. Even one's material body, being a gift of the Lord for carrying out a particular type of action, can be engaged in Krsna consciousness. It is beyond contamination by sinful reactions, exactly as the lotus leaf, though remaining in the water, is not wet. The Lord also says in the Gita (3.30), mayi sarvani karmani sannyasya: "Resign all works unto Me [Krsna]." The conclusion is that a person without Krsna consciousness acts according to the concept of the material body and senses, but a person in Krsna consciousness acts according to the knowledge that the body is the property of Krsna and should therefore be engaged in the service of Krsna.

TEXT 11

kayena manasa buddhya
kevalair indriyair api
yoginah karma kurvanti
sangam tyaktvatma-suddhaye

SYNONYMS

kayena--with the body; manasa--with the mind; buddhya--with the intelligence; kevalaih--purified; indriyaih--with the senses; api--even with; yoginah--Krsna conscious persons; karma--actions; kurvanti--they act; sangam--attachment; tyaktva--giving up; atma--self; suddhaye--for the purpose of purification.

TRANSLATION

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

PURPORT

By acting in Krsna consciousness for the satisfaction of the senses of Krsna, any action, whether of the body, mind, intelligence or even the senses, is purified of material contamination. There are no material reactions resulting from the activities of a Krsna conscious person. Therefore, purified activities, which are generally called sad-acara, can be easily performed by acting in Krsna consciousness. Sri Rupa Gosvami in his Bhakti-rasamrta-sindhu (1.2.187) describes this as follows:

iha yasya harer dasye
karmana manasa gira
nikhilasv apy avasthasu
jivan-muktah sa ucyate

"A person acting in Krsna consciousness (or, in other words, in the service of Krsna) with his body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activities." He has no false ego, nor does he believe that he is this material body, nor that he possesses the body. He knows that he is not this body and that this body does not belong to him. He himself belongs to Krsna, and the body too belongs to Krsna. When he applies everything produced of the body, mind, intelligence, words, life, wealth, etc.--whatever he may have within his possession--to Krsna's service, he is at once dovetailed with Krsna. He is one with Krsna and is devoid of the false ego that leads one to believe that he is the body, etc. This is the perfect stage of Krsna consciousness.

TEXT 12

yuktah karma-phalam tyaktva
santim apnoti naisthikim
ayuktah kama-karena
phale sakto nibadhyate

SYNONYMS

yuktah--one who is engaged in devotional service; karma-phalam--the results of all activities; tyaktva--giving up; santim--perfect peace; apnoti--achieves; naisthikim--unflinching; ayuktah--one who is not in Krsna consciousness; kama-karena--for enjoying the result of work; phale--in the result; saktah--attached; nibadhyate--becomes entangled.

TRANSLATION

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.

PURPORT

The difference between a person in Krsna consciousness and a person in bodily consciousness is that the former is attached to Krsna whereas the latter is attached to the results of his activities. The person who is attached to Krsna and works for Him only is certainly a liberated

person, and he is not anxious for fruitive rewards. In the Bhagavatam, the cause of anxiety over the result of an activity is explained as being one's functioning in the conception of duality, that is, without knowledge of the Absolute Truth. Krsna is the Supreme Absolute Truth, the Personality of Godhead. In Krsna consciousness, there is no duality. All that exists is a product of Krsna's energy, and Krsna is all good. Therefore, activities in Krsna consciousness are on the absolute plane; they are transcendental and have no material effect. One is, therefore, filled with peace in Krsna consciousness. One who is, however, entangled in profit calculation for sense gratification cannot have that peace. This is the secret of Krsna consciousness--realization that there is no existence besides Krsna is the platform of peace and fearlessness.

TEXT 13

sarva-karmani manasa
sannyasyaste sukham vasi
nava-dvare pure dehi
naiva kurvan na karayan

SYNONYMS

sarva--all; karmani--activities; manasa--by the mind; sannyasya--giving up; aste--remains; sukham--in happiness; vasi--one who is controlled; nava-dvare--in the place where there are nine gates; pure--in the city; dehi--the embodied soul; na--never; eva--certainly; kurvan--doing anything; na--not; karayan--causing to be done.

TRANSLATION

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.

PURPORT

The embodied soul lives in the city of nine gates. The activities of the body, or the figurative city of body, are conducted automatically by the particular modes of nature. The soul, although subjecting himself to the conditions of the body, can be beyond those conditions, if he so desires. Owing only to forgetfulness of his superior nature, he identifies with the material body, and therefore suffers. By Krsna consciousness, he can revive his real position and thus come out of his embodiment. Therefore, when one takes to Krsna consciousness, one at once becomes completely aloof from bodily activities. In such a controlled life, in which his deliberations are changed, he lives happily within the city of nine gates. The nine gates are described as follows:

nava-dvare pure dehi
hamso lelayate bahih
vasi sarvasya lokasya
sthavarasya carasya ca

"The Supreme Personality of Godhead, who is living within the body of a living entity, is the controller of all living entities all over the universe. The body consists of nine gates [two eyes, two nostrils, two

ears, one mouth, the anus and the genitals]. The living entity in his conditioned stage identifies himself with the body, but when he identifies himself with the Lord within himself, he becomes just as free as the Lord, even while in the body." (Svetasvatara Upanisad 3.18) Therefore, a Krsna conscious person is free from both the outer and inner activities of the material body.

TEXT 14

na kartrtvam na karmani
lokasya srjati prabhuh
na karma-phala-samyogam
svabhavas tu pravartate

SYNONYMS

na--never; kartrtvam--proprietorship; na--nor; karmani--activities; lokasya--of the people; srjati--creates; prabhuh--the master of the city of the body; na--nor; karma-phala--with the results of activities; samyogam--connection; svabhavah--the modes of material nature; tu--but; pravartate--act.

TRANSLATION

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.

PURPORT

The living entity, as will be explained in the Seventh Chapter, is one of the energies or natures of the Supreme Lord but is distinct from matter, which is another nature--called inferior--of the Lord. Somehow the superior nature, the living entity, has been in contact with material nature since time immemorial. The temporary body or material dwelling place which he obtains is the cause of varieties of activities and their resultant reactions. Living in such a conditional atmosphere, one suffers the results of the activities of the body by identifying himself (in ignorance) with the body. It is ignorance acquired from time immemorial that is the cause of bodily suffering and distress. As soon as the living entity becomes aloof from the activities of the body, he becomes free from the reactions as well. As long as he is in the city of body, he appears to be the master of it, but actually he is neither its proprietor nor controller of its actions and reactions. He is simply in the midst of the material ocean, struggling for existence. The waves of the ocean are tossing him, and he has no control over them. His best solution is to get out of the water by transcendental Krsna consciousness. That alone will save him from all turmoil.

TEXT 15

nadatte kasyacit papam
na caiva sukrtam vibhuh
ajnanenavrtam jnanam
tena muhyanti jantavah

SYNONYMS

na--never; adatte--accepts; kasyacit--anyone's; papam--sin; na--nor;
ca--also; eva--certainly; su-krtam--pious activities; vibhuh--the
Supreme Lord; ajnanena--by ignorance; avrtam--covered; jnam--
knowledge; tena--by that; muhyanti--are bewildered; jantavah--the
living entities.

TRANSLATION

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.

PURPORT

The Sanskrit word vibhu means the Supreme Lord who is full of unlimited
knowledge, riches, strength, fame, beauty and renunciation. He is
always satisfied in Himself, undisturbed by sinful or pious activities.
He does not create a particular situation for any living entity, but
the living entity, bewildered by ignorance, desires to be put into
certain conditions of life, and thereby his chain of action and
reaction begins. A living entity is, by superior nature, full of
knowledge. Nevertheless, he is prone to be influenced by ignorance due
to his limited power. The Lord is omnipotent, but the living entity is
not. The Lord is vibhu, or omniscient, but the living entity is anu, or
atomic. Because he is a living soul, he has the capacity to desire by
his free will. Such desire is fulfilled only by the omnipotent Lord.
And so, when the living entity is bewildered in his desires, the Lord
allows him to fulfill those desires, but the Lord is never responsible
for the actions and reactions of the particular situation which may be
desired. Being in a bewildered condition, therefore, the embodied soul
identifies himself with the circumstantial material body and becomes
subjected to the temporary misery and happiness of life. The Lord is
the constant companion of the living entity as Paramatma, or the
Supersoul, and therefore He can understand the desires of the
individual soul, as one can smell the flavor of a flower by being near
it. Desire is a subtle form of conditioning for the living entity. The
Lord fulfills his desire as he deserves: Man proposes and God disposes.
The individual is not, therefore, omnipotent in fulfilling his desires.
The Lord, however, can fulfill all desires, and the Lord, being neutral
to everyone, does not interfere with the desires of the minute
independent living entities. However, when one desires Krsna, the Lord
takes special care and encourages one to desire in such a way that one
can attain to Him and be eternally happy. The Vedic hymns therefore
declare:

esa u hy eva sadhu karma karayati tam yam ebhyo lokebhya unninisate.
esa u evasadhu karma karayati yam adho ninisate

"The Lord engages the living entity in pious activities so that he may
be elevated. The Lord engages him in impious activities so that he may
go to hell." (Kausitaki Upanisad 3.8)

ajno jantur aniso 'yam
atmanah sukha-dukhayoh
isvara-prerito gacchet
svargam vasv abhram eva ca

"The living entity is completely dependent in his distress and happiness. By the will of the Supreme he can go to heaven or hell, as a cloud is driven by the air."

Therefore the embodied soul, by his immemorial desire to avoid Krsna consciousness, causes his own bewilderment. Consequently, although he is constitutionally eternal, blissful and cognizant, due to the littleness of his existence he forgets his constitutional position of service to the Lord and is thus entrapped by nescience. And, under the spell of ignorance, the living entity claims that the Lord is responsible for his conditional existence. The Vedanta-sutras (2.1.34) also confirm this. Vaisamya-nairghrnye na sapekstvat tatha hi darsayati: "The Lord neither hates nor likes anyone, though He appears to."

TEXT 16

jnanena tu tad ajnanam
yesam nasitam atmanah
tesam aditya-vaj jnanam
prakasayati tat param

SYNONYMS

jnanena--by knowledge; tu--but; tat--that; ajnanam--nescience; yesam--whose; nasitam--is destroyed; atmanah--of the living entity; tesam--their; aditya-vat--like the rising sun; jnanam--knowledge; prakasayati--discloses; tat param--Krsna consciousness.

TRANSLATION

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.

PURPORT

Those who have forgotten Krsna must certainly be bewildered, but those who are in Krsna consciousness are not bewildered at all. It is stated in the Bhagavad-gita, sarvam jnana-plavena, jnanagnih sarva-karmani and na hi jnanena sadrsam. Knowledge is always highly esteemed. And what is that knowledge? Perfect knowledge is achieved when one surrenders unto Krsna, as is said in the Seventh Chapter, 19th verse: bahunam janmanam ante jnanavan mam prapadyate. After passing through many, many births, when one perfect in knowledge surrenders unto Krsna, or when one attains Krsna consciousness, then everything is revealed to him, as everything is revealed by the sun in the daytime. The living entity is bewildered in so many ways. For instance, when he unceremoniously thinks himself God, he actually falls into the last snare of nescience. If a living entity is God, then how can he become bewildered by nescience? Does God become bewildered by nescience? If so, then nescience, or Satan, is greater than God. Real knowledge can be obtained from a person who is in perfect Krsna consciousness. Therefore, one has to seek out such a bona fide spiritual master and, under him, learn what Krsna consciousness is, for Krsna consciousness will certainly drive away all nescience, as the sun drives away darkness. Even though a person may be in full knowledge that he is not this body but is transcendental to the body, he still may not be able

to discriminate between the soul and the Supersoul. However, he can know everything well if he cares to take shelter of the perfect, bona fide Krsna conscious spiritual master. One can know God and one's relationship with God only when one actually meets a representative of God. A representative of God never claims that he is God, although he is paid all the respect ordinarily paid to God because he has knowledge of God. One has to learn the distinction between God and the living entity. Lord Sri Krsna therefore stated in the Second Chapter (2.12) that every living being is individual and that the Lord also is individual. They were all individuals in the past, they are individuals at present, and they will continue to be individuals in the future, even after liberation. At night we see everything as one in the darkness, but in day, when the sun is up, we see everything in its real identity. Identity with individuality in spiritual life is real knowledge.

TEXT 17

tad-buddhayas tad-atmanas
tan-nisthas tat-parayanah
gacchanty apunar-avrttim
jnana-nirdhuta-kalmasah

SYNONYMS

tad-buddhayah--one whose intelligence is always in the Supreme; tat-atmanah--one whose mind is always in the Supreme; tan-nisthah--whose mind is only meant for the Supreme; tat-parayanah--who has completely taken shelter of Him; gacchanti--go; apunah-avrttim--liberation; jnana--knowledge; nirdhuta--cleanses; kalmasah--misgivings.

TRANSLATION

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.

PURPORT

The Supreme Transcendental Truth is Lord Krsna. The whole Bhagavad-gita centers around the declaration that Krsna is the Supreme Personality of Godhead. That is the version of all Vedic literature. Para-tattva means the Supreme Reality, who is understood by the knowers of the Supreme as Brahman, Paramatma and Bhagavan. Bhagavan, or the Supreme Personality of Godhead, is the last word in the Absolute. There is nothing more than that. The Lord says, mattah parataram nanyat kincid asti dhananjaya. Impersonal Brahman is also supported by Krsna: brahmano hi pratisthaham. Therefore in all ways Krsna is the Supreme Reality. One whose mind, intelligence, faith and refuge are always in Krsna, or, in other words, one who is fully in Krsna consciousness, is undoubtedly washed clean of all misgivings and is in perfect knowledge in everything concerning transcendence. A Krsna conscious person can thoroughly understand that there is duality (simultaneous identity and individuality) in Krsna, and, equipped with such transcendental knowledge, one can make steady progress on the path of liberation.

TEXT 18

vidya-vinaya-sampanne
brahmane gavi hastini
suni caiva sva-pake ca
panditah sama-darsinah

SYNONYMS

vidya--education; vinaya--gentleness; sampanne--fully equipped;
brahmane--in the brahmana; gavi--in the cow; hastini--in the elephant;
suni--in the dog; ca--and; eva--certainly; sva-pake--in the dog-eater
(the outcaste); ca--respectively; panditah--those who are so wise;
sama-darsinah--do see with equal vision.

TRANSLATION

The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste].

PURPORT

A Krsna conscious person does not make any distinction between species or castes. The brahmana and the outcaste may be different from the social point of view, or a dog, a cow, and an elephant may be different from the point of view of species, but these differences of body are meaningless from the viewpoint of a learned transcendentalist. This is due to their relationship to the Supreme, for the Supreme Lord, by His plenary portion as Paramatma, is present in everyone's heart. Such an understanding of the Supreme is real knowledge. As far as the bodies are concerned in different castes or different species of life, the Lord is equally kind to everyone because He treats every living being as a friend yet maintains Himself as Paramatma regardless of the circumstances of the living entities. The Lord as Paramatma is present in both the outcaste and in the brahmana, although the body of a brahmana and that of an outcaste are not the same. The bodies are material productions of different modes of material nature, but the soul and the Supersoul within the body are of the same spiritual quality. The similarity in the quality of the soul and the Supersoul, however, does not make them equal in quantity, for the individual soul is present only in that particular body whereas the Paramatma is present in each and every body. A Krsna conscious person has full knowledge of this, and therefore he is truly learned and has equal vision. The similar characteristics of the soul and the Supersoul are that they are both conscious, eternal and blissful. But the difference is that the individual soul is conscious within the limited jurisdiction of the body whereas the Supersoul is conscious of all bodies. The Supersoul is present in all bodies without distinction.

TEXT 19

ihaiva tair jitah sargo
yesam samye sthitam manah
nirdosam hi samam brahma
tasmad brahmani te sthitah

SYNONYMS

iha--in this life; eva--certainly; taih--by them; jitah--conquered;
sargah--birth and death; yesam--of those; samye--in equanimity;
sthitam--so situated; manah--mind; nirdosam--flawless; hi--certainly;
samam--in equanimity; brahma--the Supreme; tasmat--therefore; brahmani-
-in the Supreme; te--they; sthitah--are situated.

TRANSLATION

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.

PURPORT

Equanimity of mind, as mentioned above, is the sign of self-realization. Those who have actually attained to such a stage should be considered to have conquered material conditions, specifically birth and death. As long as one identifies with this body, he is considered a conditioned soul, but as soon as he is elevated to the stage of equanimity through realization of self, he is liberated from conditional life. In other words, he is no longer subject to take birth in the material world but can enter into the spiritual sky after his death. The Lord is flawless because He is without attraction or hatred. Similarly, when a living entity is without attraction or hatred, he also becomes flawless and eligible to enter into the spiritual sky. Such persons are to be considered already liberated, and their symptoms are described below.

TEXT 20

na prahrasyet priyam prapya
nodvijet prapya capriyam
sthira-buddhir asammudho
brahma-vid brahmani sthitah

SYNONYMS

na--never; prahrasyet--rejoice; priyam--pleasant; prapya--achieving; na-
-does not; udvijet--agitated; prapya--obtaining; ca--also; apriyam--
unpleasant; sthira-buddhih--self-intelligent; asammudhah--unbewildered;
brahma-vit--one who knows the Supreme perfectly; brahmani--in the
transcendence; sthitah--situated.

TRANSLATION

A person who neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, who is self-intelligent, unbewildered, and who knows the science of God, is to be understood as already situated in transcendence.

PURPORT

The symptoms of the self-realized person are given herein. The first symptom is that he is not illusioned by the false identification of the body with his true self. He knows perfectly well that he is not this body, but is the fragmental portion of the Supreme Personality of Godhead. He is therefore not joyful in achieving something, nor does he lament in losing anything which is related to his body. This steadiness

of mind is called sthira-buddhi, or self-intelligence. He is therefore never bewildered by mistaking the gross body for the soul, nor does he accept the body as permanent and disregard the existence of the soul. This knowledge elevates him to the station of knowing the complete science of the Absolute Truth, namely Brahman, Paramatma and Bhagavan. He thus knows his constitutional position perfectly well, without falsely trying to become one with the Supreme in all respects. This is called Brahman realization, or self-realization. Such steady consciousness is called Krsna consciousness.

TEXT 21

bahya-sparsesv asaktatma
vindaty atmani yat sukham
sa brahma-yoga-yuktatma
sukham aksayam asnute

SYNONYMS

bahya-sparsesu--in external sense pleasure; asakta-atma--one who is not so attached; vindati--enjoys; atmani--in the self; yat--that which; sukham--happiness; sah--that; brahma-yoga--concentrated in Brahman; yukta-atma--self-connected; sukham--happiness; aksayam--unlimited; asnute--enjoys.

TRANSLATION

Such a liberated person is not attracted to material sense pleasure or external objects 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.

PURPORT

Sri Yamunacarya, a great devotee in Krsna consciousness, said:

yad-avadhi mama cetah krsna-padaravinde
nava-nava-rasa-dhamany udyatam rantum asit
tad-avadhi bata nari-sangame smaryamane
bhavati mukha-vikarah susthu nisthivanam ca

"Since I have been engaged in the transcendental loving service of Krsna, realizing ever-new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste." A person in brahma-yoga, or Krsna consciousness, is so absorbed in the loving service of the Lord that he loses his taste for material sense pleasure altogether. The highest pleasure in terms of matter is sex pleasure. The whole world is moving under its spell, and a materialist cannot work at all without this motivation. But a person engaged in Krsna consciousness can work with greater vigor without sex pleasure, which he avoids. That is the test in spiritual realization. Spiritual realization and sex pleasure go ill together. A Krsna conscious person is not attracted to any kind of sense pleasure due to his being a liberated soul.

TEXT 22

ye hi samsarsa-ja bhoga

duhkha-yonaya eva te
ady-antavantah kaunteya
na tesu ramate budhah

SYNONYMS

ye--those; hi--certainly; samsparsha-jah--by contact with the material senses; bhogah--enjoyments; duhkha--distress; yonayah--sources of; eva--certainly; te--they are; adi--beginning; anta--end; vantah--subject to; kaunteya--O son of Kunti; na--never; tesu--in those; ramate--takes delight; budhah--the intelligent person.

TRANSLATION

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.

PURPORT

Material sense pleasures are due to the contact of the material senses, which are all temporary because the body itself is temporary. A liberated soul is not interested in anything which is temporary. Knowing well the joys of transcendental pleasures, how can a liberated soul agree to enjoy false pleasure? In the Padma Purana it is said:

ramante yogino 'nante
satyanande cid-atmani
iti rama-padenasau
param brahmabhidhiyate

"The mystics derive unlimited transcendental pleasures from the Absolute Truth, and therefore the Supreme Absolute Truth, the Personality of Godhead, is also known as Rama."
In the Srimad-Bhagavatam also (5.5.1) it is said:

nayam deho deha-bhajam nr-loke
kastan kaman arhate vid-bhujam ye
tapo divyam putraka yena sattvam
suddhyed yasmad brahma-saukhyam tv anantam

"My dear sons, there is no reason to labor very hard for sense pleasure while in this human form of life; such pleasures are available to the stool-eaters [hogs]. Rather, you should undergo penances in this life by which your existence will be purified, and, as a result, you will be able to enjoy unlimited transcendental bliss."

Therefore, those who are true yogis or learned transcendentalists are not attracted by sense pleasures, which are the causes of continuous material existence. The more one is addicted to material pleasures, the more he is entrapped by material miseries.

TEXT 23

saknotihaiva yah sodhum
prak sarira-vimoksanat
kama-krodhodbhavam vegam
sa yuktah sa sukhi narah

SYNONYMS

saknoti--able to do; iha eva--in the present body; yah--one who; sodhum--to tolerate; prak--before; sarira--body; vimoksanat--give up; kama--desire; krodha--anger; udbhavam--generated from; vegam--urge; sah--he; yuktah--in trance; sah--he; sukhi--happy; narah--human being.

TRANSLATION

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 a yogi and is happy in this world.

PURPORT

If one wants to make steady progress on the path of self-realization, he must try to control the forces of the material senses. There are the forces of talk, forces of anger, forces of mind, forces of the stomach, forces of the genitals, and forces of the tongue. One who is able to control the forces of all these different senses, and the mind, is called gosvami, or svami. Such gosvamis live strictly controlled lives, and forgo altogether the forces of the senses. Material desires, when unsatiated, generate anger, and thus the mind, eyes and chest become agitated. Therefore, one must practice to control them before one gives up this material body. One who can do this is understood to be self-realized and is thus happy in the state of self-realization. It is the duty of the transcendentalist to try strenuously to control desire and anger.

TEXT 24

yo 'ntah-sukho 'ntar-aramas
tathantar-jyotir eva yah
sa yogi brahma-nirvanam
brahma-bhuto 'dhigacchati

SYNONYMS

yah--one who; antah-sukhah--happy from within; antah-aramah--active within; tatha--as well as; antah-jyotih--aiming within; eva--certainly; yah--anyone; sah--he; yogi--mystic; brahma-nirvanam--liberated in the Supreme; brahma-bhutam--self-realized; dhigacchati--attains.

TRANSLATION

One whose happiness is within, who is active within, who rejoices within and is illumined within, is actually the perfect mystic. He is liberated in the Supreme, and ultimately he attains the Supreme.

PURPORT

Unless one is able to relish happiness from within, how can one retire from the external engagements meant for deriving superficial happiness? A liberated person enjoys happiness by factual experience. He can, therefore, sit silently at any place and enjoy the activities of life from within. Such a liberated person no longer desires external

material happiness. This state is called brahma-bhuta, attaining which one is assured of going back to Godhead, back to home.

TEXT 25

labhante brahma-nirvanam
rsayah ksina-kalmasah
chinna-dvaidha yatatmanah
sarva-bhuta-hite ratah

SYNONYMS

labhante--achieve; brahma-nirvanam--liberation in the Supreme; rsayah--those who are active within; ksina-kalmasah--who are devoid of all sins; chinna--torn off; dvaidhah--duality; yata-atmanah--engaged in self-realization; sarva-bhuta--in all living entities; hite--in welfare work; ratah--engaged.

TRANSLATION

One who is beyond duality and doubt, whose mind is engaged within, who is always busy working for the welfare of all sentient beings, and who is free from all sins, achieves liberation in the Supreme.

PURPORT

Only a person who is fully in Krsna consciousness can be said to be engaged in welfare work for all living entities. When a person is actually in the knowledge that Krsna is the fountainhead of everything, then when he acts in that spirit he acts for everyone. The sufferings of humanity are due to forgetfulness of Krsna as the supreme enjoyer, the supreme proprietor, and the supreme friend. Therefore, to act to revive this consciousness within the entire human society is the highest welfare work. One cannot be engaged in first-class welfare work without being liberated in the Supreme. A Krsna conscious person has no doubt about the supremacy of Krsna. He has no doubt because he is completely freed from all sins. This is the state of divine love. A person engaged only in ministering to the physical welfare of human society cannot factually help anyone. Temporary relief of the external body and the mind is not satisfactory. The real cause of one's difficulties in the hard struggle for life may be found in one's forgetfulness of his relationship with the Supreme Lord. When a man is fully conscious of his relationship with Krsna, he is actually a liberated soul, although he may be in the material tabernacle.

TEXT 26

kama-krodha-vimuktanam
yatinam yata-cetasam
abhito brahma-nirvanam
vartate viditatmanam

SYNONYMS

kama--desires; krodha--anger; vimuktanam--of those who are so liberated; yatinam--of the saintly persons; yata-cetasam--of persons who have full control over the mind; abhitah--assured in the near

future; brahma-nirvanam--liberation in the Supreme; vartate--is there;
vidita-atmanam--of those who are self-realized.

TRANSLATION

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.

PURPORT

Of the saintly persons who are constantly engaged in striving toward salvation, one who is in Krsna consciousness is the best of all. The Bhagavatam (4.22.39) confirms this fact as follows:

yat-pada-pankaja-palasa-vilasa-bhaktya
karmasayam grathitam udgrathayanti santah
tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-ganas tam aranam bhaja vasudevam

"Just try to worship, in devotional service, Vasudeva, the Supreme Personality of Godhead. Even great sages are not able to control the forces of the senses as effectively as those who are engaged in transcendental bliss by serving the lotus feet of the Lord, uprooting the deep grown desire for fruitive activities."

In the conditioned soul the desire to enjoy the fruitive results of work is so deep-rooted that it is very difficult even for the great sages to control such desires, despite great endeavors. A devotee of the Lord, constantly engaged in devotional service in Krsna consciousness, perfect in self-realization, very quickly attains liberation in the Supreme. Owing to his complete knowledge in self-realization, he always remains in trance. To cite an analogous example of this:

darsana-dhyana-samsparsair
matsya-kurma-vihangamah
svany apatyani pusnanti
tathaham api padma-ja

"By vision, by meditation and by touch only do the fish, the tortoise and the birds maintain their offspring. Similarly do I also, O Padmaja!"

The fish brings up its offspring simply by looking at them. The tortoise brings up its offspring simply by meditation. The eggs of the tortoise are laid on land, and the tortoise meditates on the eggs while in the water. Similarly, a devotee in Krsna consciousness, although far away from the Lord's abode, can elevate himself to that abode simply by thinking of Him constantly--by engagement in Krsna consciousness. He does not feel the pangs of material miseries; this state of life is called brahma-nirvana, or the absence of material miseries due to being constantly immersed in the Supreme.

TEXTS 27-28

sparsan krtva bahir bahyams
caksus caivantare bhruvoh
pranapanau samau krtva
nasabhyantara-carinau

yatendriya-mano-buddhir
munir moksa-parayanah
vigateccha-bhaya-krodho
yah sada mukta eva sah

SYNONYMS

sparsan--external sense objects, such as sound, etc.; krtva--keeping; bahih--external; bahyan--unnecessary; caksuh--eyes; ca--also; eva--certainly; antare--within; bhruvoh--of the eyebrows; prana-apanau--up and down-moving air; samau--in suspension; krtva--doing so; nasa-abhyantara--within the nostrils; carinau--blowing; yata--controlled; indriya--senses; manah--mind; buddhah--intelligence; munih--the transcendentalist; moksa--liberation; parayanah--being so destined; vigata--discarded; iccha--wishes; bhaya--fear; krodhah--anger; yah--one who; sada--always; muktah--liberated; eva--certainly; sah--he is.

TRANSLATION

Shutting out all external sense objects, keeping the eyes and vision concentrated between the two eyebrows, suspending the inward and outward breaths within the nostrils--thus controlling the mind, senses and intelligence, the transcendentalist becomes free from desire, fear and anger. One who is always in this state is certainly liberated.

PURPORT

Being engaged in Krsna consciousness, one can immediately understand one's spiritual identity, and then one can understand the Supreme Lord by means of devotional service. When he is well situated in devotional service, one comes to the transcendental position, qualified to feel the presence of the Lord in the sphere of one's activity. This particular position is called liberation in the Supreme.

After explaining the above principles of liberation in the Supreme, the Lord gives instruction to Arjuna as to how one can come to that position by the practice of the mysticism or yoga, known as astanga-yoga, which is divisible into an eightfold procedure called yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, and samadhi. In the Sixth Chapter the subject of yoga is explicitly detailed, and at the end of the Fifth it is only preliminarily explained. One has to drive out the sense objects such as sound, touch, form, taste and smell by the pratyahara (breathing) process in yoga, and then keep the vision of the eyes between the two eyebrows and concentrate on the tip of the nose with half closed lids. There is no benefit in closing the eyes altogether, because then there is every chance of falling asleep. Nor is there benefit in opening the eyes completely, because then there is the hazard of being attracted by sense objects. The breathing movement is restrained within the nostrils by neutralizing the up- and down-moving air within the body. By practice of such yoga one is able to gain control over the senses, refrain from outward sense objects, and thus prepare oneself for liberation in the Supreme.

This yoga process helps one become free from all kinds of fear and anger and thus feel the presence of the Supersoul in the transcendental situation. In other words, Krsna consciousness is the easiest process of executing yoga principles. This will be thoroughly explained in the next chapter. A Krsna conscious person, however, being always engaged in devotional service, does not risk losing his senses to some other

engagement. This is a better way of controlling the senses than by the astanga-yoga.

TEXT 29

bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnatva mam santim rcchati

SYNONYMS

bhoktaram--beneficiary; yajna--sacrifices; tapasam--of penances and austerities; sarva-loka--all planets and the demigods thereof; mahaisvaram--the Supreme Lord; suhrdam--benefactor; sarva--all; bhutanam--of the living entities; jnatva--thus knowing; mam--Me (Lord Krsna); santim--relief from material pangs; rcchati--achieves.

TRANSLATION

The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.

PURPORT

The conditioned souls within the clutches of illusory energy are all anxious to attain peace in the material world. But they do not know the formula for peace, which is explained in this part of the Bhagavad-gita. The greatest peace formula is simply this: Lord Krsna is the beneficiary in all human activities. Men should offer everything to the transcendental service of the Lord because He is the proprietor of all planets and the demigods thereon. No one is greater than He. He is greater than the greatest of the demigods, Lord Siva and Lord Brahma. In the Vedas (Svetasvatara Upanisad 6.7) the Supreme Lord is described as tam isvaranam paramam mahesvaram. Under the spell of illusion, living entities are trying to be lords of all they survey, but actually they are dominated by the material energy of the Lord. The Lord is the master of material nature, and the conditioned souls are under the stringent rules of material nature. Unless one understands these bare facts, it is not possible to achieve peace in the world either individually or collectively. This is the sense of Krsna consciousness: Lord Krsna is the supreme predominator, and all living entities, including the great demigods, are His subordinates. One can attain perfect peace only in complete Krsna consciousness.

This Fifth Chapter is a practical explanation of Krsna consciousness, generally known as karma-yoga. The question of mental speculation as to how karma-yoga can give liberation is answered herewith. To work in Krsna consciousness is to work with the complete knowledge of the Lord as the predominator. Such work is not different from transcendental knowledge. Direct Krsna consciousness is bhakti-yoga, and jnana-yoga is a path leading to bhakti-yoga. Krsna consciousness means to work in full knowledge of one's relationship with the Supreme Absolute, and the perfection of this consciousness is full knowledge of Krsna, or the Supreme Personality of Godhead. A pure soul is the eternal servant of God as His fragmental part and parcel. He comes into contact with maya (illusion) due to the desire to lord it over maya, and that is the

cause of his many sufferings. As long as he is in contact with matter, he has to execute work in terms of material necessities. Krsna consciousness, however, brings one into spiritual life even while one is within the jurisdiction of matter, for it is an arousing of spiritual existence by practice in the material world. The more one is advanced, the more he is freed from the clutches of matter. The Lord is not partial toward anyone. Everything depends on one's practical performance of duties in an effort to control the senses and conquer the influence of desire and anger. And, attaining Krsna consciousness by controlling the above-mentioned passions, one remains factually in the transcendental stage, or brahma-nirvana. The eightfold yoga mysticism is automatically practiced in Krsna consciousness because the ultimate purpose is served. There is a gradual process of elevation in the practice of yama, niyama, asana, pratyahara, dhyana, dharana, pranayama, and samadhi. But these only preface perfection by devotional service, which alone can award peace to the human being. It is the highest perfection of life.

Thus end the Bhaktivedanta Purports to the Fifth Chapter of the Srimad Bhagavad-gita in the matter of Karma-yoga, or Action in Krsna Consciousness.

Chapter 6
Sankhya-yoga

TEXT 1

sri-bhagavan uvaca
anasritah karma-phalam
karyam karma karoti yah
sa sannyasi ca yogi ca
na niragnir na cakriyah

SYNONYMS

sri-bhagavan uvaca--the Lord said; anasritah--without shelter; karma-phalam--the result of work; karyam--obligatory; karma--work; karoti--performs; yah--one who; sah--he; sannyasi--in the renounced order; ca--also; yogi--mystic; ca--also; na--not; nih--without; agnih--fire; na--nor; ca--also; akriyah--without duty.

TRANSLATION

The Blessed Lord 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 work.

PURPORT

In this chapter the Lord explains that the process of the eightfold yoga system is a means to control the mind and the senses. However, this is very difficult for people in general to perform, especially in the Age of Kali. Although the eightfold yoga system is recommended in this chapter, the Lord emphasizes that the process of karma-yoga, or acting in Krsna consciousness, is better. Everyone acts in this world to maintain his family and their paraphernalia, but no one is working without some self-interest, some personal gratification, be it concentrated or extended. The criterion of perfection is to act in

Krsna consciousness, and not with a view to enjoying the fruits of work. To act in Krsna consciousness is the duty of every living entity because all are constitutionally parts and parcels of the Supreme. The parts of the body work for the satisfaction of the whole body. The limbs of the body do not act for self-satisfaction but for the satisfaction of the complete whole. Similarly, the living entity who acts for satisfaction of the supreme whole and not for personal satisfaction is the perfect sannyasi, the perfect yogi.

The sannyasis sometimes artificially think that they have become liberated from all material duties, and therefore they cease to perform agnihotra yajnas (fire sacrifices), but actually they are self-interested because their goal is becoming one with the impersonal Brahman. Such a desire is greater than any material desire, but it is not without self-interest. Similarly, the mystic yogi who practices the yoga system with half-open eyes, ceasing all material activities, desires some satisfaction for his personal self. But a person acting in Krsna consciousness works for the satisfaction of the whole, without self-interest. A Krsna conscious person has no desire for self-satisfaction. His criterion of success is the satisfaction of Krsna, and thus he is the perfect sannyasi, or perfect yogi. Lord Caitanya, the highest perfectional symbol of renunciation, prays in this way:

na dhanam na janam na sundarim
kavitam va jagad-isa kamaye
mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi

"O Almighty Lord, I have no desire to accumulate wealth, nor to enjoy beautiful women. Nor do I want any number of followers. What I want only is the causeless mercy of Your devotional service in my life, birth after birth."

TEXT 2

yam sannyasam iti prahur
yogam tam viddhi pandava
na hy asannyasta-sankalpo
yogi bhavati kascana

SYNONYMS

yam--what; sannyasam--renunciation; iti--thus; prahur--they say; yogam--linking with the Supreme; tam--that; viddhi--you must know; pandava--O son of Pandu; na--never; hi--certainly; asannyasta--without giving up; sankalpah--self-satisfaction; yogi--a mystic transcendentalist; bhavati--becomes; kascana--anyone.

TRANSLATION

What is called renunciation is the same as yoga, or linking oneself with the Supreme, for no one can become a yogi unless he renounces the desire for sense gratification.

PURPORT

Real sannyasa-yoga or bhakti means that one should know his constitutional position as the living entity, and act accordingly. The living entity has no separate independent identity. He is the marginal

energy of the Supreme. When he is entrapped by material energy, he is conditioned, and when he is Krsna conscious, or aware of the spiritual energy, then he is in his real and natural state of life. Therefore, when one is in complete knowledge, one ceases all material sense gratification, or renounces all kinds of sense gratificatory activities. This is practiced by the yogis who restrain the senses from material attachment. But a person in Krsna consciousness has no opportunity to engage his senses in anything which is not for the purpose of Krsna. Therefore, a Krsna conscious person is simultaneously a sannyasi and a yogi. The purpose of knowledge and of restraining the senses, as prescribed in the jnana and yoga processes, is automatically served in Krsna consciousness. If one is unable to give up the activities of his selfish nature, then jnana and yoga are of no avail. The real aim is for a living entity to give up all selfish satisfaction and to be prepared to satisfy the Supreme. A Krsna conscious person has no desire for any kind of self-enjoyment. He is always engaged for the enjoyment of the Supreme. One who has no information of the Supreme must therefore be engaged in self-satisfaction, because no one can stand on the platform of inactivity. All purposes are perfectly served by the practice of Krsna consciousness.

TEXT 3

aruruksor muner yogam
karma karanam ucyate
yogarudhasya tasyaiva
samah karanam ucyate

SYNONYMS

aruruksor--of one who has just begun yoga; muner--of the sage; yogam--the eightfold yoga system; karma--work; karanam--the cause; ucyate--is said to be; yoga--eightfold yoga; arudhasya--of one who has attained; tasya--his; eva--certainly; samah--cessation of all material activities; karanam--the cause; ucyate--is said to be.

TRANSLATION

For one who is a neophyte in the eightfold yoga system, work is said to be the means; and for one who has already attained to yoga, cessation of all material activities is said to be the means.

PURPORT

The process of linking oneself with the Supreme is called yoga, which may be compared to a ladder for attaining the topmost spiritual realization. This ladder begins from the lowest material condition of the living entity and rises up to perfect self-realization in pure spiritual life. According to various elevations, different parts of the ladder are known by different names. But all in all, the complete ladder is called yoga and may be divided into three parts, namely jnana-yoga, dhyana-yoga and bhakti-yoga. The beginning of the ladder is called the yogaruruksu stage, and the highest rung is called yogarudha. Concerning the eightfold yoga system, attempts in the beginning to enter into meditation through regulative principles of life and practice of different sitting postures (which are more or less bodily exercises) are considered fruitive material activities. All such activities lead to achieving perfect mental equilibrium to control the

senses. When one is accomplished in the practice of meditation, he ceases all disturbing mental activities.

A Krsna conscious person is, however, situated from the beginning on the platform of meditation because he always thinks of Krsna. And, being constantly engaged in the service of Krsna, he is considered to have ceased all material activities.

TEXT 4

yada hi nendriyarthesu
na karmasv anusajjate
sarva-sankalpa-sannyasi
yogarudhas tadocyate

SYNONYMS

yada--when; hi--certainly; na--not; indriya-arthesu--in sense gratification; na--never; karmasu--in fruitive activities; anusajjate--does necessarily engage; sarva-sankalpa--all material desires; sannyasi--renouncer; yoga-arudhah--elevated in yoga; tada--at that time; ucyate--is said to be.

TRANSLATION

A person is said to be have attained to yoga when, having renounced all material desires, he neither acts for sense gratification nor engages in fruitive activities.

PURPORT

When a person is fully engaged in the transcendental loving service of the Lord, he is pleased in himself, and thus he is no longer engaged in sense gratification or in fruitive activities. Otherwise, one must be engaged in sense gratification, since one cannot live without engagement. Without Krsna consciousness, one must be always seeking self-centered or extended selfish activities. But a Krsna conscious person can do everything for the satisfaction of Krsna and thereby be perfectly detached from sense gratification. One who has no such realization must mechanically try to escape material desires before being elevated to the top rung of the yoga ladder.

TEXT 5

uddhared atmanatmanam
natmanam avasadayet
atmaiva hy atmano bandhur
atmaiva ripur atmanah

SYNONYMS

uddharet--one must deliver; atmana--by the mind; atmanam--the conditioned soul; na--never; atmanam--the conditioned soul; avasadayet--put into degradation; atma--mind; eva--certainly; hi--indeed; atmanah--of the conditioned soul; bandhuh--friend; atma--mind; eva--certainly; ripuh--enemy; atmanah--of the conditioned soul.

TRANSLATION

A man must elevate himself by his own mind, not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.

PURPORT

The word atma denotes body, mind and soul--depending upon different circumstances. In the yoga system, the mind and the conditioned soul are especially important. Since the mind is the central point of yoga practice, atma refers here to the mind. The purpose of the yoga system is to control the mind and to draw it away from attachment to sense objects. It is stressed herein that the mind must be so trained that it can deliver the conditioned soul from the mire of nescience. In material existence one is subjected to the influence of the mind and the senses. In fact, the pure soul is entangled in the material world because of the mind's ego which desires to lord it over material nature. Therefore, the mind should be trained so that it will not be attracted by the glitter of material nature, and in this way the conditioned soul may be saved. One should not degrade oneself by attraction to sense objects. The more one is attracted by sense objects, the more one becomes entangled in material existence. The best way to disentangle oneself is to always engage the mind in Krsna consciousness. The word hi is used for emphasizing this point, i.e., that one must do this. It is also said:

mana eva manusyanam
karanam bandha-moksayoh
bandhaya visayasango
muktyai nirvisayam manah

"For man, mind is the cause of bondage and mind is the cause of liberation. Mind absorbed in sense objects is the cause of bondage, and mind detached from the sense objects is the cause of liberation." (Amrta-bindu Upanisad 2) Therefore, the mind which is always engaged in Krsna consciousness is the cause of supreme liberation.

TEXT 6

bandhur atmatmanas tasya
yenatmaivatmana jitah
anatmanas tu satrutve
vartetatmaiva satru-vat

SYNONYMS

bandhuh--friend; atma--mind; atmanah--of the living entity; tasya--of him; yena--by whom; atma--mind; eva--certainly; atmana--by the living entity; jitah--conquered; anatmanah--of one who has failed to control the mind; tu--but; satrutve--because of enmity; varteta--remains; atma eva--the very mind; satru-vat--as an enemy.

TRANSLATION

For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his very mind will be the greatest enemy.

PURPORT

The purpose of practicing eightfold yoga is to control the mind in order to make it a friend in discharging the human mission. Unless the mind is controlled, the practice of yoga (for show) is simply a waste of time. One who cannot control his mind lives always with the greatest enemy, and thus his life and its mission are spoiled. The constitutional position of the living entity is to carry out the order of the superior. As long as one's mind remains an unconquered enemy, one has to serve the dictations of lust, anger, avarice, illusion, etc. But when the mind is conquered, one voluntarily agrees to abide by the dictation of the Personality of Godhead, who is situated within the heart of everyone as Paramatma. Real yoga practice entails meeting the Paramatma within the heart and then following His dictation. For one who takes to Krsna consciousness directly, perfect surrender to the dictation of the Lord follows automatically.

TEXT 7

jitatmanah prasantasya
paramatma samahitah
sitosna-sukha-dukhesu
tatha manapamanayoh

SYNONYMS

jita-atmanah--of one who has conquered his mind; prasantasya--of who has attained tranquillity by such control over the mind; parama-atma--the Supersoul; samahitah--approached completely; sita--cold; usna--heat; sukha--in happiness; dukhesu--in distress; tatha--also; mana--honor; apamanayoh--and dishonor.

TRANSLATION

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.

PURPORT

Actually, every living entity is intended to abide by the dictation of the Supreme Personality of Godhead, who is seated in everyone's heart as Paramatma. When the mind is misled by the external illusory energy, one becomes entangled in material activities. Therefore, as soon as one's mind is controlled through one of the yoga systems, one is to be considered as having already reached the destination. One has to abide by superior dictation. When one's mind is fixed on the superior nature, he has no other alternative but to follow the dictation of the Supreme. The mind must admit some superior dictation and follow it. The effect of controlling the mind is that one automatically follows the dictation of the Paramatma or Supersoul. Because this transcendental position is at once achieved by one who is in Krsna consciousness, the devotee of the Lord is unaffected by the dualities of material existence, namely distress and happiness, cold and heat, etc. This state is practical samadhi, or absorption in the Supreme.

TEXT 8

jnana-vijnana-trptatma
kuta-stho vijitendriyah

yukta ity ucyate yogi
sama-lostrasma-kancanah

SYNONYMS

jnana--acquired knowledge; vijnana--realized knowledge; trpta--satisfied; atma--living entity; kuta-sthah--spiritually situated; vijita-indriyah--sensually controlled; yuktah--competent for self-realization; iti--thus; ucyate--is said; yogi--the mystic; sama--equipoised; lostra--pebbles; asma--stone; kancanah--gold.

TRANSLATION

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.

PURPORT

Book knowledge without realization of the Supreme Truth is useless. This is stated as follows:

atah sri-krsna-namadi
na bhaved grahyam indriyaih
sevonmukhe hi jihvadau
svayam eva sphuraty adah

"No one can understand the transcendental nature of the name, form, quality and pastimes of Sri Krsna through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." (Bhakti-rasamrta-sindhu 1.2.234)
This Bhagavad-gita is the science of Krsna consciousness. No one can become Krsna conscious simply by mundane scholarship. One must be fortunate enough to associate with a person who is in pure consciousness. A Krsna conscious person has realized knowledge, by the grace of Krsna, because he is satisfied with pure devotional service. By realized knowledge, one becomes perfect. By transcendental knowledge one can remain steady in his convictions, but by mere academic knowledge one can be easily deluded and confused by apparent contradictions. It is the realized soul who is actually self-controlled because he is surrendered to Krsna. He is transcendental because he has nothing to do with mundane scholarship. For him mundane scholarship and mental speculation, which may be as good as gold to others, are of no greater value than pebbles or stones.

TEXT 9

suhrn-mitravy-udasina-
madhyastha-dvesya-bandhusu
sadhusv api ca papesu
sama-buddhir visisyate

SYNONYMS

su-hrt--by nature a well-wisher; mitra--benefactor with affection; ari--enemy; udasina--neutral between belligerents; madhya-stha--mediator between the belligerents; dvesya--envious; bandhusu--among relatives or well-wishers; sadhusu--unto the pious; api--as well as; ca--and; papesu--unto the sinners; sama-buddhih--having equal intelligence; visisyate--is far advanced.

TRANSLATION

A person is said to be still further advanced when he regards all--the honest well-wisher, friends and enemies, the envious, the pious, the sinner and those who are indifferent and impartial--with an equal mind.

TEXT 10

yogi yunjita satatam
atmanam rahasi sthitah
ekaki yata-cittatma
nirasir aparigraha

SYNONYMS

yogi--a transcendentalist; yunjita--must concentrate in Krsna consciousness; satatam--constantly; atmanam--himself (by the body, mind and self); rahasi--in a secluded place; sthitah--being so situated; ekaki--alone; yata-citta-atma--always careful in mind; nirasih--without being attracted by anything else; aparigraha--free from the feeling of possessiveness.

TRANSLATION

A transcendentalist should always try to concentrate his mind on the Supreme Self; 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.

PURPORT

Krsna is realized in different degrees as Brahman, Paramatma and the Supreme Personality of Godhead. Krsna consciousness means, concisely, to be always engaged in the transcendental loving service of the Lord. But those who are attached to the impersonal Brahman or the localized Supersoul are also partially Krsna conscious, because impersonal Brahman is the spiritual ray of Krsna and Supersoul is the all-pervading partial expansion of Krsna. Thus the impersonalist and the meditator are also indirectly Krsna conscious. A directly Krsna conscious person is the topmost transcendentalist because such a devotee knows what is meant by Brahman or Paramatma. His knowledge of the Absolute Truth is perfect, whereas the impersonalist and the meditative yogi are imperfectly Krsna conscious.

Nevertheless, all of these are instructed herewith to be constantly engaged in their particular pursuits so that they may come to the highest perfection sooner or later. The first business of a transcendentalist is to keep the mind always on Krsna. One should always think of Krsna and not forget Him even for a moment. Concentration of the mind on the Supreme is called samadhi, or trance. In order to concentrate the mind, one should always remain in seclusion and avoid disturbance by external objects. He should be very careful to

accept favorable and reject unfavorable conditions that affect his realization. And, in perfect determination, he should not hanker after unnecessary material things that entangle him by feelings of possessiveness.

All these perfections and precautions are perfectly executed when one is directly in Krsna consciousness, because direct Krsna consciousness means self-abnegation, wherein there is very little chance for material possessiveness. Srila Rupa Gosvami characterizes Krsna consciousness in this way:

anasaktasya visayan
yatharham upayunjatah
nirbandhah krsna-sambandhe
yuktam vairagyam ucyate

prapancikataya buddhya
hari-sambandhi-vastunah
mumuksubhih parityago
vairagyam phalgu kathyate

"When one is not attached to anything, but at the same time accepts everything in relation to Krsna, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Krsna is not as complete in his renunciation." (Bhakti-rasamrta-sindhu 2.255-256)

A Krsna conscious person well knows that everything belongs to Krsna, and thus he is always free from feelings of personal possession. As such, he has no hankering for anything on his own personal account. He knows how to accept things in favor of Krsna consciousness and how to reject things unfavorable to Krsna consciousness. He is always aloof from material things because he is always transcendental, and he is always alone, having nothing to do with persons not in Krsna consciousness. Therefore a person in Krsna consciousness is the perfect yogi.

TEXTS 11-12

sucau dese pratisthapyā
sthīram asanam atmanah
naty-ucchritam nati-nicam
cailajina-kusottaram

tatraikagram manah krtva
yata-cittendriya-kriyah
upavisyasane yunjyad
yogam atma-visuddhaye

SYNONYMS

sucau--in a sanctified; dese--in the land; pratisthapyā--placing;
sthīram--firm; asanam--seat; atmanah--self-dependent; na--not; ati--
too; ucchritam--high; na--nor; ati--too; nicam--low; caila-ajina--soft
cloth and deerskin; kusottaram--kusa grass; tatra--thereupon; eka-
agram--one attention; manah--mind; krtva--doing so; yata-citta--
controlling the mind; indriya--senses; kriyah--activities; upavisya--
sitting on; asane--on the seat; yunjyad--execute; yogam--yoga practice;
atma--heart; visuddhaye--for clarifying.

TRANSLATION

To practice yoga, one should go to a secluded place and should lay kusa grass on the ground and then cover it with a deerskin and a soft cloth. The seat should neither be too high nor too low and should be situated in a sacred place. The yogi should then sit on it very firmly and should practice yoga by controlling the mind and the senses, purifying the heart and fixing the mind on one point.

PURPORT

"Sacred place" refers to places of pilgrimage. In India the yogis, the transcendentalists or the devotees all leave home and reside in sacred places such as Prayaga, Mathura, Vrndavana, Hrsikesa and Hardwar and in solitude practice yoga where the sacred rivers like the Yamuna and the Ganges flow. But often this is not possible, especially for Westerners. The so-called yoga societies in big cities may be successful in earning material benefit, but they are not at all suitable for the actual practice of yoga. One who is not self-controlled and whose mind is not undisturbed cannot practice meditation. Therefore, in the Brhan-naradiya Purana it is said that in the Kali-yuga (the present yuga, or age) when people in general are short-lived, slow in spiritual realization and always disturbed by various anxieties, the best means of spiritual realization is chanting the holy name of the Lord.

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatih anyatha

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way."

TEXTS 13-14

samam kaya-siro-grivam
dharayann acalam sthirah
sampreksya nasikagram svam
disas canavalokayan

prasantatma vigata-bhir
brahmacari-vrate sthitah
manah samyamy mac-citto
yukta asita mat-parah

SYNONYMS

samam--straight; kaya-sirah--body and head; grivam--neck; dharayan--holding; acalam--unmoved; sthirah--still; sampreksya--looking; nasika--nose; agram--tip; svam--own; disah--all sides; ca--also; anavalokayan--not seeing; prasanta--unagitated; atma--mind; vigata-bhiih--devoid of fear; brahmacari-vrate--in the vow of celibacy; sthitah--situated; manah--mind; samyamy--completely subduing; mat--upon Me (Krsna); cittah--concentrated; yuktah--the actual yogi; asita--being so; mat--unto Me; parah--the ultimate goal.

TRANSLATION

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.

PURPORT

The goal of life is to know Krsna, who is situated within the heart of every living being as Paramatma, the four-handed Visnu form. The yoga process is practiced in order to discover and see this localized form of Visnu, and not for any other purpose. The localized visnu-murti is the plenary representation of Krsna dwelling within one's heart. One who has no program to realize this visnu-murti is uselessly engaged in mock-yoga practice and is certainly wasting his time. Krsna is the ultimate goal of life, and the visnu-murti situated in one's heart is the object of yoga practice. To realize this visnu-murti within the heart, one has to observe complete abstinence from sex life; therefore one has to leave home and live alone in a secluded place, remaining seated as mentioned above. One cannot enjoy sex life daily at home or elsewhere and attend a so-called yoga class and thus become a yogi. One has to practice controlling the mind and avoiding all kinds of sense gratification, of which sex life is the chief. In the rules of celibacy written by the great sage Yajnavalkya it is said:

karmana manasa vaca
sarvavasthasu sarvada
sarvatra maithuna-tyago
brahmacaryam pracaksate

"The vow of brahmacarya is meant to help one completely abstain from sex indulgence in work, words and mind--at all times, under all circumstances, and in all places." No one can perform correct yoga practice through sex indulgence. Brahmacarya is taught, therefore, from childhood when one has no knowledge of sex life. Children at the age of five are sent to the guru-kula, or the place of the spiritual master, and the master trains the young boys in the strict discipline of becoming brahmacaris. Without such practice, no one can make advancement in any yoga, whether it be dhyana, jnana or bhakti. One who, however, follows the rules and regulations of married life, having a sexual relationship only with his wife (and that also under regulation), is also called brahmacari. Such a restrained householder brahmacari may be accepted in the bhakti school, but the jnana and dhyana schools do not even admit householder brahmacaris. They require complete abstinence without compromise. In the bhakti school, a householder brahmacari is allowed controlled sex life because the cult of bhakti-yoga is so powerful that one automatically loses sexual attraction, being engaged in the superior service of the Lord. In the Bhagavad-gita (2.59) it is said:

visaya vinivartante
niraharasya dehinah
rasa-varjam raso 'py asya
param drstva nivartate

Whereas others are forced to restrain themselves from sense gratification, a devotee of the Lord automatically refrains because of

superior taste. Other than the devotee, no one has any information of that superior taste.

Vigata-bhiih. One cannot be fearless unless one is fully in Krsna consciousness. A conditioned soul is fearful due to his perverted memory, his forgetfulness of his eternal relationship with Krsna. The Bhagavatam (11.2.37) says, bhayam dvitiyabhinivesatah syad isad apetasya viparyayo 'smrtih. Krsna consciousness is the only basis for fearlessness. Therefore, perfect practice is possible for a person who is Krsna conscious. And since the ultimate goal of yoga practice is to see the Lord within, a Krsna conscious person is already the best of all yogis. The principles of the yoga system mentioned herein are different from those of the popular so-called yoga societies.

TEXT 15

yunjann evam sadatmanam
yogi niyata-manasah
santim nirvana-paramam
mat-samstham adhigacchati

SYNONYMS

yunjan--practicing like this; evam--as mentioned above; sada--constantly; atmanam--body, mind and soul; yogi--the mystic transcendentalist; niyata-manasah--regulated mind; santim--peace; nirvana-paramam--cessation of material existence; mat-samstham--in the spiritual sky (the kingdom of God); adhigacchati--does attain.

TRANSLATION

Thus practicing control of the body, mind and activities, the mystic transcendentalist attains to the kingdom of God [or the abode of Krsna] by cessation of material existence.

PURPORT

The ultimate goal in practicing yoga is now clearly explained. Yoga practice is not meant for attaining any kind of material facility; it is to enable the cessation of all material existence. One who seeks an improvement in health or aspires after material perfection is no yogi according to Bhagavad-gita. Nor does cessation of material existence entail one's entering into "the void," which is only a myth. There is no void anywhere within the creation of the Lord. Rather, the cessation of material existence enables one to enter into the spiritual sky, the abode of the Lord. The abode of the Lord is also clearly described in the Bhagavad-gita as that place where there is no need of sun, moon or electricity. All the planets in the spiritual kingdom are self-illuminated like the sun in the material sky. The kingdom of God is everywhere, but the spiritual sky and the planets thereof are called param dhama, or superior abodes.

A consummate yogi, who is perfect in understanding Lord Krsna, as is clearly stated herein (mat-cittah, mat-parah, mat-sthanam) by the Lord Himself, can attain real peace and can ultimately reach His supreme abode, the Krsnaloka, known as Goloka Vrndavana. In the Brahma-samhita (5.37) it is clearly stated, (goloka eva nivasaty akhilatma-bhutah) that the Lord, although residing always in His abode called Goloka, is the all-pervading Brahman and the localized Paramatma as well by dint of His superior spiritual energies. No one can reach the spiritual sky

(Vaikuntha) or enter into the Lord's eternal abode (Goloka Vrndavana) without the proper understanding of Krsna and His plenary expansion Visnu. Therefore a person working in Krsna consciousness is the perfect yogi, because his mind is always absorbed in Krsna's activities (sa vai manah krsna-padaravindayoh). In the Vedas also (Svetasvatara Upanisad 3.8) we learn, tam eva viditvati mrtyum eti: "One can overcome the path of birth and death only by understanding the Supreme Personality of Godhead, Krsna." In other words, perfection of the yoga system is the attainment of freedom from material existence and not some magical jugglery or gymnastic feats to befool innocent people.

TEXT 16

naty-asnatas 'tu yogo 'sti
na caikantam anasnatah
na cati-svapna-silasya
jagrato naiva carjuna

SYNONYMS

na--never; ati--too much; asnatah--of one who eats so; tu--but; yogah--linking with the Supreme; asti--there is; na--nor; ca--also; ekantam--very low; anasnatah--abstaining from eating; na--nor; ca--also; ati--too much; svapna-silasya--of one who sleeps too much; jagratah--or one who keeps night watch too much; na--not; eva--ever; ca--and; arjuna--O Arjuna.

TRANSLATION

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.

PURPORT

Regulation of diet and sleep is recommended herein for the yogis. Too much eating means eating more than is required to keep the body and soul together. There is no need for men to eat animals, because there is an ample supply of grains, vegetables, fruits and milk. Such simple foodstuff is considered to be in the mode of goodness according to the Bhagavad-gita. Animal food is for those in the mode of ignorance. Therefore, those who indulge in animal food, drinking, smoking and eating food which is not first offered to Krsna will suffer sinful reactions because of eating only polluted things. Bhunjate te tv agham papa ye pacanty atma-karanat. Anyone who eats for sense pleasure, or cooks for himself, not offering his food to Krsna, eats only sin. One who eats sin and eats more than is allotted to him cannot execute perfect yoga. It is best that one eat only the remnants of foodstuff offered to Krsna. A person in Krsna consciousness does not eat anything which is not first offered to Krsna. Therefore, only the Krsna conscious person can attain perfection in yoga practice. Nor can one who artificially abstains from eating, manufacturing his own personal process of fasting, practice yoga. The Krsna conscious person observes fasting as it is recommended in the scriptures. He does not fast or eat more than is required, and he is thus competent to perform yoga practice. One who eats more than required will dream very much while sleeping, and he must consequently sleep more than is required. One should not sleep more than six hours daily. One who sleeps more than six hours out of twenty-four is certainly influenced by the mode of

ignorance. A person in the mode of ignorance is lazy and prone to sleep a great deal. Such a person cannot perform yoga.

TEXT 17

yuktahara-viharasya
yukta-cestasya karmasu
yukta-svapnavabodhasya
yogo bhavati dukkha-ha

SYNONYMS

yukta--regulated; ahara--eating; viharasya--recreation; yukta--regulated; cestasya--of one who works for maintenance; karmasu--in discharging duties; yukta--regulated; svapna-avabodhasya--regulated sleep and wakefulness; yogah--practice of yoga; bhavati--becomes; dukkha-ha--diminishing pains.

TRANSLATION

He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system.

PURPORT

Extravagance in the matter of eating, sleeping, defending and mating--which are demands of the body--can block advancement in the practice of yoga. As far as eating is concerned, it can be regulated only when one is practiced to take and accept prasadam, sanctified food. Lord Krsna is offered, according to the Bhagavad-gita (9.26), vegetables, flowers, fruits, grains, milk, etc. In this way, a person in Krsna consciousness becomes automatically trained not to accept food not meant for human consumption, or which not in the category of goodness. As far as sleeping is concerned, a Krsna conscious person is always alert in the discharge of his duties in Krsna consciousness, and therefore any unnecessary time spent sleeping is considered a great loss. Avyarthakalatvam: a Krsna conscious person cannot bear to pass a minute of his life without being engaged in the service of the Lord. Therefore, his sleeping is kept to a minimum. His ideal in this respect is Srila Rupa Gosvami, who was always engaged in the service of Krsna and who could not sleep more than two hours a day, and sometimes not even that. Thakura Haridasa would not even accept prasadam nor even sleep for a moment without finishing his daily routine of chanting with his beads three hundred thousand names. As far as work is concerned, a Krsna conscious person does not do anything which is not connected with Krsna's interest, and thus his work is always regulated and is untainted by sense gratification. Since there is no question of sense gratification, there is no material leisure for a person in Krsna consciousness. And because he is regulated in all his work, speech, sleep, wakefulness and all other bodily activities, there is no material misery for him.

TEXT 18

yada viniyatam cittam
atmany evavatisthate
nisprhah sarva-kamebhyo

yukta ity ucyate tada

SYNONYMS

yada--when; viniyatam--particularly disciplined; cittam--the mind and its activities; atmani--in the transcendence; eva--certainly; avatisthate--becomes situated; nisprah--devoid of desire; sarva--all kinds of; kamebhyah--material desires; yuktah--well situated in yoga; iti--thus; ucyate--is said to be; tada--at that time.

TRANSLATION

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 have attained yoga.

PURPORT

The activities of the yogi are distinguished from those of an ordinary person by his characteristic cessation from all kinds of material desires--of which sex is the chief. A perfect yogi is so well disciplined in the activities of the mind that he can no longer be disturbed by any kind of material desire. This perfectional stage can automatically be attained by persons in Krsna consciousness, as stated in the Srimad-Bhagavatam (9.4.18-20):

sa vai manah krsna-padaravindayor
vacamsi vaikuntha-gunanuvarnane
karau harer mandira-marjanadisu
srutim cakaracyuta-sat-kathodaye

mukunda-lingalaya-darsane drsau
tad-bhrtya-gatra-sparse 'nga-sangamam
ghranam ca tat-pada-saroja-saurabhe
srimat-tulasya rasanam tad-arpite

padau hareh ksetra-padanusarpane
siro hrsikesa-padabhivandane
kamam ca dasye na tu kama-kamyaya
yathottama-sloka-janasraya ratih

"King Ambarisa first of all engaged his mind on the lotus feet of Lord Krsna; then, one after another, he engaged his words in describing the transcendental qualities of the Lord, his hands in mopping the temple of the Lord, his ears in hearing of the activities of the Lord, his eyes in seeing the transcendental forms of the Lord, his body in touching the bodies of the devotees, his sense of smell in smelling the scents of the lotus flower offered to the Lord, his tongue in tasting the tulasi leaf offered at the lotus feet of the Lord, his legs in going to places of pilgrimage and the temple of the Lord, his head in offering obeisances unto the Lord and his desires in executing the mission of the Lord. All these transcendental activities are quite befitting a pure devotee."

This transcendental stage may be inexpressible subjectively by the followers of the impersonalist path, but it becomes very easy and practical for a person in Krsna consciousness, as is apparent in the above description of the engagements of Maharaja Ambarisa. Unless the mind is fixed on the lotus feet of the Lord by constant remembrance,

such transcendental engagements are not practical. In the devotional service of the Lord, therefore, these prescribed activities are called arcana, or engaging all the senses in the service of the Lord. The senses and the mind require engagements. Simple abnegation is not practical. Therefore, for people in general--especially those who are not in the renounced order of life--transcendental engagement of the senses and the mind as described above is the perfect process for transcendental achievement, which is called yukta in the Bhagavad-gita.

TEXT 19

yatha dipo nivata-stho
nengate sopama smrta
yogino yata-cittasya
yunjato yogam atmanah

SYNONYMS

yatha--as; dipah--a lamp; nivata-sthah--in a place without wind; na--does not; ingate--waver; sa upama--compared to that; smrta--likened; yoginah--of the yogi; yata-cittasya--whose mind is controlled; yunjatah--constantly engaged in; yogam--meditation; atmanah--on transcendence.

TRANSLATION

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.

PURPORT

A truly Krsna conscious person, always absorbed in transcendence, in constant undisturbed meditation on his worshipable Lord, is as steady as a lamp in a windless place.

TEXTS 20-23

yatroparamate cittam
niruddham yoga-sevaya
yatra caivatmanatmanam
pasyann atmani tusyati

sukham atyantikam yat tad
buddhi-grahyam atindriyam
veti yatra na caivayam
sthitas calati tattvatah

yam labdhva caparam labham
manyate nadhikam tatah
yasmin sthito na dukhena
gurunapi vicalyate

tam vidyad dukha-samyoga-
viyogam yoga-samjnitam

SYNONYMS

yatra--in that state of affairs; uparamate--when one feels transcendental happiness; cittam--mental activities; niruddham--restrained from matter; yoga-sevaya--by performance of yoga; yatra--in that; ca--also; eva--certainly; atmana--by the pure mind; atmanam--the self; pasyan--realizing the position; atmani--in the self; tusyati--becomes satisfied; sukham--happiness; atyantikam--supreme; yat--in which; tat--that; buddhi--intelligence; grahyam--accessible; atindriyam--transcendental; vetti--knows; yatra--wherein; na--never; ca--also; eva--certainly; ayam--in this; sthitah--situated; calati--moves; tattvatah--from the truth; yam--that which; labdhva--by attainment; ca--also; aparam--any other; labham--gain; manyate--does not mind; na--never; adhikam--more than that; tatah--from that; yasmin--in which; sthitah--being situated; na--never; dukkhena--by miseries; guruna api--even though very difficult; vicalyate--becomes shaken; tam--that; vidyat--you must know; dukkha-samyoga--miseries of material contact; viyogam--extermination; yoga-samjnitam--trance in yoga.

TRANSLATION

The stage of perfection is called trance, or samadhi, when one's mind is completely restrained from material mental activities by practice of yoga. This is characterized by one's 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 and enjoys himself through transcendental senses. Established thus, one never departs from the truth and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from material contact.

PURPORT

By practice of yoga one becomes gradually detached from material concepts. This is the primary characteristic of the yoga principle. And after this, one becomes situated in trance, or samadhi, which means that the yogi realizes the Supersoul through transcendental mind and intelligence, without any of the misgivings of identifying the self with the Superself. Yoga practice is more or less based on the principles of the Patanjali system. Some unauthorized commentators try to identify the individual soul with the Supersoul, and the monists think this to be liberation, but they do not understand the real purpose of the Patanjali system of yoga. There is an acceptance of transcendental pleasure in the Patanjali system, but the monists do not accept this transcendental pleasure, out of fear of jeopardizing the theory of oneness. The duality of knowledge and knower is not accepted by the nondualist, but in this verse transcendental pleasure--realized through transcendental senses--is accepted. And this is corroborated by Patanjali Muni, the famous exponent of the yoga system. The great sage declares in his Yoga-sutras (3.34): purusartha-sunyanam gunanam pratiprasavah kaivalyam svarupa-pratistha va citi-saktir iti.

This citi-sakti, or internal potency, is transcendental. Purusartha means material religiosity, economic development, sense gratification and, at the end, the attempt to become one with the Supreme. This "oneness with the Supreme" is called kaivalyam by the monist. But according to Patanjali, this kaivalyam is an internal, or transcendental, potency by which the living entity becomes aware of his constitutional position. In the words of Lord Caitanya, this state of affairs is called ceto-darpana-marjanam, or clearance of the impure

mirror of the mind. This "clearance" is actually liberation, or bhava-maha-davagni-nirvapanam. The theory of nirvana--also preliminary--corresponds with this principle. In the Bhagavatam (2.10.6) this is called svarupena vyavasthitih. The Bhagavad-gita also confirms this situation in this verse.

After nirvana, or material cessation, there is the manifestation of spiritual activities, or devotional service to the Lord, known as Krsna consciousness. In the words of the Bhagavatam, svarupena vyavasthitih: this is the "real life of the living entity." Maya, or illusion, is the condition of spiritual life contaminated by material infection. Liberation from this material infection does not mean destruction of the original eternal position of the living entity. Patanjali also accepts this by his words kaivalyam svarupa-pratistha va citi-saktir iti. This citi-sakti, or transcendental pleasure, is real life. This is confirmed in the Vedanta-sutra (1.1.12) as ananda-mayo 'bhyasat. This natural transcendental pleasure is the ultimate goal of yoga and is easily achieved by execution of devotional service, or bhakti-yoga. Bhakti-yoga will be vividly described in the Seventh Chapter of Bhagavad-gita.

In the yoga system, as described in this chapter, there are two kinds of samadhi, called samprajnata-samadhi and asamprajnata-samadhi. When one becomes situated in the transcendental position by various philosophical researches, it is called samprajnata-samadhi. In the asamprajnata-samadhi there is no longer any connection with mundane pleasure, for one is then transcendental to all sorts of happiness derived from the senses. When the yogi is once situated in that transcendental position, he is never shaken from it. Unless the yogi is able to reach this position, he is unsuccessful. Today's so-called yoga practice, which involves various sense pleasures, is contradictory. A yogi indulging in sex and intoxication is a mockery. Even those yogis who are attracted by the siddhis (perfections) in the process of yoga are not perfectly situated. If the yogis are attracted by the by-products of yoga, then they cannot attain the stage of perfection, as is stated in this verse. Persons, therefore, indulging in the make-show practice of gymnastic feats or siddhis should know that the aim of yoga is lost in that way.

The best practice of yoga in this age is Krsna consciousness, which is not baffling. A Krsna conscious person is so happy in his occupation that he does not aspire after any other happiness. There are many impediments especially in this age of hypocrisy, to practicing hatha-yoga, dhyana-yoga and jnana-yoga, but there is no such problem in executing karma-yoga or bhakti-yoga.

As long as the material body exists, one has to meet the demands of the body, namely eating, sleeping, defending and mating. But a person who is in pure bhakti-yoga or in Krsna consciousness does not arouse the senses while meeting the demands of the body. Rather, he accepts the bare necessities of life, making the best use of a bad bargain, and enjoys transcendental happiness in Krsna consciousness. He is callous toward incidental occurrences--such as accidents, disease, scarcity and even the death of a most dear relative--but he is always alert to execute his duties in Krsna consciousness or bhakti-yoga. Accidents never deviate him from his duty. As stated in the Bhagavad-gita (2.14), agamapayino 'nityas tams titiksasva bhārata. He endures all such incidental occurrences because he knows that they come and go and do not affect his duties. In this way he achieves the highest perfection in yoga practice.

sa niscayena yuktavyo
yogo 'nirvinna-cetasa
sankalpa-prabhavan kamams
tyaktva sarvan asesatah
manasaivendriya-gramam
viniyama samantatah

SYNONYMS

sah--that yoga system; niscayena--with firm determination; yuktavyah--must be practiced; yogah--in such practice; anirvinna-cetasa--without deviation; sankalpa--material desires; prabhavan--born of; kaman--sense gratification; tyaktva--giving up; sarvan--all; asesatah--completely; manasa--by the mind; eva--certainly; indriya-gramam--the full set of senses; viniyama--regulating; samantatah--from all sides.

TRANSLATION

One should engage oneself in the practice of yoga with undeviating determination and faith. One should abandon, without exception, all material desires born of false ego and thus control all the senses on all sides by the mind.

PURPORT

The yoga practitioner should be determined and should patiently prosecute the practice without deviation. One should be sure of success at the end and pursue this course with great perseverance, not becoming discouraged if there is any delay in the attainment of success. Success is sure for the rigid practitioner. Regarding bhakti-yoga, Rupa Gosvami says:

utsahan niscayad dhairyat
tat-tat-karma-pravartanat
sanga-tyagat sato vrtteh
sadbhir bhaktih prasidhyati

"The process of bhakti-yoga can be executed successfully with full-hearted enthusiasm, perseverance, and determination by following the prescribed duties in the association of devotees and by engaging completely in activities of goodness." (Upadesamrta 3)

As for determination, one should follow the example of the sparrow who lost her eggs in the waves of the ocean. A sparrow laid her eggs on the shore of the ocean, but the big ocean carried away the eggs on its waves. The sparrow became very upset and asked the ocean to return her eggs. The ocean did not even consider her appeal. So the sparrow decided to dry up the ocean. She began to pick out the water in her small beak, and everyone laughed at her for her impossible determination. The news of her activity spread, and at last Garuda, the gigantic bird carrier of Lord Visnu, heard it. He became compassionate toward his small sister bird, and so he came to see the sparrow. Garuda was very pleased by the determination of the small sparrow, and he promised to help. Thus Garuda at once asked the ocean to return her eggs lest he himself take up the work of the sparrow. The ocean was frightened at this, and returned the eggs. Thus the sparrow became happy by the grace of Garuda.

Similarly, the practice of yoga, especially bhakti-yoga in Krsna consciousness, may appear to be a very difficult job. But if anyone follows the principles with great determination, the Lord will surely help, for God helps those who help themselves.

TEXT 25

sanaih sanair upamed
buddhya dhrti-grhitaya
atma-samstham manah krtva
na kincid api cintayet

SYNONYMS

sanaih--gradually; sanaih--step by step; upamet--hesitated; buddhya--by intelligence; dhrti-grhitaya--carrying the conviction; atma-samstham--placed in transcendence; manah--mind; krtva--doing so; na--not; kincit--anything else; api--even; cintayet--be thinking of.

TRANSLATION

Gradually, step by step, with full conviction, one should become situated in trance by means of intelligence, and thus the mind should be fixed on the self alone and should think of nothing else.

PURPORT

By proper conviction and intelligence one should gradually cease sense activities. This is called pratyahara. The mind, being controlled by conviction, meditation, and cessation of the senses, should be situated in trance, or samadhi. At that time there is no longer any danger of becoming engaged in the material conception of life. In other words, although one is involved with matter as long as the material body exists, one should not think about sense gratification. One should think of no pleasure aside from the pleasure of the Supreme Self. This state is easily attained by directly practicing Krsna consciousness.

TEXT 26

yato yato niscalati
manas cancelam asthiram
tatas tato niyamyaitad
atmany eva vasam nayet

SYNONYMS

yatah--whatever; yatah--wherever; niscalati--verily agitated; manah--the mind; cancelam--flickering; asthiram--unsteady; tatah--from there; tatas--and thereafter; niyamyaitad--regulating; etat--this; atmani--in the self; eva--certainly; vasam--control; nayet--must bring in.

TRANSLATION

From whatever and 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.

PURPORT

The nature of the mind is flickering and unsteady. But a self-realized yogi has to control the mind; the mind should not control him. One who controls the mind (and therefore the senses as well) is called gosvami, or svami, and one who is controlled by the mind is called go-dasa, or the servant of the senses. A gosvami knows the standard of sense happiness. In transcendental sense happiness, the senses are engaged in the service of Hrsikesa, or the supreme owner of the senses--Krsna. Serving Krsna with purified senses is called Krsna consciousness. That is the way of bringing the senses under full control. What is more, that is the highest perfection of yoga practice.

TEXT 27

prasanta-manasam hy enam
yoginam sukham uttamam
upaiti santa-rajagam
brahma-bhutam akalmasam

SYNONYMS

prasanta--mind fixed on the lotus feet of Krsna; manasam--of one whose mind is so fixed; hi--certainly; enam--this; yoginam--the yogi; sukham--happiness; uttamam--the highest; upaiti--attains; santa-rajagam--pacified passion; brahma-bhutam--liberation by identification with the Absolute; akalmasam--freed from all past sinful reaction.

TRANSLATION

The yogi whose mind is fixed on Me verily attains the highest happiness. By virtue of his identity with Brahman, he is liberated; his mind is peaceful, his passions are quieted, and he is freed from sin.

PURPORT

Brahma-bhuta is the state of being free from material contamination and situated in the transcendental service of the Lord. Mad-bhaktim labhate param (Bg. 18.54). One cannot remain in the quality of Brahman, the Absolute, until one's mind is fixed on the lotus feet of the Lord. Sa vai manah krsna-padaravindayoh. To be always engaged in the transcendental loving service of the Lord, or to remain in Krsna consciousness, is to be factually liberated from the mode of passion and all material contamination.

TEXT 28

yunjann evam sadatmanam
yogi vigata-kalmasah
sukhena brahma-samsparagam
atyantam sukham asnute

SYNONYMS

yunjan--thus being engaged in yoga practice; evam--thus; sada--always; atmanam--self; yogi--one who is in touch with the Supreme Self; vigata--is freed from; kalmasah--all material contamination; sukhena--in transcendental happiness; brahma-samsparagam--being in constant touch

with the Supreme; atyantam--highest; sukham--happiness; asnute--attains.

TRANSLATION

Steady in the self, being freed from all material contamination, the yogi achieves the highest perfectional stage of happiness in touch with the supreme consciousness.

PURPORT

Self-realization means knowing one's constitutional position in relationship to the Supreme. The individual soul is part and parcel of the Supreme, and his position is to render transcendental service to the Lord. This transcendental contact with the Supreme is called brahma-samsparsa.

TEXT 29

sarva-bhuta-stham atmanam
sarva-bhutani catmani
iksate yoga-yuktatma
sarvatra sama-darsanah

SYNONYMS

sarva-bhuta-stham--situated in all beings; atmanam--the Supersoul; sarva--all; bhutani--entities; ca--also; atmani--in the self; iksate--does see; yoga-yukta-atma--one who is dovetailed in Krsna consciousness; sarvatra--everywhere; sama-darsanah--seeing equally.

TRANSLATION

A true yogi observes Me in all beings, and also sees every being in Me. Indeed, the self-realized man sees Me everywhere.

PURPORT

A Krsna conscious yogi is the perfect seer because he sees Krsna, the Supreme, situated in everyone's heart as Supersoul (Paramatma). Isvarah sarva-bhutanam hrd-dese 'rjuna tisthati. The Lord in His Paramatma feature is situated within both the heart of the dog and that of a brahmana. The perfect yogi knows that the Lord is eternally transcendental and is not materially affected by His presence in either a dog or a brahmana. That is the supreme neutrality of the Lord. The individual soul is also situated in the individual heart, but he is not present in all hearts. That is the distinction between the individual soul and the Supersoul. One who is not factually in the practice of yoga cannot see so clearly. A Krsna conscious person can see Krsna in the heart of both the believer and the nonbeliever. In the smṛti this is confirmed as follows: atatvac ca matrtvac ca atma hi paramo harih. The Lord, being the source of all beings, is like the mother and the maintainer. As the mother is neutral to all different kinds of children, the supreme father (or mother) is also. Consequently the Supersoul is always in every living being.

Outwardly, also, every living being is situated in the energy of the Lord. As will be explained in the Seventh Chapter, the Lord has, primarily, two energies--the spiritual (or superior) and the material

(or inferior). The living entity, although part of the superior energy, is conditioned by the inferior energy; the living entity is always in the Lord's energy. Every living entity is situated in Him in one way or another.

The yogi sees equally because he sees that all living entities, although in different situations according to the results of fruitive work, in all circumstances remain the servants of God. While in the material energy, the living entity serves the material senses; and while in spiritual energy, he serves the Supreme Lord directly. In either case the living entity is the servant of God. This vision of equality is perfect in a person in Krsna consciousness.

TEXT 30

yo mam pasyati sarvatra
sarvam ca mayi pasyati
tasyaham na pranasyami
sa ca me na pranasyati

SYNONYMS

yah--whoever; mam--Me; pasyati--sees; sarvatra--everywhere; sarvam--everything; ca--and; mayi--in Me; pasyati--he sees; tasya--his; aham--I; na--not; pranasyami--am lost; sah--he; ca--also; me--to Me; na--nor; pranasyati--is lost.

TRANSLATION

For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me.

PURPORT

A person in Krsna consciousness certainly sees Lord Krsna everywhere, and he sees everything in Krsna. Such a person may appear to see all separate manifestations of the material nature, but in each and every instance he is conscious of Krsna, knowing that everything is the manifestation of Krsna's energy. Nothing can exist without Krsna, and Krsna is the Lord of everything--this is the basic principle of Krsna consciousness. Krsna consciousness is the development of love of Krsna--a position transcendental even to material liberation. It is the stage beyond self-realization at which the devotee becomes one with Krsna in the sense that Krsna becomes everything for the devotee and the devotee becomes full in loving Krsna. An intimate relationship between the Lord and the devotee then exists. In that stage, the living entity attains his immortality. Nor is the Personality of Godhead ever out of the sight of the devotee. To merge in Krsna is spiritual annihilation. A devotee takes no such risk. It is stated in the Brahma-samhita (5.38):

premanjana-cchurita-bhakti-vilocanena
santah sadaiva hrdayesu vilokayanti
yam syamasundaram acintya-guna-svarupam
govindam adi-purusam tam aham bhajami

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Syamasundara situated within the heart of the devotee."

At this stage, Lord Krsna never disappears from the sight of the devotee, nor does the devotee ever lose sight of the Lord. In the case of a yogi who sees the Lord as Paramatma within the heart, the same applies. Such a yogi turns into a pure devotee and cannot bear to live for a moment without seeing the Lord within himself.

TEXT 31

sarva-bhuta-sthitam yo mam
bhajaty ekatvam asthitah
sarvatha vartamano 'pi
sa yogi mayi vartate

SYNONYMS

sarva-bhuta-sthitam--situated in everyone's heart; yah--he who; mam--unto Me; bhajati--serves in devotional service; ekatvam--oneness; asthitah--thus situated; sarvatha--in all respects; varta-manah--being situated; api--in spite of; sah--he; yogi--transcendentalist; mayi--unto Me; vartate--remains.

TRANSLATION

The yogi who knows that I and the Supersoul within all creatures are one worships Me and remains always in Me in all circumstances.

PURPORT

A yogi who is practicing meditation on the Supersoul sees within himself the plenary portion of Krsna as Visnu--with four hands, holding conchshell, wheel, club and lotus flower. The yogi should know that Visnu is not different from Krsna. Krsna in this form of Supersoul is situated in everyone's heart. Furthermore, there is no difference between the innumerable Supersouls present in the innumerable hearts of living entities. Nor is there a difference between a Krsna conscious person always engaged in the transcendental loving service of Krsna and a perfect yogi engaged in meditation on the Supersoul. The yogi in Krsna consciousness--even though he may be engaged in various activities while in material existence--remains always situated in Krsna. This is confirmed in the Bhakti-rasamrta-sindhu (1.2.187) of Srila Rupa Gosvami: nikhilasv apy avasthasu jivan-muktah sa ucyate. A devotee of the Lord, always acting in Krsna consciousness, is automatically liberated. In the Narada-pancaratra this is confirmed in this way:

dik-kalady-anavacchinne
krsne ceto vidhaya ca
tan-mayo bhavati ksipram
jivo brahmani yojayet

"By concentrating one's attention on the transcendental form of Krsna, who is all-pervading and beyond time and space, one becomes absorbed in thinking of Krsna and then attains the happy state of transcendental association with Him."

Krsna consciousness is the highest stage of trance in yoga practice. This very understanding that Krsna is present as Paramatma in everyone's heart makes the yogi faultless. The Vedas (Gopala-tapani Upanisad 1.21) confirm this inconceivable potency of the Lord as

follows: eko 'pi san bahudha yo 'vabhati. "Although the Lord is one, He is present in innumerable hearts as many." Similarly, in the smrti-sastra it is said:

eka eva paro visnuh
sarva-vyapi na samsayah
aisvaryad rupam ekam ca
surya-vat bahudheyate

"Visnu is one, and yet He is certainly all-pervading. By His inconceivable potency, in spite of His one form, He is present everywhere, as the sun appears in many places at once."

TEXT 32

atmaupamyena sarvatra
samam pasyati yo 'rjuna
sukham va yadi va duhkham
sa yogi paramo matah

SYNONYMS

atma--self; aupamyena--by comparison; sarvatra--everywhere; samam--equally; pasyati--sees; yah--he who; arjuna--O Arjuna; sukham--happiness; va--or; yadi--if; va--or; duhkham--distress; sah--such; yogi--transcendentalist; paramah--perfect; matah--considered.

TRANSLATION

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

PURPORT

One who is Krsna conscious is a perfect yogi; he is aware of everyone's happiness and distress by dint of his own personal experience. The cause of the distress of a living entity is forgetfulness of his relationship with God. And the cause of happiness is knowing Krsna to be the supreme enjoyer of all the activities of the human being. Krsna is the proprietor of all lands and planets, and the sincerest friend of all living entities. The perfect yogi knows that the living being who is conditioned by the modes of material nature is subjected to the threefold material miseries due to forgetfulness of his relationship with Krsna. Because one in Krsna consciousness is happy, he tries to distribute the knowledge of Krsna everywhere. Since the perfect yogi tries to broadcast the importance of becoming Krsna conscious, he is the best philanthropist in the world, and he is the dearest servitor of the Lord. Na ca tasman manusyesu kascin me priya-krttamah (Bg. 18.69). In other words, a devotee of the Lord always looks to the welfare of all living entities, and in this way he is factually the friend of everyone. He is the best yogi because he does not desire perfection in yoga for his personal benefit, but tries for others also. He does not envy his fellow living entities. Here is a contrast between a pure devotee of the Lord and a yogi interested only in his personal elevation. The yogi who has withdrawn to a secluded place in order to meditate perfectly may not be as perfect as a devotee who is trying his best to turn every man toward Krsna consciousness.

TEXT 33

arjuna uvaca
yo 'yam yogas tvaya proktah
samyena madhusudana
etasyaham na pasyami
cancalatvat sthitim sthiram

SYNONYMS

arjunah uvaca--Arjuna said; yah--the system; ayam--this; yogah--mysticism; tvaya--by You; proktah--described; samyena--generally; madhu-sudana--O killer of the demon Madhu; etasya--of this; aham--I; na--do not; pasyami--see; cancalatvat--due to being restless; sthitim--situation; sthiram--stable.

TRANSLATION

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.

PURPORT

The system of mysticism described by Lord Krsna to Arjuna beginning with the words *sucatu dese* and ending with *yogi paramah* is here being rejected by Arjuna out of a feeling of inability. It is not possible for an ordinary man to leave home and go to a secluded place in the mountains or jungles to practice yoga in this Age of Kali. The present age is characterized by a bitter struggle for a life of short duration. People are not serious about self-realization even by simple, practical means, and what to speak of this difficult yoga system, which regulates the mode of living, the manner of sitting, selection of place, and detachment of the mind from material engagements. As a practical man, Arjuna thought it was impossible to follow this system of yoga, even though he was favorably endowed in many ways. He belonged to the royal family and was highly elevated in terms of numerous qualities; he was a great warrior, he had great longevity, and, above all, he was the most intimate friend of Lord Krsna, the Supreme Personality of Godhead. Five thousand years ago, Arjuna had much better facilities than we do now, yet he refused to accept this system of yoga. In fact, we do not find any record in history of his practicing it at any time. Therefore this system must be considered generally impossible in this Age of Kali. Of course it may be possible for some very few, rare men, but for the people in general it is an impossible proposal. If this were so five thousand years ago, then what of the present day? Those who are imitating this yoga system in different so-called schools and societies, although complacent, are certainly wasting their time. They are completely in ignorance of the desired goal.

TEXT 34

cancalam hi manah krsna
pramathi balavad drdham
tasyaham nigraham manye
vayor iva su-duskaram

SYNONYMS

cancalam--flickering; hi--certainly; manah--mind; krsna--O Krsna;
pramathi--agitating; bala-vat--strong; drdham--obstinate; tasya--its;
aham--I; nigraham--subduing; manye--think; vayoh--of the wind; iva--
like; su-duskaram--difficult.

TRANSLATION

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.

PURPORT

The mind is so strong and obstinate that it sometimes overcomes the intelligence, although mind is supposed to be subservient to the intelligence. For a man in the practical world who has to fight so many opposing elements, it is certainly very difficult to control the mind. Artificially, one may establish a mental equilibrium toward both friend and enemy, but ultimately no worldly man can do so, for this is more difficult than controlling the raging wind. In the Vedic literature (Katha Upanisad 1.3.3-4) it is said:

atmanam rathinam viddhi
sariram ratham eva ca
buddhim tu sarathim viddhi
manah pragraham eva ca

indriyani hayan ahur
visayams tesu gocaran
atmendriya-mano-yuktam
bhoktety ahur manisinah

"The individual is the passenger in the car of the material body, and intelligence is the driver. Mind is the driving instrument, and the senses are the horses. The self is thus the enjoyer or sufferer in the association of the mind and senses. So it is understood by great thinkers." Intelligence is supposed to direct the mind, but the mind is so strong and obstinate that it often overcomes even one's own intelligence. Such a strong mind is supposed to be controlled by the practice of yoga, but such practice is never practical for a worldly person like Arjuna. And what can we say of modern man? The simile used here is appropriate: one cannot capture the blowing wind. And it is even more difficult to capture the turbulent mind. The easiest way to control the mind, as suggested by Lord Caitanya, is chanting "Hare Krsna," the great mantra for deliverance, in all humility. The method prescribed is sa vai manah krsna-padaravindayoh: one must engage one's mind fully in Krsna. Only then will there remain no other engagements to agitate the mind.

TEXT 35

sri-bhagavan uvaca
asamsayam maha-baho
mano durnigraham calam
abhyasena tu kaunteya
vairagyena ca grhyate

SYNONYMS

sri-bhagavan uvaca--the Personality of Godhead said; asamsayam--undoubtedly; maha-baho--O mighty-armed one; manah--mind; durnigraham--difficult to curb; calam--flickering; abhyasena--by practice; tu--but; kaunteya--O son of Kunti; vairagyena--by detachment; ca--also; grhyate--can be so controlled.

TRANSLATION

The Blessed Lord said: O mighty-armed son of Kunti, it is undoubtedly very difficult to curb the restless mind, but it is possible by constant practice and by detachment.

PURPORT

The difficulty of controlling the obstinate mind, as expressed by Arjuna, is accepted by the Personality of Godhead. But at the same time He suggests that by practice and detachment it is possible. What is that practice? In the present age no one can observe the strict rules and regulations of placing oneself in a sacred place, focusing the mind on the Supersoul, restraining the senses and mind, observing celibacy, remaining alone, etc. By the practice of Krsna consciousness, however, one engages in nine types of devotional service to the Lord. The first and foremost of such devotional engagements is hearing about Krsna. This is a very powerful transcendental method for purging the mind of all misgivings. The more one hears about Krsna, the more one becomes enlightened and detached from everything that draws the mind away from Krsna. By detaching the mind from activities not devoted to the Lord, one can very easily learn vairagya. Vairagya means detachment from matter and engagement of the mind in spirit. Impersonal spiritual detachment is more difficult than attaching the mind to the activities of Krsna. This is practical because by hearing about Krsna one becomes automatically attached to the Supreme Spirit. This attachment is called padesanubhava, spiritual satisfaction. It is just like the feeling of satisfaction a hungry man has for every morsel of food he eats. Similarly, by discharge of devotional service one feels transcendental satisfaction as the mind becomes detached from material objectives. It is something like curing a disease by expert treatment and appropriate diet. Hearing of the transcendental activities of Lord Krsna is therefore expert treatment for the mad mind, and eating the foodstuff offered to Krsna is the appropriate diet for the suffering patient. This treatment is the process of Krsna consciousness.

TEXT 36

asamyatatmana yogo
dusprapa iti me matih
vasyatmana tu yatata
sakyo 'vaptum upayatah

SYNONYMS

asamyata--unbridled; atmana--by the mind; yogah--self-realization; dusprapah--difficult to obtain; iti--thus; me--My; matih--opinion; vasya--controlled; atmana--by the mind; tu--but; yatata--while endeavoring; sakyah--practical; avaptum--to achieve; upayatah--appropriate means.

TRANSLATION

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

PURPORT

The Supreme Personality of Godhead declares that one who does not accept the proper treatment to detach the mind from material engagement can hardly achieve success in self-realization. Trying to practice yoga while engaging the mind in material enjoyment is like trying to ignite a fire while pouring water on it. Similarly, yoga practice without mental control is a waste of time. Such a show of yoga practice may be materially lucrative, but it is useless as far as spiritual realization is concerned. Therefore, the mind must be controlled by engaging it constantly in the transcendental loving service of the Lord. Unless one is engaged in Krsna consciousness, he cannot steadily control the mind. A Krsna conscious person easily achieves the result of yoga practice without separate endeavor, but a yoga practitioner cannot achieve success without becoming Krsna conscious.

TEXT 37

arjuna uvaca
ayatih sraddhayopeto
yogac calita-manasah
aprapya yoga-samsiddhim
kam gatim krsna gacchati

SYNONYMS

arjunah uvaca--Arjuna said; ayatih--unsuccessful transcendentalist; sraddhaya--with faith; upetah--engaged; yogat--from the mystic link; calita--deviated; manasah--of one who has such a mind; aprapya--failing; yoga-samsiddhim--highest perfection in mysticism; kam--which; gatim--destination; krsna--O Krsna; gacchati--achieves.

TRANSLATION

Arjuna said: What is the destination of the man of faith who does not persevere, who in the beginning takes to the process of self-realization but who later desists due to worldly-mindedness and thus does not attain perfection in mysticism?

PURPORT

The path of self-realization or mysticism is described in the Bhagavad-gita. The basic principle of self-realization is knowledge that the living entity is not this material body but that he is different from it and that his happiness is in eternal life, bliss and knowledge. These are transcendental, beyond both body and mind. Self-realization is sought by the path of knowledge, the practice of the eightfold system or by bhakti-yoga. In each of these processes one has to realize the constitutional position of the living entity, his relationship with God, and the activities whereby he can reestablish the lost link and achieve the highest perfectional stage of Krsna consciousness. Following any of the above-mentioned three methods, one is sure to

reach the supreme goal sooner or later. This was asserted by the Lord in the Second Chapter: even a little endeavor on the transcendental path offers a great hope for deliverance. Out of these three methods, the path of bhakti-yoga is especially suitable for this age because it is the most direct method of God realization. To be doubly assured, Arjuna is asking Lord Krsna to confirm His former statement. One may sincerely accept the path of self-realization, but the process of cultivation of knowledge and the practice of the eightfold yoga system are generally very difficult for this age. Therefore, despite constant endeavor one may fail for many reasons. First of all, one may not be following the process. To pursue the transcendental path is more or less to declare war on the illusory energy. Consequently, whenever a person tries to escape the clutches of the illusory energy, she tries to defeat the practitioner by various allurements. A conditioned soul is already allured by the modes of material energy, and there is every chance of being allured again, even while performing transcendental disciplines. This is called *yogac calita-manasah*: deviation from the transcendental path. Arjuna is inquisitive to know the results of deviation from the path of self-realization.

TEXT 38

kaccin nobhaya-vibhrastas
chinnabhram iva nasyati
apratistho maha-baho
vimudho brahmanah pathi

SYNONYMS

kaccit--whether; na--not; ubhaya--both; vibhrastah--deviated from; chinna--fallen; abhram--cloud; iva--like; nasyati--perishes; apratisthah--without any position; maha-baho--O mighty-armed Krsna; vimudhah--bewildered; brahmanah--of transcendence; pathi--on the path.

TRANSLATION

O mighty-armed Krsna, does not such a man, being deviated from the path of transcendence, perish like a riven cloud, with no position in any sphere?

PURPORT

There are two ways to progress. Those who are materialists have no interest in transcendence; therefore they are more interested in material advancement by economic development, or in promotion to the higher planets by appropriate work. When one takes to the path of transcendence, one has to cease all material activities and sacrifice all forms of so-called material happiness. If the aspiring transcendentalist fails, then he apparently loses both ways; in other words, he can enjoy neither material happiness nor spiritual success. He has no position; he is like a riven cloud. A cloud in the sky sometimes deviates from a small cloud and joins a big one. But if it cannot join a big one, then it is blown away by the wind and becomes a nonentity in the vast sky. The brahmanah pathi is the path of transcendental realization through knowing oneself to be spiritual in essence, part and parcel of the Supreme Lord, who is manifested as Brahman, Paramatma and Bhagavan. Lord Sri Krsna is the fullest manifestation of the Supreme Absolute Truth, and therefore one who is

surrendered to the Supreme Person is a successful transcendentalist. To reach this goal of life through Brahman and Paramatma realization takes many, many births (bahunam janmanam ante). Therefore the supermost path of transcendental realization is bhakti-yoga, or Krsna consciousness, the direct method.

TEXT 39

etan me samsayam krsna
chettum arhasy asesatah
tvad-anyah samsayasyasya
chetta na hy upapadyate

SYNONYMS

etat--this is; me--my; samsayam--doubt; krsna--O Krsna; chettum--to dispel; arhasi--requested to do; asesatah--completely; tvat--than You; anyah--without; samsayasya--of the doubt; asya--of this; chetta--remover; na--never; hi--certainly; upapadyate--to be found.

TRANSLATION

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

PURPORT

Krsna is the perfect knower of past, present and future. In the beginning of the Bhagavad-gita, the Lord said that all living entities existed individually in the past, they exist now in the present, and they continue to retain individual identity in the future, even after liberation from the material entanglement. So He has already cleared up the question of the future of the individual living entity. Now, Arjuna wants to know of the future of the unsuccessful transcendentalist. No one is equal to or above Krsna, and certainly the so-called great sages and philosophers who are at the mercy of material nature cannot equal Him. Therefore the verdict of Krsna is the final and complete answer to all doubts, because He knows past, present and future perfectly--but no one knows Him. Krsna and Krsna conscious devotees alone can know what is what.

TEXT 40

sri-bhagavan uvaca
partha naiveha namutra
vinasas tasya vidyate
na hi kalyana-krt kascid
durgatim tata gacchati

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; partha--O son of Prtha; na eva--never is it so; iha--in this material world; na--never; amutra--in the next life; vinasah--destruction; tasya--his; vidyate--exists; na--never; hi--certainly; kalyana-krt--one who is engaged in auspicious activities; kascit--anyone; durgatim--degradation; tata--thereafter; gacchati--goes.

TRANSLATION

The Blessed Lord 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.

PURPORT

In the Srimad-Bhagavatam (1.5.17) Sri Narada Muni instructs Vyasadeva as follows:

tyaktva sva-dharmam caranambujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vabhadram abhud amusya kim
ko vartha apto 'bhajatam sva-dharmatah

"If someone gives up all material prospects and takes complete shelter of the Supreme Personality of Godhead, there is no loss or degradation in any way. On the other hand a nondevotee may fully engage in his occupational duties and yet not gain anything." For material prospects, there are many activities both scriptural and customary. A transcendentalist is supposed to give up all material activities for the sake of spiritual advancement in life, Krsna consciousness. One may argue that by Krsna consciousness one may attain the highest perfection if it is completed, but if one does not attain such a perfectional stage, then he loses both materially and spiritually. It is enjoined in the scriptures that one has to suffer the reaction of not executing prescribed duties; therefore one who fails to discharge transcendental activities properly becomes subjected to these reactions. The Bhagavatam assures the unsuccessful transcendentalist that there need be no worries. Even though he may be subjected to the reaction of not perfectly executing prescribed duties, he is still not a loser, because auspicious Krsna consciousness is never forgotten, and one so engaged will continue to be so even if he is lowborn in the next life. On the other hand, one who simply follows strictly the prescribed duties need not necessarily attain auspicious results if he is lacking in Krsna consciousness.

The purport may be understood as follows: humanity may be divided into two sections, namely, the regulated and the nonregulated. Those who are engaged simply in bestial sense gratifications without knowledge of their next life or spiritual salvation belong to the nonregulated section. And those who follow the principles of prescribed duties in the scriptures are classified amongst the regulated section. The nonregulated section, both civilized and noncivilized, educated and noneducated, strong and weak, are full of animal propensities. Their activities are never auspicious, because while enjoying the animal propensities of eating, sleeping, defending and mating, they perpetually remain in material existence, which is always miserable. On the other hand, those who are regulated by scriptural injunctions and thus gradually rise to Krsna consciousness certainly progress in life. Those who are then following the path of auspiciousness can be divided into three sections, namely 1) the followers of scriptural rules and regulations who are enjoying material prosperity, 2) those who are trying to find out ultimate liberation from material existence, and 3) those who are devotees in Krsna consciousness. Those who are following the rules and regulations of the scriptures for material happiness may be further divided into two classes: those who are fruitive workers and

those who desire no fruit for sense gratification. Those who are after fruitive results for sense gratification may be elevated to a higher standard of life--even to the higher planets; but still, because they are not free from material existence, they are not following the truly auspicious path. The only auspicious activities are those which lead one to liberation. Any activity which is not aimed at ultimate self-realization or liberation from the material bodily concept of life is not at all auspicious. Activity in Krsna consciousness is the only auspicious activity, and anyone who voluntarily accepts all bodily discomforts for the sake of making progress on the path of Krsna consciousness can be called a perfect transcendentalist under severe austerity. And because the eightfold yoga system is directed toward the ultimate realization of Krsna consciousness, such practice is also auspicious, and no one who is trying his best in this matter need fear degradation.

TEXT 41

prapya punya-krtam lokan
usitva sasvatih samah
sucinam srimatam gehe
yoga-bhrasto 'bhijayate

SYNONYMS

prapya--after achieving; punya-krtam--of those who performed pious activities; lokan--planets; usitva--after dwelling; sasvatih--many; samah--years; sucinam--of the pious; sri-matam--of the prosperous; gehe--in the house of; yoga-bhrastah--one who is fallen from the path of self-realization; abhijayate--takes his birth.

TRANSLATION

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.

PURPORT

The unsuccessful yogis are divided into two classes: one is fallen after very little progress, and one is fallen after long practice of yoga. The yogi who falls after a short period of practice goes to the higher planets where pious living entities are allowed to enter. After prolonged life there, he is sent back again to this planet, to take birth in the family of a righteous brahmana vaisnava or of aristocratic merchants.

The real purpose of yoga practice is to achieve the highest perfection of Krsna consciousness. But those who do not persevere to such an extent and fail due to material allurements are allowed, by the grace of the Lord, to make full utilization of their material propensities. And after that, they are given opportunities to live prosperous lives in righteous or aristocratic families. Those who are born in such families may take advantage of the facilities and try to elevate themselves to full Krsna consciousness.

TEXT 42

atha va yoginam eva

kule bhavati dhimatam
etad dhi durlabhataram
loke janma yad idrsam

SYNONYMS

atha va--or; yoginam--of learned transcendentalists; eva--certainly; kule--in the family of; bhavati--takes birth; dhi-matam--of those who are endowed with great wisdom; etat--this; hi--certainly; durlabhataram--very rare; loke--in this world; janma--birth; yat--that which; idrsam--like this.

TRANSLATION

Or he takes his birth in a family of transcendentalists who are surely great in wisdom. Verily, such a birth is rare in this world.

PURPORT

Birth in a family of yogis or transcendentalists--those with great wisdom--is praised herein because the child born in such a family receives a spiritual impetus from the very beginning of his life. It is especially the case in the acarya or gosvami families. Such families are very learned and devoted by tradition and training, and thus they become spiritual masters. In India there are many such acarya families, but they have now degenerated due to insufficient education and training. By the grace of the Lord, there are still families that foster transcendentalists generation after generation. It is certainly very fortunate to take birth in such families. Fortunately, both our spiritual master, Om Visnupada Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Maharaja, and our humble self, had the opportunity to take birth in such families, by the grace of the Lord, and both of us were trained in the devotional service of the Lord from the very beginning of our lives. Later on we met by the order of the transcendental system.

TEXT 43

tatra tam buddhi-samyogam
labhate paurva-dehikam
yatate ca tato bhuyah
samsiddhau kuru-nandana

SYNONYMS

tatra--thereupon; tam--that; buddhi-samyogam--revival of such consciousness; labhate--regains; paurva--previous; dehikam--bodily consciousness; yatate--he endeavors; ca--also; tatah--thereafter; bhuyah--again; samsiddhau--for perfection; kuru-nandana--O son of Kuru.

TRANSLATION

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

PURPORT

King Bharata, who took his third birth in the family of a good brahmana, is an example of good birth for the revival of previous transcendental consciousness. King Bharata was the emperor of the world, and since his time this planet is known among the demigods as Bharata-varsa. Formerly it was known as Ilavrta-varsa. The emperor, at an early age, retired for spiritual perfection but failed to achieve success. In his next life he took birth in the family of a good brahmana and was known as Jada Bharata because he always remained secluded and did not talk to anyone. And later on, he was discovered as the greatest transcendentalist by King Rahugana. From his life it is understood that transcendental endeavors, or the practice of yoga, never go in vain. By the grace of the Lord the transcendentalist gets repeated opportunities for complete perfection in Krsna consciousness.

TEXT 44

purvabhyasena tenaiva
hriyate hy avaso 'pi sah
jijnasur api yogasya
sabda-brahmativartate

SYNONYMS

purva--previous; abhyasena--practice; tena--by the influence of that; eva--certainly; hriyate--is attracted; hi--surely; avasah--helpless; api--also; sah--he; jijnasuh--willing to know; api--so; yogasya--of yoga; sabda-brahma--ritualistic principles of scripture; ativartate--transcends.

TRANSLATION

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, striving for yoga, stands always above the ritualistic principles of the scriptures.

PURPORT

Advanced yogis are not very much attracted to the rituals of the scriptures, but they automatically become attracted to the yoga principles, which can elevate them to complete Krsna consciousness, the highest yoga perfection. In the Srimad-Bhagavatam (3.33.7), such disregard of Vedic rituals by the advanced transcendentalists is explained as follows:

aho bata sva-paco 'to gariyan
yaj-jihvagre vartate nama tubhyam
tepus tapas te juhuvuh sasnur arya
brahmanucur nama grnanti ye te

"O my Lord! Persons who chant the holy names of Your Lordship are far, far advanced in spiritual life, even if born in families of dog-eaters. Such chanters have undoubtedly performed all kinds of austerities and sacrifices, bathed in all sacred places, and finished all scriptural studies."

The famous example of this was presented by Lord Caitanya, who accepted Thakura Haridasa as one of His most important disciples. Although Thakura Haridasa happened to take his birth in a Muslim family, he was

elevated to the post of namacarya by Lord Caitanya due to his rigidly attended principle of chanting three hundred thousand holy names of the Lord daily: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. And because he chanted the holy name of the Lord constantly, it is understood that in his previous life he must have passed through all the ritualistic methods of the Vedas, known as sabda-brahma. Unless, therefore, one is purified, one cannot take to the principle of Krsna consciousness or become engaged in chanting the holy name of the Lord, Hare Krsna.

TEXT 45

prayatnad yatamanas tu
yogi samsuddha-kilbisah
aneka-janma-samsiddhas
tato yati param gatim

SYNONYMS

prayatnat--by rigid practice; yatamanah--one who endeavors; tu--but; yogi--such a transcendentalist; samsuddha--washed off; kilbisah--all kinds of sins; aneka--many, many; janma--births; samsiddhah--so achieved perfection; tatah--thereafter; yati--attains; param--highest; gatim--destination.

TRANSLATION

But when the yogi engages himself with sincere endeavor in making further progress, being washed of all contaminations, then ultimately, after many, many births of practice, he attains the supreme goal.

PURPORT

A person born in a particularly righteous, aristocratic or sacred family becomes conscious of his favorable condition for executing yoga practice. With determination, therefore, he begins the unfinished task, and thus he completely cleanses himself of all material contaminations. When he is finally free from all contaminations, he attains the supreme perfection--Krsna consciousness. Krsna consciousness is the perfect stage of being freed of all contaminations. This is confirmed in the Bhagavad-gita (7.28):

yesam tv anta-gatam papam
jananam punya-karmanam
te dvandva-moha-nirmukta
bhajante mam drdha-vratah

"After many, many births of executing pious activities, when one is completely freed from all contaminations, and from all illusory dualities, one then becomes engaged in the transcendental loving service of the Lord."

TEXT 46

tapasvibhyo 'dhiko yogi
jnanibhyo 'pi mato 'dhikah
karmibhyas cadhiko yogi
tasmad yogi bhavarjuna

SYNONYMS

tapasvibhyah--than the ascetic; adhikah--greater; yogi--the yogi; jnanibhyah--than the wise; api--also; matah--considered; adhikah--greater than; karmibhyah--than the fruitive worker; ca--also; adhikah--greater than; yogi--the yogi; tasmāt--therefore; yogi--a transcendentalist; bhava--just become; arjuna--O Arjuna.

TRANSLATION

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.

PURPORT

When we speak of yoga we refer to linking up our consciousness with the Supreme Absolute Truth. Such a process is named differently by various practitioners in terms of the particular method adopted. When the linking up process is predominantly in fruitive activities it is called karma-yoga, when it is predominantly empirical it is called jnana-yoga, and when it is predominantly in a devotional relationship with the Supreme Lord it is called bhakti-yoga. Bhakti-yoga or Kṛṣṇa consciousness is the ultimate perfection of all yogas, as will be explained in the next verse. The Lord has confirmed herein the superiority of yoga, but He has not mentioned that it is better than bhakti-yoga. Bhakti-yoga is full spiritual knowledge, and as such nothing can excel it. Asceticism without self-knowledge is imperfect. Empiric knowledge without surrender to the Supreme Lord is also imperfect. And fruitive work without Kṛṣṇa consciousness is a waste of time. Therefore, the most highly praised form of yoga performance mentioned here is bhakti-yoga, and this is still more clearly explained in the next verse.

TEXT 47

yoginam api sarvesam
mad-gatenantar-atmana
sraddhavan bhajate yo mam
sa me yuktatamo matah

SYNONYMS

yoginam--of all yogis; api--also; sarvesam--all types of; mat-gatena--abiding in Me; antah-atmana--always thinking of Me within; sraddha-van--in full faith; bhajate--renders transcendental loving service; yah--one who; mam--Me (the Supreme Lord); sah--he; me--Mine; yukta-tamah--the greatest yogi; matah--is considered.

TRANSLATION

And of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.

PURPORT

The word bhajate is significant here. Bhajate has its root in the verb bhaj, which is used when there is need of service. The English word "worship" cannot be used in the same sense as bhaj. Worship means to adore, or to show respect and honor to the worthy one. But service with love and faith is especially meant for the Supreme Personality of Godhead. One can avoid worshiping a respectable man or a demigod and may be called discourteous, but one cannot avoid serving the Supreme Lord without being thoroughly condemned. Every living entity is part and parcel of the Supreme Personality of Godhead, and thus every living entity is intended to serve the Supreme Lord by his own constitution. Failing to do this, he falls down. The Bhagavatam (11.5.3) confirms this as follows:

ya esam purusam saksad
atma-prabhavam isvaram
na bhajanty avajananti
sthanad bhrastah patanty adhah

"Anyone who does not render service and neglects his duty unto the primeval Lord, who is the source of all living entities, will certainly fall down from his constitutional position."

In this verse also the word bhajanti is used. Therefore, bhajanti is applicable to the Supreme Lord only, whereas the word "worship" can be applied to demigods or to any other common living entity. The word avajananti, used in this verse of Srimad-Bhagavatam, is also found in the Bhagavad-gita. Avajananti mam mudhah: "Only the fools and rascals deride the Supreme Personality of Godhead Lord Krsna." Such fools take it upon themselves to write commentaries on the Bhagavad-gita without an attitude of service to the Lord. Consequently they cannot properly distinguish between the word bhajanti and the word "worship."

The culmination of all kinds of yoga practices lies in bhakti yoga. All other yogas are but means to come to the point of bhakti in bhakti-yoga. Yoga actually means bhakti-yoga; all other yogas are progressions toward the destination of bhakti-yoga. From the beginning of karma-yoga to the end of bhakti-yoga is a long way to self-realization. Karma-yoga, without fruitive results, is the beginning of this path. When karma-yoga increases in knowledge and renunciation, the stage is called jnana-yoga. When jnana-yoga increases in meditation on the Supersoul by different physical processes, and the mind is on Him, it is called astanga-yoga. And, when one surpasses the astanga-yoga he comes to the point of the Supreme Personality of Godhead Krsna, it is called bhakti yoga, the culmination. Factually, bhakti-yoga is the ultimate goal, but to analyze bhakti-yoga minutely one has to understand these other yogas. The yogi who is progressive is therefore on the true path of eternal good fortune. One who sticks to a particular point and does not make further progress is called by that particular name: karma-yogi, jnana-yogi or dhyana-yogi, raja-yogi, hatha-yogi, etc. If one is fortunate enough to come to the point of bhakti-yoga, it is to be understood that he has surpassed all other yogas. Therefore, to become Krsna conscious is the highest stage of yoga, just as, when we speak of Himalayan, we refer to the world's highest mountains, of which the highest peak, Mount Everest, is considered to be the culmination.

It is by great fortune that one comes to Krsna consciousness on the path of bhakti-yoga to become well situated according to the Vedic direction. The ideal yogi concentrates his attention on Krsna, who is called Syamasundara, who is as beautifully colored as a cloud, whose lotus-like face is as effulgent as the sun, whose dress is brilliant with jewels and whose body is flower-garlanded. Illuminating all sides

is His gorgeous luster, which is called the brahmajyoti. He incarnates in different forms such as Rama, Nrsimha, Varaha and Krsna, the Supreme Personality of Godhead, and He descends like a human being, as the son of mother Yasoda, and He is known as Krsna, Govinda and Vasudeva. He is the perfect child, husband, friend and master, and He is full with all opulences and transcendental qualities. If one remains fully conscious of these features of the Lord, he is called the highest yogi. This stage of highest perfection in yoga can be attained only by bhakti-yoga, as is confirmed in all Vedic literature:

yasya deve para bhaktir
yatha deve tatha gurau
tasyaite kathita hy arthah
prakasante mahatmanah

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." (Svetasvatara Upanisad 6.23)

Bhaktir asya bhajanam tad ihamutropadhi-nairasyenamusmin manah-kalpanam, etad eva naiskarmyam. "Bhakti means devotional service to the Lord which is free from desire for material profit, either in this life or in the next. Devoid of such inclinations, one should fully absorb the mind in the Supreme. That is the purpose of naiskarmya." (Gopala-tapani Upanisad 1.15)

These are some of the means for performance of bhakti, or Krsna consciousness, the highest perfectional stage of the yoga system.

Thus end the Bhaktivedanta Purports to the Sixth Chapter of the Srimad Bhagavad-gita in the matter of Sankhya-yoga Brahma-vidya.

Chapter 7
Knowledge of the Absolute

TEXT 1

sri-bhagavan uvaca
mayy asakta-manah partha
yogam yunjan mad-asrayah
asamsayam samagram mam
yatha jnasyasi tac chrnu

SYNONYMS

sri-bhagavan uvaca--the Supreme Lord said; mayi--unto Me; asakta-manah--mind attached; partha--O son of Prtha; yogam--self-realization; yunjan--so practicing; mat-asrayah--in consciousness of Me (Krsna consciousness); asamsayam--without doubt; samagram--completely; mam--unto Me; yatha--as much as; jnasyasi--you can know; tat--that; srnu--try to hear.

TRANSLATION

Now hear, O son of Prtha [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.

PURPORT

In this Seventh Chapter of Bhagavad-gita, the nature of Krsna consciousness is fully described. Krsna is full in all opulences, and how He manifests such opulences is described herein. Also, four kinds of fortunate people who become attached to Krsna and four kinds of unfortunate people who never take to Krsna are described in this chapter.

In the first six chapters of Bhagavad-gita, the living entity has been described as nonmaterial spirit soul which is capable of elevating himself to self-realization by different types of yogas. At the end of the Sixth Chapter, it has been clearly stated that the steady concentration of the mind upon Krsna, or in other words Krsna consciousness, is the highest form of all yoga. By concentrating one's mind upon Krsna, one is able to know the Absolute Truth completely, but not otherwise. Impersonal brahmajyoti or localized Paramatma realization is not perfect knowledge of the Absolute Truth because it is partial. Full and scientific knowledge is Krsna, and everything is revealed to the person in Krsna consciousness. In complete Krsna consciousness one knows that Krsna is ultimate knowledge beyond any doubts. Different types of yoga are only steppingstones on the path of Krsna consciousness. One who takes directly to Krsna consciousness automatically knows about brahmajyoti and Paramatma in full. By practice of Krsna consciousness yoga, one can know everything in full--namely the Absolute Truth, the living entities, the material nature, and their manifestations with paraphernalia.

One should therefore begin yoga practice as directed in the last verse of the Sixth Chapter. Concentration of the mind upon Krsna the Supreme is made possible by prescribed devotional service in nine different forms, of which sravanam is the first and most important. The Lord therefore says to Arjuna, tac chrnu, or "Hear from Me." No one can be a greater authority than Krsna, and therefore by hearing from Him one receives the greatest opportunity for progress in Krsna consciousness. One has therefore to learn from Krsna directly or from a pure devotee of Krsna--and not from a nondevotee upstart, puffed up with academic education.

In the Srimad-Bhagavatam this process of understanding Krsna, the Supreme Personality of Godhead, the Absolute Truth, is described in the Second Chapter of the First Canto as follows:

srnvatam sva-kathah krsnah
punya-sravana-kirtanah
hrdy antah-stho hy abhadrani
vidhunoti suhrt satam

nasta-prayesv abhadresu
nityam bhagavata-sevaya
bhagavaty uttama-sloke
bhaktir bhavati naisthiki

tada rajah-tamo-bhavah
kama-lobhadayas ca ye
ceta etair anavidham
sthitam sattve prasidati

evam prasanna-manaso
bhagavad-bhakti-yogatah
bhagavat-tattva-vijnanam
mukta-sangasya jayate

bhidyate hrdaya-granthis
chidyante sarva-samsayah
ksiyante casya karmani
drsta evatmanisvare

"To hear about Krsna from Vedic literatures, or to hear from Him directly through the Bhagavad-gita, is itself righteous activity. And for one who hears about Krsna, Lord Krsna who is dwelling in everyone's heart, acts as a best-wishing friend and purifies the devotee who constantly engages in hearing of Him. In this way, a devotee naturally develops his dormant transcendental knowledge. As he hears more about Krsna from the Bhagavatam and from the devotees, he becomes fixed in the devotional service of the Lord. By development of devotional service one becomes freed from the modes of passion and ignorance, and thus material lusts and avarice are diminished. When these impurities are wiped away, the candidate remains steady in his position of pure goodness, becomes enlivened by devotional service and understands the science of God perfectly. Thus bhakti-yoga severs the hard knot of material affection and enables one to come at once to the stage of asamsayam-samagram, understanding of the Supreme Absolute Truth Personality of Godhead." (Bhag. 1.2.17-21)

Therefore only by hearing from Krsna or from His devotee in Krsna consciousness can one understand the science of Krsna.

TEXT 2

jnanam te 'ham sa-vijnanam
idam vaksyamy asesatah
yaj jnatva neha bhuyo 'nyaj
jnatavyam avasisyate

SYNONYMS

jnanam--phenomenal knowledge; te--unto you; aham--I; sa--with;
vijnanam--noumenal knowledge; idam--this; vaksyami--shall explain;
asesatah--in full; yat--which; jnatva--knowing; na--not; iha--in this
world; bhuyah--further; anyat--anything more; jnatavyam--knowable;
avasisyate--remains to be known.

TRANSLATION

I shall now declare unto you in full this knowledge both phenomenal and noumenal, by knowing which there shall remain nothing further to be known.

PURPORT

Complete knowledge includes knowledge of the phenomenal world and the spirit behind it. The source of both of them is transcendental knowledge. The Lord wants to explain the above-mentioned system of knowledge because Arjuna is Krsna's confidential devotee and friend. In the beginning of the Fourth Chapter this explanation was given by the Lord, and it is again confirmed here: complete knowledge can be achieved only by the devotee of the Lord directly from the Lord in disciplic succession. Therefore one should be intelligent enough to know the source of all knowledge, who is the cause of all causes and the only object for meditation in all types of yoga practice. When the cause of all causes becomes known, then everything knowable becomes

known, and nothing remains unknown. The Vedas (Mundaka Upanisad 1.3) say, kasmin bhagavo vijnate sarvam idam vijnatam bhavati.

TEXT 3

manusyanam sahasresu
kascid yatati siddhaye
yatatam api siddhanam
kascin mam vetti tattvatah

SYNONYMS

manusyanam--of men; sahasresu--out of many thousands; kascit--someone; yatati--endeavors; siddhaye--for perfection; yatatam--of those so endeavoring; api--indeed; siddhanam--of those who have achieved perfection; kascit--someone; mam--Me; vetti--does know; tattvatah--in fact.

TRANSLATION

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

PURPORT

There are various grades of men, and out of many thousands one may be sufficiently interested in transcendental realization to try to know what is the self, what is the body, and what is the Absolute Truth. Generally mankind is simply engaged in the animal propensities, namely eating, sleeping, defending and mating, and hardly anyone is interested in transcendental knowledge. The first six chapters of the Gita are meant for those who are interested in transcendental knowledge, in understanding the self, the Superself and the process of realization by jnana-yoga, dhyana-yoga and discrimination of the self from matter. However, Krsna can only be known by persons who are in Krsna consciousness. Other transcendentalists may achieve impersonal Brahman realization, for this is easier than understanding Krsna. Krsna is the Supreme Person, but at the same time He is beyond the knowledge of Brahman and Paramatma. The yogis and jnanis are confused in their attempts to understand Krsna, although the greatest of the impersonalists, Sripada Sankaracarya, has admitted in his Gita commentary that Krsna is the Supreme Personality of Godhead. But his followers do not accept Krsna as such, for it is very difficult to know Krsna, even though one has transcendental realization of impersonal Brahman.

Krsna is the Supreme Personality of Godhead, the cause of all causes, the primeval Lord Govinda. Isvarah paramah krsnah sac-cid-ananda-vigrahah. anadir adir govindah sarva-karana-karanam. It is very difficult for the nondevotees to know Him. Although nondevotees declare that the path of bhakti or devotional service is very easy, they cannot practice it. If the path of bhakti is so easy, as the nondevotee class of men proclaim, then why do they take up the difficult path? Actually the path of bhakti is not easy. The so-called path of bhakti practiced by unauthorized persons without knowledge of bhakti may be easy, but when it is practiced factually according to the rules and regulations, the speculative scholars and philosophers fall away from the path. Srila Rupa Gosvami writes in his Bhakti-rasamrta-sindhu (1.2.101):

sruti-smṛti-puranadi-
pancaratra-vidhim vina
aikantiki harer bhaktir
utpatayaiva kalpate

"Devotional service of the Lord that ignores the authorized Vedic literatures like the Upanisads, Puranas, Narada-pancaratra, etc., is simply an unnecessary disturbance in society."

It is not possible for the Brahman-realized impersonalist or the Paramatma-realized yogi to understand Kṛṣṇa the Supreme Personality of Godhead as the son of mother Yasoda or the charioteer of Arjuna. Even the great demigods are sometimes confused about Kṛṣṇa (muhyanti yat surayah). Mam tu veda na kascana: "No one knows Me as I am," the Lord says. And if one does know Him, then sa mahatma su-durlabhah. "Such a great soul is very rare." Therefore unless one practices devotional service to the Lord, he cannot know Kṛṣṇa as He is (tattvatah), even though one is a great scholar or philosopher. Only the pure devotees can know something of the inconceivable transcendental qualities in Kṛṣṇa, in the cause of all causes, in His omnipotence and opulence, and in His wealth, fame, strength, beauty, knowledge and renunciation, because Kṛṣṇa is benevolently inclined to His devotees. He is the last word in Brahman realization, and the devotees alone can realize Him as He is. Therefore it is said:

atah sri-kṛṣṇa-namadi
na bhaved grahyam indriyaih
sevonmukhe hi jihvadau
svayam eva sphuraty adah

"No one can understand Kṛṣṇa as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him." (Bhakti-rasamṛta-sindhu 1.2.234)

TEXT 4

bhumir apo 'nalo vayuh
kham mano buddhir eva ca
ahankara itiyam me
bhinna prakrtir astadha

SYNONYMS

bhumih--earth; apah--water; analah--fire; vayuh--air; kham--ether;
manah--mind; buddhih--intelligence; eva--certainly; ca--and; ahankarah--
false ego; iti--thus; iyam--all these; me--My; bhinna--separated;
prakrtih--energies; astadha--total eight

.

TRANSLATION

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

PURPORT

The science of God analyzes the constitutional position of God and His diverse energies. Material nature is called prakṛti, or the energy of

the Lord in His different purusa incarnations (expansions) as described in the Satvata-tantra:

visnos tu trini rupani
purusakhyany atho viduh
ekam tu mahatah srastr
dvitiyam tv anda-samsthitam
trtiyam sarva-bhuta-stham
tani jnatva vimucyate

"For material creation, Lord Krsna's plenary expansion assumes three Visnus. The first one, Maha-Visnu, creates the total material energy, known as mahat-tattva. The second, Garbhodakasayi Visnu, enters into all the universes to create diversities in each of them. The third, Ksirodakasayi Visnu, is diffused as the all-pervading Supersoul in all the universes and is known as Paramatma, who is present even within the atoms. Anyone who knows these three Visnus can be liberated from material entanglement."

This material world is a temporary manifestation of one of the energies of the Lord. All the activities of the material world are directed by these three Visnu expansions of Lord Krsna. These purusas are called incarnations. Generally one who does not know the science of God (Krsna) assumes that this material world is for the enjoyment of the living entities and that the living entities are the causes (purusas), controllers and enjoyers of the material energy. According to Bhagavad-gita this atheistic conclusion is false. In the verse under discussion it is stated that Krsna is the original cause of the material manifestation. Srimad-Bhagavatam also confirms this. The ingredients of the material manifestation are separated energies of the Lord. Even the brahmajyoti, which is the ultimate goal of the impersonalists, is a spiritual energy manifested in the spiritual sky. There are no spiritual diversities in the brahmajyoti as there are in the Vaikunthalokas, and the impersonalist accepts this brahmajyoti as the ultimate eternal goal. The Paramatma manifestation is also a temporary all-pervasive aspect of the Ksirodakasayi Visnu. The Paramatma manifestation is not eternal in the spiritual world. Therefore the factual Absolute Truth is the Supreme Personality of Godhead Krsna. He is the complete energetic person, and He possesses different separated and internal energies.

In the material energy, the principal manifestations are eight, as above mentioned. Out of these, the first five manifestations, namely earth, water, fire, air and sky, are called the five gigantic creations or the gross creations, within which the five sense objects are included. They are the manifestations of physical sound, touch, form, taste and smell. Material science comprises these ten items and nothing more. But the other three items, namely mind, intelligence and false ego, are neglected by the materialists. Philosophers who deal with mental activities are also not perfect in knowledge because they do not know the ultimate source, Krsna. The false ego--"I am," and "It is mine," which constitute the basic principle of material existence--includes ten sense organs for material activities. Intelligence refers to the total material creation, called the mahat-tattva. Therefore from the eight separated energies of the Lord are manifest the twenty-four elements of the material world, which are the subject matter of Sankhya atheistic philosophy; they are originally offshoots from Krsna's energies and are separated from Him, but atheistic Sankhya philosophers with a poor fund of knowledge do not know Krsna as the cause of all causes. The subject matter for discussion in the Sankhya philosophy is

only the manifestation of the external energy of Krsna, as it is described in the Bhagavad-gita.

TEXT 5

apareyam itas tv anyam
prakrtim viddhi me param
jiva-bhutam maha-baho
yayedam dharyate jagat

SYNONYMS

apara--inferior; iyam--this; itah--besides this; tu--but; anyam--another; prakrtim--energy; viddhi--just try to understand; me--My; param--superior; jiva-bhutam--the living entities; maha-baho--O mighty-armed one; yaya--by whom; idam--this; dharyate--being utilized or exploited; jagat--the material world.

TRANSLATION

Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which comprises all the living entities who are struggling with material nature and are sustaining the universe.

PURPORT

Here it is clearly mentioned that living entities belong to the superior nature (or energy) of the Supreme Lord. The inferior energy is matter manifested in different elements, namely earth, water, fire, air, ether, mind, intelligence and false ego. Both forms of material nature, namely gross (earth, etc.) and subtle (mind, etc.), are products of the inferior energy. The living entities, who are exploiting these inferior energies for different purposes, are the superior energy of the Supreme Lord, and it is due to this energy that the entire material world functions. The cosmic manifestation has no power to act unless it is moved by the superior energy, the living entity. Energies are always controlled by the energetic, and therefore living entities are always controlled by the Lord--they have no independent existence. They are never equally powerful, as unintelligent men think. The distinction between the living entities and the Lord is described in Srimad-Bhagavatam (10.87.30) as follows:

aparimita dhruvas tanu-bhrto yadi sarva-gatas
tarhi na sasyateti niyamo dhruva netaratha
ajani ca yan-mayam tad avimucya niyantr bhavet
samam anujanatam yad amatam mata-dustataya

"O Supreme Eternal! If the embodied living entities were eternal and all-pervading like You, then they would not be under Your control. But if the living entities are accepted as minute energies of Your Lordship, then they are at once subject to Your supreme control. Therefore real liberation entails surrender by the living entities to Your control, and that surrender will make them happy. In that constitutional position only can they be controllers. Therefore, men with limited knowledge who advocate the monistic theory that God and the living entities are equal in all respects are actually misleading themselves and others."

The Supreme Lord Krsna is the only controller, and all living entities are controlled by Him. These living entities are His superior energy because the quality of their existence is one and the same with the Supreme, but they are never equal to the Lord in quantity of power. While exploiting the gross and subtle inferior energy (matter), the superior energy (the living entity) forgets his real spiritual mind and intelligence. This forgetfulness is due to the influence of matter upon the living entity. But when the living entity becomes free from the influence of the illusory material energy, he attains the stage called mukti, or liberation. The false ego, under the influence of material illusion, thinks, "I am matter, and material acquisitions are mine." His actual position is realized when he is liberated from all material ideas, including the conception of his becoming one in all respects with God. Therefore one may conclude that the Gita confirms the living entity to be only one of the multi-energies of Krsna; and when this energy is freed from material contamination, it becomes fully Krsna conscious, or liberated.

TEXT 6

etad-yonini bhutani
sarvanity upadharaya
aham krtsnasya jagatah
prabhavah pralayas tatha

SYNONYMS

etat--these two natures; yonini--source of birth; bhutani--everything created; sarvani--all; iti--thus; upadharaya--know; aham--I; krtsnasya--all-inclusive; jagatah--of the world; prabhavah--source of manifestation; pralayah--annihilation; tatha--as well as.

TRANSLATION

Of all that is material and all that is spiritual in this world, know for certain that I am both its origin and dissolution.

PURPORT

Everything that exists is a product of matter and spirit. Spirit is the basic field of creation, and matter is created by spirit. Spirit is not created at a certain stage of material development. Rather, this material world is manifested only on the basis of spiritual energy. This material body is developed because spirit is present within matter; a child grows gradually to boyhood and then to manhood because of that superior energy, spirit soul, being present. Similarly, the entire cosmic manifestation of the gigantic universe is developed because of the presence of the Supersoul, Visnu. Therefore spirit and matter, which combine together to manifest this gigantic universal form, are originally two energies of the Lord, and consequently the Lord is the original cause of everything. A fragmental part and parcel of the Lord, namely, the living entity, may by manipulation of material energy construct a skyscraper, a factory, or city, but he cannot create matter out of nothing, and he certainly cannot construct a planet or a universe. The cause of the universe is the Supersoul, Krsna, the Supreme creator of all individual souls and the original cause of all causes, as the Katha Upanisad (2.2.13) confirms. (Nityo nityanam cetanas cetananam.)

TEXT 7

mattah parataram nanyat
kincid asti dhananjaya
mayi sarvam idam protam
sutre mani-gana iva

SYNONYMS

mattah--beyond Myself; para-taram--superior; na--not; anyat kincit--
anything else; asti--there is; dhananjaya--O conqueror of wealth; mayi--
in Me; sarvam--all that be; idam--which we see; protam--strung; sutre--
on a thread; mani-gana--pearls; iva--likened.

TRANSLATION

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

PURPORT

There is a common controversy over whether the Supreme Absolute Truth is personal or impersonal. As far as Bhagavad-gita is concerned, the Absolute Truth is the Personality of Godhead Sri Krsna, and this is confirmed in every step. In this verse, in particular, it is stressed that the Absolute Truth is a person. That the Personality of Godhead is the Supreme Absolute Truth is also the affirmation of the Brahma-samhita: isvarah paramah krsnah sac-cid-ananda-vigraha; that is, the Supreme Absolute Truth Personality of Godhead is Lord Krsna, who is the primeval Lord, the reservoir of all pleasure, Govinda, and the eternal form of complete bliss and knowledge. These authorities leave no doubt that the Absolute Truth is the Supreme Person, the cause of all causes. The impersonalist, however, argues on the strength of the Vedic version given in the Svetasvatara Upanisad (3.10): tato yad uttarataram tad arupam anamayam. ya etad vidur amrtas te bhavanti athetare dukham evapiyanti. "In the material world Brahma, the primeval living entity within the universe, is understood to be the supreme amongst the demigods, human beings and lower animals. But beyond Brahma there is the Transcendence who has no material form and is free from all material contaminations. Anyone who can know Him also becomes transcendental, but those who do not know Him suffer the miseries of the material world."

The impersonalist puts more stress on the word arupam. But this arupam is not impersonal. It indicates the transcendental form of eternity, bliss and knowledge as described in the Brahma-samhita quoted above. Other verses in the Svetasvatara Upanisad (3.8-9) substantiate this as follows:

vedaham etam purusam mahantam
aditya-varnam tamasah parastat
tam eva viditvati mrtyum eti
nanyah pantha vidyate 'yanaya

yasmat param naparam asti kincid
yasman naniyo no jyayo 'sti kincit
vrksa iva stabdho divi tisthaty ekas
tenedam purnam purusena sarvam

"I know that Supreme Personality of Godhead who is transcendental to all material conceptions of darkness. Only he who knows Him can transcend the bonds of birth and death. There is no way for liberation other than this knowledge of that Supreme Person.

"There is no truth superior to that Supreme Person because He is the supermost. He is smaller than the smallest, and He is greater than the greatest. He is situated as a silent tree, and He illumines the transcendental sky, and as a tree spreads its roots, He spreads His extensive energies."

From these verses one concludes that the Supreme Absolute Truth is the Supreme Personality of Godhead who is all-pervading by His multi-energies, both material and spiritual.

TEXT 8

raso 'ham apsu kaunteya
prabhasmi sasi-suryayoh
pranavah sarva-vedesu
sabdah khe paurusam nrsu

SYNONYMS

rasah--taste; aham--I; apsu--in water; kaunteya--O son of Kunti; prabhasmi--I am the light; sasi-suryayoh--in the sun and the moon; pranavah--the letters a-u-m; sarva--in all; vedesu--in the Vedas; sabdah--sound vibration; khe--in the ether; paurusam--ability; nrsu--in man.

TRANSLATION

O son of Kunti [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable om in the Vedic mantras; I am the sound in ether and ability in man.

PURPORT

This verse explains how the Lord is all-pervasive by His diverse material and spiritual energies. The Supreme Lord can be preliminarily perceived by His different energies, and in this way He is realized impersonally. As the demigod in the sun is a person and is perceived by his all-pervading energy, the sunshine, similarly the Lord, although in His eternal abode, is perceived by His all-pervading, diffusive energies. The taste of water is the active principle of water. No one likes to drink sea water because the pure taste of water is mixed with salt. Attraction for water depends on the purity of the taste, and this pure taste is one of the energies of the Lord. The impersonalist perceives the presence of the Lord in water by its taste, and the personalist also glorifies the Lord for His kindly supplying water to quench man's thirst. That is the way of perceiving the Supreme. Practically speaking, there is no conflict between personalism and impersonalism. One who knows God knows that the impersonal conception and personal conception are simultaneously present in everything and that there is no contradiction. Therefore Lord Caitanya established His sublime doctrine: acintya bheda-and-abheda-tattva--simultaneously one and different.

The light of the sun and the moon is also originally emanating from the brahmajyoti, which is the impersonal effulgence of the Lord. Similarly pranava or the omkara transcendental sound in the beginning of every

Vedic hymn to address the Supreme Lord also emanates from Him. Because the impersonalists are very much afraid of addressing the Supreme Lord Krsna by His innumerable names, they prefer to vibrate the transcendental sound omkara. But they do not realize that omkara is the sound representation of Krsna. The jurisdiction of Krsna consciousness extends everywhere, and one who knows Krsna consciousness is blessed. Those who do not know Krsna are in illusion, and so knowledge of Krsna is liberation, and ignorance of Him is bondage.

TEXT 9

punyo gandhah prthiviyam ca
tejas casmi vibhavasau
jivanam sarva-bhutesu
tapas casmi tapasvisu

SYNONYMS

punyah--original; gandhah--fragrance; prthiviyam--in the earth; ca--also; tejah--temperature; ca--also; asmi--I am; vibhavasau--in the fire; jivanam--life; sarva--all; bhutesu--living entities; tapah--penance; ca--also; asmi--I am; tapasvisu--in those who practice penance.

TRANSLATION

I am the original fragrance of the earth, and I am the heat in fire. I am the life of all that lives, and I am the penances of all ascetics.

PURPORT

Punya means that which is not decomposed; punya is original. Everything in the material world has a certain flavor or fragrance, as the flavor and fragrance in a flower, or in the earth, in water, in fire, in air, etc. The uncontaminated flavor, the original flavor, which permeates everything, is Krsna. Similarly, everything has a particular original taste, and this taste can be changed by the mixture of chemicals. So everything original has some smell, some fragrance, and some taste. Vibhava means fire. Without fire we cannot run factories, we cannot cook, etc., and that fire is Krsna. The heat in the fire is Krsna. According to Vedic medicine, indigestion is due to a low temperature in the belly. So even for digestion fire is needed. In Krsna consciousness we become aware that earth, water, fire, air and every active principle, all chemicals and all material elements are due to Krsna. The duration of man's life is also due to Krsna. Therefore by the grace of Krsna, man can prolong his life or diminish it. So Krsna consciousness is active in every sphere.

TEXT 10

bijam mam sarva-bhutanam
viddhi partha sanatana
buddhir buddhimatam asmi
tejas tejasvinam aham

SYNONYMS

bijam--the seed; mam--unto Me; sarva-bhutanam--of all living entities; viddhi--try to understand; partha--O son of Prtha; sanatanam--original, eternal; buddhih--intelligence; buddhi-matam--of the intelligent; asmi--I am; tejah--prowess; tejasvinam--of the powerful; aham--I am.

TRANSLATION

O son of Prtha, know that I am the original seed of all existences, the intelligence of the intelligent, and the prowess of all powerful men.

PURPORT

Bijam means seed; Krsna is the seed of everything. In contact with material nature, the seed fructifies into various living entities, movable and inert. Birds, beasts, men and many other living creatures are moving living entities; trees and plants, however, are inert--they cannot move, but only stand. Every entity is contained within the scope of 8,400,000 species of life; some of them are moving and some of them are inert. In all cases, however, the seed of their life is Krsna. As stated in Vedic literature, Brahman, or the Supreme Absolute Truth, is that from which everything is emanating. Krsna is Parabrahman, the Supreme Spirit. Brahman is impersonal and Parabrahman is personal. Impersonal Brahman is situated in the personal aspect--that is stated in Bhagavad-gita. Therefore, originally, Krsna is the source of everything. He is the root. As the root of a tree maintains the whole tree, Krsna, being the original root of all things, maintains everything in this material manifestation. This is also confirmed in the Vedic literature. Yato va imani bhutani jayante. "The Supreme Absolute Truth is that from which everything is born." He is the prime eternal among all eternal. He is the supreme living entity of all living entities, and He alone is maintaining all life. Krsna also says that He is the root of all intelligence. Unless a person is intelligent he cannot understand the Supreme Personality of Godhead, Krsna.

TEXT 11

balam balavatam caham
kama-raga-vivarjitam
dharmaviruddho bhutesu
kamo 'smi bharatarsabha

SYNONYMS

balam--strength; bala-vatam--of the strong; ca--and; aham--I am; kama--passion; raga--attachment; vivarjitam--devoid of; dharmaviruddhah--not against the religious principles; bhutesu--in all beings; kamah--sex life; asmi--I am; bharatarsabha--O lord of the Bharatas.

TRANSLATION

I am the strength of the strong, devoid of passion and desire. I am sex life which is not contrary to religious principles, O lord of the Bharatas [Arjuna].

PURPORT

The strong man's strength should be applied to protect the weak, not for personal aggression. Similarly, sex life, according to religious

principles (dharma), should be for the propagation of children, not otherwise. The responsibility of parents is then to make their offspring Kṛṣṇa conscious.

TEXT 12

ye caiva sattvika bhava
rajasas tamasas ca ye
matta eveti tan viddhi
na tv aham tesu te mayi

SYNONYMS

ye--all those; ca--and; eva--certainly; sattvikah--in goodness; bhavah--states of being; rajasah--mode of passion; tamasah--mode of ignorance; ca--also; ye--although; mattah--from Me; eva--certainly; iti--thus; tan--those; viddhi--try to know; na--not; tu--but; aham--I; tesu--in those; te--they; mayi--unto Me.

TRANSLATION

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 this material nature.

PURPORT

All material activities in the world are being conducted under the three modes of material nature. Although these material modes of nature are emanations from the Supreme Lord, Kṛṣṇa, He is not subject to them. For instance, under the state laws one may be punished, but the king, the lawmaker, is not subject to that law. Similarly, all the modes of material nature--goodness, passion and ignorance--are emanations from the Supreme Lord Kṛṣṇa, but Kṛṣṇa is not subject to material nature. Therefore He is nirguna, which means that these gunas, or modes, although issuing from Him, do not affect Him. That is one of the special characteristics of Bhagavan, or the Supreme Personality of Godhead.

TEXT 13

tribhir guna-mayair bhavair
ebhih sarvam idam jagat
mohitam nabhijanati
mam ebhyah param avyayam

SYNONYMS

tribhih--three; guna-mayaih--by the three gunas; bhavaih--state of being; ebhih--all these; sarvam--the whole world; idam--in this world; jagat--universe; mohitam--deluded; na abhijanati--do not know; mam--Me; ebhyah--above these; param--the Supreme; avyayam--inexhaustible.

TRANSLATION

Deluded by the three modes [goodness, passion and ignorance], the whole world does not know Me, who am above the modes and inexhaustible.

PURPORT

The whole world is enchanted by three modes of material nature. Those who are bewildered by these three modes cannot understand that transcendental to this material nature is the Supreme Lord, Kṛṣṇa. In this material world everyone is under the influence of these three guṇas and is thus bewildered.

By nature living entities have particular types of body and particular types of psychic and biological activities accordingly. There are four classes of men functioning in the three modes of nature. Those who are purely in the mode of goodness are called brahmanas. Those who are purely in the mode of passion are called ksatriyas. Those who are in the modes of both passion and ignorance are called vaiśyas. Those who are completely in ignorance are called sudras. And those who are less than that are animals or animal life. However, these designations are not permanent. I may either be a brahmana, ksatriya, vaiśya or whatever--in any case, this life is temporary. But although life is temporary and we do not know what we are going to be in the next life, still, by the spell of this illusory energy, we consider ourselves in the light of this bodily conception of life, and we thus think that we are American, Indian, Russian or brahmana, Hindu, Muslim, etc. And if we become entangled with the modes of material nature, then we forget the Supreme Personality of Godhead who is behind all these modes. So Lord Kṛṣṇa says that men, deluded by these three modes of nature, do not understand that behind the background is the Supreme Godhead.

There are many different kinds of living entities--human beings, demigods, animals, etc.--and each and every one of them is under the influence of material nature, and all of them have forgotten the transcendent Personality of Godhead. Those who are in the modes of passion and ignorance, and even those who are in the mode of goodness, cannot go beyond the impersonal Brahman conception of the Absolute Truth. They are bewildered before the Supreme Lord in His personal feature, which possesses all beauty, opulence, knowledge, strength, fame and renunciation. When even those who are in goodness cannot understand, what hope is there for those in passion and ignorance? Kṛṣṇa consciousness is transcendental to all these three modes of material nature, and those who are truly established in Kṛṣṇa consciousness are actually liberated.

TEXT 14

daivi hy esa guṇa-mayī
mama māyā duratyayā
mā eva ye prapadyante
mayam etam taranti te

SYNONYMS

daivi--transcendental; hi--certainly; esa--this; guṇa-mayī--consisting of the three modes of material nature; mama--My; māyā--energy; duratyayā--very difficult to overcome; mā--unto Me; eva--certainly; ye--those; prapadyante--surrender; mayam etam--this illusory energy; taranti--overcome; te--they.

TRANSLATION

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

PURPORT

The Supreme Personality of Godhead has innumerable energies, and all these energies are divine. Although the living entities are part of His energies and are therefore divine, due to contact with material energy, their original superior power is covered. Being thus covered by material energy, one cannot possibly overcome its influence. As previously stated, both the material and spiritual natures, being emanations from the Supreme Personality of Godhead, are eternal. The living entities belong to the eternal superior nature of the Lord, but due to contamination by the inferior nature, matter, their illusion is also eternal. The conditioned soul is therefore called *nitya-baddha*, or eternally conditioned. No one can trace out the history of his becoming conditioned at a certain date in material history. Consequently, his release from the clutches of material nature is very difficult, even though that material nature is an inferior energy, because material energy is ultimately conducted by the supreme will, which the living entity cannot overcome. Inferior material nature is defined herein as divine nature due to its divine connection and movement by the divine will. Being conducted by divine will, material nature, although inferior, acts so wonderfully in the construction and destruction of the cosmic manifestation. The Vedas confirm this as follows: *mayam tu prakrtim vidyan mayinam tu mahesvaram*. "Although *maya* [illusion] is false or temporary, the background of *maya* is the supreme magician, the Personality of Godhead, who is *Mahesvara*, the supreme controller." (Svetasvatara Upanisad 4.10)

Another meaning of *guna* is rope; it is to be understood that the conditioned soul is tightly tied by the ropes of illusion. A man bound by the hands and feet cannot free himself--he must be helped by a person who is unbound. Because the bound cannot help the bound, the rescuer must be liberated. Therefore, only Lord Krsna, or His bona fide representative the spiritual master, can release the conditioned soul. Without such superior help, one cannot be freed from the bondage of material nature. Devotional service, or Krsna consciousness, can help one gain such release. Krsna, being the Lord of illusory energy, can order this insurmountable energy to release the conditioned soul. He orders this release out of His causeless mercy on the surrendered soul and out of His paternal affection for the living entity, who is originally a beloved son of the Lord. Therefore surrender unto the lotus feet of the Lord is the only means to get free from the clutches of the stringent material nature.

The words *mam eva* are also significant. *Mam* means unto Krsna (Visnu) only, and not Brahma or Siva. Although Brahma and Siva are greatly elevated and are almost on the level of Visnu, it is not possible for such incarnations of *rajo-guna* (passion) and *tamo-guna* (ignorance) to release the conditioned soul from the clutches of *maya*. In other words, both Brahma and Siva are also under the influence of *maya*. Only Visnu is the master of *maya*; therefore He alone can give release to the conditioned soul. The Vedas (Svetasvatara Upanisad 3.8) confirm this in the phrase *tam eva viditva*. or "Freedom is possible only by understanding Krsna." Even Lord Siva affirms that liberation can be achieved only by the mercy of Visnu. Lord Siva says, *mukti-pradata sarvesam visnur eva na samsayah*: "There is no doubt that Visnu is the deliverer of liberation for everyone."

TEXT 15

na mam duskrtino mudhah
prapadyante naradhamah
mayayapahrta-jnana
asuram bhavam asritah

SYNONYMS

na--not; mam--unto Me; duskrtinah--miscreants; mudhah--foolish;
prapadyante--surrender; nara-adhamah--lowest among mankind; mayaya--by
the illusory energy; apahrta--stolen by illusion; jnanah--knowledge;
asuram--demonic; bhavam--nature; asritah--accepting.

TRANSLATION

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

PURPORT

It is said in Bhagavad-gita that simply by surrendering oneself unto the lotus feet of the Supreme Personality Krsna, one can surmount the stringent laws of material nature. At this point a question arises: How is it that educated philosophers, scientists, businessmen, administrators and all the leaders of ordinary men do not surrender to the lotus feet of Sri Krsna, the all-powerful Personality of Godhead? Mukti, or liberation from the laws of material nature, is sought by the leaders of mankind in different ways and with great plans and perseverance for a great many years and births. But if that liberation is possible by simply surrendering unto the lotus feet of the Supreme Personality of Godhead, then why don't these intelligent and hard-working leaders adopt this simple method?

The Gita answers this question very frankly. Those really learned leaders of society like Brahma, Siva, Kapila, the Kumaras, Manu, Vyasa, Devala, Asita, Janaka, Prahlada, Bali, and later on Madhvacarya, Ramanujacarya, Sri Caitanya and many others--who are faithful philosophers, politicians, educators, scientists, etc.--surrender to the lotus feet of the Supreme Person, the all-powerful authority. Those who are not actually philosophers, scientists, educators, administrators, etc., but who pose themselves as such for material gain, do not accept the plan or path of the Supreme Lord. They have no idea of God; they simply manufacture their own worldly plans and consequently complicate the problems of material existence in their vain attempts to solve them. Because material energy (nature) is so powerful, it can resist the unauthorized plans of the atheists and baffle the knowledge of "planning commissions."

The atheistic plan-makers are described herein by the word duskrtinah, or "miscreants." Krtina means one who has performed meritorious work. The atheist planmaker is sometimes very intelligent and meritorious also, because any gigantic plan, good or bad, must take intelligence to execute. But because the atheist's brain is improperly utilized in opposing the plan of the Supreme Lord, the atheistic planmaker is called duskrtina, which indicates that his intelligence and efforts are misdirected.

In the Gita it is clearly mentioned that material energy works fully under the direction of the Supreme Lord. It has no independent authority. It works as the shadow moves, in accordance with the movements of the object. But still material energy is very powerful, and the atheist, due to his godless temperament, cannot know how it works; nor can he know the plan of the Supreme Lord. Under illusion and the modes of passion and ignorance, all his plans are baffled, as in the case of Hiranyakasipu and Ravana, whose plans were smashed to dust although they were both materially learned as scientists, philosophers, administrators and educators. These duskrinas, or miscreants, are of four different patterns, as outlined below.

(1) The mudhas are those who are grossly foolish, like hard-working beasts of burden. They want to enjoy the fruits of their labor by themselves, and so do not want to part with them for the Supreme. The typical example of the beast of burden is the ass. This humble beast is made to work very hard by his master. The ass does not really know for whom he works so hard day and night. He remains satisfied by filling his stomach with a bundle of grass, sleeping for a while under fear of being beaten by his master, and satisfying his sex appetite at the risk of being repeatedly kicked by the opposite party. The ass sings poetry and philosophy sometimes, but this braying only disturbs others. This is the position of the foolish fruitive worker who does not know for whom he should work. He does not know that karma (action) is meant for yajna (sacrifice).

Most often, those who work very hard day and night to clear the burden of self-created duties say that they have no time to hear of the immortality of the living being. To such mudhas, material gains, which are destructible, are life's all in all--despite the fact that the mudhas enjoy only a very small fraction of the fruit of labor. Sometimes they spend sleepless days and nights for fruitive gain, and although they may have ulcers or indigestion, they are satisfied with practically no food; they are simply absorbed in working hard day and night for the benefit of illusory masters. Ignorant of their real master, the foolish workers waste their valuable time serving mammon. Unfortunately, they never surrender to the supreme master of all masters, nor do they take time to hear of Him from the proper sources. The swine who eat the stool do not care to accept sweetmeats made of sugar and ghee. Similarly, the foolish worker will untiringly continue to hear of the sense-enjoyable tidings of the flickering mundane force that moves the material world.

(2) Another class of duskruti, or miscreant, is called the naradhama, or the lowest of mankind. Nara means human being, and adhama means the lowest. Out of the 8,400,000 different species of living beings, there are 400,000 human species. Out of these there are numerous lower forms of human life that are mostly uncivilized. The civilized human beings are those who have regulative principles of social, political and religious life. Those who are socially and politically developed, but who have no religious principles, must be considered naradhamas. Nor is religion without God religion, because the purpose of following religious principles is to know the Supreme Truth and man's relation with Him. In the Gita the Personality of Godhead clearly states that there is no authority above Him and that He is the Supreme Truth. The civilized form of human life is meant for man's reviving the lost consciousness of his eternal relation with the Supreme Truth, the Personality of Godhead Sri Krsna, who is all-powerful. Whoever loses this chance is classified as a naradhama. We get information from revealed scriptures that when the baby is in the mother's womb (an extremely uncomfortable situation) he prays to God for deliverance and

promises to worship Him alone as soon as he gets out. To pray to God when he is in difficulty is a natural instinct in every living being because he is eternally related with God. But after his deliverance, the child forgets the difficulties of birth and forgets his deliverer also, being influenced by maya, the illusory energy.

It is the duty of the guardians of children to revive the divine consciousness dormant in them. The ten processes of reformatory ceremonies, as enjoined in the Manu-smṛti, which is the guide to religious principles, are meant for reviving God consciousness in the system of varnasrama. However, no process is strictly followed now in any part of the world, and therefore 99.9 percent of the population is naradhama.

When the whole population becomes naradhama, naturally all their so-called education is made null and void by the all-powerful energy of physical nature. According to the standard of the Gita, a learned man is he who sees on equal terms the learned brahmana, the dog, the cow, the elephant and the dog-eater. That is the vision of a true devotee. Sri Nityananda Prabhu, who is the incarnation of Godhead as divine master, delivered the typical naradhamas, the brothers Jagai and Madhai, and showed how the mercy of a real devotee is bestowed upon the lowest of mankind. So the naradhama who is condemned by the Personality of Godhead can again revive his spiritual consciousness only by the mercy of a devotee.

Sri Caitanya Mahaprabhu, in propagating the bhagavata-dharma or activities of the devotees, has recommended that people submissively hear the message of the Personality of Godhead. The essence of this message is Bhagavad-gita. The lowest amongst human beings can be delivered by this submissive hearing process only, but unfortunately they even deny giving an aural reception to these messages, and what to speak of surrendering to the will of the Supreme Lord? Naradhamas, or the lowest of mankind, will fully neglect the prime duty of the human being.

(3) The next class of duskṛti is called mayayapahrta-jnanah, or those persons whose erudite knowledge has been nullified by the influence of illusory material energy. They are mostly very learned fellows--great philosophers, poets, literati, scientists, etc.--but the illusory energy misguides them, and therefore they disobey the Supreme Lord.

There are a great number of mayayapahrta-jnanah at the present moment, even amongst the scholars of the Gita. In the Gita, in plain and simple language, it is stated that Sri Kṛṣṇa is the Supreme Personality of Godhead. There is none equal to or greater than Him. He is mentioned as the father of Brahma, the original father of all human beings. In fact, Sri Kṛṣṇa is said to be not only the father of Brahma but also the father of all species of life. He is the root of the impersonal Brahman and Paramatma; the Supersoul in every entity is His plenary portion. He is the fountainhead of everything and everyone is advised to surrender unto His lotus feet. Despite all these clear statements, the mayayapahrta-jnanah deride the personality of the Supreme Lord and consider Him merely another human being. They do not know that the blessed form of human life is designed after the eternal and transcendental feature of the Supreme Lord.

All the unauthorized interpretations of the Gita by the class of mayayapahrta-jnanah, outside the purview of the parampara system, are so many stumbling blocks on the path of spiritual understanding. The deluded interpreters do not surrender unto the lotus feet of Sri Kṛṣṇa, nor do they teach others to follow this principle.

(4) The last class of duskṛti is called asuram bhavam asritah, or those of demonic principles. This class is openly atheistic. Some of them

argue that the Supreme Lord can never descend upon this material world, but they are unable to give any tangible reasons as to why not. There are others who make Him subordinate to the impersonal feature, although the opposite is declared in the Gita. Envious of the Supreme Personality of Godhead, the atheist will present a number of illicit incarnations manufactured in the factory of his brain. Such persons whose very principle of life is to decry the Personality of Godhead cannot surrender unto the lotus feet of Sri Krsna.

Sri Yamunacarya Albandar of South India said, "O my Lord! You are unknowable to persons involved with atheistic principles, despite Your uncommon qualities, features, and activities and despite Your personality being confirmed by all the revealed scriptures in the quality of goodness, and despite Your being acknowledged by the famous authorities renowned for their depth of knowledge in the transcendental science and situated in the godly qualities."

Therefore, (1) grossly foolish persons, (2) the lowest of mankind, (3) the deluded speculators, and (4) the professed atheists, as above mentioned, never surrender unto the lotus feet of the Personality of Godhead in spite of all scriptural and authoritative advice.

TEXT 16

catur-vidha bhajante mam
janah sukrtino 'rjuna
arto jijnasur arthartha
jnani ca bharatarsabha

SYNONYMS

catuh-vidhah--four kinds of; bhajante--render services; mam--unto Me; janah--persons; su-krtinah--those who are pious; arjuna--O Arjuna; artah--the distressed; jijnasuh--the inquisitive; artha-artha--one who desires material gain; jnani--one who knows things as they are; ca--also; bhārata-rsabha--O great one amongst the descendants of Bharata.

TRANSLATION

O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me--the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.

PURPORT

Unlike the miscreants, these are adherents of the regulative principles of the scriptures, and they are called sukrtinah, or those who obey the rules and regulations of scriptures, the moral and social laws, and are, more or less, devoted to the Supreme Lord. Out of these there are four classes of men--those who are sometimes distressed, those who are in need of money, those who are sometimes inquisitive, and those who are sometimes searching after knowledge of the Absolute Truth. These persons come to the Supreme Lord for devotional service under different conditions. These are not pure devotees because they have some aspiration to fulfill in exchange for devotional service. Pure devotional service is without aspiration and without desire for material profit. The Bhakti-rasamṛta-sindhu (1.1.11) defines pure devotion thus:

anyābhiṣāṅgānāṁ śūnyam

jnana-karmady-anavrtam
anukulyena krsnanu-
silanam bhaktir uttama

"One should render transcendental loving service to the Supreme Lord Krsna favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

When these four kinds of persons come to the Supreme Lord for devotional service and are completely purified by the association of a pure devotee, they also become pure devotees. As far as the miscreants are concerned, for them devotional service is very difficult because their lives are selfish, irregular and without spiritual goals. But even some of them, by chance, when they come in contact with a pure devotee, also become pure devotees.

Those who are always busy with fruitive activities come to the Lord in material distress and at that time associate with pure devotees and become, in their distress, devotees of the Lord. Those who are simply frustrated also come sometimes to associate with the pure devotees and become inquisitive to know about God. Similarly, when the dry philosophers are frustrated in every field of knowledge, they sometimes want to learn of God, and they come to the Supreme Lord to render devotional service and thus transcend knowledge of the impersonal Brahman and the localized Paramatma and come to the personal conception of Godhead by the grace of the Supreme Lord or His pure devotee. On the whole, when the distressed, the inquisitive, the seekers of knowledge, and those who are in need of money are free from all material desires, and when they fully understand that material remuneration has nothing to do with spiritual improvement, they become pure devotees. As long as such a purified stage is not attained, devotees in transcendental service to the Lord are tainted with fruitive activities, and they search after mundane knowledge, etc. So one has to transcend all this before one can come to the stage of pure devotional service.

TEXT 17

tesam jnani nitya-yukta
eka-bhaktir visisyate
priyo hi jnanino 'tyartham
aham sa ca mama priyah

SYNONYMS

tesam--out of them; jnani--one in full knowledge; nitya-yuktah--always engaged; eka--only one; bhaktih--in devotional service; visisyate--especially; priyah--very dear; hi--certainly; jnaninah--person in knowledge; atyartham--highly; aham--I am; sah--he; ca--also; mama--Mine; priyah--dear.

TRANSLATION

Of these, the wise one who is in full knowledge in union with Me through pure devotional service is the best. For I am very dear to him, and he is dear to Me.

PURPORT

Free from all contaminations of material desires, the distressed, the inquisitive, the penniless, and the seeker after supreme knowledge can all become pure devotees. But out of them, he who is in knowledge of the Absolute Truth and free from all material desires becomes a really pure devotee of the Lord. And of the four orders, the devotee who is in full knowledge and is at the same time engaged in devotional service is, the Lord says, the best. By searching after knowledge one realizes that his self is different from his material body, and when further advanced he comes to the knowledge of impersonal Brahman and Paramatma. When one is fully purified, he realizes that his constitutional position is to be the eternal servant of God. So by association with pure devotees, the inquisitive, the distressed, the seeker after material amelioration and the man in knowledge all become themselves pure. But in the preparatory stage, the man who is in full knowledge of the Supreme Lord and is at the same time executing devotional service is very dear to the Lord. He who is situated in pure knowledge of the transcendence of the Supreme Personality of God is so protected in devotional service that material contamination cannot touch him.

TEXT 18

udarah sarva evaite
jnani tv atmaiva me matam
asthitah sa hi yuktatma
mam evanuttamam gatim

SYNONYMS

udarah--magnanimous; sarve--all; eva--certainly; ete--these; jnani--one who is in knowledge; tu--but; atma eva--just like Myself; me--My; matam--opinion; asthitah--situated; sah--he; hi--certainly; yukta-atma--engaged in devotional service; mam--unto Me; eva--certainly; anuttamam--the highest goal; gatim--destination.

TRANSLATION

All these devotees are undoubtedly magnanimous souls, but he who is situated in knowledge of Me I consider verily to dwell in Me. Being engaged in My transcendental service, he attains Me.

PURPORT

It is not that other devotees who are less complete in knowledge are not dear to the Lord. The Lord says that all are magnanimous because anyone who comes to the Lord for any purpose is called a mahatma or great soul. The devotees who want some benefit out of devotional service are accepted by the Lord because there is an exchange of affection. Out of affection they ask the Lord for some material benefit, and when they get it they become so satisfied that they also advance in devotional service. But the devotee in full knowledge is considered to be very dear to the Lord because his only purpose is to serve the Supreme Lord with love and devotion. Such a devotee cannot live a second without contacting or serving the Supreme Lord. Similarly, the Supreme Lord is very fond of His devotee and cannot be separated from him.

In the Srimad-Bhagavatam (9.4.68), the Lord says:

sadhavo hrdayam mahyam

sadhunam hrdayam tv aham
mad-anyakat te na jananti
naham tebhyo manag api

"The devotees are always in My heart, and I am always in the hearts of the devotees. The devotee does not know anything beyond Me, and I also cannot forget the devotee. There is a very intimate relationship between Me and the pure devotees. Pure devotees in full knowledge are never out of spiritual touch, and therefore they are very much dear to Me."

TEXT 19

bahunam janmanam ante
jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma su-durlabhah

SYNONYMS

bahunam--many; janmanam--births; ante--after; jnana-van--he possessing knowledge; mam--unto Me; prapadyate--surrenders; vasudevah--cause of all causes; sarvam--all; iti--thus; sah--such; maha-atma--great soul; su-durlabhah--very rare.

TRANSLATION

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

PURPORT

The living entity, while executing devotional service or transcendental rituals after many, many births, may actually become situated in transcendental pure knowledge that the Supreme Personality of Godhead is the ultimate goal of spiritual realization. In the beginning of spiritual realization, while one is trying to give up one's attachment to materialism, there is some leaning towards impersonalism, but when one is further advanced he can understand that there are activities in the spiritual life and that these activities constitute devotional service. Realizing this, he becomes attached to the Supreme Personality of Godhead and surrenders to Him. At such a time one can understand that Lord Sri Krsna's mercy is everything, that He is the cause of all causes and that this material manifestation is not independent from Him. He realizes the material world to be a perverted reflection of spiritual variegatedness and realizes that in everything there is a relationship with the Supreme Lord Krsna. Thus he thinks of everything in relation to Vasudeva, or Sri Krsna. Such a universal vision of Vasudeva precipitates one's full surrender to the Supreme Lord Sri Krsna as the highest goal. Such surrendered great souls are very rare. This verse is very nicely explained in the Third Chapter (verses 14 and 15) of the Svetasvatara Upanisad: "In this body there are powers of speaking, of seeing, of hearing, of mental activities, etc. But these are not important if not related to the Supreme Lord and because Vasudeva is all-pervading and everything is Vasudeva, the devotee surrenders in full knowledge (cf. Bhagavad-gita 7.17 and 11.40).

TEXT 20

kamais tais tair hrta-jnanah
 prapadyante 'nya-devatah
 tam tam niyamam asthaya
 prakrtya niyatah svaya

SYNONYMS

kamaih--by desires; taih--by those; taih--by those; hrta--distorted;
 jnanah--knowledge; prapadyante--surrender; anya--other; devatah--
 demigods; tam--that; tam--that; niyamam--rules; asthaya--following;
 prakrtya--by nature; niyatah--controlled; svaya--by their own.

TRANSLATION

Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures.

PURPORT

Those who are freed from all material contaminations surrender unto the Supreme Lord and engage in His devotional service. As long as the material contamination is not completely washed off, they are by nature nondevotees. But even those who have material desires and who resort to the Supreme Lord are not so much attracted by external nature; because of approaching the right goal, they soon become free from all material lust. In the Srimad-Bhagavatam it is recommended that whether one is free from all material desires, or is full of material desires, or desires liberation from material contamination, or is a pure devotee and has no desire for material sense gratification, he should in all cases surrender to Vasudeva and worship Him.

It is said in the Bhagavatam that less intelligent people who have lost their spiritual sense take shelter of demigods for immediate fulfillment of material desires. Generally, such people do not go to the Supreme Personality of Godhead, because they are in particular modes of nature (ignorance and passion) and therefore worship various demigods. Following the rules and regulations of worship, they are satisfied. The worshipers of demigods are motivated by small desires and do not know how to reach the supreme goal, but a devotee of the Supreme Lord is not misguided. Because in Vedic literature there are recommendations for worshiping different gods for different purposes (e.g., a diseased man is recommended to worship the sun), those who are not devotees of the Lord think that for certain purposes demigods are better than the Supreme Lord. But a pure devotee knows that the Supreme Lord Krsna is the master of all. In the Caitanya-caritamrta (Adi 5.142) it is said, ekale isvara krsna, ara saba bhrtya: only the Supreme Personality of Godhead, Krsna, is master, and all others are servants. Therefore a pure devotee never goes to demigods for satisfaction of his material needs. He depends on the Supreme Lord. And the pure devotee is satisfied with whatever He gives.

TEXT 21

yo yo yam yam tanum bhaktah
 sraddhayarcitum icchati
 tasya tasyacalam sraddham

tam eva vidadhamy aham

SYNONYMS

yah--that; yah--that; yam--which; yam--which; tanum--form of the demigods; bhaktah--devotee; sraddhaya--with faith; arcitum--to worship; icchati--desires; tasya--of that; tasya--of that; acalam--steady; sraddham--faith; tam--him; eva--surely; vidadhami--give; aham--I.

TRANSLATION

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

PURPORT

God has given independence to everyone; therefore, if a person desires to have material enjoyment and wants very sincerely to have such facilities from the material demigods, the Supreme Lord, as Supersoul in everyone's heart, understands and gives facilities to such persons. As the supreme father of all living entities, He does not interfere with their independence, but gives all facilities so that they can fulfill their material desires. Some may ask why the all-powerful God gives facilities to the living entities for enjoying this material world and so lets them fall into the trap of the illusory energy. The answer is that if the Supreme Lord as Supersoul does not give such facilities, then there is no meaning to independence. Therefore He gives everyone full independence--whatever one likes--but His ultimate instruction we find in the Bhagavad-gita: man should give up all other engagements and fully surrender unto Him. That will make man happy. Both the living entity and the demigods are subordinate to the will of the Supreme Personality of Godhead; therefore the living entity cannot worship the demigod by his own desire, nor can the demigod bestow any benediction without the supreme will. As it is said, not a blade of grass moves without the will of the Supreme Personality of Godhead. Generally, persons who are distressed in the material world go to the demigods, as they are advised in the Vedic literature. A person wanting some particular thing may worship such and such a demigod. For example, a diseased person is recommended to worship the sun-god; a person wanting education may worship the goddess of learning, Sarasvati; and a person wanting a beautiful wife may worship the goddess Uma, the wife of Lord Siva. In this way there are recommendations in the sastras (Vedic scriptures) for different modes of worship of different demigods. And because a particular living entity wants to enjoy a particular material facility, the Lord inspires him with a strong desire to achieve that benediction from that particular demigod, and so he successfully receives the benediction. The particular mode of the devotional attitude of the living entity toward a particular type of demigod is also arranged by the Supreme Lord. The demigods cannot infuse the living entities with such an affinity, but because He is the Supreme Lord or the Supersoul who is present in the hearts of all living entities, Krsna gives impetus to man to worship certain demigods. The demigods are actually different parts of the universal body of the Supreme Lord; therefore they have no independence. In the Vedic literature it is stated: "The Supreme Personality of Godhead as Supersoul is also present within the heart of the demigod; therefore He arranges through the demigod to fulfill the desire of the living

entity. But both the demigod and the living entity are dependent on the supreme will. They are not independent."

TEXT 22

sa taya sraddhaya yukta
tasyaradhanam ihate
labhate ca tatah kaman
mayaiva vihitan hi tan

SYNONYMS

sah--he; taya--with that; sraddhaya--with faith; yukta--endowed;
tasya--his; aradhanam--worship; ihate--seeks; labhate--obtains; ca--
and; tatah--from which; kaman--desires; maya--by Me; eva--alone;
vihitan--regulated; hi--for; tan--those.

TRANSLATION

Endowed with such a faith, he seeks favors of a particular demigod and obtains his desires. But in actuality these benefits are bestowed by Me alone.

PURPORT

The demigods cannot award benedictions to the devotees without the permission of the Supreme Lord. The living entity may forget that everything is the property of the Supreme Lord, but the demigods do not forget. So the worship of demigods and achievement of desired results are due not to the demigods but to the Supreme Personality of Godhead, by arrangement. The less intelligent living entity does not know this, and therefore he foolishly goes to the demigods for some benefit. But the pure devotee, when in need of something, prays only to the Supreme Lord. Asking for material benefit, however, is not a sign of a pure devotee. A living entity goes to the demigods usually because he is mad to fulfill his lust. This happens when something undue is desired by the living entity and the Lord Himself does not fulfill the desire. In the Caitanya-caritamṛta it is said that one who worships the Supreme Lord and at the same time desires material enjoyment is contradictory in his desires. Devotional service of the Supreme Lord and the worship of a demigod cannot be on the same platform because worship of a demigod is material and devotional service to the Supreme Lord is completely spiritual.

For the living entity who desires to return to Godhead, material desires are impediments. A pure devotee of the Lord is therefore not awarded the material benefits desired by less intelligent living entities who prefer to worship demigods of the material world rather than engage in devotional service of the Supreme Lord.

TEXT 23

antavat tu phalam tesam
tad bhavaty alpa-medhasam
devan deva-yajo yanti
mad-bhakta yanti mam api

SYNONYMS

anta-vat tu--limited and temporary; phalam--fruits; tesam--their; tat--that; bhavati--becomes; alpa-medhasam--of those of small intelligence; devan--demigods' planets; deva-yajah--worshippers of demigods; yanti--achieve; mat--My; bhaktah--devotees; yanti--attain; mam--to Me; api--surely.

TRANSLATION

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.

PURPORT

Some commentators on the Gita say that one who worships a demigod can reach the Supreme Lord, but here it is clearly stated that the worshipers of demigods go to the different planetary systems where various demigods are situated, just as a worshiper of the sun achieves the sun or a worshiper of the demigod of the moon achieves the moon. Similarly, if anyone wants to worship a demigod like Indra, he can attain that particular god's planet. It is not that everyone, regardless of whatever demigod is worshiped, will reach the Supreme Personality of Godhead. That is denied here, for it is clearly stated that the worshipers of the demigods go to different planets in the material world, but the devotee of the Supreme Lord goes directly to the supreme planet of the Personality of Godhead.

Here the point may be raised that if the demigods are different parts of the body of the Supreme Lord, then the same end should be achieved by worshiping them. However, worshipers of the demigods are less intelligent because they don't know to what part of the body food must be supplied. Some of them are so foolish that they claim that there are many parts and many ways to supply food. This isn't very sanguine. Can anyone supply food to the body through the ears or eyes? They do not know that these demigods are different parts of the universal body of the Supreme Lord, and in their ignorance they believe that each and every demigod is a separate God and a competitor of the Supreme Lord.

Not only are demigods parts of the Supreme Lord, but ordinary living entities are also. In the Srimad-Bhagavatam it is stated that the brahmanas are the head of the Supreme Lord, the ksatriyas are the arms, etc., and that all serve different functions. Regardless of the situation, if one knows that both the demigods and himself are part and parcel of the Supreme Lord, his knowledge is perfect. But if he does not understand this, he achieves different planets where the demigods reside. This is not the same destination the devotee reaches.

The results achieved by the demigods' benedictions are perishable because within this material world the planets, the demigods and their worshipers are all perishable. Therefore it is clearly stated in this verse that all results achieved by worshiping demigods are perishable, and therefore such worship is performed by the less intelligent living entity. Because the pure devotee engaged in Krsna consciousness in devotional service of the Supreme Lord achieves eternal blissful existence that is full of knowledge, his achievements and those of the common worshiper of the demigods are different. The Supreme Lord is unlimited; His favor is unlimited; His mercy is unlimited. Therefore the mercy of the Supreme Lord upon His pure devotees is unlimited.

avyaktam vyaktim apannam
manyante mam abuddhayah
param bhavam ajananto
mamavyayam anuttamam

SYNONYMS

avyaktam--nonmanifested; vyaktim--personality; apannam--achieved;
manyante--think; mam--unto Me; abuddhayah--less intelligent persons;
param--supreme; bhavam--state of being; ajanantah--without knowing;
mama--My; avyayam--imperishable; anuttamam--the finest.

TRANSLATION

Unintelligent men, who know Me not, think that I have assumed this form and personality. Due to their small knowledge, they do not know My higher nature, which is changeless and supreme.

PURPORT

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

"My dear Lord, devotees like Vyasadeva and Narada 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 Vedanta and the Upanisads and other Vedic literatures, it is not possible for them to understand the Personality of Godhead."
(Stotra-ratna 12)

In the Brahma-samhita it is stated that the Personality of Godhead cannot be understood simply by study of the Vedanta 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, but those nondevotees who are engaged in Vedanta and speculation on Vedic literature without any tinge of true Krsna 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 abuddhayah, which means one who does not know the ultimate feature of the Absolute Truth. In the Srimad-Bhagavatam 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, Sankaracarya, who has specifically stated that Krsna is the Supreme Personality of Godhead. Impersonalists, therefore, not knowing the Supreme Truth, think Krsna to be only the son of Devaki and Vasudeva, or a prince, or a powerful living entity. This is also condemned in the Bhagavad-gita (9.11).

Avajananti mam mudha manusim tanum asritam: "Only the fools regard Me as an ordinary person."

The fact is that no one can understand Krsna without rendering devotional service and without developing Krsna consciousness. The Gita confirms this.

One cannot understand the Supreme Personality of Godhead, Krsna, 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 Krsna consciousness, beginning by chanting the maha-mantra--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare--then only can one understand the Supreme Personality of Godhead. Nondevotee impersonalists think that Krsna has a body made of this material nature and that all His activities, His form and everything, are maya. These impersonalists are known as Mayavadis. They do not know the ultimate truth.

The twentieth verse clearly states, kamais tais tair hrta-jnanah prapadyante 'nya-devatah. "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, and the Lord also has a planet. As stated in the twenty-third verse, devan deva-yajo yanti mad-bhakta yanti mam api: the worshipers of the demigods go to the different planets of the demigods, and those who are devotees of Lord Krsna go to the Krsnaloka 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 Gita does it appear that the demigods and their abodes are impersonal? Clearly, neither the demigods nor Krsna, the Supreme Personality of Godhead, are impersonal. They are all persons; Lord Krsna 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 Gita we can clearly understand that the forms of the demigods and the form of the Supreme Lord are simultaneously existing and that Lord Krsna is sac-cid-ananda, eternal blissful knowledge. The Vedas also confirm that the Supreme Absolute Truth is ananda-mayo, or by nature full of blissful pleasure, and that He is abhyasat, by nature the reservoir of unlimited auspicious qualities. And in the Gita the Lord says that although He is aja (unborn), He still appears. These are the facts that we should understand from the Bhagavad-gita. 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 Gita are concerned. It is clear herein that the Supreme Absolute Truth, Lord Krsna, has both form and personality.

TEXT 25

naham prakasah sarvasya
yoga-maya-samavrtah
mudho 'yam nabhijanati
loko mam ajam avyayam

SYNONYMS

na--nor; aham--I; prakasah--manifest; sarvasya--to everyone; yoga-maya--internal potency; samavrtah--covered; mudhah--foolish; ayam--this; na-

-not; abhijanati--can understand; lokah--such less intelligent persons;
mam--Me; ajam--unborn; avyayam--inexhaustible.

TRANSLATION

I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [yoga-maya]; and so the deluded world knows Me not, who am unborn and infallible.

PURPORT

It may be argued that since Krsna 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 Krsna 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 Sisupala spoke against Krsna being elected president of the assembly, Bhisma supported Him and proclaimed Him to be the Supreme God. Similarly, the Pandavas 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 Gita Krsna 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 potency.

In the prayers of Kunti in the Srimad-Bhagavatam (1.8.19) it is said that the Lord is covered by the curtain of yoga-maya and thus ordinary people cannot understand Him. This yoga-maya curtain is also confirmed in the Isopanisad (mantra 15), in which the devotee prays:

"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-maya. The brahmajyoti is the covering of the internal potency. May You kindly remove this glowing effulgence that impedes my seeing Your sac-cid-ananda-vigraha, Your eternal form of bliss and knowledge."

This yoga-maya curtain is also mentioned in the Fifteenth Chapter of the Gita. 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 Srimad-Bhagavatam (10.14.7) there is this prayer by Brahma: "O Supreme Personality of Godhead, O Supersoul, O master of all mystery, who can calculate Your potency and pastimes in this world? You are always expanding Your internal potency, and therefore no one can understand You. Learned scientists and learned scholars can examine the atomic constitution of the material world or even the planets, but still they are unable to calculate Your energy and potency, although You are present before them." The Supreme Personality of Godhead, Lord Krsna, is not only unborn but also avyaya, inexhaustible. His eternal form is bliss and knowledge, and His energies are all inexhaustible.

TEXT 26

vedaham samatitani
vartamanani carjuna
bhavisyani ca bhutani
mam tu veda na kascana

SYNONYMS

veda--know; aham--I; sama--equally; a titani--past; vartamanani--present; ca--and; arjuna--O Arjuna; bhavisyani--future; ca--also; bhutani--living entities; mam--Me; tu--but; veda--knows; na--not; kascana--anyone.

TRANSLATION

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.

PURPORT

Here the question of personality and impersonality is clearly stated. If Krsna, the form of the Supreme Personality of Godhead, is considered by the impersonalists to be maya, to be material, then He would, like the living entity, change His body and forget everything in His past life. Anyone with a material body cannot remember his past life, nor can he foretell his future life, nor can he predict the outcome of his present life; therefore he cannot know what is happening in past, present and future. Unless one is liberated from material contamination, he cannot know past, present and future.

Unlike the ordinary human being, Lord Krsna clearly says that He completely knows what happened in the past, what is happening in the present, and what will happen in the future. In the Fourth Chapter we have seen that Lord Krsna remembers instructing Vivasvan, the sun-god, millions of years ago. Krsna knows every living entity because He is situated in every living being's heart as the Supreme Soul. But despite His presence in every living entity as Supersoul and His presence beyond the material sky, as the Supreme Personality of Godhead, the less intelligent cannot realize Him as the Supreme Person. Certainly the transcendental body of Sri Krsna is not perishable. He is just like the sun, and maya is like the cloud. In the material world we can see that there is the sun and that there are clouds and different stars and planets. The clouds may cover all these in the sky temporarily, but this covering is only apparent to our limited vision. The sun, moon and stars are not actually covered. Similarly, maya cannot cover the Supreme Lord. By His internal potency He is not manifest to the less intelligent class of men. As it is stated in the third verse of this chapter, out of millions and millions of men, some try to become perfect in this human form of life, and out of thousands and thousands of such perfected men, hardly one can understand what Lord Krsna is. Even if one is perfected by realization of impersonal Brahman or localized Paramatma, he cannot possibly understand the Supreme Personality of Godhead, Sri Krsna, without being in Krsna consciousness.

TEXT 27

iccha-dvesa-samutthena
dvandva-mohena bharata
sarva-bhutani sammoham
sarge yanti parantapa

SYNONYMS

iccha--desire; dvesa--hate; samutthena--born; dvandva--duality; mohena--overcome; bharata--O scion of Bharata; sarva--all; bhutani--living entities; sammoham--into delusion; sarge--in creation; yanti--go; parantapa--O conqueror of enemies.

TRANSLATION

O scion of Bharata [Arjuna], O conqueror of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate.

PURPORT

The real constitutional position of the living entity is that of subordination to the Supreme Lord, who is pure knowledge. When one is deluded into separation from this pure knowledge, he becomes controlled by illusory energy and cannot understand the Supreme Personality of Godhead. The illusory energy is manifested in the duality of desire and hate. Due to desire and hate, the ignorant person wants to become one with the Supreme Lord and envies Krsna as the Supreme Personality of Godhead. Pure devotees, who are not so deluded or contaminated by desire and hate, can understand that Lord Sri Krsna appears by His internal potencies, but those who are deluded by duality and nescience think that the Supreme Personality of Godhead is created by material energies. This is their misfortune. Such deluded persons, symptomatically, dwell in dualities of dishonor and honor, misery and happiness, woman and man, good and bad, pleasure and pain, etc., thinking, "This is my wife; this is my house; I am the master of this house; I am the husband of this wife." These are the dualities of delusion. Those who are so deluded by dualities are completely foolish and therefore cannot understand the Supreme Personality of Godhead.

TEXT 28

yesam tv anta-gatam papam
jananam punya-karmanam
te dvandva-moha-nirmukta
bhajante mam drdha-vratah

SYNONYMS

yesam--whose; tu--but; anta-gatam--completely eradicated; papam--sin; jananam--of the persons; punya--pious; karmanam--previous activities; te--they; dvandva--duality; moha--delusion; nirmuktah--free from; bhajante--worship; mam--Me; drdha-vratah--with determination.

TRANSLATION

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

PURPORT

Those eligible for elevation to the transcendental position are mentioned in this verse. For those who are sinful, atheistic, foolish

and deceitful, it is very difficult to transcend the duality of desire and hate. Only those who have passed their lives in practicing the regulative principles of religion, who have acted piously and who have conquered sinful reactions can accept devotional service and gradually rise to the pure knowledge of the Supreme Personality of Godhead. Then, gradually, they can meditate in trance on the Supreme Personality of Godhead. That is the process of being situated on the spiritual platform. This elevation is possible in Krsna consciousness in the association of pure devotees who can deliver one from delusion.

It is stated in the Srimad-Bhagavatam (5.5.2) that if one actually wants to be liberated he must render service to the devotees (mahat-sevam dvaram ahur vimukteh); but one who associates with materialistic people is on the path leading to the darkest region of existence (tamodvaram yositam sangi-sangam). All the devotees of the Lord traverse this earth just to recover the conditioned souls from their delusion. The impersonalists do not know that forgetting their constitutional position as subordinate to the Supreme Lord is the greatest violation of God's law. Unless one is reinstated in his own constitutional position, it is not possible to understand the Supreme Personality or to be fully engaged in His transcendental loving service with determination.

TEXT 29

jara-marana-moksaya
mam asritya yatanti ye
te brahma tad viduh krtsnam
adhyatmam karma cakham

SYNONYMS

jara--old age; marana--death; moksaya--for the purpose of liberation; mam--unto Me; asritya--taking shelter of; yatanti--endeavor; ye--all those; te--such persons; brahma--Brahman; tat--actually that; viduh--they know; krtsnam--everything; adhyatmam--transcendental; karma--fruitive activities; ca--and; akham--entirely.

TRANSLATION

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 and fruitive activities.

PURPORT

Birth, death, old age and diseases affect this material body, but not the spiritual body. There is no birth, death, old age and disease for the spiritual body, so one who attains a spiritual body, becomes one of the associates of the Supreme Personality of Godhead and engages in eternal devotional service, is really liberated. Aham brahmasmi: I am spirit. It is said that one should understand that he is Brahman--spirit soul. This Brahman conception of life is also in devotional service, as described in this verse. The pure devotees are transcendently situated on the Brahman platform, and they know everything about transcendental and material activities.

Four kinds of impure devotees who engage themselves in the transcendental service of the Lord achieve their respective goals, and by the grace of the Supreme Lord, when they are fully Krsna conscious, they actually enjoy spiritual association with the Supreme Lord. But those who are worshipers of demigods never reach the Supreme Lord in His supreme planet. Even the less intelligent Brahman-realized persons cannot reach the supreme planet of Krsna known as Goloka Vrndavana. Only persons who perform activities in Krsna consciousness (mam asritya) are actually entitled to be called Brahman, because they are actually endeavoring to reach the Krsna planet. Such persons have no misgivings about Krsna, and thus they are factually Brahman. Those who are engaged in worshiping the form or arca of the Lord, or who are engaged in meditation on the Lord simply for liberation from material bondage, also know, by the grace of the Lord, the purports of Brahman, adhibhuta, etc., as explained by the Lord in the next chapter.

TEXT 30

sadhibhutadhidaivam mam
sadhiyajnam ca ye viduh
prayana-kale 'pi ca mam
te vidur yukta-cetasah

SYNONYMS

sa-adhibhuta--the governing principle of the material manifestation; adhidaivam--underlying all the demigods; mam--Me; sa-adhiyajnam--sustaining all sacrifices; ca--and; ye--those; viduh--know; prayana--of death; kale--at the time; api--even; ca--and; mam--Me; te--they; viduh--know; yukta-cetasah--with steadfast minds.

TRANSLATION

Those who know Me as the Supreme Lord, as the governing principle of the material manifestation, who know Me as the one underlying all the demigods and as the one sustaining all sacrifices, can, with steadfast mind, understand and know Me, even at the time of death.

PURPORT

Persons acting in Krsna consciousness are never entirely deviated from the path of understanding the Supreme Personality of Godhead. In the transcendental association of Krsna consciousness, one can understand how the Supreme Lord is the governing principle of the material manifestation and even of the demigods. Gradually, by such transcendental association, one becomes convinced of the Supreme Personality of Godhead Himself, and at the time of death such a Krsna conscious person can never forget Krsna. Naturally he is thus promoted to the planet of the Supreme Lord, Goloka Vrndavana.

This Seventh Chapter particularly explains how one can become a fully Krsna conscious person. The beginning of Krsna consciousness is association of persons who are in Krsna consciousness. Such association is spiritual and puts one directly in touch with the Supreme Lord, and, by His grace, one can understand Krsna to be the Supreme God. At the same time one can really understand the constitutional position of the living entity and how the living entity forgets Krsna and becomes entangled in material activities. By gradual development of Krsna consciousness in good association, the living entity can understand

that due to forgetfulness of Krsna he has become conditioned by the laws of material nature. He can also understand that this human form of life is an opportunity to regain Krsna consciousness and that it should be fully utilized to attain the causeless mercy of the Supreme Lord.

Many subjects have been discussed in this chapter: the man in distress, the inquisitive man, the man in want of material necessities, knowledge of Brahman, knowledge of Paramatma, liberation from birth, death and diseases, and worship of the Supreme Lord. However, he who is actually elevated in Krsna consciousness does not care for the different processes. He simply directly engages himself in activities of Krsna consciousness and thereby factually attains his constitutional position as an eternal servitor of Lord Krsna. In such a situation he takes pleasure in hearing and glorifying the Supreme Lord in pure devotional service. He is convinced that by doing so, all his objectives will be fulfilled. This determined faith is called drdha-vrata, and that is the beginning of bhakti-yoga or transcendental loving service. That is the verdict of all scriptures. This Seventh Chapter of the Gita is the substance of that conviction.

Thus end the Bhaktivedanta Purports to the Seventh Chapter of the Srimad Bhagavad-gita in the matter of Knowledge of the Absolute.

Chapter 8
Attaining the Supreme

TEXT 1

arjuna uvaca
kim tad brahma kim adhyatmam
kim karma purusottama
adhibhutam ca kim proktam
adhidaivam kim ucyate

SYNONYMS

arjunah uvaca--Arjuna said; kim--what; tat--that; brahma--Brahman; kim--what; adhyatmam--the self; kim--what; karma--fruitive activities; purusa-uttama--O Supreme Person; adhibhutam--the material manifestation; ca--and; kim--what; proktam--is called; adhidaivam--the demigods; kim--what; ucyate--is called.

TRANSLATION

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.

PURPORT

In this chapter Lord Krsna answers these different questions from Arjuna beginning with, "What is Brahman?" The Lord also explains karma, fruitive activities, devotional service and yoga principles, and devotional service in its pure form. The Srimad-Bhagavatam explains that the Supreme Absolute Truth is known as Brahman, Paramatma, and Bhagavan. In addition, the living entity, individual soul, is also called Brahman. Arjuna also inquires about atma, which refers to body, soul and mind. According to the Vedic dictionary, atma refers to the mind, soul, body and senses also.

Arjuna has addressed the Supreme Lord as Purusottama, Supreme Person, which means that he was putting these questions not simply to a friend but to the Supreme Person, knowing Him to be the supreme authority able to give definitive answers.

TEXT 2

adhiyajnah katham ko 'tra
dehe 'smin madhusudana
prayana-kale ca katham
jneyo 'si niyatatmabhih

SYNONYMS

adhiyajnah--the Lord of sacrifice; katham--how; kah--who; atra--here; dehe--in the body; asmin--in this; madhusudana--O Madhusudana; prayana-kale--at the time of death; ca--and; katham--how; jneyah--be known; asi--You can; niyata-atmabhih--by the self-controlled.

TRANSLATION

How does this Lord of sacrifice live in the body, and in which part does He live, O Madhusudana? And how can those engaged in devotional service know You at the time of death?

PURPORT

"Lord of sacrifice" may refer to either Indra or Visnu. Visnu is the chief of the primal demigods, including Brahma and Siva, and Indra is the chief of the administrative demigods. Both Indra and Visnu are worshiped by yajna performances. But here Arjuna asks who is actually the Lord of yajna (sacrifice) and how is the Lord residing within the body of the living entity.

Arjuna addresses the Lord as Madhusudana because Krsna once killed a demon named Madhu. Actually these questions, which are of the nature of doubts, should not have arisen in the mind of Arjuna because Arjuna is a Krsna conscious devotee. Therefore these doubts are like demons. Since Krsna is so expert in killing demons, Arjuna here addresses Him as Madhusudana so that Krsna might kill the demonic doubts that arise in Arjuna's mind.

Now the word prayana-kale in this verse is very significant because whatever we do in life will be tested at the time of death. Arjuna fears that at the time of death, those who are in Krsna consciousness will forget the Supreme Lord because at such a time body functions are disrupted and the mind may be in a panic-stricken state. Therefore Maharaja Kulasekhara, a great devotee, prays, "My dear Lord, may I die immediately now that I am healthy so that the swan of my mind may enter into the stem of Thy lotus feet." This metaphor is used because the swan often takes pleasure in entering the stem of the lotus flower--similarly, the mind of the pure devotee is drawn to the lotus feet of the Lord. Maharaja Kulasekhara fears that at the moment of death his throat will be so choked up that he will not be able to chant the holy names, so it is better to "die immediately." Arjuna questions how one's mind can remain fixed on Krsna's lotus feet at such times.

TEXT 3

sri-bhagavan uvaca

aksaram brahma paramam
svabhavo 'dhyatmam ucyate
bhuta-bhavodbhava-karo
visargah karma-samjnitah

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; aksaram--indestructible; brahma--Brahman; paramam--transcendental; svabhava--eternal nature; adhyatmam--the self; ucyate--is called; bhuta-bhava-udbhava-karah--action producing the material bodies of the living entities; visargah--creation; karma--fruitive activities; samjnitah--is called.

TRANSLATION

The Supreme Lord said: The indestructible, transcendental living entity is called Brahman and his eternal nature is called the self. Action pertaining to the development of these material bodies is called karma, or fruitive activities.

PURPORT

Brahman is indestructible and eternally existing, and its constitution is not changed at any time. Beyond Brahman there is Parabrahman. Brahman refers to the living entity, and Parabrahman refers to the Supreme Personality of Godhead. The constitutional position of the living entity is different from the position he takes in the material world. In material consciousness, his nature is to try to be the lord of matter, but in spiritual (Krsna) consciousness, his position is to serve the Supreme. When the living entity is in material consciousness, he has to take on various bodies in the material world. That is called karma, or varied creation by the force of material consciousness.

In Vedic literature the living entity is called jivatma and Brahman, but he is never called Parabrahman. The living entity (jivatma) takes different positions--sometimes he merges into the dark material nature and identifies himself with matter, and sometimes he identifies himself with the superior spiritual nature. Therefore he is called the Supreme Lord's marginal energy. According to his identification with material or spiritual nature, he receives a material or spiritual body. In material nature he may take a body from any of the 8,400,000 species of life, but in spiritual nature he has only one body. In material nature he is sometimes manifested as a man, demigod, animal, beast, bird, etc., according to his karma. To attain material heavenly planets and enjoy their facilities, he sometimes performs sacrifices (yajna), but when his merit is exhausted, he returns to earth again in the form of a man.

In the process of sacrifice, the living entity makes specific sacrifices to attain specific heavenly planets and consequently reaches them. When the merit of sacrifice is exhausted, then the living entity descends to earth in the form of rain, then takes on the form of grains, and the grains are eaten by man and transformed into semen, which impregnates a woman, and thus the living entity once again attains the human form to perform sacrifice and so repeat the same cycle. In this way, the living entity perpetually comes and goes on the material path. The Krsna conscious person, however, avoids such sacrifices. He takes directly to Krsna consciousness and thereby prepares himself to return to Godhead.

Impersonalist commentators on the Gita unreasonably assume that Brahman takes the form of jiva in the material world, and to substantiate this they refer to Chapter Fifteen, verse 7, of the Gita. But this verse also speaks of the living entity as "an eternal fragment of Myself." The fragment of God, the living entity, may fall down into the material world, but the Supreme Lord (Acyuta) never falls down. Therefore this assumption that the Supreme Brahman assumes the form of jiva is not acceptable. It is important to remember that in Vedic literature Brahman (the living entity) is distinguished from Parabrahman (the Supreme Lord).

TEXT 4

adhibhutam ksaro bhavah
purusas cadhidaivatam
adhiyajno 'ham evatra
dehe deha-bhrtam vara

SYNONYMS

adhibhutam--the physical manifestation; ksarah--constantly changing; bhavah--nature; purusah--the universal form; ca--and; adhidaivatam--including all demigods like the sun and moon; adhiyajnah--the Supersoul; aham--I (Krsna); eva--certainly; atra--in this; dehe--body; deha-bhrtam--of the embodied; vara--the Supreme.

TRANSLATION

Physical nature is known to be endlessly mutable. The universe is the cosmic form of the Supreme Lord, and I am that Lord represented as the Supersoul, dwelling in the heart of every embodied being.

PURPORT

The physical nature is constantly changing. Material bodies generally pass through six stages: they are born, they grow, they remain for some duration, they produce some by-products, they dwindle, and then they vanish. This physical nature is called adhibhuta. Because it is created at a certain point and will be annihilated at a certain point, the conception of the universal form of the Supreme Lord that includes all demigods and their different planets is called adhidaivata. The individual soul (jiva) accompanies the body. The Supersoul, a plenary representation of Lord Krsna, is called the Paramatma or adhiyajna and is situated in the heart. The word eva is particularly important in the context of this verse because by this word the Lord stresses that the Paramatma is not different from Him. The Supersoul, the Supreme Personality of Godhead, seated beside the individual soul, is the witness of the individual soul's activities and is the source of consciousness. The Supersoul gives the jiva an opportunity to act freely, and He witnesses his activities. The functions of all these different manifestations of the Supreme Lord automatically become clarified for the pure Krsna conscious devotee engaged in transcendental service of the Lord. The gigantic universal form of the Lord called adhidaivata is contemplated by the neophyte who cannot approach the Supreme Lord in His manifestation as Supersoul. The neophyte is advised to contemplate the universal form whose legs are considered the lower planets and whose eyes are considered the sun and moon, and whose head is considered the upper planetary system.

TEXT 5

anta-kale ca mam eva
 smaran muktva kalevaram
 yah prayati sa mad-bhavam
 yati nasty atra samsayah

SYNONYMS

anta-kale--at the end of life; ca--also; mam--unto Me; eva--certainly;
 smaran--remembering; muktva--quitting; kalevaram--the body; yah--he
 who; prayati--goes; sah--he; mat-bhavam--My nature; yati--achieves; na-
 not; asti--there is; atra--here; samsayah--doubt.

TRANSLATION

And whoever, at the time of death, quits his body, remembering Me
 alone, at once attains My nature. Of this there is no doubt.

PURPORT

In this verse the importance of Krsna consciousness is stressed. Anyone
 who quits his body in Krsna consciousness is at once transferred to the
 transcendental abode of the Supreme Lord. The word smaran
 ("remembering") is important. Remembrance of Krsna is not possible for
 the impure soul who has not practiced Krsna consciousness in devotional
 service. To remember Krsna one should chant the maha-mantra, Hare
 Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama
 Rama, Hare Hare, incessantly, following in the footsteps of Lord
 Caitanya, being more tolerant than a tree, humbler than the grass and
 offering all respect to others without requiring respect in return. In
 such a way one will be able to depart from the body successfully
 remembering Krsna and so attain the supreme goal.

TEXT 6

yam yam vapi smaran bhavam
 tyajaty ante kalevaram
 tam tam evaiti kaunteya
 sada tad-bhava-bhavitah

SYNONYMS

yam yam--whatever; va--either; api--also; smaran--remembering; bhavam--
 nature; tyajati--give up; ante--at the end; kalevaram--this body; tam
 tam--similar; eva--certainly; eti--gets; kaunteya--O son of Kunti;
 sada--always; tat--that; bhava--state of being; bhavitah--remembering.

TRANSLATION

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

PURPORT

The process of changing one's nature at the critical moment of death is
 here explained. How can one die in the proper state of mind? Maharaja

Bharata thought of a deer at the time of death and so was transferred to that form of life. However, as a deer, Maharaja Bharata could remember his past activities. Of course the cumulative effect of the thoughts and actions of one's life influences one's thoughts at the moment of death; therefore the actions of this life determine one's future state of being. If one is transcendently absorbed in Krsna's service, then his next body will be transcendental (spiritual), not physical. Therefore the chanting of Hare Krsna is the best process for successfully changing one's state of being to transcendental life.

TEXT 7

tasmat sarvesu kalesu
mam anusmara yudhya ca
mayy arpita-mano-buddhir
mam evaisyasy asamsayah

SYNONYMS

tasmat--therefore; sarvesu--always; kalesu--time; mam--unto Me; anusmara--go on remembering; yudhya--fight; ca--also; mayi--unto Me; arpita--surrender; manah--mind; buddhiih--intellect; mam--unto Me; eva--surely; esyasi--will attain; asamsayah--beyond a doubt.

TRANSLATION

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.

PURPORT

This instruction to Arjuna is very important for all men engaged in material activities. The Lord does not say that one should give up his prescribed duties or engagements. One can continue them and at the same time think of Krsna by chanting Hare Krsna. This will free one from material contamination and engage the mind and intelligence in Krsna. By chanting Krsna's names, one will be transferred to the supreme planet, Krsnaloka, without a doubt.

TEXT 8

abhyasa-yoga-yuktena
cetasa nanya-gamina
paramam purusam divyam
yati parthanucintayan

SYNONYMS

abhyasa--practice; yoga-yuktena--being engaged in meditation; cetasa--by the mind and intelligence; na anya-gamina--without their being deviated; paramam--the Supreme; purusam--Personality of Godhead; divyam--transcendental; yati--achieves; partha--O son of Prtha; anucintayan--constantly thinking of.

TRANSLATION

He who meditates on the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, he, O Partha [Arjuna], is sure to reach Me.

PURPORT

In this verse Lord Krsna stresses the importance of remembering Him. One's memory of Krsna is revived by chanting the maha-mantra, Hare Krsna. By this practice of chanting and hearing the sound vibration of the Supreme Lord, one's ear, tongue and mind are engaged. This mystic meditation is very easy to practice, and it helps one attain the Supreme Lord. Purusam means enjoyer. Although living entities belong to the marginal energy of the Supreme Lord, they are in material contamination. They think themselves enjoyers, but they are not the supreme enjoyer. Here it is clearly stated that the supreme enjoyer is the Supreme Personality of Godhead in His different manifestations and plenary expansions as Narayana, Vasudeva, etc.

The devotees can constantly think of the object of worship, the Supreme Lord, in any of His features--Narayana, Krsna, Rama, etc., by chanting Hare Krsna. This practice will purify him, and at the end of his life, due to his constant chanting, he will be transferred to the kingdom of God. Yoga practice is meditation on the Supersoul within; similarly, by chanting Hare Krsna one fixes his mind always on the Supreme Lord. The mind is fickle, and therefore it is necessary to engage the mind by force to think of Krsna. One example often given is that of the caterpillar that thinks of becoming a butterfly and so is transformed into a butterfly in the same life. Similarly, if we constantly think of Krsna, it is certain that at the end of our lives we shall have the same bodily constitution as Krsna.

TEXT 9

kavim puranam anusasitaram
anor aniyamsam anusmared yah
sarvasya dhataram acintya-rupam
aditya-varnam tamasah parastat

SYNONYMS

kavim--one who knows everything; puranam--the oldest; anusasitaram--the controller; anoh--of the atom; aniyamsam--smaller than; anusmaret--always thinking; yah--one who; sarvasya--of everything; dhataram--the maintainer; acintya--inconceivable; rupam--form; aditya-varnam--illuminated like the sun; tamasah--of the darkness; parastat--transcendental.

TRANSLATION

One should meditate upon the Supreme Person as the one who knows everything, as He who is the oldest, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable, and who is always a person. He is luminous like the sun and, being transcendental, is beyond this material nature.

PURPORT

The process of thinking of the Supreme is mentioned in this verse. The foremost point is that He is not impersonal or void. One cannot meditate on something impersonal or void. That is very difficult. The process of thinking of Krsna, however, is very easy and is factually stated herein. First of all, He is purusa, spiritual, Rama and Krsna, and is described herein as kavim; that is, He knows past, present and future and therefore knows everything. He is the oldest personality because He is the origin of everything; everything is born out of Him. He is also the supreme controller of the universe, maintainer and instructor of humanity. He is smaller than the smallest. The living entity is one ten-thousandth part of the tip of a hair, but the Lord is so inconceivably small that He enters into the heart of this particle. Therefore He is called smaller than the smallest. As the Supreme, He can enter into the atom and into the heart of the smallest and control him as the Supersoul. Although so small, He is still all-pervading and is maintaining everything. By Him all these planetary systems are sustained. We often wonder how these big planets are floating in the air. It is stated here that the Supreme Lord, by His inconceivable energy, is sustaining all these big planets and systems of galaxies. The word acintya (inconceivable) is very significant in this connection. God's energy is beyond our conception, beyond our thinking jurisdiction, and is therefore called inconceivable (acintya). Who can argue this point? He pervades this material world and yet is beyond it. We cannot even comprehend this material world, which is insignificant compared to the spiritual world--so how can we comprehend what is beyond? Acintya means that which is beyond this material world, that which our argument, logic and philosophical speculation cannot touch, that which is inconceivable. Therefore intelligent persons, avoiding useless argument and speculation, should accept what is stated in scriptures like the Vedas, Gita and Srimad-Bhagavatam and follow the principles they set down. This will lead one to understanding.

TEXT 10

prayana-kale manasacalena
bhaktya yukto yoga-balena caiva
bhruvor madhye pranam avesya samyak
sa tam param purusam upaiti divyam

SYNONYMS

prayana-kale--at the time of death; manasa--by the mind; acalena--without being deviated; bhaktya--in full devotion; yukta--engaged; yoga-balena--by the power of mystic yoga; ca--also; eva--certainly; bhruvoh--between the two eyebrows; madhye--in; pranam--the life air; avesya--establishing; samyak--completely; sah--he; tam--that; param--transcendental; purusam--Personality of Godhead; upaiti--achieves; divyam--in the spiritual kingdom.

TRANSLATION

One who, at the time of death, fixes his life air between the eyebrows and in full devotion engages himself in remembering the Supreme Lord, will certainly attain to the Supreme Personality of Godhead.

PURPORT

In this verse it is clearly stated that at the time of death the mind must be fixed in devotion on the Supreme Godhead. For those practiced in yoga, it is recommended that they raise the life force between the eyebrows, but for a pure devotee who does not practice such yoga, the mind should always be engaged in Krsna consciousness so that at death he can remember the Supreme by His grace. This is explained in verse fourteen.

The particular use of the word yoga-balena is significant in this verse because without practice of yoga one cannot come to this transcendental state of being at the time of death. One cannot suddenly remember the Supreme Lord at death unless he is practiced in some yoga system, especially the system of bhakti-yoga. Since one's mind at death is very disturbed, one should practice transcendence through yoga during one's life.

TEXT 11

yad aksaram veda-vido vadanti
visanti yad yatayo vita-ragah
yad icchanto brahmacaryam caranti
tat te padam sangrahe na pravaksye

SYNONYMS

yat--that which; aksaram--inexhaustible; veda-vidah--a person conversant with the Vedas; vadanti--say; visanti--enters; yat--in which; yatayah--great sages; vita-ragah--in the renounced order of life; yat--that which; icchantah--desiring; brahmacaryam--celibacy; caranti--practices; tat--that; te--unto you; padam--situation; sangrahe na--in summary; pravaksye--I shall explain.

TRANSLATION

Persons 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 explain to you this process by which one may attain salvation.

PURPORT

Lord Krsna explains that Brahman, although one without a second, has different manifestations and features. For the impersonalists, the syllable om is identical with Brahman. Krsna here explains the impersonal Brahman, in which the renounced order of sages enter.

In the Vedic system of knowledge, students, from the very beginning, are taught to vibrate om and learn of the ultimate impersonal Brahman by living with the spiritual master in complete celibacy. In this way they realize two of Brahman's features. This practice is very essential for the student's advancement in spiritual life, but at the moment such brahmacari (unmarried celibate) life is not at all possible. The social construction of the world has changed so much that there is no possibility of one's practicing celibacy from the beginning of student life. Throughout the world there are many institutions for different departments of knowledge, but there is no recognized institution where students can be educated in the brahmacari principles. Unless one practices celibacy, advancement in spiritual life is very difficult. Therefore Lord Caitanya has announced, according to the scriptural injunctions for this Age of Kali, that no process of realizing the

Supreme is possible except the chanting of the holy name of Lord Krsna: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT 12

sarva-dvarani samyamyā
mano hr̥di nirudhya ca
murdhny adhayatmanah pranam
asthito yoga-dharanam

SYNONYMS

sarva-dvarani--all the doors of the body; samyamyā--controlling; manah--mind; hr̥di--in the heart; nirudhya--confined; ca--also; murdhni--on the head; adhaya--fixed; atmanah--soul; pranam--the life air; asthitah--situated; yoga-dharanam--the yogic situation.

TRANSLATION

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.

PURPORT

To practice yoga, as suggested here, one first has to close the door of all sense enjoyment. This practice is called pratyahara, or withdrawing the senses from the sense objects. The sense organs for acquiring knowledge, such as the eyes, ears, nose, tongue and touch, should be fully controlled and should not be allowed to engage in self-gratification. In this way the mind focuses on the Supersoul in the heart and the life force is raised to the top of the head. In the Sixth Chapter this process is described in detail. But as mentioned before, this practice is not practical in this age. The best process is Krsna consciousness. If one is always able to fix his mind on Krsna in devotional service, it is very easy for him to remain in an undisturbed transcendental trance, or in samadhi.

TEXT 13

om ity ekaksaram brahma
vyaharan mam anusmaran
yah prayati tyajan deham
sa yati paramam gatim

SYNONYMS

om--the combination of letters om (omkara); iti--thus; eka-aksaram--supreme, indestructible; brahma--absolute; vyaharan--vibrating; mam--Me (Krsna); anusmaran--remembering; yah--anyone; prayati--leaves; tyajan--quitting; deham--this body; sah--he; yati--achieves; paramam--supreme; gatim--destination.

TRANSLATION

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.

PURPORT

It is clearly stated here that om, Brahman, and Lord Krsna are not different. The impersonal sound of Krsna is om, but the sound Hare Krsna contains om. It is clearly recommended in this age that if one quits his body at the end of this life chanting the maha-mantra, Hare Krsna, he will reach the spiritual planets. Similarly, those who are devotees of Krsna enter the Krsna planet or Goloka Vrndavana, whereas the impersonalists remain in the brahmajyoti. The personalists also enter many innumerable planets in the spiritual sky known as Vaikunthas.

TEXT 14

ananya-cetah satatam
yo mam smarati nityasah
tasyaham sulabhah partha
nitya-yuktasya yoginah

SYNONYMS

ananya-cetah--without deviation; satatam--always; yah--anyone; mam--Me (Krsna); smarati--remembers; nityasah--regularly; tasya--to him; aham--I am; su-labhah--very easy to achieve; partha--O son of Prtha; nitya--regularly; yuktasya--engaged; yoginah--of the devotee.

TRANSLATION

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

PURPORT

In this verse the bhakti-yoga of the unalloyed devotees of the Supreme Godhead is described. The proceeding verses mention four different kinds of devotees--the distressed, the inquisitive, those who seek material gain, and the speculative philosophers. Different processes of liberation from material entanglement have also been described: karma-yoga, jnana-yoga, and hatha-yoga. But here bhakti-yoga, without any mixture of these, is mentioned. In bhakti-yoga the devotees desire nothing but Krsna. The pure bhakti devotee does not desire promotion to heavenly planets, nor does he seek salvation or liberation from material entanglement. A pure devotee does not desire anything. In the Caitanya-caritamrta the pure devotee is called niskama, which means he has no desire for self-interest. Perfect peace belongs to him alone, not to those who strive for personal gain. The pure devotee only wants to please the Supreme Lord, and so the Lord says that for anyone who is unflinchingly devoted to Him, He is easy to attain. The devotee can render service to any of the transcendental forms of the Supreme Lord, and he meets with none of the problems that plague the practitioners of other yogas. Bhakti-yoga is very simple and pure and easy to perform. One can begin simply by chanting Hare Krsna. Krsna is very merciful to those who engage in His service, and He helps in various ways that

devotee who has fully surrendered to Him so that he can understand Him as He is. The Lord gives such a devotee sufficient intelligence so that ultimately the devotee can attain Him in His spiritual kingdom.

The special qualification of the pure devotee is that he is always thinking of Krsna without considering the time or place. There should be no impediments. He should be able to carry out his service anywhere and at any time. Some say that the devotee should remain in holy places like Vrndavana or some holy town where the Lord lived, but a pure devotee can live anywhere and create the atmosphere of Vrndavana by his devotional service. It was Sri Advaita who told Lord Caitanya, "Wherever You are, O Lord--there is Vrndavana."

A pure devotee constantly remembers Krsna and meditates upon Him. These are qualifications of the pure devotee for whom the Lord is most easily attainable. Bhakti-yoga is the system that the Gita recommends above all others. Generally, the bhakti-yogis are engaged in five different ways: 1) santa-bhakta, engaged in devotional service in neutrality; 2) dasya-bhakta, engaged in devotional service as servant; 3) sakhya-bhakta, engaged as friend; 4) vatsalya-bhakta, engaged as parent; and 5) madhurya-bhakta, engaged as conjugal lover of the Supreme Lord. In any of these ways, the pure devotee is always constantly engaged in the transcendental loving service of the Supreme Lord and cannot forget the Supreme Lord, and so for him the Lord is easily attained. A pure devotee cannot forget the Supreme Lord for a moment, and similarly, the Supreme Lord cannot forget His pure devotee for a moment. This is the great blessing of the Krsna conscious process of chanting the mahamantra--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT 15

mam upetya punar janma
duhkhalayam asasvatam
napnuvanti mahatmanah
samsiddhim paramam gatah

SYNONYMS

mam--unto Me; upetya--achieving; punah--again; janma--birth; dukhhalayam--a place of miseries; asasvatam--temporary; na--never; apnuvanti--attain; maha-atmanah--the great souls; samsiddhim--perfection; paramam--ultimate; gatah--achieved.

TRANSLATION

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.

PURPORT

Since this temporary material world is full of the miseries of birth, old age, disease and death, naturally he who achieves the highest perfection and attains the supreme planet, Krsnaloka, Goloka Vrndavana, does not wish to return. The supreme planet is described in Vedic literature as beyond our material vision, and it is considered the highest goal. The mahatmas (great souls) receive transcendental messages from the realized devotees and thus gradually develop devotional service in Krsna consciousness and become so absorbed in

transcendental service that they no longer desire elevation to any of the material planets, nor do they even want to be transferred to any spiritual planet. They only want Krsna's association and nothing else. Such great souls in Krsna consciousness attain the highest perfection of life. In other words, they are the supreme souls.

TEXT 16

abrahma-bhuvanal lokah
punar avartino 'rjuna
mam upetya tu kaunteya
punar janma na vidyate

SYNONYMS

abrahma--up to the Brahmaloaka planet; bhuvanat--from the planetary systems; lokah--planets; punah--again; avartinah--returning; arjuna--O Arjuna; mam--unto Me; upetya--arriving; tu--but; kaunteya--O son of Kunti; punah janma--rebirth; na--never; vidyate--takes to.

TRANSLATION

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

PURPORT

All kinds of yogis--karma, jnana, hatha, etc.--eventually have to attain devotional perfection in bhakti-yoga, or Krsna consciousness, before they can go to Krsna's transcendental abode and never return. Those who attain the highest material planets or the planets of the demigods are again subjected to repeated birth and death. As persons on earth are elevated to higher planets, people in higher planets such as Brahmaloaka, Candraloaka and Indraloaka fall down to earth. The practice of sacrifice called pancagni-vidya, recommended in the Katha Upanisad, enables one to achieve Brahmaloaka, but if, in Brahmaloaka, one does not cultivate Krsna consciousness, then he must return to earth. Those who progress in Krsna consciousness in the higher planets are gradually elevated to higher and higher planets and at the time of universal devastation are transferred to the eternal spiritual kingdom. When there is devastation of this material universe, Brahma and his devotees, who are constantly engaged in Krsna consciousness, are all transferred to the spiritual universe and to specific spiritual planets according to their desires.

TEXT 17

sahasra-yuga-paryantam
ahar yad brahmano viduh
ratrim yuga-sahasrantam
te 'ho-ratra-vido janah

SYNONYMS

sahasra--thousand; yuga--millenniums; paryantam--including; ahah--day; yat--that; brahmanah--of Brahma; viduh--they know; ratrim--night; yuga-

-millenniums; sahasra-antam--similarly, at the end of one thousand; te-
-that; ahah-ratra--day and night; vidah--understand; janah--people.

TRANSLATION

By human calculation, a thousand ages taken together is the duration of Brahma's one day. And such also is the duration of his night.

PURPORT

The duration of the material universe is limited. It is manifested in cycles of kalpas. A kalpa is a day of Brahma, and one day of Brahma consists of a thousand cycles of four yugas or ages: Satya, Treta, Dvapara and Kali. The cycle of Satya is characterized by virtue, wisdom and religion, there being practically no ignorance and vice, and the yuga lasts 1,728,000 years. In the Treta-yuga vice is introduced, and this yuga lasts 1,296,000 years. In the Dvapara-yuga there is an even greater decline in virtue and religion, vice increasing, and this yuga lasts 864,000 years. And finally in Kali-yuga (the yuga that we have now been experiencing over the past 5,000 years) there is an abundance of strife, ignorance, irreligion and vice, true virtue being practically nonexistent, and this yuga lasts 432,000 years. In Kali-yuga vice increases to such a point that at the termination of the yuga the Supreme Lord Himself appears as the Kalki avatara, vanquishes the demons, saves His devotees, and commences another Satya-yuga. Then the process is set rolling again. These four yugas, rotating a thousand times, comprise one day of Brahma, the creator god, and the same number comprise one night. Brahma lives one hundred of such "years" and then dies. These "hundred years" by earth calculations total to 311 trillion and 40 billion earth years. By these calculations the life of Brahma seems fantastic and interminable, but from the viewpoint of eternity it is as brief as a lightning flash. In the Causal Ocean there are innumerable Brahmas rising and disappearing like bubbles in the Atlantic. Brahma and his creation are all part of the material universe, and therefore they are in constant flux.

In the material universe not even Brahma is free from the process of birth, old age, disease and death. Brahma, however, is directly engaged in the service of the Supreme Lord in the management of the universe--therefore he at once attains liberation. Elevated sannyasis are promoted to Brahma's particular planet, Brahmaloaka, which is the highest planet in the material universe and which survives all the heavenly planets in the upper strata of the planetary system, but in due course Brahma and all the inhabitants of Brahmaloaka are subject to death, according to the law of material nature.

TEXT 18

avyaktad vyaktayah sarvah
prabhavanty ahar-agame
ratri-agame praliyante
tatraivavyakta-samjnake

SYNONYMS

avyaktat--from the unmanifest; vyaktayah--living entities; sarvah--all;
prabhavanti--come into being; ahah-agame--at the beginning of the day;
ratri-agame--at the fall of night; praliyante--are annihilated; tatra--
there; eva--certainly; avyakta--the unmanifest; samjnake--called.

TRANSLATION

When Brahma's day is manifest, this multitude of living entities comes into being, and at the arrival of Brahma's night they are all annihilated.

TEXT 19

bhuta-gramah sa evayam
bhutva bhutva praliyate
ratri-agame 'vasah partha
prabhavaty ahar-agame

SYNONYMS

bhuta-gramah--the aggregate of all living entities; sah--they; eva--certainly; ayam--this; bhutva bhutva--taking birth; praliyate--annihilate; ratri--night; agame--on arrival; avasah--automatically; partha--O son of Prtha; prabhavati--manifest; ahah--during daytime; agame--on arrival.

TRANSLATION

Again and again the day comes, and this host of beings is active; and again the night falls, O Partha, and they are helplessly dissolved.

PURPORT

The less intelligent jivas, who try to remain within this material world, are accordingly elevated and degraded in the various planetary systems. During the daytime of Brahma they exhibit their activities, and at the coming of Brahma's night they are annihilated. In the day they receive various bodies for material activities, and at night these bodies perish. The jivas (individual souls) remain compact in the body of Visnu and again and again are manifest at the arrival of Brahma's day. When Brahma's life is finally finished, they are all annihilated and remain unmanifest for millions and millions of years. When Brahma is born again in another millennium they are again manifest. In this way the jivas are captivated by the material world. However, those intelligent beings who take to Krsna consciousness and chant Hare Krsna, Hare Rama in devotional service transfer themselves, even in this life, to the spiritual planet of Krsna and become eternally blissful there, not being subject to such rebirths.

TEXT 20

paras tasmāt tu bhavo 'nyo
'vyakto 'vyaktat sanatanah
yah sa sarvesu bhutesu
nasyatsu na vinasyati

SYNONYMS

parah--transcendental; tasmāt--from that; tu--but; bhavah--nature; anyah--another; avyaktah--unmanifest; avyaktat--from the unmanifest; sanatanah--eternal; yah--that; sah--which; sarvesu--all; bhutesu--

manifestation; nasyatsu--being annihilated; na--never; vinasyati--annihilated.

TRANSLATION

Yet there is another 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.

PURPORT

Krsna's superior spiritual energy is transcendental and eternal. It is beyond all the changes of material nature, which is manifest and annihilated during the days and nights of Brahma. Krsna's superior energy is completely opposite in quality to material nature. Superior and inferior nature are explained in the Seventh Chapter.

TEXT 21

avyakto 'ksara ity uktas
tam ahuh paramam gatim
yam prapya na nivartante
tad dhama paramam mama

SYNONYMS

avyaktah--unmanifested; aksarah--infallible; iti--thus; uktah--said; tam--that which; ahuh--is known; paramam--ultimate; gatim--destination; yam--that which; prapya--gaining; na--never; nivartante--comes back; tat dhama--that abode; paramam--supreme; mama--Mine.

TRANSLATION

That supreme abode is called unmanifested and infallible, and it is the supreme destination. When one goes there, he never comes back. That is My supreme abode.

PURPORT

The supreme abode of the Personality of Godhead, Krsna, is described in the Brahma-samhita as cintamani-dhama, a place where all desires are fulfilled. The supreme abode of Lord Krsna known as Goloka Vrndavana is full of palaces made of touchstone. There are also trees which are called "desire trees," that supply any type of eatable upon demand, and there are cows known as surabhi cows which supply a limitless supply of milk. In this abode, the Lord is served by hundreds of thousands of goddesses of fortune (Laksmis), and He is called Govinda, the primal Lord and the cause of all causes. The Lord is accustomed to blow His flute (venum kvanantam). His transcendental form is the most attractive in all the worlds--His eyes are like the lotus petals and the color of His body is like clouds. He is so attractive that His beauty excels that of thousands of Cupids. He wears saffron cloth, a garland around His neck and a peacock feather in His hair. In the Gita Lord Krsna gives only a small hint of His personal abode (Goloka Vrndavana) which is the supermost planet in the spiritual kingdom. A vivid description is given in the Brahma-samhita. Vedic literature (Katha Upanisad 1.3.11) states that there is nothing superior to the abode of the

Supreme Godhead, and that that abode is the ultimate destination (purusan na param kincit sa kastha parama gatih). When one attains to it, he never returns to the material world. Krsna's supreme abode and Krsna Himself are nondifferent, being of the same quality. On this earth, Vrndavana, ninety miles southeast of Delhi, is a replica of that supreme Goloka Vrndavana located in the spiritual sky. When Krsna descended on this earth He sported on that particular tract of land known as Vrndavana in the district of Mathura, India.

TEXT 22

purusah sa parah partha
bhaktya labhyas tv ananyaya
yasyantah-sthani bhutani
yena sarvam idam tatam

SYNONYMS

purusah--the Supreme Personality; sah--He; parah--the Supreme, than whom no one is greater; partha--O son of Prtha; bhaktya--by devotional service; labhyah--can be achieved; tu--but; ananyaya--unalloyed, undeviating devotion; yasya--whom; antah-sthani--within; bhutani--all of this material manifestation; yena--by whom; sarvam--all; idam--whatever we can see; tatam--distributed.

TRANSLATION

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.

PURPORT

It is here clearly stated that the supreme destination from which there is no return is the abode of Krsna, the Supreme Person. The Brahma-samhita describes this supreme abode as ananda-cinmaya-rasa, a place where everything is full of spiritual bliss. Whatever variegatedness is manifest there is all of the quality of spiritual bliss--there is nothing material. All variegatedness is expanded as the spiritual expansion of the Supreme Godhead Himself, for the manifestation there is totally of the spiritual energy, as explained in Chapter Seven. As far as this material world is concerned, although the Lord is always in His supreme abode, He is nonetheless all-pervading by His material energy. So by His spiritual and material energies He is present everywhere--both in the material and in the spiritual universes. Yasyantah-sthani means that everything is sustained by Him, whether it be spiritual or material energy.

It is clearly stated here that only by bhakti, or devotional service, can one enter into the Vaikuntha (spiritual) planetary system. In all the Vaikunthas there is only one Supreme Godhead, Krsna, who has expanded Himself into millions and millions of plenary expansions. These plenary expansions are four-armed, and They preside over the innumerable spiritual planets. They are known by a variety of names--Purusottama, Trivikrama, Kesava, Madhava, Aniruddha, Hrsikesa, Sankarsana, Pradyumna, Sridhara, Vasudeva, Damodara, Janardana, Narayana, Vamana, Padmanabha, etc. These plenary expansions are likened unto the leaves of a tree, and the main tree is likened to Krsna. Krsna, dwelling in Goloka Vrndavana, His supreme abode, systematically

conducts all affairs of both universes (material and spiritual) without a flaw by power of His all-pervasiveness.

TEXT 23

yatra kale tv anavrttim
avrttim caiva yoginah
prayata yanti tam kalam
vaksyami bharatarsabha

SYNONYMS

yatra--in that; kale--time; tu--but; anavrttim--no return; avrttim--return; ca--also; eva--certainly; yoginah--of different kinds of mystics; prayatah--one who goes; yanti--departs; tam--that; kalam--time; vaksyami--describing; bharatarsabha--O best of the Bharatas.

TRANSLATION

O best of the Bharatas, I shall now explain to you the different times at which, passing away from this world, one does or does not come back.

PURPORT

The unalloyed devotees of the Supreme Lord who are totally surrendered souls do not care when they leave their bodies or by what method. They leave everything in Krsna's hands and so easily and happily return to Godhead. But those who are not unalloyed devotees and who depend instead on such methods of spiritual realization as karma-yoga, jnana-yoga, hatha-yoga, etc., must leave the body at a suitable time and thereby be assured whether or not they will return to the world of birth and death.

If the yogi is perfect, he can select the time and place for leaving this material world, but if he is not so perfect, then he has to leave at nature's will. The most suitable time to leave the body and not return is being explained by the Lord in these verses. According to Acarya Baladeva Vidyabhusana, the Sanskrit word kala used herein refers to the presiding deity of time.

TEXT 24

agnir jyotir ahah suklah
san-masa uttarayanam
tatra prayata gacchanti
brahma brahma-vido janah

SYNONYMS

agnih--fire; jyotih--light; ahah--day; suklah--white; sat-masah--six months; uttara-ayanam--when the sun passes on the northern side; tatra--there; prayatah--one who goes; gacchanti--passes away; brahma--to the Absolute; brahma-vidah--one who knows the Absolute; janah--person.

TRANSLATION

Those who know the Supreme Brahman pass away from the world during the influence of the fiery god, in the light, at an auspicious moment,

during the fortnight of the moon and the six months when the sun travels in the north.

PURPORT

When fire, light, day and moon are as mentioned, it is to be understood that over all of them there are various presiding deities who make arrangements for the passage of the soul. At the time of death, the jiva sets forth on the path to a new life. If one leaves the body at the time designated above, either accidentally or by arrangement, it is possible for him to attain the impersonal brahmajyoti. Mystics who are advanced in yoga practice can arrange the time and place to leave the body. Others have no control--if by accident they leave at an auspicious moment, then they will not return to the cycle of birth and death, but if not, then there is every possibility that they will have to return. However, for the pure devotee in Krsna consciousness, there is no fear of returning, whether he leaves the body at an auspicious or inauspicious moment, by accident or arrangement.

TEXT 25

dhumo ratriṣ tatha kṛṣṇaḥ
saṅ-masā dakṣiṇāyaṇam
tatra caṅdra-masam jyotiḥ
yogi prapya nivartate

SYNONYMS

dhumaḥ--smoke; ratriḥ--night; tatha--also; kṛṣṇaḥ--the fortnight of the dark moon; saṅ-masā--the six months; dakṣiṇā-āyaṇam--when the sun passes on the southern side; tatra--there; caṅdra-masam--the moon planet; jyotiḥ--light; yogi--the mystic; prapya--achieves; nivartate--comes back.

TRANSLATION

The mystic who passes away from this world during the smoke, the night, the moonless fortnight, or the six months when the sun passes to the south, or who reaches the moon planet, again comes back.

PURPORT

In the Third Canto of Srimad-Bhagavatam we are informed that those who are expert in fruitive activities and sacrificial methods on earth attain to the moon at death. These elevated souls live on the moon for about 10,000 years (by demigod calculations) and enjoy life by drinking soma-rasa. They eventually return to earth. This means that on the moon there are higher classes of living beings, though they may not be perceived by the gross senses.

TEXT 26

sukla-kṛṣṇe gatiḥ yā eṣā
jagataḥ saṁvate mate
ekāya yaty anavṛttim
anyāyavartate punaḥ

SYNONYMS

sukla--light; krsne--darkness; gati--passing away; hi--certainly; ete--all these; jagatah--of the material world; sasvate--of the Vedas; mate--in the opinion; ekaya--by one; yati--goes; anavrttim--no return; anyaya--by the other; avartate--comes back; punah--again.

TRANSLATION

According to the Vedas, there are two ways of passing from this world--one in the light and one in darkness. When one passes in light, he does not come back; but when one passes in darkness, he returns.

PURPORT

The same description of departure and return is quoted by Acarya Baladeva Vidyabhusana from the Chandogya Upanisad (5.10.3-5). In such a way, those who are fruitive laborers and philosophical speculators from time immemorial are constantly going and coming. Actually they do not attain ultimate salvation, for they do not surrender to Krsna.

TEXT 27

naite srti partha janan
yogi muhyati kascana
tasmat sarvesu kalesu
yoga-yukto bhavarjuna

SYNONYMS

na--never; ete--all these; srti--different paths; partha--O son of Prtha; janan--even if they know; yogi--the devotees of the Lord; muhyati--bewildered; kascana--anyone; tasmat--therefore; sarvesu kalesu--always; yoga-yuktah--being engaged in Krsna consciousness; bhava--just become; arjuna--O Arjuna.

TRANSLATION

The devotees who know these two paths, O Arjuna, are never bewildered. Therefore be always fixed in devotion.

PURPORT

Krsna is here advising Arjuna that he should not be disturbed by the different paths the soul can take when leaving the material world. A devotee of the Supreme Lord should not worry whether he will depart either by arrangement or by accident. The devotee should be firmly established in Krsna consciousness and chant Hare Krsna. He should know that concern over either of these two paths is troublesome. The best way to be absorbed in Krsna consciousness is to be always dovetailed in His service, and that will make one's path to the spiritual kingdom safe, certain, and direct. The word yoga-yukta is especially significant in this verse. One who is firm in yoga is constantly engaged in Krsna consciousness in all his activities. Sri Rupa Gosvami advises that one should be unattached in the material world and that all affairs should be steeped in Krsna consciousness. In this way one attains perfection. Therefore the devotee is not disturbed by these descriptions because he knows that his passage to the supreme abode is guaranteed by devotional service.

TEXT 28

vedesu yajnesu tapahsu caiva
danesu yat punya-phalam pradistam
atyeti tat sarvam idam viditva
yogi param sthanam upaiti cadyam

SYNONYMS

vedesu--in the study of the Vedas; yajnesu--in the performances of yajna, sacrifice; tapahsu--undergoing different types of austerities; ca--also; eva--certainly; danesu--in giving charities; yat--that which; punya-phalam--the result of pious work; pradistam--directed; atyeti--surpasses; tat--all those; sarvam idam--all those described above; viditva--knowing; yogi--the devotee; param--supreme; sthanam--abode; upaiti--achieved peace; ca--also; adyam--original.

TRANSLATION

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. At the end he reaches the supreme abode.

PURPORT

This verse is the summation of the Seventh and Eighth chapters, particularly as the chapters deal with Krsna consciousness and devotional service. One has to study the Vedas under the guidance of the spiritual master and undergo many austerities and penances while living under his care. A brahmacari has to live in the home of the spiritual master just like a servant, and he must beg alms from door to door and bring them to the spiritual master. He takes food only under the master's order, and if the master neglects to call the student for food that day, the student fasts. These are some of the Vedic principles for observing brahmacarya.

After the student studies the Vedas under the master for a period from five to twenty years, he may become a man of perfect character. Study of the Vedas is not meant for the recreation of armchair speculators, but for the formation of character. After this training, the brahmacari is allowed to enter into household life and marry. When he is a householder, he also has to perform many sacrifices and strive for further enlightenment. Then after retiring from household life, upon accepting the order of vanaprastha, he undergoes severe penances, such as living in forests, dressing with tree bark, not shaving, etc. By carrying out the orders of brahmacarya, householder, vanaprastha and finally sannyasa, one becomes elevated to the perfectional stage of life. Some are then elevated to the heavenly kingdoms, and when they become even more advanced they are liberated in the spiritual sky, either in the impersonal brahmajyoti or in the Vaikuntha planets or Krsnaloka. This is the path outlined by Vedic literatures.

The beauty of Krsna consciousness, however, is that by one stroke, by engaging in devotional service, one can surpass all rituals of the different orders of life.

One should try to understand the Seventh and Eighth Chapters of the Gita not by scholarship or mental speculation, but by hearing them in association with pure devotees. Chapters Seven through Twelve are the

essence of Gita, if one is fortunate to understand the Gita--especially these middle six chapters--in the association of devotees, then his life at once becomes glorified beyond all penances, sacrifices, charities, speculations, etc. One should hear the Gita from the devotee because at the beginning of the Fourth Chapter it is stated that the Gita can only be perfectly understood by devotees. Hearing the Gita from devotees, not from mental speculators, is called faith. Through association of devotees, one is placed in devotional service, and by this service Krsna's activities, form, pastimes, name, etc., become clear, and all misgivings are dispelled. Then once doubts are removed, the study of the Gita becomes extremely pleasurable, and one develops a taste and feeling for Krsna consciousness. In the advanced stage, one falls completely in love with Krsna, and that is the beginning of the highest perfectional stage of life which prepares the devotee's transferral to Krsna's abode in the spiritual sky, Goloka Vrndavana, where the devotee enters into eternal happiness.

Thus end the Bhaktivedanta Purports to the Eighth Chapter of the Srimad Bhagavad-gita in the matter of Attaining the Supreme.

Chapter 9

The Most Confidential Knowledge

TEXT 1

sri-bhagavan uvaca
idam tu te guhyatamam
pravaksyamy anasuyave
jnanam vijnana-sahitam
yaj jnatva moksyase 'subhat

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; idam--this; tu--but; te--unto you; guhya-tamam--the most confidential; pravaksyami--I am speaking; anasuyave--to the nonenvious; jnanam--knowledge; vijnana--realized knowledge; sahitam--with; yat--which; jnatva--knowing; moksyase--be released; asubhat--from this miserable material existence.

TRANSLATION

The Supreme Lord said: My dear Arjuna, because you are never envious of Me, I shall impart to you this most secret wisdom, knowing which you shall be relieved of the miseries of material existence.

PURPORT

As a devotee hears more and more about the Supreme Lord, he becomes enlightened. This hearing process is recommended in the Srimad-Bhagavatam: "The messages of the Supreme Personality of Godhead are full of potencies, and these potencies can be realized if topics regarding the Supreme Godhead are discussed amongst devotees. This cannot be achieved by the association of mental speculators or academic scholars, for it is realized knowledge."

The devotees are constantly engaged in the Supreme Lord's service. The Lord understands the mentality and sincerity of a particular living entity who is engaged in Krsna consciousness and gives him the

intelligence to understand the science of Krsna in the association of the devotees. Discussion of Krsna is very potent, and if a fortunate person has such association and tries to assimilate the knowledge, then he will surely make advancement toward spiritual realization. Lord Krsna, in order to encourage Arjuna to higher and higher elevation in His potent service, describes in this Ninth Chapter matters more confidential than any He has already disclosed.

The very beginning of Bhagavad-gita, the First Chapter, is more or less an introduction to the rest of the book; and in the Second and Third chapters, the spiritual knowledge described is called confidential. Topics discussed in the Seventh and Eighth chapters are specifically related to devotional service, and because they bring enlightenment in Krsna consciousness, they are called more confidential. But the matters which are described in the Ninth Chapter deal with unalloyed, pure devotion. Therefore this is called the most confidential. One who is situated in the most confidential knowledge of Krsna is naturally transcendental; he therefore has no material pangs, although he is in the material world. In the Bhakti-rasamrta-sindhu it is said that although one who has a sincere desire to render loving service to the Supreme Lord is situated in the conditional state of material existence, he is to be considered liberated. Similarly, we shall find in the Bhagavad-gita, Tenth Chapter, that anyone who is engaged in that way is a liberated person.

Now this first verse has specific significance. Knowledge (idam jnanam) refers to pure devotional service, which consists of nine different activities: hearing, chanting, remembering, serving, worshiping, praying, obeying, maintaining friendship and surrendering everything. By the practice of these nine elements of devotional service one is elevated to spiritual consciousness, Krsna consciousness. At the time when one's heart is cleared of the material contamination, one can understand this science of Krsna. Simply to understand that a living entity is not material is not sufficient. That may be the beginning of spiritual realization but one should recognize the difference between activities of the body and spiritual activities by which one understands that he is not the body.

In the Seventh Chapter we have already discussed the opulent potency of the Supreme Personality of Godhead, His different energies, the inferior and superior natures, and all this material manifestation. Now in Chapters Nine and Ten the glories of the Lord will be delineated.

The Sanskrit word anasuyave in this verse is also very significant. Generally the commentators, even if they are highly scholarly, are all envious of Krsna, the Supreme Personality of Godhead. Even the most erudite scholars write on Bhagavad-gita very inaccurately. Because they are envious of Krsna, their commentaries are useless. The commentaries given by devotees of the Lord are bona fide. No one can explain Bhagavad-gita, or give perfect knowledge of Krsna if he is envious. One who criticizes the character of Krsna without knowing Him is a fool. So such commentaries should be very carefully avoided. For one who understands that Krsna is the Supreme Personality of Godhead, the pure and transcendental Personality, these chapters will be very beneficial.

TEXT 2

raja-vidya raja-guhyam
pavitram idam uttamam
pratyaksavagamam dharmyam
su-sukham kartum avyayam

SYNONYMS

raja-vidya--the king of education; raja-guhyam--the king of confidential knowledge; pavitram--the purest; idam--this; uttamam--transcendental; pratyaksa--directly experienced; avagamam--understood; dharmyam--the principle of religion; su-sukham--very happy; kartum--to execute; avyayam--everlasting.

TRANSLATION

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

PURPORT

This chapter of Bhagavad-gita is called the king of education because it is the essence of all doctrines and philosophies explained before. There are seven principal philosophers in India, Gautama, Kanada, Kapila, Yajnavalkya, Sandilya, Vaisvanara, and, finally, Vyasadeva, the author of the Vedanta-sutra. So there is no dearth of knowledge in the field of philosophy or transcendental knowledge. Now the Lord says that this Ninth Chapter is the king of all such knowledge, the essence of all knowledge that can be derived from the study of the Vedas and different kinds of philosophy. It is the most confidential because confidential or transcendental knowledge involves understanding the difference between the soul and the body. And the king of all confidential knowledge culminates in devotional service.

Generally, people are not educated in this confidential knowledge; they are educated in external knowledge. As far as ordinary education is concerned, people are involved with so many departments: politics, sociology, physics, chemistry, mathematics, astronomy, engineering, etc. There are so many departments of knowledge all over the world and many huge universities, but there is, unfortunately, no university or educational institution where the science of the spirit soul is instructed. Yet the soul is the most important part of this body; without the presence of the soul, the body has no value. Still people are placing great stress on the bodily necessities of life, not caring for the vital soul.

The Bhagavad-gita, especially from the Second Chapter on, stresses the importance of the soul. In the very beginning, the Lord says that this body is perishable and that the soul is not perishable. That is a confidential part of knowledge: simply knowing that the spirit soul is different from this body and that its nature is immutable, indestructible and eternal. But that gives no positive information about the soul. Sometimes people are under the impression that the soul is different from the body and that when the body is finished, or one is liberated from the body, the soul remains in a void and becomes impersonal. But actually that is not the fact. How can the soul, which is so active within this body, be inactive after being liberated from the body? It is always active. If it is eternal, then it is eternally active, and its activities in the spiritual kingdom are the most confidential part of spiritual knowledge. These activities of the spirit soul are therefore indicated here as constituting the king of all knowledge, the most confidential part of all knowledge.

This knowledge is the purest form of all activities, as is explained in Vedic literature. In the Padma Purana, man's sinful activities have been analyzed and are shown to be the results of sin after sin. Those who are engaged in fruitive activities are entangled in different stages and forms of sinful reactions. For instance, when the seed of a particular tree is sown, the tree does not appear immediately to grow; it takes some time. It is first a small, sprouting plant, then it assumes the form of a tree, then it flowers, bears fruit, and, when it is complete, the flowers and fruits are enjoyed by persons who have sown the seed of the tree. Similarly, a man performs a sinful act, and like a seed it takes time to fructify. There are different stages. The sinful action may have already stopped within the individual, but the results or the fruit of that sinful action are still enjoyed. There are sins which are still in the form of a seed, and there are others which are already fructified and are giving us fruit, which we are enjoying as distress and pain

As explained in the twenty-eighth verse of the Seventh Chapter, a person who has completely ended the reactions of all sinful activities and who is fully engaged in pious activities, being freed from the duality of this material world, becomes engaged in devotional service to the Supreme Personality of Godhead, Krsna. In other words, those who are actually engaged in the devotional service of the Supreme Lord are already freed from all reactions. For those who are engaged in the devotional service of the Supreme Personality of Godhead, all sinful reactions, whether fructified, in the stock, or in the form of a seed, gradually vanish. Therefore the purifying potency of devotional service is very strong, and it is called pavitram uttamam, the purest. Uttama means transcendental. Tamas means this material world or darkness, and uttama means that which is transcendental to material activities. Devotional activities are never to be considered material, although sometimes it appears that devotees are engaged just like ordinary men. One who can see and is familiar with devotional service, however, will know that they are not material activities. They are all spiritual and devotional, uncontaminated by the material modes of nature.

It is said that the execution of devotional service is so perfect that one can perceive the results directly. This direct result is actually perceived, and we have practical experience that any person who is chanting the holy names of Krsna (Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare) in course of time feels some transcendental pleasure and very quickly becomes purified of all material contamination. This is actually seen. Furthermore, if one engages not only in hearing but in trying to broadcast the message of devotional activities as well, or if he engages himself in helping the missionary activities of Krsna consciousness, he gradually feels spiritual progress. This advancement in spiritual life does not depend on any kind of previous education or qualification. The method itself is so pure that by simply engaging in it one becomes pure.

In the Vedanta-sutra (3.2.26) this is also described in the following words: prakasas ca karmany abhyasat. "Devotional service is so potent that simply by engaging in the activities of devotional service one becomes enlightened without a doubt." Narada, who happened to be the son of a maidservant, had no education, nor was he born into a high family. But when his mother was engaged in serving great devotees, Narada also became engaged, and sometimes, in the absence of his mother, he would serve the great devotees himself. Narada personally says, "Once only, by their permission, I took the remnants of their food, and by so doing all my sins were at once eradicated. Thus being

engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me."(Bhag 1.5.25) Narada tells his disciple Vyasadeva that in a previous life he was engaged as a boy servant of purified devotees during the four months of their stay and that he was intimately associating with them. Sometimes those sages left remnants of food on their dishes, and the boy, who would wash their dishes, wanted to taste the remnants. So he asked the great devotees whether he could eat them, and they gave their permission. Narada then ate those remnants and consequently became freed from all sinful reactions. As he went on eating, he gradually became as pure-hearted as the sages, and he gradually developed the same taste. The great devotees relished the taste of unceasing devotional service of the Lord, hearing, chanting, etc., and by developing the same taste, Narada wanted also to hear and chant the glories of the Lord. Thus by associating with the sages, he developed a great desire for devotional service. Therefore, he quotes from the Vedanta-sutra (prakasas ca karmany abhyasat): if one is engaged simply in the acts of devotional service, everything is revealed to him automatically, and he can understand. This is called pratyaksa, directly perceived.

Narada was actually a son of a maidservant. He had no opportunity to go to school. He was simply assisting his mother, and fortunately his mother rendered some service to the devotees. The child Narada also got the opportunity and simply by association achieved the highest goal of all religions, devotional service. In the Srimad-Bhagavatam it is said that religious people generally do not know that the highest perfection of religion is the attainment of the stage of devotional service. Generally Vedic knowledge is required for understanding the path of self-realization. But here, although he was not educated in the Vedic principles, Narada acquired the highest results of Vedic study. This process is so potent that even without performing the religious process regularly, one can be raised to the highest perfection. How is this possible? This is also confirmed in Vedic literature: acaryavan puruso veda. One who is in association with great acaryas, even if he is not educated or has not studied the Vedas, can become familiar with all the knowledge necessary for realization.

The process of devotional service is a very happy one. Why? Devotional service consists of sravanam kirtanam visnoh, so one can simply hear the chanting of the glories of the Lord or can attend philosophical lectures on transcendental knowledge given by authorized acaryas. Simply by sitting, one can learn; then one can eat the remnants of the food offered to God, nice palatable dishes. In every state devotional service is joyful. One can execute devotional service even in the most poverty-stricken condition. The Lord says, patram puspam phalam: He is ready to accept from the devotee any kind of offering, never mind what. Even a leaf, a flower, a bit of fruit, or a little water, which are available in every part of the world, can be offered by any person, regardless of social position, and will be accepted if offered with love. There are many instances in history. Simply by tasting the tulasi leaves offered to the lotus feet of the Lord, great sages like Sanat-kumara became great devotees. Therefore the devotional process is very nice, and it can be executed in a happy mood. God accepts only the love with which things are offered to Him.

It is said here that this devotional service is eternally existing. It is not as the Mayavadi philosophers claim. They sometimes take to so-called devotional service, and as long as they are not liberated they continue their devotional service, but at the end, when they become liberated, they "become one with God." Such temporary time-serving devotional service is not accepted as pure devotional service. Actual

devotional service continues even after liberation. When the devotee goes to the spiritual planet in the kingdom of God, he is also engaged there in serving the Supreme Lord. He does not try to become one with the Supreme Lord.

As it will be seen, actual devotional service begins after liberation. So in Bhagavad-gita it is said, brahma-bhuta, After being liberated, or being situated in the Brahman position, one's devotional service begins. By executing devotional service, one can understand the Supreme Lord. No one can understand the Supreme Personality of Godhead by executing karma-yoga, jnana or astanga-yoga or any other yoga independently. Without coming to the stage of devotional service, one cannot understand what is the Personality of Godhead. In the Srimad-Bhagavatam it is also confirmed that when one becomes purified by executing the process of devotional service, especially by hearing Srimad-Bhagavatam or Bhagavad-gita from realized souls, then he can understand the science of Krsna, or the science of God. Evam prasanna-manaso bhagavad-bhakti yogatah. When one's heart is cleared of all nonsense, then one can understand what God is. Thus the process of devotional service, of Krsna consciousness, is the king of all education and the king of all confidential knowledge. It is the purest form of religion, and it can be executed joyfully without difficulty. Therefore one should adopt it.

TEXT 3

asraddadhanah purusa
dharmasyasya parantapa
aprapya mam nivartante
mrtyu-samsara-vartmani

SYNONYMS

asraddadhanah--those who are faithless; purusah--such persons; dharmasya--of this process of religion; asya--of it; parantapa--O killer of the enemies; aprapya--without obtaining; mam--Me; nivartante--come back; mrtyu--death; samsara--material existence; vartmani--on the path of.

TRANSLATION

Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world.

PURPORT

The faithless cannot accomplish this process of devotional service; that is the purport of this verse. Faith is created by association with devotees. Unfortunate people, even after hearing all the evidence of Vedic literature from great personalities, still have no faith in God. They are hesitant and cannot stay fixed in the devotional service of the Lord. Thus faith is a most important factor for progress in Krsna consciousness. In the Caitanya-caritamrta it is said that one should have complete conviction that simply by serving the Supreme Lord Sri Krsna he can achieve all perfection. That is called real faith. In the Srimad-Bhagavatam (4.31.14) it is stated that by giving water to the root of a tree, its branches, twigs and leaves become satisfied, and by supplying food to the stomach all the senses of the body become

satisfied, and, similarly, by engaging in the transcendental service of the Supreme Lord, all the demigods and all the living entities automatically become satisfied.

There are three divisions of Krsna conscious men. In the third class are those who have no faith. If they are engaged in devotional service officially, for some ulterior purpose, they cannot achieve the highest perfectional stage. Most probably they will slip, after some time. They may become engaged, but because they haven't complete conviction and faith, it is very difficult for them to continue in Krsna consciousness. We have practical experience in discharging our missionary activity that some people come and apply themselves to Krsna consciousness with some hidden motive, and as soon as they are economically a little well situated they give up this process and take to their old ways again. It is only by faith that one can advance in Krsna consciousness. As far as the development of faith is concerned, one who is well versed in the literatures of devotional service and has attained the stage of firm faith is called a first-class person in Krsna consciousness. And in the second-class are those who are not very advanced in understanding the devotional scriptures but who automatically have firm faith that krsna-bhakti or service to Krsna is the best course and so in good faith have taken it up. Thus they are superior to the third-class who have neither perfect knowledge of the scriptures nor good faith but by association and simplicity are trying to follow. The third-class person in Krsna consciousness may fall down, but when one is in the second-class or first-class he does not fall down. One in the first-class will surely make progress and achieve the result at the end. As far as the third-class person in Krsna consciousness is concerned, although he has faith in the conviction that devotional service to Krsna is very good, he has no knowledge of Krsna through the scriptures like Srimad-Bhagavatam and Bhagavad-gita. Sometimes these third-class persons in Krsna consciousness have some tendency toward karma-yoga and jnana-yoga, and sometimes they are disturbed, but as soon as the infection of karma-yoga or jnana-yoga is vanquished, they become second-class or first-class persons in Krsna consciousness. Faith in Krsna is also divided into three stages and described in Srimad-Bhagavatam. First-class attachment, second-class attachment, and third-class attachment are also explained in Srimad-Bhagavatam in the Eleventh Canto. Those who have no faith even after hearing about Krsna and the excellence of devotional service, who think that it is simply eulogy, find the path very difficult, even if they are supposedly engaged in devotional service. For them there is very little hope in gaining perfection. Thus faith is very important in the discharge of devotional service.

TEXT 4

maya tatam idam sarvam
jagad avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

SYNONYMS

maya--by Me; tatam--spread; idam--all these manifestations; sarvam--all; jagat--cosmic manifestation; avyakta-murtina--unmanifested form; mat-sthani--unto Me; sarva-bhutani--all living entities; na--not; ca--also; aham--I; tesu--in them; avasthitah--situated.

TRANSLATION

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

PURPORT

The Supreme Personality of Godhead is not perceivable through the gross material senses. It is said that Lord Sri Krsna's name, fame, pastimes, etc., cannot be understood by material senses. Only to one who is engaged in pure devotional service under proper guidance is He revealed. In the Brahma-samhita (5.38) it is stated, premanjana-cchurita-bhakti-vilocanena santah sadaiva hrdayesu vilokayanti: one can see the Supreme Personality of Godhead, Govinda, always within himself and outside himself if he has developed the transcendental loving attitude towards Him. Thus for people in general He is not visible. Here it is said that although He is all-pervading, everywhere present, He is yet not conceivable by the material senses. But actually, although we cannot see Him, everything is resting in Him. As we have discussed in the Seventh Chapter, the entire material cosmic manifestation is only a combination of His two different energies, the superior spiritual energy and the inferior material energy. Just as the sunshine is spread all over the universe, the energy of the Lord is spread all over the creation, and everything is resting in that energy. Yet one should not conclude that because He is spread all over He has lost His personal existence. To refute such an argument the Lord says, "I am everywhere, and everything is in Me, but still I am aloof." For example, a king heads a government which is but the manifestation of the king's energy; the different governmental departments are nothing but the energies of the king, and each department is resting on the king's power. But still one cannot expect the king to be present in every department personally. That is a crude example. Similarly, all the manifestations that we see, and everything that exists both in this material world and in the spiritual world, are resting on the energy of the Supreme Personality of Godhead. The creation takes place by the diffusion of His different energies, and, as it is stated in the Bhagavad-gita, He is everywhere present by His personal representation, the diffusion of His different energies.

TEXT 5

na ca mat-sthani bhutani
pasya me yogam aisvaram
bhuta-bhrn na ca bhuta-stho
mamatma bhuta-bhavanah

SYNONYMS

na--never; ca--also; mat-sthani--situated in Me; bhutani--all creation; pasya--just see; me--My; yogam aisvaram--inconceivable mystic power; bhuta-bhrt--maintainer of all living entities; na--never; ca--also; bhuta-sthah--in the cosmic manifestation; mama--My; atma--Self; bhuta-bhavanah--is the source of all manifestations.

TRANSLATION

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, still My Self is the very source of creation.

PURPORT

The Lord says that everything is resting on Him. This should not be misunderstood. The Lord is not directly concerned with the maintenance and sustenance of this material manifestation. Sometimes we see a picture of Atlas holding the globe on his shoulders; he seems to be very tired, holding this great earthly planet. Such an image should not be entertained in connection with Krsna's upholding this created universe. He says that although everything is resting on Him, still He is aloof. The planetary systems are floating in space, and this space is the energy of the Supreme Lord. But He is different from space. He is differently situated. Therefore the Lord says, "Although they are situated on My inconceivable energy, still, as the Supreme Personality of Godhead, I am aloof from them." This is the inconceivable opulence of the Lord.

In the Vedic dictionary it is said, "The Supreme Lord is performing inconceivably wonderful pastimes, displaying His energy. His person is full of different potent energies, and His determination is itself actual fact. In this way the Personality of Godhead is to be understood." We may think to doing something, but there are so many impediments, and sometimes it is not possible to do as we like. But when Krsna wants to do something, simply by His willing, everything is performed so perfectly that one cannot imagine how it is being done. The Lord explains this fact: although He is the maintainer and sustainer of the entire material manifestation, He does not touch this material manifestation. Simply by His supreme will everything is created, everything is sustained, everything is maintained, and everything is annihilated. There is no difference between His mind and Himself (as there is a difference between ourselves and our present material mind) because He is absolute spirit. Simultaneously the Lord is present in everything; yet the common man cannot understand how He is also present personally. He is different from this material manifestation, yet everything is resting on Him. This is explained here as *yogam aisvaram*, the mystic power of the Supreme Personality of Godhead.

TEXT 6

yathakasa-sthito nityam
vayuh sarvatra-go mahan
tatha sarvani bhutani
mat-sthanity upadharaya

SYNONYMS

yatha--as much as; akasa-sthitah--situated in space; nityam--always; vayuh--wind; sarvatra-gah--blowing everywhere; mahan--great; tatha--similarly; sarvani--everything; bhutani--created beings; mat-sthani--situated in Me; iti--thus; upadharaya--try to understand.

TRANSLATION

As the mighty wind, blowing everywhere, always rests in ethereal space, know that in the same manner all beings rest in Me.

PURPORT

For the ordinary person it is almost inconceivable how the huge material creation is resting in Him. But the Lord is giving an example which may help us to understand. Space is the biggest manifestation we can conceive. The cosmic manifestation rests in space. Space permits the movement of even the atoms and on up to the greatest planets, the Sun and the Moon. Although the sky (or wind or air) is great, still it is situated within space. Space is not beyond the sky.

In the Upanisads, it is stated, "It is out of the fear of the Supreme Lord that the wind is blowing." (Taittiriya Upanisad 2.8.1) In the Brhad-aranyaka Upanisad (3.8.9) it is stated, "By the supreme order, under the superintendence of the Supreme Personality of Godhead, the moon, the sun, and other great planets are moving." In the Brahma-samhita (5.52) this is also stated. There is also a description of the movement of the sun, and it is said that the sun is considered to be one of the eyes of the Supreme Lord and that it has immense potency to diffuse heat and light. Still it is moving in its prescribed orbit by the order and the supreme will of Govinda. So, from the Vedic literature we can find evidence that this material manifestation, which appears to us to be very wonderful and great, is under the complete control of the Supreme Personality of Godhead. This will be further explained in the later verses of this chapter.

TEXT 7

sarva-bhutani kaunteya
prakrtim yanti mamikam
kalpa-ksaye punas tani
kalpadau visrjamy aham

SYNONYMS

sarva-bhutani--all created entities; kaunteya--O son of Kunti;
prakrtim--nature; yanti--enter; mamikam--unto Me; kalpa-ksaye--at the
end of the millennium; punah--again; tani--all those; kalpa-adau--in
the beginning of the millennium; visrjami--I create; aham--I.

TRANSLATION

O son of Kunti at the end of the millennium every material manifestation enters into My nature, and at the beginning of another millennium, by My potency, I again create.

PURPORT

The creation, maintenance and annihilation of this material cosmic manifestation is completely dependent on the supreme will of the Personality of Godhead. "At the end of the millennium" means at the death of Brahma. Brahma lives for one hundred years, and his one day is calculated at 4,300,000,000 of our earthly years. His night is of the same duration. His month consists of thirty such days and nights, and his year of twelve months. After one hundred such years, when Brahma dies, the devastation or annihilation takes place; this means that the energy manifested by the Supreme Lord is again wound up in Himself. Then again, when there is need to manifest the cosmic world, it is done by His will: "Although I am one, I shall become many." This is the

Vedic aphorism (Chandogya Upanisad 6.2.3). He expands Himself in this material energy, and the whole cosmic manifestation again takes place.

TEXT 8

prakrtim svam avastabhya
visrjami punah punah
bhuta-gramam imam krtsnam
avasam prakrter vasat

SYNONYMS

prakrtim--material nature; svam--of My personal Self; avastabhya--enter in; visrjami--create; punah punah--again, again; bhuta-gramam--all these cosmic manifestations; imam--this; krtsnam--total; avasam--automatically; prakrteh--by the force of nature; vasat--under obligation.

TRANSLATION

The whole cosmic order is under Me. By My will it is manifested again and again, and by My will it is annihilated at the end.

PURPORT

This matter is the manifestation of the inferior energy of the Supreme Personality of Godhead. This has already been explained several times. At the creation, the material energy is let loose as the mahat-tattva, into which the Lord as His first Purusa incarnation, Maha-Visnu, enters. He lies within the Causal Ocean and breathes out innumerable universes, and into each universe the Lord again enters as Garbhodakasayi Visnu. Each universe is in that way created. He still further manifests Himself as Ksirodakasayi Visnu, and that Visnu enters into everything--even into the minute atom. This fact is explained here. He enters into everything.

Now, as far as the living entities are concerned, they are impregnated into this material nature, and as a result of their past deeds they take different positions. Thus the activities of this material world begin. The activities of the different species of living beings are begun from the very moment of the creation. It is not that all is evolved. The different species of life are created immediately along with the universe. Men, animals, beasts, birds--everything is simultaneously created, because whatever desires the living entities had at the last annihilation are again manifested. It is clearly stated here that the living entities have nothing to do with this process. The state of being in their past life in the past creation is simply manifested again, and all this is done simply by His will. This is the inconceivable potency of the Supreme Personality of God. And after creating different species of life, He has no connection with them. The creation takes place to accommodate the inclinations of the various living entities, and so the Lord does not become involved with it.

TEXT 9

na ca mam tani karmani
nibadhnanti dhananjaya
udasina-vad asinam
asaktam tesu karmasu

SYNONYMS

na--never; ca--also; mam--Me; tani--all those; karmani--activities; nibadhnanti--bind; dhananjaya--O conqueror of riches; udasina-vat--as neutral; asinam--situated; asaktam--without attraction; tesu--in them; karmasu--in activities.

TRANSLATION

O Dhananjaya, all this work cannot bind Me. I am ever detached, seated as though neutral.

PURPORT

One should not think, in this connection, that the Supreme Personality of Godhead has no engagement. In His spiritual world He is always engaged. In the Brahma-samhita (5.6) it is stated, "He is always involved in His eternal, blissful, spiritual activities, but He has nothing to do with these material activities." Material activities are being carried on by His different potencies. The Lord is always neutral in the material activities of the created world. This neutrality is explained here. Although He has control over every minute detail of matter, He is sitting as if neutral. The example can be given of a high court judge sitting on his bench. By his order so many things are happening: someone is being hanged, someone is being put into jail, someone is awarded a huge amount of wealth--but still he is neutral. He has nothing to do with all that gain and loss. Similarly, the Lord is always neutral, although He has His hand in every sphere of activity. In the Vedanta-sutra (2.1.34) it is stated that He is not situated in the dualities of this material world. He is transcendental to these dualities. Nor is He attached to the creation and annihilation of this material world. The living entities take their different forms in the various species of life according to their past deeds, and the Lord doesn't interfere with them.

TEXT 10

mayadhyaksena prakrtih
suyate sa-caracaram
hetunanena kaunteya
jagad viparivartate

SYNONYMS

maya--by Me; adhyaksena--by superintendence; prakrtih--material nature; suyate--manifests; sa--with; cara-acaram--the moving and the nonmoving; hetuna--for this reason; anena--this; kaunteya--O son of Kunti; jagat--the cosmic manifestation; viparivartate--is working.

TRANSLATION

This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.

PURPORT

It is clearly stated here that the Supreme Lord, although aloof from all the activities of the material world, remains the supreme director. The Supreme Lord is the supreme will and the background of this material manifestation, but the management is being conducted by material nature. Krsna also states in Bhagavad-gita that of all of the living entities in different forms and species, "I am the father." The father gives seeds to the womb of the mother for the child, and similarly the Supreme Lord by His mere glance injects all the living entities into the womb of material nature, and they come out in their different forms and species, according to their last desires and activities. All these living entities, although born under the glance of the Supreme Lord, still take their different bodies according to their past deeds and desires. So the Lord is not directly attached to this material creation. He simply glances over material nature; material nature is thus activated, and everything is created immediately. Because He glances over material nature, there is undoubtedly activity on the part of the Supreme Lord, but He has nothing to do with the manifestation of the material world directly. This example is given in the smṛti: when there is a fragrant flower before someone, the fragrance is touched by the smelling power of the person, yet the smelling and the flower are detached from one another. There is a similar connection between the material world and the Supreme Personality of Godhead; actually He has nothing to do with this material world, but He creates by His glance and ordains. In summary, material nature, without the superintendence of the Supreme Personality of Godhead, cannot do anything. Yet the Supreme Personality is detached from all material activities.

TEXT 11

avajananti mam mudha
manusim tanum asritam
param bhavam ajananto
mama bhuta-mahesvaram

SYNONYMS

avajananti--deride; mam--Me; mudhah--foolish men; manusim--in human form; tanum--body; asritam--assuming; param--transcendental; bhavam--nature; ajanantah--not knowing; mama--Mine; bhuta--everything that be; maha-isvaram--the supreme proprietor.

TRANSLATION

Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be.

PURPORT

From the other explanations of the previous verses in this chapter, it is clear that the Supreme Personality of Godhead, although appearing like a human being, is not a common man. The Personality of Godhead, who conducts the creation, maintenance and annihilation of the complete cosmic manifestation, cannot be a human being. Yet there are many foolish men who consider Krsna to be merely a powerful man and nothing more. Actually, He is the original Supreme Personality, as is confirmed in the Brahma-saṁhita (isvaraḥ paramaḥ kṛṣṇaḥ); He is the Supreme Lord.

There are many isvaras, controllers, and one appears greater than another. In the ordinary management of affairs in the material world, we find some official or director, and above him there is a secretary, and above him a minister, and above him a president. Each of them is a controller, but one is controlled by another. In the Brahma-samhita it is said that Krsna is the supreme controller; there are many controllers undoubtedly, both in the material and spiritual world, but Krsna is the supreme controller (isvarah paramah krsnah) and His body is sac-cid-ananda, nonmaterial.

Material bodies cannot perform the wonderful acts described in previous verses. His body is eternal, blissful and full of knowledge. Although He is not a common man, the foolish deride Him and consider Him to be a man. His body is called here manusim because He is acting just like a man, a friend of Arjuna's, a politician involved in the Battle of Kuruksetra. In so many ways He is acting just like an ordinary man, but actually His body is sac-cid-ananda-vigraha--eternal bliss and knowledge absolute. This is confirmed in the Vedic language also. Sac-cid-ananda-rupaya krsnaya: "I offer my obeisances unto the Supreme Personality of Godhead, Krsna, who is the eternal blissful form of knowledge." (Gopala-tapani Upanisad 1.1) There are other descriptions in the Vedic language also. Tam ekam govindam: "You are Govinda, the pleasure of the senses and the cows." Sac-cid-ananda-vigrahah: "And Your form is transcendental, full of knowledge, bliss and eternity." (Gopala-tapani Upanisad 1.35)

Despite the transcendental qualities of Lord Krsna's body, its full bliss and knowledge, there are many so-called scholars and commentators of Bhagavad-gita who deride Krsna as an ordinary man. The scholar may be born an extraordinary man due to his previous good work, but this conception of Sri Krsna is due to a poor fund of knowledge. Therefore he is called mudha, for only foolish persons consider Krsna to be an ordinary human being because they do not know the confidential activities of the Supreme Lord and His different energies. They do not know that Krsna's body is a symbol of complete knowledge and bliss, that He is the proprietor of everything that be and that He can award liberation to anyone. Because they do not know that Krsna has so many transcendental qualifications, they deride Him.

Nor do they know that the appearance of the Supreme Personality of Godhead in this material world is a manifestation of His internal energy. He is the master of the material energy. As has been explained in several places (mama maya duratyaya), He claims that the material energy, although very powerful, is under His control, and whoever surrenders unto Him can get out of the control of this material energy. If a soul surrendered to Krsna can get out of the influence of material energy, then how can the Supreme Lord, who conducts the creation, maintenance and annihilation of the whole cosmic nature, have a material body like us? So this conception of Krsna is complete foolishness. Foolish persons, however, cannot conceive that the Personality of Godhead, Krsna, appearing just like an ordinary man, can be the controller of all the atoms and of the gigantic manifestation of the universal form. The biggest and the minutest are beyond their conception, so they cannot imagine that a form like that of a human being can simultaneously control the infinite and the minute. Actually although He is controlling the infinite and the finite, He is apart from all this manifestation. It is clearly stated concerning His yogam aisvaram, His inconceivable transcendental energy, that He can control the infinite and the finite simultaneously and that He can remain aloof from them. Although the foolish cannot imagine how Krsna, who appears just like a human being, can control the infinite and the finite, those

who are pure devotees accept this, for they know that Krsna is the Supreme Personality of Godhead. Therefore they completely surrender unto Him and engage in Krsna consciousness, devotional service of the Lord.

There are many controversies amongst the impersonalists and the personalists about the Lord's appearance as a human being. But if we consult Bhagavad-gita and Srimad-Bhagavatam, the authoritative texts for understanding the science of Krsna, then we can understand that Krsna is the Supreme Personality of Godhead. He is not an ordinary man, although He appeared on this earth as an ordinary human. In the Srimad-Bhagavatam, First Canto, First Chapter, when the sages inquire about the activities of Krsna, it is stated that His appearance as a man bewilders the foolish. No human being could perform the wonderful acts that Krsna performed while He was present on this earth. When Krsna appeared before His father and mother, Vasudeva and Devaki, He appeared with four hands, but after the prayers of the parents, He transformed Himself into an ordinary child. His appearance as an ordinary human being is one of the features of His transcendental body. In the Eleventh Chapter of Bhagavad-gita also it is stated that Arjuna prayed to see Krsna's form of four hands (tenaiva rupena catur-bhujena). Arjuna prayed to see again that form of four hands, and when Krsna was thus petitioned by Arjuna, He again assumed His original form. All these different features of the Supreme Lord are certainly not those of an ordinary human being.

Some of those who deride Krsna, who are infected with the Mayavadi, philosophy quote the following verse from the Srimad-Bhagavatam (3.29.21) to prove that Krsna is just an ordinary man. Aham sarvesu bhutesu bhutatmavasthitah sada: "The Supreme is present in every living entity." We should better take note of this particular verse from the Vaisnava acaryas like Jiva Gosvami instead of following the interpretation of unauthorized persons who deride Krsna. Jiva Gosvami, commenting on this verse, says that Krsna, in His plenary expansion as Paramatma, is situated in the moving and the nonmoving entities as the Supersoul, so any neophyte devotee who simply gives his attention to the arca-murti, the form of the Supreme Lord in the temple, and does not respect other living entities is uselessly worshiping the form of the Lord in the temple. There are three kinds of devotees of the Lord, and the neophyte is in the lowest stage. The neophyte devotee gives more attention to the Deity in the temple than to other devotees, so Jiva Gosvami warns that this sort of mentality should be corrected. A devotee should see that Krsna is present in everyone's heart as Paramatma; therefore every body is the embodiment of or the temple of the Supreme Lord, and as such, as one offers respect to the temple of the Lord, he should similarly properly respect each and every body in whom the Paramatma dwells. Everyone should therefore be given proper respect and should not be neglected.

There are also many impersonalists who deride temple worship. They say that since God is everywhere, why should one restrict himself to temple worship? But if God is everywhere, is He not in the temple or in the Deity? Although the personalist and the impersonalist will fight with one another perpetually, a perfect devotee in Krsna consciousness knows that although Krsna is the Supreme Personality, He is all-pervading, as is confirmed in the Brahma-samhita. Although His personal abode is Goloka Vrndavana and He is always staying there, still, by His different manifestations of energy and by His plenary expansion, He is present everywhere in all parts of the material and spiritual creations.

TEXT 12

moghasa mogha-karmano
mogha-jnana vicetasah
raksasim asurim caiva
prakrtim mohinim sritah

SYNONYMS

mogha-asah--baffled hope; mogha-karmanah--baffled in fruitive activities; mogha-jnanah--baffled in knowledge; vicetasah--bewildered; raksasim--demonic; asurim--atheistic; ca--and; eva--certainly; prakrtim--nature; mohinim--bewildering; sritah--taking shelter of.

TRANSLATION

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.

PURPORT

There are many devotees who assume themselves to be in Krsna consciousness and devotional service but at heart do not accept the Supreme Personality of Godhead, Krsna, as the Absolute Truth. For them, the fruit of devotional service--going back to Godhead--will never be tasted. Similarly, those who are engaged in fruitive, pious activities and who are ultimately hoping to be liberated from this material entanglement will never be successful either because they deride the Supreme Personality of Godhead, Krsna. In other words, persons who mock Krsna are to be understood to be demonic or atheistic. As described in the Seventh Chapter of Bhagavad-gita, such demonic miscreants never surrender to Krsna. Therefore their mental speculations to arrive at the Absolute Truth bring them to the false conclusion that the ordinary living entity and Krsna are one and the same. With such a false conviction, they think that the body of any human being is now simply covered by material nature and that as soon as one is liberated from this material body there is no difference between God and himself. This attempt to become one with Krsna will be baffled because of delusion. Such atheistic and demoniac cultivation of spiritual knowledge is always futile. That is the indication of this verse. For such persons, cultivation of the knowledge in the Vedic literature, like the Vedanta-sutra and the Upanisads, is always baffled.

It is a great offense, therefore, to consider Krsna, the Supreme Personality of Godhead, to be an ordinary man. Those who do so are certainly deluded because they cannot understand the eternal form of Krsna. In the Brhad-viasnava mantra it is clearly stated that one who considers the body of Krsna to be material should be driven out from all rituals and activities of the sruti. And if one by chance sees his face, he should at once take bath in the Ganges to rid himself of infection. People jeer at Krsna because they are envious of the Supreme Personality of Godhead. Their destiny is certainly to take birth after birth in the species of atheistic and demoniac life. Perpetually, their real knowledge will remain under delusion, and gradually they will regress to the darkest region of creation.

TEXT 13

mahatmanas tu mam partha
daivim prakrtim asritah
bhajanty ananya-manaso
jnatva bhutadim avyayam

SYNONYMS

maha-atmanah--the great souls; tu--but; mam--unto Me; partha--O son of Prtha; daivim--divine; prakrtim--nature; asritah--taken shelter of; bhajanti--render service; ananya-manasah--without deviation of the mind; jnatva--knowing; bhuta--creation; adim--original; avyayam--inexhaustible.

TRANSLATION

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.

PURPORT

In this verse the description of mahatma is clearly given. The first sign of the mahatma is that he is already situated in the divine nature. He is not under the control of material nature. And how is this effected? That is explained in the Seventh Chapter: one who surrenders unto the Supreme Personality of Godhead, Sri Krsna, at once becomes freed from the control of material nature. That is the qualification. One can become free from the control of material nature as soon as he surrenders his soul to the Supreme Personality of Godhead. That is the preliminary formula. Being marginal potency, as soon as the living entity is freed from the control of material nature, he is put under the guidance of the spiritual nature. The guidance of the spiritual nature is called daivi prakrti, divine nature. So when one is promoted in that way--by surrendering to the Supreme Personality of Godhead--one attains to the stage of great soul, mahatma.

The mahatma does not divert his attention to anything outside Krsna because he knows perfectly well that Krsna is the original Supreme Person, the cause of all causes. There is no doubt about it. Such a mahatma, or great soul, develops through association with other mahatmas, pure devotees. Pure devotees are not even attracted by Krsna's other features, such as the four-armed Maha-Visnu. They are simply attracted by the two-armed form of Krsna. Since they are not attracted to other features of Krsna (what to speak of the demigods), they are not concerned with any form of a demigod or of a human being. They only meditate upon Krsna in Krsna consciousness. They are always engaging in the unswerving service of the Lord in Krsna consciousness.

TEXT 14

satatam kirtayanto mam
yatantas ca drdha-vratah
namasyantas ca mam bhaktya
nitya-yukta upasate

SYNONYMS

satatam--always; kirtayantah--chanting; mam--Me; yatantah ca--fully endeavoring also; drdha-vratah--with determination; namasyantah ca--offering obeisances; mam--unto Me; bhaktya--in devotion; nitya-yuktah--perpetually engaged; upasate--worship.

TRANSLATION

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

PURPORT

The mahatma cannot be manufactured by rubber-stamping an ordinary man. His symptoms are described here: a mahatma is always engaged in chanting the glories of the Supreme Lord Krsna, the Personality of Godhead. He has no other business. He is always engaged in the glorification of the Lord. In other words, he is not an impersonalist. When the question of glorification is there, one has to glorify the Supreme Lord, praising His holy name, His eternal form, His transcendental qualities and His uncommon pastimes. One has to glorify all these things; therefore a mahatma is attached to the Supreme Personality of Godhead.

One who is attached to the impersonal feature of the Supreme Lord, the brahmajyoti, is not described as mahatma in the Bhagavad-gita. He is described in a different way in the next verse. The mahatma is always engaged in different activities of devotional service, as described in the Srimad-Bhagavatam, hearing and chanting about Visnu, not a demigod or human being. That is devotion: sravanam kirtanam visnoh and smaranam, remembering Him. Such a mahatma has firm determination to achieve at the ultimate end the association of the Supreme Lord in any one of the five transcendental rasas. To achieve that success, he engages all activities--mental, bodily and vocal, everything--in the service of the Supreme Lord, Sri Krsna. That is called full Krsna consciousness.

In devotional service there are certain activities which are called determined, such as fasting on certain days, like the eleventh day of the moon, Ekadasi, and on the appearance day of the Lord, etc. All these rules and regulations are offered by the great acaryas for those who are actually interested in getting admission into the association of the Supreme Personality of Godhead in the transcendental world. The mahatmas, great souls, strictly observe all these rules and regulations, and therefore they are sure to achieve the desired result.

As described in the second verse of this chapter, this devotional service is not only easy, but it can be performed in a happy mood. One does not need to undergo any severe penance and austerity. He can live this life in devotional service, guided by an expert spiritual master, and in any position, either as a householder or a sannyasi or a brahmachari; in any position and anywhere in the world, he can perform this devotional service to the Supreme Personality of Godhead and thus become actually mahatma, a great soul.

TEXT 15

jnana-yajkena capy anye
yajanto mam upasate
ekatvena prthaktvena
bahudha visvato-mukham

SYNONYMS

jnana-yajna--by cultivation of knowledge; ca--also; api--certainly; anye--others; yajantah--worshiping; mam--Me; upasate--worship; ekatvena--in oneness; prthaktvena--in duality; bahudha--diversity; visvatah-mukham--in the universal form.

TRANSLATION

Others, who are engaged in the cultivation of knowledge, worship the Supreme Lord as the one without a second, diverse in many, and in the universal form.

PURPORT

This verse is the summary of the previous verses. The Lord tells Arjuna that those who are purely in Krsna consciousness and do not know anything other than Krsna are called mahatma; yet there are other persons who are not exactly in the position of mahatma but who worship Krsna also, in different ways. Some of them are already described as the distressed, the financially destitute, the inquisitive, and those who are engaged in the cultivation of knowledge. But there are others who are still lower, and these are divided into three: 1) he who worships himself as one with the Supreme Lord, 2) he who concocts some form of the Supreme Lord and worships that, and 3) he who accepts the universal form, the visvarupa of the Supreme Personality of Godhead, and worships that. Out of the above three, the lowest, those who worship themselves as the Supreme Lord, thinking themselves to be monists, are most predominant. Such people think themselves to be the Supreme Lord, and in this mentality they worship themselves. This is also a type of God worship, for they can understand that they are not the material body but are actually spiritual soul; at least, such a sense is prominent. Generally the impersonalists worship the Supreme Lord in this way. The second class includes the worshipers of the demigods, those who by imagination consider any form to be the form of the Supreme Lord. And the third class includes those who cannot conceive of anything beyond the manifestation of this material universe. They consider the universe to be the supreme organism or entity and worship that. The universe is also a form of the Lord.

TEXT 16

aham kratuḥ ahaṁ yajnaḥ
svadhā ahaṁ ausadham
mantra 'haṁ ahaṁ evajyam
ahaṁ agniḥ ahaṁ hutam

SYNONYMS

aham--I; kratuh--ritual; aham--I; yajnah--sacrifice; svadha--oblation; aham--I; aham--I; ausadham--healing herb; mantrah--transcendental chant; aham--I; aham--I; eva--certainly; ajyam--melted butter; aham--I; agnih--fire; aham--I; hutam--offering.

TRANSLATION

But it is I who am the ritual, I the sacrifice, the offering to the ancestors, the healing herb, the transcendental chant. I am the butter and the fire and the offering.

PURPORT

The sacrifice known as jyotistoma is also Krsna, and He is also the maha-yajna. The oblations offered to the Pitrloka or the sacrifice performed to please the Pitrloka, considered as a kind of drug in the form of clarified butter, is also Krsna. The mantras chanted in this connection are also Krsna. And many other commodities made with milk products for offering in the sacrifices are also Krsna. The fire is also Krsna because fire is one of the five material elements and is therefore claimed as the separated energy of Krsna. In other words, the Vedic sacrifices recommended in the karma-kanda division of the Vedas are in total also Krsna. Or, in other words, those who are engaged in rendering devotional service unto Krsna are to be understood to have performed all the sacrifices recommended in the Vedas.

TEXT 17

pitaham asya jagato
mata dhata pitamahah
vedyam pavitram omkara
rk sama yajur eva ca

SYNONYMS

pita--father; aham--I; asya--of this; jagatah--of the universe; mata--mother; dhata--supporter; pitamahah--grandfather; vedyam--what is to be known; pavitram--that which purifies; om-kara--the syllable om; rk--the Rg Veda; sama--the Sama Veda; yajuh--the Yajur Veda; eva--certainly; ca--and.

TRANSLATION

I am the father of this universe, the mother, the support, and the grandsire. I am the object of knowledge, the purifier and the syllable om. I am also the Rg, the Sama, and the Yajur [Vedas].

PURPORT

The entire cosmic manifestations, moving and nonmoving, are manifested by different activities of Krsna's energy. In the material existence we create different relationships with different living entities who are nothing but Krsna's marginal energy, but under the creation of prakrti some of them appear as our father, mother, grandfather, creator, etc., but actually they are parts and parcels of Krsna. As such, these living entities who appear to be our father, mother, etc., are nothing but Krsna. In this verse the word dhata means "creator." Not only are our father and mother parts and parcels of Krsna, but their creator, grandmother and grandfather, etc., are also Krsna. Actually any living entity, being part and parcel of Krsna, is Krsna. All the Vedas, therefore, aim only toward Krsna. Whatever we want to know through the Vedas is but a progressive step to understanding Krsna. That subject matter which helps us purify our constitutional position is especially Krsna. Similarly, the living entity who is inquisitive to understand all Vedic principles is also part and parcel of Krsna and as such is

also Krsna. In all the Vedic mantras the word om, called pranava, is a transcendental sound vibration and is also Krsna. And because in all the hymns of the four Vedas, Sama, Yajur, Rg and Atharva, the pranava or omkara, is very prominent, it is understood to be Krsna.

TEXT 18

gatir bharta prabhuh saksi
nivasah saranam suhrt
prabhavah pralayah sthanam
nidhanam bijam avyayam

SYNONYMS

gatih--goal; bharta--sustainer; prabhuh--Lord; saksi--witness; nivasah--abode; saranam--refuge; su-hrt--most intimate friend; prabhavah--creation; pralayah--dissolution; sthanam--ground; nidhanam--resting place; bijam--seed; avyayam--imperishable.

TRANSLATION

I am the goal, the sustainer, the master, the witness, the abode, the refuge and the most dear friend. I am the creation and the annihilation, the basis of everything, the resting place and the eternal seed.

PURPORT

Gati means the destination where we want to go. But the ultimate goal is Krsna, although people do not know it. One who does not know Krsna is misled, and his so-called progressive march is either partial or hallucinatory. There are many who make as their destination different demigods, and by rigid performance of the strict respective methods they reach different planets known as Candraloka, Suryaloka, Indraloka, Maharloka, etc. But all such lokas, or planets, being creations of Krsna, are simultaneously Krsna and not Krsna. Actually such planets, being manifestations of Krsna's energy, are also Krsna, but actually they serve only as a step forward for realization of Krsna. To approach the different energies of Krsna is to approach Krsna indirectly. One should directly approach Krsna, for that will save time and energy. For example, if there is a possibility of going to the top of a building by the help of an elevator, why should one go by the staircase, step by step? Everything is resting on Krsna's energy; therefore without Krsna's shelter nothing can exist. Krsna is the supreme ruler because everything belongs to Him and everything exists on His energy. Krsna, being situated in everyone's heart, is the supreme witness. The residences, countries or planets on which we live are also Krsna. Krsna is the ultimate goal of shelter, and as such one should take shelter of Krsna either for protection or for annihilation of his distressed condition. And whenever we have to take protection, we should know that our protection must be a living force. Thus Krsna is the supreme living entity. Since Krsna is the source of our generation, or the supreme father, no one can be a better friend than Krsna, nor can anyone be a better well-wisher. Krsna is the original source of creation and the ultimate rest after annihilation. Krsna is therefore the eternal cause of all causes.

TEXT 19

tapamy aham aham varsam
nigrhnamy utsrjami ca
amrtam caiva mrtyus ca
sad asac caham arjuna

SYNONYMS

tapami--give heat; aham--I; aham--I; varsam--rain; nigrhnami--withhold;
utsrjami--send forth; ca--and; amrtam--immortality; ca--and; eva--
certainly; mrtyuh--death; ca--and; sat--being; asat--nonbeing; ca--and;
aham--I; arjuna--O Arjuna.

TRANSLATION

O Arjuna, I control heat, the rain and the drought. I am immortality,
and I am also death personified. Both being and nonbeing are in Me.

PURPORT

Krsna, by His different energies, diffuses heat and light through the
agency of electricity and the sun. During summer season it is Krsna who
checks rain from falling from the sky, and then during the rainy season
He gives unceasing torrents of rain. The energy which sustains us by
prolonging the duration of our life is Krsna, and Krsna meets us at the
end as death. By analyzing all these different energies of Krsna, one
can ascertain that for Krsna there is no distinction between matter and
spirit, or, in other words, He is both matter and spirit. In the
advanced stage of Krsna consciousness, one does not therefore make such
distinctions. He sees Krsna only in everything.
Since Krsna is both matter and spirit, the gigantic universal form
comprising all material manifestations is also Krsna, and His pastimes
in Vrndavana as two-handed Syamasundara, playing on a flute, are those
of the Supreme Personality of Godhead.

TEXT 20

traividyamam somapahputapapayajna
istvasvargatimprarthayante
tepunyam asadyasurendralokam
asnanti divyan divi devabhogan

SYNONYMS

traividyah--the knowers of the three Vedas; mam--unto Me; soma-pah--
drinkers of soma juice; puta--purified; papah--sins; yajna--with
sacrifices; istva--after worshiping; svah-gatim--passage to heaven;
prarthayante--pray; te--they; punyam--virtue; asadya--enjoying; sura-
indra--of Indra; lokam--the world; asnanti--enjoy; divyan--celestial;
divi--in heaven; deva-bhogan--pleasures of the gods.

TRANSLATION

Those who study the Vedas and drink the soma juice, seeking the
heavenly planets, worship Me indirectly. They take birth on the planet
of Indra, where they enjoy godly delights.

PURPORT

The word tri-vidyah refers to the three Vedas, Sama, Yajur and Rg. A brahmana who has studied these three Vedas is called a tri-vedi. Anyone who is very much attached to knowledge derived from these three Vedas is respected in society. Unfortunately, there are many great scholars of the Vedas who do not know the ultimate purport of studying them. Therefore Krsna herein declares Himself to be the ultimate goal for the tri-vedis. Actual tri-vedis take shelter under the lotus feet of Krsna and engage in pure devotional service to satisfy the Lord. Devotional service begins with the chanting of the Hare Krsna mantra and side by side trying to understand Krsna in truth. Unfortunately those who are simply official students of the Vedas become more interested in offering sacrifices to the different demigods like Indra, Candra, etc. By such endeavor, the worshipers of different demigods are certainly purified of the contamination of the lower qualities of nature and are thereby elevated to the higher planetary systems or heavenly planets known as Maharloka, Janoloka, Tapoloka, etc. Once situated on those higher planetary systems, one can satisfy his senses hundreds of thousands of times better than on this planet.

TEXT 21

te tam bhuktva svarga-lokam visalam
ksine punye martya-lokam visanti
evam trayi-dharmam anuprapanna
gatagatam kama-kama labhante

SYNONYMS

te--they; tam--that; bhuktva--enjoying; svarga-lokam--heaven; visalam--vast; ksine--being exhausted; punye--merits; martya-lokam--mortal earth; visanti--fall down; evam--thus; trayi--three Vedas; dharmam--doctrines; anuprapannah--following; gata-agatam--death and birth; kama-kamah--desiring sense enjoyments; labhante--attain.

TRANSLATION

When they have thus enjoyed heavenly sense pleasure, they return to this mortal planet again. Thus, through the Vedic principles, they achieve only flickering happiness.

PURPORT

One who is promoted to those higher planetary systems enjoys a longer duration of life and better facilities for sense enjoyment, yet one is not allowed to stay there forever. One is again sent back to this earthly planet upon finishing the resultant fruits of pious activities. He who has not attained perfection of knowledge, as indicated in the Vedanta-sutra (janmady asya yatah), or, in other words, he who fails to understand Krsna, the cause of all causes, becomes baffled in achieving the ultimate goal of life and is thus subjected to the routine of being promoted to the higher planets and then again coming down, as if situated on a ferris wheel which sometimes goes up and sometimes comes down. The purport is that instead of being elevated to the spiritual world where there is no longer any possibility of coming down, one simply revolves in the cycle of birth and death on higher and lower planetary systems. One should better take to the spiritual world to

enjoy eternal life of full bliss and knowledge and never return to this miserable material existence.

TEXT 22

ananyas cintayanto mam
ye janah paryupasate
tesam nityabhiyuktanam
yoga-ksemam vahamy aham

SYNONYMS

ananyah--no other; cintayantah--concentrating; mam--unto Me; ye--who; janah--persons; paryupasate--properly worship; tesam--their; nitya--always; abhiyuktanam--fixed in devotion; yoga-ksemam--requirements; vahami--carry; aham--I.

TRANSLATION

But those who worship Me with devotion, meditating on My transcendental form--to them I carry what they lack and preserve what they have.

PURPORT

One who is unable to live for a moment without Krsna consciousness cannot but think of Krsna twenty-four hours, being engaged in devotional service by hearing, chanting, remembering, offering prayers, worshiping, serving the lotus feet of the Lord, rendering other services, cultivating friendship and surrendering fully to the Lord. Such activities are all auspicious and full of spiritual potencies; indeed, they make the devotee perfect in self-realization. Then his only desire is to achieve the association of the Supreme Personality of Godhead. This is called yoga. By the mercy of the Lord, such a devotee never comes back to this material condition of life. Ksema refers to the merciful protection of the Lord. The Lord helps the devotee to achieve Krsna consciousness by yoga, and when he becomes fully Krsna conscious the Lord protects him from falling down to a miserable conditioned life.

TEXT 23

ye 'py anya-devata-bhakta
yajante sraddhayanvitah
te 'pi mam eva kaunteya
yajanty avidhi-purvakam

SYNONYMS

ye--those; api--also; anya--other; devata--demigods; bhaktah--devotees; yajante--worship; sraddhaya anvitah--with faith; te--they; api--also; mam--Me; eva--even; kaunteya--O son of Kunti; yajanti--sacrifice; avidhi-purvakam--in a wrong way.

TRANSLATION

Whatever a man may sacrifice to other gods, O son of Kunti, is really meant for Me alone, but it is offered without true understanding.

PURPORT

"Persons who are engaged in the worship of demigods are not very intelligent, although such worship is done to Me indirectly," Krsna says. For example, when a man pours water on the leaves and branches of a tree without pouring water on the root, he does so without sufficient knowledge or without observing regulative principles. Similarly, the process of rendering service to the different parts of the body is to supply food to the stomach. The demigods are, so to speak, different officers and directors in the government of the Supreme Lord. One has to follow the laws made by the government, not by the officers or directors. Similarly, everyone is to offer his worship to the Supreme Lord only. That will automatically satisfy the different officers and directors of the Lord. The officers and directors are engaged as representatives of the government, and to offer some bribe to the officers and directors is illegal. This is stated here as avidhi-purvakam. In other words, Krsna does not approve the unnecessary worship of the demigods.

TEXT 24

aham hi sarva-yajnanam
bhokta ca prabhur eva ca
na tu mam abhijananti
tattvenatas cyavanti te

SYNONYMS

aham--I; hi--surely; sarva--of all; yajnanam--sacrifices; bhokta--enjoyer; ca--and; prabhuh--Lord; eva--also; ca--and; na--not; tu--but; mam--Me; abhijananti--know; tattvena--in reality; atah--therefore; cyavanti--fall down; te--they.

TRANSLATION

I am the only enjoyer and the only object of sacrifice. Those who do not recognize My true transcendental nature fall down.

PURPORT

Here it is clearly stated that there are many types of yajna performances recommended in the Vedic literatures, but actually all of them are meant for satisfying the Supreme Lord. Yajna means Visnu. In the Second Chapter of Bhagavad-gita it is clearly stated that one should only work for satisfying Yajna or Visnu. The perfectional form of human civilization, known as varnasrama-dharma, is specifically meant for satisfying Visnu. Therefore, Krsna says in this verse, "I am the enjoyer of all sacrifices because I am the supreme master." However, less intelligent persons, without knowing this fact, worship demigods for temporary benefit. Therefore they fall down to material existence and do not achieve the desired goal of life. If, however, anyone has any material desire to be fulfilled, he had better pray for it to the Supreme Lord (although that is not pure devotion), and he will thus achieve the desired result.

TEXT 25

yanti deva-vrata devan

pitrn yanti pitr-vratah
bhutani yanti bhutejya
yanti mad-yajino 'pi mam

SYNONYMS

yanti--achieve; deva-vratah--worshippers of demigods; devan--to demigods; pitrn--to ancestors; yanti--go; pitr-vratah--worshippers of the ancestors; bhutani--to ghosts and spirits; yanti--go; bhuta-ijyah--worshippers of ghosts and spirits; yanti--go; mat--My; yajinah--devotees; api--also; mam--unto Me.

TRANSLATION

Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me.

PURPORT

If one has any desire to go to the moon, the sun, or any other planet, one can attain the desired destination by following specific Vedic principles recommended for that purpose. These are vividly described in the fruitive activities portion of the Vedas, technically known as darsa-paurname, which recommends a specific worship of demigods situated on different heavenly planets. Similarly, one can attain the Pita planets by performing a specific yajna. Similarly, one can go to many ghostly planets and become a Yaksa, Raksa or Pisaca. Pisaca worship is called "black arts" or "black magic." There are many men who practice this black art, and they think that it is spiritualism, but such activities are completely materialistic. Similarly, a pure devotee, who worships the Supreme Personality of Godhead only, achieves the planets of Vaikuntha and Krsnaloka without a doubt. It is very easy to understand through this important verse that if by simply worshipping the demigods one can achieve the heavenly planets, or by worshipping the Pitas achieve the Pita planets, or by practicing the black arts achieve the ghostly planets, why can the pure devotee not achieve the planet of Krsna or Visnu? Unfortunately many people have no information of these sublime planets where Krsna and Visnu live, and because they do not know of them they fall down. Even the impersonalists fall down from the brahmajyoti. This Krsna consciousness movement is therefore distributing sublime information to the entire human society to the effect that simply by chanting the Hare Krsna mantra one can become perfect in this life and go back home, back to Godhead.

TEXT 26

patram puspam phalam toyam
yo me bhaktya prayacchati
tad aham bhakty-upahrtam
asnami prayatatmanah

SYNONYMS

patram--a leaf; puspam--a flower; phalam--a fruit; toyam--water; yah--whoever; me--unto Me; bhaktya--with devotion; prayacchati--offers; tat-

-that; aham--I; bhakti-upahrtam--offered in devotion; asnami--accept; prayata-atmanah--of one in pure consciousness.

TRANSLATION

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

PURPORT

Here Lord Krsna, having established that He is the only enjoyer, the primeval Lord, and the real object of all sacrificial offerings, reveals what types of sacrifices He desires to be offered. If one wishes to engage in devotional service to the Supreme in order to be purified and reach the goal of life--the transcendental loving service of God--then he should find out what the Lord desires of him. One who loves Krsna will give Him whatever He wants, and he avoids offering anything which is undesirable or unasked for. Thus meat, fish and eggs should not be offered to Krsna. If He desired such things as offerings, He would have said so. Instead He clearly requests that a leaf, a fruit, flowers and water be given to Him, and He says of this offering, "I will accept it." Therefore, we should understand that He will not accept meat, fish and eggs. Vegetables, grains, fruits, milk and water are the proper foods for human beings and are prescribed by Lord Krsna Himself. Whatever else we eat cannot be offered to Him, since He will not accept it. Thus we cannot be acting on the level of loving devotion if we offer such foods.

In the Third Chapter, verse thirteen, Sri Krsna explains that only the remains of sacrifice are purified and fit for consumption by those who are seeking advancement in life and release from the clutches of the material entanglement. Those who do not make an offering of their food, He says in the same verse, are said to be eating only sin. In other words, their every mouthful is simply deepening their involvement in the complexities of material nature. But preparing nice, simple vegetable dishes, offering them before the picture or Deity of Lord Krsna and bowing down and praying for Him to accept such a humble offering, enables one to advance steadily in life, to purify the body, and to create fine brain tissues which will lead to clear thinking. Above all, the offering should be made with an attitude of love. Krsna has no need of food, since He already possesses everything that be, yet He will accept the offering of one who desires to please Him in that way. The important element, in preparation, in serving and in offering, is to act with love for Krsna.

The impersonalist philosophers, who wish to maintain that the Absolute Truth is without senses, cannot comprehend this verse of Bhagavad-gita. To them, it is either a metaphor or proof of the mundane character of Krsna, the speaker of the Gita. But, in actuality, Krsna, the Supreme Godhead, has senses, and it is stated that His senses are interchangeable; in other words, one sense can perform the function of any other. This is what it means to say that Krsna is absolute. Lacking senses, He could hardly be considered full in all opulences. In the Seventh Chapter, Krsna has explained that He impregnates the living entities into material nature. This is done by His looking upon material nature. And so in this instance, Krsna's hearing the devotee's words of love in offering foodstuffs is wholly identical with His eating and actually tasting. This point should be emphasized: because of His absolute position, His hearing is wholly identical with His eating and tasting. Only the devotee, who accepts Krsna as He describes

Himself, without interpretation, can understand that the Supreme Absolute Truth can eat food and enjoy it.

TEXT 27

yat karosi yad asnasi
yaj juhosi dadasi yat
yat tapasyasi kaunteya
tat kurusva mad-arpanam

SYNONYMS

yat--whatever; karosi--you do; yat--whatever; asnasi--you eat; yat--whatever; juhosi--you offer; dadasi--you give away; yat--whatever; yat--whatever; tapasyasi--austerities you perform; kaunteya--O son of Kunti; tat--that; kurusva--make; mat--unto Me; arpanam--offering.

TRANSLATION

O son of Kunti, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.

PURPORT

Thus, it is the duty of everyone to mold his life in such a way that he will not forget Krsna in any circumstance. Everyone has to work for maintenance of his body and soul together, and Krsna recommends herein that one should work for Him. Everyone has to eat something to live; therefore he should accept the remnants of foodstuffs offered to Krsna. Any civilized man has to perform some religious ritualistic ceremonies; therefore Krsna recommends, "Do it for Me," and this is called arcana. Everyone has a tendency to give something in charity; Krsna says, "Give it to Me," and this means that all surplus money accumulated should be utilized in furthering the Krsna consciousness movement. Nowadays people are very much inclined to the meditational process, which is not practical in this age, but if anyone practices meditating on Krsna twenty-four hours by chanting the Hare Krsna mantra round his beads, he is surely the greatest yogi. as substantiated by the Sixth Chapter of Bhagavad-gita.

TEXT 28

subhasubha-phalair evam
moksyase karma-bandhanaih
sannyasa-yoga-yuktatma
vimukto mam upaisyasi

SYNONYMS

subha--good; asubha--evil; phalaih--results; evam--thus; moksyase--free; karma--action; bandhanaih--bondage; sannyasa--of renunciation; yoga--the yoga; yukta-atma--having the mind firmly set on; vimuktah--liberated; mam--to Me; upaisyasi--you will attain.

TRANSLATION

In this way you will be freed from all reactions to good and evil deeds, and by this principle of renunciation you will be liberated and come to Me.

PURPORT

One who acts in Krsna consciousness under superior direction is called yukta. The technical term is yukta-vairagya. This is further explained by Rupa Gosvami as follows:

anasaktasya visayan
yatharham upayunjatah
nirbandhah krsna-sambandhe
yuktam vairagyam ucyate

(Bhakti-rasamrta-sindhu 2.255)

Rupa Gosvami says that as long as we are in this material world we have to act; we cannot cease acting. Therefore if actions are performed and the fruits are given to Krsna, then that is called yukta-vairagya. Actually situated in renunciation, such activities clear the mirror of the mind, and as the actor gradually makes progress in spiritual realization he becomes completely surrendered to the Supreme Personality of Godhead. Therefore at the end he becomes liberated, and this liberation is also specified. By this liberation he does not become one with the brahmajyoti, but rather enters into the planet of the Supreme Lord. It is clearly mentioned here: mam upaisyasi, "he comes to Me," back home, back to Godhead. There are five different stages of liberation, and here it is specified that the devotee who has always lived his lifetime here under the direction of the Supreme Lord, as stated, has evolved to the point where he can after quitting this body, go back to Godhead and engage directly in the association of the Supreme Lord.

Anyone who has no other interest but to dedicate his life to the service of the Lord is actually a sannyasi. Such a person always thinks of himself as an eternal servant, dependent on the supreme will of the Lord. As such, whatever he does, he does it for the benefit of the Lord. Whatever action he performs, he performs it as service to the Lord. He does not give serious attention to the fruitive activities or prescribed duties mentioned in the Vedas. For ordinary persons it is obligatory to execute the prescribed duties mentioned in the Vedas, but although a pure devotee who is completely engaged in the service of the Lord may sometimes appear to go against the prescribed Vedic duties, actually it is not so.

It is said, therefore, by Vaisnava authorities that even the most intelligent person cannot understand the plans and activities of a pure devotee. The exact words are tanra vakya, kriya, mudra vijneha na bujhaya (Caitanya-caritamrta, Madhya 23.39). A person who is thus always engaged in the service of the Lord or is always thinking and planning how to serve the Lord is to be considered completely liberated at present and in the future. His going back home, back to Godhead, is guaranteed. He is above all materialistic criticism, just as Krsna is above all criticism.

TEXT 29

samo 'ham sarva-bhutesu
na me dvesyo 'sti na priyah
ye bhajanti tu mam bhaktya

mayi te tesu capy aham

SYNONYMS

samah--equally disposed; aham--I; sarva-bhutesu--to all living entities; na--no one; me--Mine; dvesyah--hateful; asti--is; na--nor; priyah--dear; ye--those; bhajanti--render transcendental service; tu--yet; mam--unto Me; bhaktya--in devotion; mayi--unto Me; te--such persons; tesu--in them; ca--also; api--certainly; aham--I.

TRANSLATION

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.

PURPORT

One may question here that if Krsna is equal to everyone and no one is His special friend, then why does He take a special interest in the devotees who are always engaged in His transcendental service? But this is not discrimination; it is natural. Any man in this material world may be very charitably disposed, yet he has a special interest in his own children. The Lord claims that every living entity--in whatever form is His son, and as such He provides everyone with a generous supply of the necessities of life. He is just like a cloud which pours rain all over, regardless of whether it falls on rock or land or water. But for His devotees, He gives specific attention. Such devotees are mentioned here: they are always in Krsna consciousness, and therefore they are always transcendently situated in Krsna. The very phrase "Krsna consciousness" suggests that those who are in such consciousness are living transcendentalists, situated in Him. The Lord says here distinctly, mayi te, "in Me." Naturally, as a result, the Lord is also in them. This is reciprocal. This also explains the words ye yatha mam prapadyante tams tathaiva bhajamy aham: "Whoever surrenders unto Me, proportionately I take care of him." This transcendental reciprocation exists because both the Lord and the devotee are conscious. When a diamond is set in a golden ring, it looks very nice. The gold is glorified, and at the same time the diamond is glorified. The Lord and the living entity eternally glitter, and when a living entity becomes inclined to the service of the Supreme Lord he looks like gold. The Lord is a diamond, and so this combination is very nice. Living entities in a pure state are called devotees. The Supreme Lord becomes the devotee of His devotees. If a reciprocal relationship is not present between the devotee and the Lord, then there is no personalist philosophy. In the impersonal philosophy there is no reciprocation between the Supreme and the living entity, but in the personalist philosophy there is.

The example is often given that the Lord is like a desire tree, and whatever one wants from this desire tree, the Lord supplies. But here the explanation is more complete. The Lord is here stated to be partial to the devotees. This is the manifestation of the Lord's special mercy to the devotees. The Lord's reciprocation should not be considered to be under the law of karma. It belongs to the transcendental situation in which the Lord and His devotees function. Devotional service of the Lord is not an activity of this material world; it is part of the spiritual world, where eternity, bliss and knowledge predominate.

TEXT 30

api cet su-duracaro
bhajate mam ananya-bhak
sadhur eva sa mantavyah
samyag vyavasito hi sah

SYNONYMS

api--in spite of; cet--although; su-duracarah--one committing the most abominable actions; bhajate--engaged in devotional service; mam--unto Me; ananya-bhak--without deviation; sadhuh--saint; eva--certainly; sah--he; mantavyah--to be considered; samyak--completely; vyavasitah--situated; hi--certainly; sah--he.

TRANSLATION

Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated.

PURPORT

The word su-duracarah used in this verse is very significant, and we should understand it properly. When a living entity is conditioned, he has two kinds of activities: one is conditional, and the other is constitutional. As for protecting the body or abiding by the rules of society and state, certainly there are different activities, even for the devotees, in connection with the conditional life, and such activities are called conditional. Besides these, the living entity who is fully conscious of his spiritual nature and is engaged in Krsna consciousness, or the devotional service of the Lord, has activities which are called transcendental. Such activities are performed in his constitutional position, and they are technically called devotional service. Now, in the conditioned state, sometimes devotional service and the conditional service in relation to the body will parallel one another. But then again, sometimes these activities become opposed to one another. As far as possible, a devotee is very cautious so that he does not do anything that could disrupt his wholesome condition. He knows that perfection in his activities depends on his progressive realization of Krsna consciousness. Sometimes, however, it may be seen that a person in Krsna consciousness commits some act which may be taken as most abominable socially or politically. But such a temporary falldown does not disqualify him. In the Srimad-Bhagavatam it is stated that if a person falls down but is wholeheartedly engaged in the transcendental service of the Supreme Lord, the Lord, being situated within his heart, beautifies him and excuses him from that abomination. The material contamination is so strong that even a yogi fully engaged in the service of the Lord sometimes becomes ensnared; but Krsna consciousness is so strong that such an occasional falldown is at once rectified. Therefore the process of devotional service is always a success. No one should deride a devotee for some accidental falldown from the ideal path, for, as is explained in the next verse, such occasional falldowns will be stopped in due course, as soon as a devotee is completely situated in Krsna consciousness.

Therefore a person who is situated in Krsna consciousness and is engaged with determination in the process of chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare

Hare should be considered to be in the transcendental position, even if by chance or accident he is found to have fallen. The words sadhur eva, "he is saintly," are very emphatic. They are a warning to the nondevotees that because of an accidental falldown a devotee should not be derided; he should still be considered saintly even if he has fallen down accidentally. And the word mantavyah is still more emphatic. If one does not follow this rule, and derides a devotee for his accidental falldown, then he is disobeying the order of the Supreme Lord. The only qualification of a devotee is to be unflinchingly and exclusively engaged in devotional service.

The mark of a spot which may be seen on the moon does not become an impediment to the moonlight. Similarly, the accidental falldown of a devotee from the path of a saintly character does not make him abominable. On the other hand, one should not misunderstand that a devotee in transcendental devotional service can act in all kinds of abominable ways; this verse only refers to an accident due to the strong power of material connections. Devotional service is more or less a declaration of war against the illusory energy. As long as one is not strong enough to fight the illusory energy, there may be accidental falldowns. But when one is strong enough, he is no longer subjected to such falldowns, as previously explained. No one should take advantage of this verse and commit nonsense and think that he is still a devotee. If he does not improve in his character by devotional service, then it is to be understood that he is not a high devotee.

TEXT 31

ksipram bhavati dharmatma
sasvac-chantim nigacchati
kaunteya pratijanihi
na me bhaktah pranasyati

SYNONYMS

ksipram--very soon; bhavati--becomes; dharmatma--righteous; sasvac--lasting peace; nigacchati--attains; kaunteya--O son of Kunti; pratijanihi--justly declare; na--never; me--Mine; bhaktah--devotees; pranasyati--perishes.

TRANSLATION

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

PURPORT

This should not be misunderstood. In the Seventh Chapter the Lord says that one who is engaged in mischievous activities cannot become a devotee of the Lord. One who is not a devotee of the Lord has no good qualifications whatsoever. The question remains, then, How can a person engaged in abominable activities--either by accident or intention--be a pure devotee? This question may justly be raised. The miscreants, as stated in the Seventh Chapter, who never come to the devotional service of the Lord, have no good qualifications, as is stated in the Srimad-Bhagavatam. Generally, a devotee who is engaged in the nine kinds of devotional activities is engaged in the process of cleansing all material contamination from the heart. He puts the Supreme Personality of Godhead within his heart, and all sinful contaminations are

naturally washed away. Continuous thinking of the Supreme Lord makes him pure by nature. According to the Vedas, there is a certain regulation that if one falls down from his exalted position, he has to undergo certain ritualistic processes to purify himself. But here there is no such condition because the purifying process is already there in the heart of the devotee, due to his remembering the Supreme Personality of Godhead constantly. Therefore, the chanting of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare should be continued without stoppage. This will protect a devotee from all accidental falldowns. He will thus remain perpetually free from all material contaminations.

TEXT 32

mam hi partha vyapasritya
ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim

SYNONYMS

mam--unto Me; hi--certainly; partha--O son of Prtha; vyapasritya--particularly taking shelter; ye--anyone; api--also; syuh--becomes; papa-yonayah--born of a lower family; striyah--women; vaisyah--mercantile people; tatha--also; sudrah--lower-class men; te api--even they; yanti--go; param--supreme; gatim--destination.

TRANSLATION

O son of Prtha, those who take shelter in Me, though they be of lower birth--women, vaisyas [merchants], as well as sudras [workers]--can approach the supreme destination.

PURPORT

It is clearly declared here by the Supreme Lord that in devotional service there is no distinction between the lower or higher classes of people. In the material conception of life, there are such divisions, but for a person engaged in transcendental devotional service to the Lord, there are not. Everyone is eligible for the supreme destination. In the Srimad-Bhagavatam (2.4.18) it is stated that even the lowest, who are called candalas (dog-eaters), can be elevated by association with a pure devotee. Therefore devotional service and guidance of a pure devotee are so strong that there is no discrimination between the lower and higher classes of men; anyone can take to it. The most simple man taking shelter of the pure devotee can be purified by proper guidance. According to the different modes of material nature, men are classified in the mode of goodness (brahmanas), the mode of passion (ksatriyas, or administrators), the mixed modes of passion and ignorance (vaisyas, or merchants), and the mode of ignorance (sudras, or workers). Those lower than them are called candalas, and they are born in sinful families. Generally, those who are born in sinful families are not accepted by the higher classes. But the process of devotional service and the pure devotee of the Supreme God are so strong that all the lower classes can attain the highest perfection of life. This is possible only when one takes shelter of Krsna. One has to take shelter completely of Krsna. Then one can become much greater than great jnanis and yogis.

TEXT 33

kim punar brahmanah punya
 bhakta rajarsayas tatha
 anityam asukham lokam
 imam prapya bhajasva mam

SYNONYMS

kim--how much; punah--again; brahmanah--brahmanas; punya--righteous;
 bhaktah--devotees; raja-rsayah--saintly kings; tatha--also; anityam--
 temporary; asukham--sorrowful; lokam--planet; imam--this; prapya--
 gaining; bhajasva--are engaged in loving service; mam--unto Me.

TRANSLATION

How much greater then are the brahmanas, the righteous, the devotees
 and saintly kings who in this temporary miserable world engage in
 loving service unto Me.

PURPORT

In this material world there are classifications of people, but, after
 all, this world is not a happy place for anyone. It is clearly stated
 here, anityam asukham lokam: this world is temporary and full of
 miseries, not habitable for any sane gentleman. This world is declared
 by the Supreme Personality of Godhead to be temporary and full of
 miseries. Some of the philosophers, especially the minor philosophers,
 say that this world is false, but we can understand from Bhagavad-gita
 that the world is not false; it is temporary. There is a difference
 between temporary and false. This world is temporary, but there is
 another world, which is eternal. This world is miserable, but the other
 world is eternal and blissful.

Arjuna was born in a saintly royal family. To him also the Lord says,
 "Take to My devotional service and come quickly back to Godhead, back
 home." No one should remain in this temporary world, full as it is with
 miseries. Everyone should attach himself to the bosom of the Supreme
 Personality of Godhead so that he can be eternally happy. The
 devotional service of the Supreme Lord is the only process by which all
 problems of all classes of men can be solved. Everyone should therefore
 take to Krsna consciousness and make his life perfect.

TEXT 34

man-mana bhava mad-bhakto
 mad-yaji mam namaskuru
 mam evaisyasi yuktvaivam
 atmanam mat-parayanah

SYNONYMS

mat-manah--always thinking of Me; bhava--become; mat--My; bhaktah--
 devotee; mat--My; yaji--worshiper; mam--unto Me; namaskuru--offer
 obeisances; mam--unto Me; eva--completely; esyasi--come; yuktva evam--
 being absorbed; atmanam--your soul; mat-parayanah--devoted to Me.

TRANSLATION

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

PURPORT

In this verse it is clearly indicated that Krsna consciousness is the only means of being delivered from the clutches of this contaminated material world. Sometimes unscrupulous commentators distort the meaning of what is clearly stated here: that all devotional service should be offered to the Supreme Personality of Godhead, Krsna. Unfortunately, unscrupulous commentators divert the mind of the reader to that which is not at all feasible. Such commentators do not know that there is no difference between Krsna's mind and Krsna. Krsna is not an ordinary human being; He is Absolute Truth. His body, mind and He Himself are one and absolute. It is stated in the Kurma Purana, as it is quoted by Bhaktisiddhanta Sarasvati Gosvami in his Anubhasya comments on the Caitanya-caritamrta (Fifth Chapter, Adi-lila, verses 41-48), deha-dehi-vibhedo 'yam nesvare vidyate kvacit. This means that there is no difference in Krsna, the Supreme Lord, between Himself and His body. But, because they do not know this science of Krsna, the commentators hide Krsna and divide His personality from His mind or from His body. Although this is sheer ignorance of the science of Krsna, some men make profit out of misleading the people.

There are some who are demonic; they also think of Krsna, but enviously, just like King Kamsa, Krsna's uncle. He was also thinking of Krsna always, but he thought of Krsna as his enemy. He was always in anxiety, wondering when Krsna would come to kill him. That kind of thinking will not help us. One should be thinking of Krsna in devotional love. That is bhakti. One should cultivate the knowledge of Krsna continually. What is that favorable cultivation? It is to learn from a bona fide teacher. Krsna is the Supreme Personality of Godhead, and we have several times explained that His body is not material, but is eternal, blissful knowledge. This kind of talk about Krsna will help one become a devotee. Otherwise, understanding Krsna from the wrong source will prove fruitless.

One should therefore engage his mind in the eternal form, the primal form of Krsna; with conviction in his heart that Krsna is the Supreme, he should engage himself in worship. There are hundreds of thousands of temples in India for the worship of Krsna, and devotional service is practiced there. When such practice is made, one has to offer obeisances to Krsna. One should lower his head before the Deity and engage his mind, his body, his activities--everything. That will make one fully absorbed in Krsna without deviation. This will help one transfer into the Krsnaloka. One should not be deviated by unscrupulous commentators. One must engage in the nine different processes of devotional service, beginning with hearing and chanting about Krsna. Pure devotional service is the highest achievement of human society.

In the Seventh and Eighth chapters of Bhagavad-gita, pure devotional service to the Lord has been explained, apart from the yoga of knowledge and mystic yoga or fruitive activities. Those who are not purely sanctified may be attracted by different features of the Lord, like the impersonal brahmajyoti and localized Paramatma, but a pure devotee directly takes to the service of the Supreme Lord.

There is a beautiful poem about Krsna in which it is clearly stated that any person who is engaged in the worship of demigods is most unintelligent and cannot achieve at any time the supreme award of Krsna. The devotee, in the beginning, may sometimes fall from the

standard, but still he should be considered superior to all other philosophers and yogis. One who always engages in Krsna consciousness should be understood to be the perfect saintly person. His accidental nondevotional activities will diminish, and he will soon be situated without any doubt in complete perfection. The pure devotee has no actual chance to fall down because the Supreme Godhead personally takes care of His pure devotees. Therefore, the intelligent person should take directly to this process of Krsna consciousness and happily live in this material world. He will eventually receive the supreme award of Krsna.

Thus end the Bhaktivedanta Purports to the Ninth Chapter of the Srimad Bhagavad-gita in the matter of the Most Confidential Knowledge.

"Bhagavad-gita As It Is" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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Chapter 10
The Opulence of the Absolute

TEXT 1

sri-bhagavan uvaca
bhuya eva maha-baho
srnu me paramam vacah
yat te 'ham priyamanaya
vaksyami hita-kamyaya

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; bhuyah--again; eva--certainly; maha-baho--O mighty-armed; srnu--just hear; me--My; paramam--supreme; vacah--information; yat--that which; te--to you;

aham--I; priyamanaya--thinking you dear to Me; vaksyami--say; hita-kamyaya--for your benefit.

TRANSLATION

The Supreme Lord said: My dear friend, mighty-armed Arjuna, listen again to My supreme word, which I shall impart to you for your benefit and which will give you great joy.

PURPORT

The word bhagavan is explained thus by Parasara Muni: one who is full in six opulences, who has full strength, full fame, wealth, knowledge, beauty and renunciation, is Bhagavan, or the Supreme Personality of Godhead. While Krsna was present on this earth, He displayed all six opulences. Therefore great sages like Parasara Muni have all accepted Krsna as the Supreme Personality of Godhead. Now Krsna is instructing Arjuna in more confidential knowledge of His opulences and His work. Previously, beginning with the Seventh Chapter, the Lord already explained His different energies and how they are acting. Now in this chapter He explains His specific opulences to Arjuna. In the previous chapter He has clearly explained His different energies to establish devotion in firm conviction. Again in this chapter He tells Arjuna about His manifestations and various opulences.

The more one hears about the Supreme God, the more one becomes fixed in devotional service. One should always hear about the Lord in the association of devotees; that will enhance one's devotional service. Discourses in the society of devotees can take place only among those who are really anxious to be in Krsna consciousness. Others cannot take part in such discourses. The Lord clearly tells Arjuna that because he is very dear to Him, for his benefit such discourses are taking place.

TEXT 2

na me viduh sura-ganah
prabhavam na maharsayah
aham adir hi devanam
maharsinam ca sarvasah

SYNONYMS

na--never; me--My; viduh--knows; sura-ganah--demigods; prabhavam--opulences; na--never; maha-rsayah--great sages; aham--I am; adih--the origin; hi--certainly; devanam--of the demigods; maha-rsinam--of the great sages; ca--also; sarvasah--in all respects.

TRANSLATION

Neither the hosts of demigods nor the great sages know My origin, for, in every respect, I am the source of the demigods and the sages.

PURPORT

As stated in the Brahma-samhita, Lord Krsna is the Supreme Lord. No one is greater than Him; He is the cause of all causes. Here it is also stated by the Lord personally that He is the cause of all the demigods and sages. Even the demigods and great sages cannot understand Krsna; they can understand neither His name nor His personality, so what is

the position of the so-called scholars of this tiny planet? No one can understand why this Supreme God comes to earth as an ordinary human being and executes such commonplace and yet wonderful activities. One should know, then, that scholarship is not the qualification necessary to understand Krsna. Even the demigods and the great sages have tried to understand Krsna by their mental speculation, and they have failed to do so. In the Srimad-Bhagavatam also it is clearly said that even the great demigods are not able to understand the Supreme Personality of Godhead. They can speculate to the limits of their imperfect senses and can reach the opposite conclusion of impersonalism, of something not manifested by the three qualities of material nature, or they can imagine something by mental speculation, but it is not possible to understand Krsna by such foolish speculation.

Here the Lord indirectly says that if anyone wants to know the Absolute Truth, "Here I am present as the Supreme Personality of Godhead. I am the Supreme." One should know this. Although one cannot understand the inconceivable Lord who is personally present, He nonetheless exists. We can actually understand Krsna, who is eternal, full of bliss and knowledge, simply by studying His words in Bhagavad-gita and Srimad-Bhagavatam. The impersonal Brahman can be conceived by persons who are already in the inferior energy of the Lord, but the Personality of Godhead cannot be conceived unless one is in the transcendental position.

Because most men cannot understand Krsna in His actual situation, out of His causeless mercy He descends to show favor to such speculators. Yet despite the Supreme Lord's uncommon activities, these speculators, due to contamination in the material energy, still think that the impersonal Brahman is the Supreme. Only the devotees who are fully surrendered unto the Supreme Lord can understand, by the grace of the Supreme Personality, that He is Krsna. The devotees of the Lord do not bother about the impersonal Brahman conception of God; their faith and devotion bring them to surrender immediately unto the Supreme Lord, and out of the causeless mercy of Krsna, they can understand Krsna. No one else can understand Him. So even great sages agree: What is atma, what is the Supreme? It is He whom we have to worship.

TEXT 3

yo mam ajam anadim ca
vetti loka-mahesvaram
asammudhah sa martyesu
sarva-papaih pramucyate

SYNONYMS

yah--anyone who; mam--unto Me; ajam--unborn; anadim--without beginning; ca--also; vetti--knows; loka--the planets; maha-isvaram--the supreme master; asammudhah--without doubt; sah--he; martyesu--among those subject to death; sarva-papaih--from all sinful reactions; pramucyate--is delivered.

TRANSLATION

He who knows Me as the unborn, as the beginningless, as the Supreme Lord of all the worlds--he, undeluded among men, is freed from all sins.

PURPORT

As stated in the Seventh Chapter (7.3), those who are trying to elevate themselves to the platform of spiritual realization are not ordinary men. They are superior to millions and millions of ordinary men who have no knowledge of spiritual realization, but out of those actually trying to understand their spiritual situation, one who can come to the understanding that Krsna is the Supreme Personality of Godhead, the proprietor of everything, the unborn, is the most successful spiritually realized person. In that stage only, when one has fully understood Krsna's supreme position, can one be free completely from all sinful reactions.

Here the word *aja*, meaning unborn, should not be confused with the living entities, who are described in the Second Chapter as *aja*. The Lord is different from the living entities who are taking birth and dying due to material attachment. The conditioned souls are changing their bodies, but His body is not changeable. Even when He comes to this material world, He comes as the same unborn; therefore in the Fourth Chapter it is said that the Lord, by His internal potency, is not under the inferior material energy, but is always in the superior energy.

He was existing before the creation, and He is different from His creation. All the demigods were created within this material world, but as far as Krsna is concerned, it is said that He is not created; therefore Krsna is different even from the great demigods like Brahma and Siva. And because He is the creator of Brahma, Siva and all the other demigods, He is the Supreme Person of all planets.

Sri Krsna is therefore different from everything that is created, and anyone who knows Him as such immediately becomes liberated from all sinful reaction. One must be liberated from all sinful activities to be in the knowledge of the Supreme Lord. Only by devotional service can He be known and not by any other means, as stated in Bhagavad-gita.

One should not try to understand Krsna as a human being. As stated previously, only a foolish person thinks Him to be a human being. This is again expressed here in a different way. A man who is not foolish, who is intelligent enough to understand the constitutional position of the Godhead, is always free from all sinful reactions.

If Krsna is known as the son of Devaki, then how can He be unborn? That is also explained in the Srimad-Bhagavatam: When He appeared before Devaki and Vasudeva, He was not born as an ordinary child; He appeared in His original form, and then He transformed Himself into an ordinary child.

Anything done under the direction of Krsna is transcendental. It cannot be contaminated by the material reactions, which may be auspicious or inauspicious. The conception that there are things auspicious and inauspicious in the material world is more or less a mental concoction because there is nothing auspicious in the material world. Everything is inauspicious because the very material mask is inauspicious. We simply imagine it to be auspicious. Real auspiciousness depends on activities in Krsna consciousness in full devotion and service. Therefore if we at all want our activities to be auspicious, then we should work under the directions of the Supreme Lord. Such directions are given in authoritative scriptures such as Srimad-Bhagavatam and Bhagavad-gita, or from a bona fide spiritual master. Because the spiritual master is the representative of the Supreme Lord, his direction is directly the direction of the Supreme Lord. The spiritual master, saintly persons and scriptures direct in the same way. There is no contradiction in these three sources. All actions done under such direction are free from the reactions of pious or impious activities of

this material world. The transcendental attitude of the devotee in the performance of activities is actually that of renunciation, and this is called sannyasa. Anyone acting under the direction of the Supreme Lord is actually a sannyasi and a yogi, and not the man who has simply taken the dress of the sannyasi, or a pseudo yogi.

TEXTS 4-5

buddhir jnanam asammohah
ksama satyam damah samah
sukham dukkham bhavo 'bhavo
bhayam cabhayam eva ca

ahimsa samata tustis
tapo danam yaso 'yasah
bhavanti bhava bhutanam
matta eva prthag-vidhah

SYNONYMS

buddhih--intelligence; jnanam--knowledge; asammohah--freedom from doubt; ksama--forgiveness; satyam--truthfulness; damah--control of the senses; samah--control of the mind; sukham--happiness; dukkham--distress; bhavah--birth; abhavah--death; bhayam--fear; ca--and; abhayam--without fear; eva--also; ca--and; ahimsa--nonviolence; samata--equilibrium; tustih--satisfaction; tapah--penance; danam--charity; yasad--fame; ayasad--infamy; bhavanti--become; bhavah--natures; bhutanam--of living entities; mattah--from Me; eva--certainly; prthag-vidhah--differently arranged.

TRANSLATION

Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, self-control and calmness, pleasure and pain, birth, death, fear, fearlessness, nonviolence, equanimity, satisfaction, austerity, charity, fame and infamy are created by Me alone.

PURPORT

The different qualities of living entities, be they good or bad, are all created by Krsna, and they are described here.

Intelligence refers to the power of analyzing things in proper perspective, and knowledge refers to understanding what is spirit and what is matter. Ordinary knowledge obtained by a university education pertains only to matter, and it is not accepted here as knowledge. Knowledge means knowing the distinction between spirit and matter. In modern education there is no knowledge about the spirit; they are simply taking care of the material elements and bodily needs. Therefore academic knowledge is not complete.

Asammoha, freedom from doubt and delusion, can be achieved when one is not hesitant and when he understands the transcendental philosophy. Slowly but surely he becomes free from bewilderment. Nothing should be accepted blindly; everything should be accepted with care and with caution. Ksama, forgiveness, should be practiced, and one should excuse the minor offenses of others. Satyam, truthfulness, means that facts should be presented as they are for the benefit of others. Facts should not be misrepresented. According to social conventions, it is said that one can speak the truth only when it is palatable to others. But that

is not truthfulness. The truth should be spoken in a straightforward way, so that others will understand actually what the facts are. If a man is a thief and if people are warned that he is a thief, that is truth. Although sometimes the truth is unpalatable, one should not refrain from speaking it. Truthfulness demands that the facts be presented as they are for the benefit of others. That is the definition of truth.

Self-control means that the senses should not be used for unnecessary personal enjoyment. There is no prohibition against meeting the proper needs of the senses but unnecessary sense enjoyment is detrimental for spiritual advancement. Therefore the senses should be restrained from unnecessary use. Similarly, the mind should not indulge in unnecessary thoughts; that is called sama, or calmness. Nor should one spend one's time pondering over earning money. That is a misuse of the thinking power. The mind should be used to understand the prime necessity of human beings, and that should be presented authoritatively. The power of thought should be developed in association with persons who are authorities in the scriptures, saintly persons and spiritual masters and those whose thinking is highly developed. Sukham, pleasure or happiness, should always be in that which is favorable for the cultivation of the spiritual knowledge of Krsna consciousness. And similarly, that which is painful or which causes distress is that which is unfavorable for the cultivation of Krsna consciousness. Anything favorable for the development of Krsna consciousness should be accepted, and anything unfavorable should be rejected.

Bhava, birth, should be understood to refer to the body. As far as the soul is concerned, there is neither birth nor death; that we have discussed in the beginning of Bhagavad-gita. Birth and death apply to one's embodiment in the material world. Fear is due to worrying about the future. A person in Krsna consciousness has no fear because by his activities he is sure to go back to the spiritual sky, back home, back to Godhead. Therefore his future is very bright. Others, however, do not know what their future holds; they have no knowledge of what the next life holds. So they are therefore in constant anxiety. If we want to get free from anxiety, then the best course is to understand Krsna and be situated always in Krsna consciousness. In that way we will be free from all fear. In the Srimad-Bhagavatam (11.2.37) it is stated that fear is caused by our absorption in the illusory energy, but those who are free from the illusory energy, those who are confident that they are not the material body, that they are spiritual parts of the Supreme Personality of Godhead and are therefore engaged in the transcendental service of the Supreme Godhead, have nothing to fear. Their future is very bright. This fear is a condition of persons who are not in Krsna consciousness. Abhayam, fearlessness, is only possible for one in Krsna consciousness.

Ahimsa, nonviolence, means that one should not do anything which will put others into misery or confusion. Material activities that are promised by so many politicians, sociologists, philanthropists, etc., do not produce very good results because the politicians and philanthropists have no transcendental vision; they do not know what is actually beneficial for human society. Ahimsa means that people should be trained in such a way that the full utilization of the human body can be achieved. The human body is meant for spiritual realization, so any movement or any commissions which do not further that end commit violence on the human body. That which furthers the future spiritual happiness of the people in general is called nonviolence.

Samata, equanimity, refers to freedom from attachment and aversion. To be very much attached or to be very much detached is not the best. This

material world should be accepted without attachment or aversion. Similarly, that which is favorable for prosecuting Krsna consciousness should be accepted; that which is unfavorable should be rejected. That is called samata, equanimity. A person in Krsna consciousness has nothing to reject and nothing to accept unless it is useful in the prosecution of Krsna consciousness.

Tusti, satisfaction, means that one should not be eager to gather more and more material goods by unnecessary activity. One should be satisfied with whatever is obtained by the grace of the Supreme Lord; that is called satisfaction. Tapas means austerity or penance. There are many rules and definitions in the Vedas which apply here, like rising early in the morning and taking a bath. Sometimes it is very troublesome to rise early in the morning, but whatever voluntary trouble one may suffer in this way is called penance. Similarly, there are prescriptions for fasting on certain days of the month. One may not be inclined to practice such fasting, but because of his determination to make advancement in the science of Krsna consciousness, he should accept such bodily troubles which are recommended. However, one should not fast unnecessarily or against Vedic injunctions. One should not fast for some political purpose; that is described in Bhagavad-gita as fasting in ignorance, and anything done in ignorance or passion does not lead to spiritual advancement. Everything done in the mode of goodness does advance one, however, and fasting done in terms of the Vedic injunctions enriches one in spiritual knowledge.

As far as charity is concerned, one should give fifty percent of his earnings to some good cause. And what is a good cause? It is that which is conducted in terms of Krsna consciousness. That is not only a good cause, but it is the best cause. Because Krsna is good, His cause is also good. Thus charity should be given to a person who is engaged in Krsna consciousness. According to Vedic literature, it is enjoined that charity should be given to the brahmanas. This practice is still followed, although not very nicely in terms of the Vedic injunction. But still the injunction is that charity should be given to the brahmanas. Why? Because they are engaged in higher cultivation of spiritual knowledge. A brahmana is supposed to devote his whole life to understanding Brahman. A brahma-jana is one who knows Brahman; he is called a brahmana. Thus charity is offered to the brahmanas because since they are always engaged in higher spiritual service they have no time to earn their livelihood. In the Vedic literature, charity is also to be awarded to the renouncer of life, the sannyasi. The sannyasis beg from door to door, not for money but for missionary purposes. The system is that they go from door to door to awaken the householders from the slumber of ignorance. Because the householders are engaged in family affairs and have forgotten their actual purpose in life--awakening their Krsna consciousness--it is the business of the sannyasis to go as beggars to the householders and encourage them to be Krsna conscious. As it is said in the Vedas, one should awake and achieve what is due him in this human form of life. This knowledge and method is distributed by the sannyasis; hence charity is to be given to the renouncer of life, to the brahmanas, and similar good causes, not to any whimsical cause.

Yasas, fame, should be according to Lord Caitanya, who said that a man is famous when he is known as a great devotee. That is real fame. If one has become a great man in Krsna consciousness and it is known, then he is truly famous. One who does not have such fame is infamous.

All these qualities are manifest throughout the universe in human society and in the society of the demigods. There are many forms of humanity on other planets, and these qualities are there. Now, for one

who wants to advance in Krsna consciousness, Krsna creates all these qualities, but the person develops them himself from within. One who engages in the devotional service of the Supreme Lord develops all the good qualities, as arranged by the Supreme Lord.

Of whatever we find, good or bad, the origin is Krsna. Nothing can manifest in this material world which is not in Krsna. That is knowledge; although we know that things are differently situated, we should realize that everything flows from Krsna.

TEXT 6

maharsayah sapta purve
catvaro manavas tatha
mad-bhava manasa jata
yesam loka imah prajah

SYNONYMS

maha-rsayah--the great sages; sapta--seven; purve--before; catvarah--four; manavah--Manus; tatha--also; mat-bhavah--born of Me; manasah--from the mind; jatah--born; yesam--of them; loke--the planets; imah--all this; prajah--population.

TRANSLATION

The seven great sages and before them the four other great sages and the Manus [progenitors of mankind] are born out of My mind, and all creatures in these planets descend from them.

PURPORT

The Lord is giving a genealogical synopsis of the universal population. Brahma is the original creature born out of the energy of the Supreme Lord known as Hiranyagarbha. And from Brahma all the seven great sages, and before them four other great sages, namely Sanaka, Sananda, Sanatana and Sanat-kumara, and the Manus, are manifest. All these twenty-five great sages are known as the patriarchs of the living entities all over the universe. There are innumerable universes and innumerable planets within each universe, and each planet is full of population of different varieties. All of them are born of these twenty-five patriarchs. Brahma underwent penance for one thousand years of the demigods before he realized by the grace of Krsna how to create. Then from Brahma Sanaka, Sananda, Sanatana and Sanat-kumara came out, then Rudra, and then the seven sages, and in this way all the brahmanas and ksatriyas are born out of the energy of the Supreme Personality of Godhead. Brahma is known as Pitamaha, the grandfather, and Krsna is known as the Prapitamaha, the father of the grandfather. That is stated in the Eleventh Chapter of the Bhagavad-gita (11.39).

TEXT 7

etam vibhutim yogam ca
mama yo vetti tattvatah
so 'vikalpena yogena
yujyate natra samsayah

SYNONYMS

etam--all this; vibhutim--opulence; yogam ca--also mystic power; mama--of Mine; yah--anyone; vetti--knows; tattvatah--factual; sah--he; avikalpena--without division; yogena--in devotional service; yujyate--engaged; na--never; atra--here; samsayah--doubt.

TRANSLATION

He who knows in truth this glory and power of Mine engages in unalloyed devotional service; of this there is no doubt.

PURPORT

The highest summit of spiritual perfection is knowledge of the Supreme Personality of Godhead. Unless one is firmly convinced of the different opulences of the Supreme Lord, he cannot engage in devotional service. Generally people know that God is great, but they do not know in detail how God is great. Here are the details. If one knows factually how God is great, then naturally he becomes a surrendered soul and engages himself in the devotional service of the Lord. When one factually knows the opulences of the Supreme, there is no alternative but to surrender to Him. This factual knowledge can be known from the descriptions in Srimad-Bhagavatam and Bhagavad-gita and similar literatures.

In the administration of this universe there are many demigods distributed throughout the planetary system, and the chief of them are Brahma, Lord Siva and the four great Kumaras and other patriarchs. There are many forefathers of the population of the universe, and all of them are born of the Supreme Lord Krsna. The Supreme Personality of Godhead Krsna, is the original forefather of all forefathers.

These are some of the opulences of the Supreme Lord. When one is firmly convinced of them, he accepts Krsna with great faith and without any doubt, and he engages in devotional service. All this particular knowledge is required in order to increase one's interest in the loving devotional service of the Lord. One should not neglect to understand fully how great Krsna is, for by knowing the greatness of Krsna one will be able to be fixed in sincere devotional service.

TEXT 8

aham sarvasya prabhavo
mattah sarvam pravartate
iti matva bhajante mam
budha bhava-samanvitah

SYNONYMS

aham--I; sarvasya--of all; prabhavah--source of generation; mattah--from Me; sarvam--everything; pravartate--emanates; iti--thus; matva--knowing; bhajante--becomes devoted; mam--unto Me; budhah--learned; bhava-samanvitah--with great attention.

TRANSLATION

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

PURPORT

A learned scholar who has studied the Vedas perfectly and has information from authorities like Lord Caitanya and who knows how to apply these teachings can understand that Krsna is the origin of everything in both the material and spiritual worlds, and because he knows this perfectly he becomes firmly fixed in the devotional service of the Supreme Lord. He can never be deviated by any amount of nonsensical commentaries or by fools. All Vedic literature agrees that Krsna is the source of Brahma, Siva and all other demigods. In the Atharva Veda (Gopala-tapani Upanisad 1.24) it is said, yo brahmanam vidadhati purvam yo vai vedams ca gapayati sma krsnah: "It was Krsna who in the beginning instructed Brahma in Vedic knowledge and who disseminated Vedic knowledge in the past." Then again the Narayana Upanisad says,(1) atha puruso ha vai narayano 'kamayata prajah srjeyeti: "Then the Supreme Personality Narayana desired to create living entities." Again it is said, narayanad brahma jayate, narayanad prajapatih prajayate, narayanad indro jayate, narayanad astau vasavo jayante, narayanad ekadasa rudra jayante, narayanad dvadasadityah: "From Narayana, Brahma is born, and from Narayana, the patriarchs are also born. From Narayana, Indra is born, from Narayana the eight Vasus are born, from Narayana the eleven Rudras are born, from Narayana the twelve Adityas are born." It is said in the same Vedas, brahmany devaki-putrah: "The son of Devaki, Krsna, is the Supreme Personality." (Narayana Upanisad 4) Then it is said:

eko vai narayana asin na brahma na isano napo nagni samau neme
dyav-aprthivi na naksatrani na suryah sa ekaki na ramate tasya
dhyantah sthasya yatra chandogaih kriyamanastakadi-samjnaka
stuti-stomah stomam ucyate.

"In the beginning of the creation there was only the Supreme Personality Narayana. There was no Brahma, no Siva, no fire, no moon, no stars in the sky, no sun. There was only Krsna, who creates all and enjoys all" (Maha Upanisad 1)
In the Maha Upanisad it is said that Lord Siva was born from the highest, the Supreme Lord Krsna, and the Vedas say that it is the Supreme Lord, the creator of Brahma and Siva, who is to be worshiped. In the Moksa-dharma Krsna also says,

prajapatim ca rudram capy
aham eva srjami vai
tau hi mam na vijanito
mama maya-vimohitau

"The patriarchs, Siva and others are created by Me, though they do not know that they are created by Me because they are deluded by My illusory energy." In the Varaha Purana it is also said,

narayanah paro devas
tasmaj jatas caturmukhah
tasmad rudro 'bhavad devah
sa ca sarva-jnatam gatah

"Narayana is the Supreme Personality of Godhead, and from Him Brahma was born, from whom Siva was born."
Lord Krsna is the source of all generations, and He is called the most efficient cause of everything. He says that because "everything is born of Me, I am the original source of all. Everything is under Me; no one

is above Me." There is no supreme controller other than Krsna. One who understands Krsna in such a way from a bona fide spiritual master and from Vedic literature, who engages all his energy in Krsna consciousness, becomes a truly learned man. In comparison to him, all others, who do not know Krsna properly, are but fools. Only a fool would consider Krsna to be an ordinary man. A Krsna conscious person should not be bewildered by fools; he should avoid all unauthorized commentaries and interpretations on Bhagavad-gita and proceed in Krsna consciousness with determination and firmness.

TEXT 9

mac-citta mad-gata-prana
bodhayantah parasparam
kathayantas ca mam nityam
tusyanti ca ramanti ca

SYNONYMS

mat-cittah--minds fully engaged in Me; mat-gata-pranah--lives devoted to the service of Krsna; bodhayantah--preaching; parasparam--among themselves; kathayantah ca--talking also; mam--about Me; nityam--perpetually; tusyanti--are pleased; ca--also; ramanti--enjoy transcendental bliss; ca--also.

TRANSLATION

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

PURPORT

Pure devotees, whose characteristics are mentioned here, engage themselves fully in the transcendental loving service of the Lord. Their minds cannot be diverted from the lotus feet of Krsna. Their talks are solely on the transcendental subjects. The symptoms of the pure devotees are described in this verse specifically. Devotees of the Supreme Lord are twenty-four hours daily engaged in glorifying the pastimes of the Supreme Lord. Their hearts and souls are constantly submerged in Krsna, and they take pleasure in discussing Him with other devotees.

In the preliminary stage of devotional service they relish the transcendental pleasure from the service itself, and in the mature stage they are actually situated in love of God. Once situated in that transcendental position, they can relish the highest perfection which is exhibited by the Lord in His abode. Lord Caitanya likens transcendental devotional service to the sowing of a seed in the heart of the living entity. There are innumerable living entities traveling throughout the different planets of the universe, and out of them there are a few who are fortunate enough to meet a pure devotee and get the chance to understand devotional service. This devotional service is just like a seed, and if it is sown in the heart of a living entity, and if he goes on hearing and chanting, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, that seed fructifies, just as the seed of a tree fructifies with regular watering. The spiritual plant of devotional service gradually grows and grows until it penetrates the covering of the material universe and

enters into the brahmajyoti effulgence in the spiritual sky. In the spiritual sky also that plant grows more and more until it reaches the highest planet, which is called Goloka Vrndavana, the supreme planet of Krsna. Ultimately, the plant takes shelter under the lotus feet of Krsna and rests there. Gradually as the plant grows fruits and flowers, that plant of devotional service also produces fruits, and the watering process in the form of chanting and hearing goes on. This plant of devotional service is fully described in the Caitanya-caritamrta (Madhya-lila, Chapter Nineteen). It is explained there that when the complete plant takes shelter under the lotus feet of the Supreme Lord, one becomes fully absorbed in love of God; then he cannot live even for a moment without being in contact with the Supreme Lord, just as a fish cannot live without water. In such a state, the devotee actually attains the transcendental qualities in contact with the Supreme Lord. The Srimad-Bhagavatam is also full of such narrations about the relationship between the Supreme Lord and His devotees; therefore the Srimad-Bhagavatam is very dear to the devotees. In this narration there is nothing about material activities, sense gratification or liberation. Srimad-Bhagavatam is the only narration in which the transcendental nature of the Supreme Lord and His devotees is fully described. Thus the realized souls in Krsna consciousness take continual pleasure in hearing such transcendental literatures, just as a young boy and girl take pleasure in association.

TEXT 10

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

SYNONYMS

tesam--unto them; satata-yuktanam--always engaged; bhajatam--in devotional service; priti-purvakam--in loving ecstasy; dadami--I give; buddhi-yogam--real intelligence; tam--that; yena--by which; mam--unto Me; upayanti--come; te--they.

TRANSLATION

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

PURPORT

In this verse the word buddhi-yogam is very significant. We may remember that in the Second Chapter the Lord, instructing Arjuna, said that He had spoken to him of many things and that He would instruct him in the way of buddhi-yoga. Now buddhi-yoga is explained. Buddhi-yoga itself is action in Krsna consciousness; that is the highest intelligence. Buddhi means intelligence, and yoga means mystic activities or mystic elevation. When one tries to go back home, back to Godhead, and takes fully to Krsna consciousness in devotional service, his action is called buddhi yoga. In other words, buddhi-yoga is the process by which one gets out of the entanglement of this material world. The ultimate goal of progress is Krsna. People do not know this; therefore the association of devotees and a bona fide spiritual master are important. One should know that the goal is Krsna, and when the

goal is assigned, then the path is slowly but progressively traversed, and the ultimate goal is achieved.

When a person knows the goal of life but is addicted to the fruits of activities, he is acting in karma-yoga. When he knows that the goal is Krsna, but he takes pleasure in mental speculations to understand Krsna, he is acting in jnana-yoga. And when he knows the goal and seeks Krsna completely in Krsna consciousness and devotional service, he is acting in bhakti-yoga, or buddhi-yoga, which is the complete yoga. This complete yoga is the highest perfectional stage of life.

A person may have a bona fide spiritual master and may be attached to a spiritual organization, but still, if he is not intelligent enough to make progress, then Krsna from within gives him instructions so that he may ultimately come to Him without difficulty. The qualification is that a person always engage himself in Krsna consciousness and with love and devotion render all kinds of services. He should perform some sort of work for Krsna, and that work should be with love. If a devotee is intelligent enough he will make progress on the path of self-realization. If one is sincere and devoted to the activities of devotional service, the Lord gives him a chance to make progress and ultimately attain to Him.

TEXT 11

tesam evanukampartham
aham ajnana-jam tamah
nasayamy atma-bhavastho
jnana-dipena bhasvata

SYNONYMS

tesam--for them; eva--certainly; anukampa-artham--to show special mercy; aham--I; ajnana-jam--due to ignorance; tamah--darkness; nasayami--dispel; atma--within; bhavasthah--themselves; jnana--of knowledge; dipena--with the lamp; bhasvata--glowing.

TRANSLATION

Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

PURPORT

When Lord Caitanya was in Benares promulgating the chanting of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, thousands of people were following Him. Prakasananda, a very influential and learned scholar in Benares at that time, derided Lord Caitanya for being a sentimentalist. Sometimes philosophers criticize the devotees because they think that most of the devotees are in the darkness of ignorance and are philosophically naive sentimentalist. Actually that is not the fact. There are very, very learned scholars who have put forward the philosophy of devotion, but even if a devotee does not take advantage of their literatures or of his spiritual master, if he is sincere in his devotional service he is helped by Krsna Himself within his heart. So the sincere devotee engaged in Krsna consciousness cannot be without knowledge. The only qualification is that one carry out devotional service in full Krsna consciousness.

The modern philosophers think that without discriminating one cannot have pure knowledge. For them this answer is given by the Supreme Lord: those who are engaged in pure devotional service, even though they be without sufficient education and even without sufficient knowledge of the Vedic principles, are still helped by the Supreme God, as stated in this verse.

The Lord tells Arjuna that basically there is no possibility of understanding the Supreme Truth, the Absolute Truth, the Supreme Personality of Godhead, simply by speculating, for the Supreme Truth is so great that it is not possible to understand Him or to achieve Him simply by making a mental effort. Man can go on speculating for several millions of years, and if he is not devoted, if he is not a lover of the Supreme Truth, he will never understand Krsna or the Supreme Truth. Only by devotional service is the Supreme Truth, Krsna, pleased and by His inconceivable energy He can reveal Himself to the heart of the pure devotee. The pure devotee always has Krsna within his heart; therefore he is just like the sun that dissipates the darkness of ignorance. This is the special mercy rendered to the pure devotee by Krsna.

Due to the contamination of material association, through many, many millions of births, one's heart is always covered with the dust of materialism, but when one engages in devotional service and constantly chants Hare Krsna, the dust quickly clears and one is elevated to the platform of pure knowledge. The ultimate goal of Visnu can be attained only by this chant and devotional service, and not by mental speculation or argument. The pure devotee does not have to worry about the necessities of life; he need not be anxious because when he removes the darkness from his heart, everything is provided automatically by the Supreme Lord, for He is pleased by the loving devotional service of the devotee. This is the essence of the Gita's teachings. By studying Bhagavad-gita, one can become a completely surrendered soul to the Supreme Lord and engage himself in pure devotional service. As the Lord takes charge, one becomes completely free from all kinds of materialistic endeavors.

TEXTS 12-13

arjuna uvaca
param brahma param dhama
pavitram paramam bhavan
purusam sasvatam divyam
adi-devam ajam vibhum

ahus tvam rsayah sarve
devarsir naradas tatha
asito devalo vyasah
svayam caiva bravisi me

SYNONYMS

arjunah uvaca--Arjuna said; param--supreme; brahma--truth; param--supreme; dhama--sustenance; pavitram--purest; paramam--supreme; bhavan--Yourself; purusam--personality; sasvatam--original; divyam--transcendental; adi-devam--original Lord; ajam--unborn; vibhum--greatest; ahuh--say; tvam--unto You; rsayah--sages; sarve--all; devarsih--the sage among the demigods; naradah--Narada; tatha--also; asitah--Asita; devalah--Devala; vyasah--Vyasa; svayam--personally; ca--also; eva--certainly; bravisi--explaining; me--unto me.

TRANSLATION

Arjuna said: You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty. All the great sages such as Narada, Asita, Devala, and Vyasa proclaim this of You, and now You Yourself are declaring it to me.

PURPORT

In these two verses the Supreme Lord gives a chance to the modern philosopher, for here it is clear that the Supreme is different from the individual soul. Arjuna, after hearing the essential four verses of Bhagavad-gita in this chapter, became completely free from all doubts and accepted Krsna as the Supreme Personality of Godhead. He at once boldly declares, "You are param brahma, the Supreme Personality of Godhead." And previously Krsna stated that He is the originator of everything and everyone. Every demigod and every human being is dependent on Him. Men and demigods, out of ignorance, think that they are absolute and independent of the Supreme Lord Krsna. That ignorance is removed perfectly by the discharge of devotional service. This is already explained in the previous verse by the Lord. Now by His grace, Arjuna is accepting Him as the Supreme Truth, in concordance with the Vedic injunction. It is not because Krsna is an intimate friend of Arjuna that he is flattering Him by calling Him the Supreme Personality of Godhead, the Absolute Truth. Whatever Arjuna says in these two verses is confirmed by Vedic truth. Vedic injunctions affirm that only one who takes to devotional service to the Supreme Lord can understand Him, whereas others cannot. Each and every word of this verse spoken by Arjuna is confirmed by Vedic injunction.

In the Kena Upanisad it is stated that the Supreme Brahman is the rest for everything, and Krsna has already explained that everything is resting on Him. The Mundaka Upanisad confirms that the Supreme Lord, in whom everything is resting, can be realized only by those who engage constantly in thinking of Him. This constant thinking of Krsna is smaranam, one of the methods of devotional service. It is only by devotional service to Krsna that one can understand his position and get rid of this material body.

In the Vedas the Supreme Lord is accepted as the purest of the pure. One who understands that Krsna is the purest of the pure can become purified from all sinful activities. One cannot be disinfected from sinful activities unless he surrenders unto the Supreme Lord. Arjuna's acceptance of Krsna as the supreme pure complies with the injunctions of Vedic literature. This is also confirmed by great personalities, of whom Narada is the chief.

Krsna is the Supreme Personality of Godhead, and one should always meditate upon Him and enjoy one's transcendental relationship with Him. He is the supreme existence. He is free from bodily needs, birth and death. Not only does Arjuna confirm this, but all the Vedic literatures, the Puranas and histories. In all Vedic literatures Krsna is thus described, and the Supreme Lord Himself also says in the Fourth Chapter, "Although I am unborn, I appear on this earth to establish religious principles." He is the supreme origin; He has no cause, for He is the cause of all causes, and everything is emanating from Him. This perfect knowledge can be had by the grace of the Supreme Lord.

Here Arjuna expresses himself through the grace of Krsna. If we want to understand Bhagavad-gita, we should accept the statements in these two

verses. This is called the parampara system, acceptance of the disciplic succession. Unless one is in the disciplic succession, he cannot understand Bhagavad-gita. It is not possible by so-called academic education. Unfortunately those proud of their academic education, despite so much evidence in Vedic literatures, stick to their obstinate conviction that Krsna is an ordinary person.

TEXT 14

sarvam etad rtam manye
yan mam vadasi kesava
na hi te bhagavan vyaktim
vidur deva na danavah

SYNONYMS

sarvam--all; etad--these; rtam--truths; manye--accept; yat--which; mam--unto me; vadasi--You tell; kesava--O Krsna; na--never; hi--certainly; te--Your; bhagavan--O Personality of Godhead; vyaktim--revelation; viduh--can know; devah--the demigods; na--nor; danavah--the demons.

TRANSLATION

O Krsna, I totally accept as truth all that You have told me. Neither the gods nor demons, O Lord, know Thy personality.

PURPORT

Arjuna herein confirms that persons of faithless and demonic nature cannot understand Krsna. He is not even known by the demigods, so what to speak of the so-called scholars of this modern world? By the grace of the Supreme Lord, Arjuna has understood that the Supreme Truth is Krsna and that He is the perfect one. One should therefore follow the path of Arjuna. He received the authority of Bhagavad-gita. As described in the Fourth Chapter, the parampara system of disciplic succession for the understanding of Bhagavad-gita was lost, and therefore Krsna reestablished that disciplic succession with Arjuna because He considered Arjuna His intimate friend and a great devotee. Therefore, as stated in our Introduction to Gitopanisad, Bhagavad-gita should be understood in the parampara system. When the parampara system was lost, Arjuna was again selected to rejuvenate it. The acceptance of Arjuna of all that Krsna says should be emulated; then we can understand the essence of Bhagavad-gita, and then only can we understand that Krsna is the Supreme Personality of Godhead.

TEXT 15

svayam evatmanatmanam
vettha tvam purusottama
bhuta-bhavana bhutesa
deva-deva jagat-pate

SYNONYMS

svayam--personality; eva--certainly; atmana--by Yourself; atmanam--Yourself; vettha--know; tvam--You; purusa-uttama--O greatest of all persons; bhuta-bhavana--O origin of everything; bhuta-isa--O Lord of

everything; deva-deva--O Lord of all demigods; jagat-pate--O Lord of the entire universe.

TRANSLATION

Indeed, You alone know Yourself by Your own potencies, O origin of all, Lord of all beings, God of gods, O Supreme Person, Lord of the universe!

PURPORT

The Supreme Lord Krsna can be known by persons who are in a relationship with Him through the discharge of devotional service, like Arjuna and his followers. Persons of demonic or atheistic mentality cannot know Krsna. Mental speculation that leads one away from the Supreme Lord is a serious sin, and one who does not know Krsna should not try to comment on Bhagavad-gita. Bhagavad-gita is the statement of Krsna, and since it is the science of Krsna, it should be understood from Krsna as Arjuna understood it. It should not be received from atheistic persons.

The Supreme Truth is realized in three aspects: as impersonal Brahman, localized Paramatma and at last as the Supreme Personality of Godhead. So at the last stage of understanding the Absolute Truth, one comes to the Supreme Personality of Godhead. A liberated man and even a common man may realize impersonal Brahman or localized Paramatma, yet they may not understand God's personality from the verses of Bhagavad-gita, which are being spoken by this person, Krsna. Sometimes the impersonalists accept Krsna as Bhagavan, or they accept His authority. Yet many liberated persons cannot understand Krsna as Purusottama, the Supreme Person, the father of all living entities. Therefore Arjuna addresses Him as Purusottama. And if one comes to know Him as the father of all the living entities, still one may not know Him as the supreme controller; therefore He is addressed here as Bhutesa, the supreme controller of everyone. And even if one knows Krsna as the supreme controller of all living entities, still one may not know that He is the origin of all the demigods; therefore He is addressed herein as Devadeva, the worshipful God of all demigods. And even if one knows Him as the worshipful God of all demigods, one may not know that He is the supreme proprietor of everything; therefore He is addressed as Jagatpati. Thus the truth about Krsna is established in this verse by the realization of Arjuna, and we should follow in the footsteps of Arjuna to understand Krsna as He is.

TEXT 16

vaktum arhasy asesena
divya hy atma-vibhutayah
yabhir vibhutibhir lokan
imams tvam vyapya tisthasi

SYNONYMS

vaktum--to say; arhasi--deserve; asesena--in detail; divyah--divine; hi--certainly; atma--Yourself; vibhutayah--opulences; yabhih--by which; vibhutibhih--opulences; lokan--all the planets; iman--these; tvam--You; vyapya--pervading; tisthasi--remain.

TRANSLATION

Please tell me in detail of Your divine powers by which You pervade all these worlds and abide in them.

PURPORT

In this verse it appears that Arjuna is already satisfied with his understanding of the Supreme Lord Krsna. By Krsna's grace, Arjuna has personal experience, intelligence and knowledge and whatever else a person may have through all these agencies, and he has understood Krsna as the Supreme Personality of Godhead. For him there is no doubt, yet he is asking Krsna to explain His all-pervading nature so that in the future people will understand, especially the impersonalists, how He exists in His all-pervading aspect through His different energies. One should know that this is being asked by Arjuna on behalf of the common people.

TEXT 17

katham vidyam aham yogims
tvam sada paricintayan
kesu kesu ca bhavesu
cintyo 'si bhagavan maya

SYNONYMS

katham--how; vidyam aham--shall I know; yogin--O supreme mystic; tvam--You; sada--always; paricintayan--thinking; kesu--in which; kesu--in which; ca--also; bhavesu--nature; cintyah asi--You are remembered; bhagavan--O Supreme; maya--by me.

TRANSLATION

How shall I meditate on You? In what various forms are You to be remembered, O Blessed Lord?

PURPORT

As it is stated in the previous chapter, the Supreme Personality of Godhead is covered by His yoga-maya. Only surrendered souls and devotees can see Him. Now Arjuna is convinced that His friend, Krsna, is the Supreme Godhead, but he wants to know the general process by which the all-pervading Lord can be understood by the common man. No common men, including the demons and atheists, can know Krsna because He is guarded by His yoga-maya energy. Again, these questions are asked by Arjuna for their benefit. The superior devotee is not only concerned for his own understanding, but for the understanding of all mankind. Out of his mercy, because he is a Vaisnava, a devotee, Arjuna is opening the understanding for the common man as far as the all-pervasiveness of the Supreme is concerned. He addresses Krsna specifically as yogin because Sri Krsna is the master of the yoga-maya energy by which He is covered and uncovered to the common man. The common man who has no love for Krsna cannot always think of Krsna; therefore he has to think materially. Arjuna is considering the mode of thinking of the materialistic persons of this world. Because materialists cannot understand Krsna spiritually, they are advised to concentrate the mind on physical things and try to see how Krsna is manifested by physical representations.

TEXT 18

vistarenatmano yogam
 vibhutim ca janardana
 bhuyah kathaya trptir hi
 srnvato nasti me 'mrtam

SYNONYMS

vistarena--in description; atmanah--of Yourself; yogam--mystic power;
 vibhutim--opulences; ca--also; jana-ardana--O killer of the atheists;
 bhuyah--again; kathaya--describe; trptih--satisfaction; hi--certainly;
 srnvatah--hearing; na asti--there is not; me--my; amrtam--nectar.

TRANSLATION

Tell me again in detail, O Janardana [Krsna], of Your mighty potencies and glories, for I never tire of hearing Your ambrosial words.

PURPORT

A similar statement was made to Suta Gosvami by the rsis of Naimisaranya, headed by Saunaka. That statement is:

vayam tu na vitrpyama
 uttama-sloka-vikrame
 yac chrnvatam rasa-jnanam
 svadu svadu pade pade

"One can never be satiated even though one continuously hears the transcendental pastimes of Krsna, who is glorified by Vedic hymns. Those who have entered into a transcendental relationship with Krsna relish in every step descriptions of the pastimes of the Lord." (Srimad-Bhagavatam 1.1.19) Thus Arjuna is interested to hear about Krsna, specifically how He remains as the all-pervading Supreme Lord. Now as far as amrtam, nectar, is concerned, any narration or statement concerning Krsna is just like nectar. And this nectar can be perceived by practical experience. Modern stories, fiction and histories are different from the transcendental pastimes of the Lord in that one will tire of hearing mundane stories, but one never tires of hearing about Krsna. It is for this reason only that the history of the whole universe is replete with references to the pastimes of the incarnations of Godhead. For instance, the Puranas are histories of bygone ages that relate the pastimes of the various incarnations of the Lord. In this way the reading matter remains forever fresh, despite repeated readings.

TEXT 19

sri-bhagavan uvaca
 hanta te kathayisyami
 divya hy atma-vibhutayah
 pradhanyatah kuru-srestha
 nasty anto vistarasya me

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; hanta--yes; te--unto you; kathayisyami--I shall speak; divyah--divine; hi--certainly; atma-vibhutayah--personal opulences; pradhanyatah--principally; kuru-srestha--O best of the Kurus; na asti--there is no; antah--limit; vistarasya--to the extent; me--My.

TRANSLATION

The Blessed Lord said: Yes, I will tell you of My splendorous manifestations, but only of those which are prominent, O Arjuna, for My opulence is limitless.

PURPORT

It is not possible to comprehend the greatness of Krsna and His opulences. The senses of the individual soul are imperfect and do not permit him to understand the totality of Krsna's affairs. Still the devotees try to understand Krsna, but not on the principle that they will be able to understand Krsna fully at any specific time or in any state of life. Rather, the very topics of Krsna are so relishable that they appear to them as nectar. Thus they enjoy them. In discussing Krsna's opulences and His diverse energies, the pure devotees take transcendental pleasure. Therefore they want to hear and discuss them. Krsna knows that living entities do not understand the extent of His opulences; He therefore agrees to state only the principal manifestations of His different energies. The word pradhanyatah (principal) is very important because we can understand only a few of the principal details of the Supreme Lord, for His features are unlimited. It is not possible to understand them all. And vibhuti, as used in this verse, refers to the opulences by which He controls the whole manifestation. In the Amara-kosa dictionary it is stated that vibhuti indicates an exceptional opulence.

The impersonalist or the pantheist cannot understand the exceptional opulences of the Supreme Lord nor the manifestations of His divine energy. Both in the material world and in the spiritual world His energies are distributed in every variety of manifestation. Now Krsna is describing what can be directly perceived by the common man; thus part of His variegated energy is described in this way.

TEXT 20

aham atma gudakesa
sarva-bhutasaya-sthitah
aham adis ca madhyam ca
bhutanam anta eva ca

SYNONYMS

aham--I; atma--soul; gudakesa--O Arjuna; sarva-bhuta--all living entities; asaya-sthitah--situated within; aham--I am; adih--origin; ca--also; madhyam--middle; ca--also; bhutanam--all living entities; antah--end; eva--certainly; ca--and.

TRANSLATION

I am the Self, O Gudakesa, seated in the hearts of all creatures. I am the beginning, the middle and the end of all beings.

PURPORT

In this verse Arjuna is addressed as Gudakesa, which means one who has conquered the darkness of sleep. For those who are sleeping in the darkness of ignorance it is not possible to understand how the Supreme Personality of Godhead manifests Himself in the material and spiritual worlds. Thus this address by Krsna to Arjuna is significant. Because Arjuna is above such darkness, the Personality of Godhead agrees to describe His various opulences.

Krsna first informs Arjuna that He is the Self or soul of the entire cosmic manifestation by dint of His primary expansion. Before the material creation, the Supreme Lord, by His plenary expansion, accepts the purusa incarnations, and from Him everything begins. Therefore He is atma, the soul of the mahat-tattva, the universal elements. The total material energy is not the cause of the creation but actually the Maha-Visnu enters into the mahat-tattva, the total material energy. He is the soul. When Maha-Visnu enters into the manifested universes, He again manifests Himself as the Supersoul in each and every entity. We have experience that the personal body of the living entity exists due to the presence of the spiritual spark. Without the existence of the spiritual spark, the body cannot develop. Similarly, the material manifestation cannot develop unless the Supreme Soul of Krsna enters.

The Supreme Personality of Godhead is existing as the Supersoul in all manifested universes. A description of the three purusa-avatars is given in Srimad-Bhagavatam: "The Supreme Personality of Godhead manifests three features, as Karanodakasayi Visnu, Garbhodakasayi Visnu and Ksirodakasayi Visnu, in this material manifestation." The Supreme Lord, Krsna, the cause of all causes, lies down in the cosmic ocean as Maha-Visnu or Karanodakasayi Visnu, and therefore Krsna is the beginning of this universe, the maintainer of the universal manifestation, and the end of all the energy.

TEXT 21

adityanam aham visnur
jyotisam ravir amsuman
maricir marutam asmi
naksatranam aham sasi

SYNONYMS

adityanam--of the Adityas; aham--I am; visnuh--the Supreme Lord;
jyotisam--of all luminaries; ravih--the sun; amsu-man--radiant;
maricir--Marici; marutam--of the Maruts; asmi--I am; naksatranam--of stars; aham--I am; sasi--the moon.

TRANSLATION

Of the Adityas I am Visnu, of lights I am the radiant sun, I am Marici of the Maruts, and among the stars I am the moon.

PURPORT

There are twelve Adityas, of which Krsna is the principal. And among all the luminaries twinkling in the sky, the sun is the chief, and in the Brahma-samhita the sun is accepted as the glowing effulgence of the Supreme Lord and is considered to be one of His eyes. Marici is the

controlling deity of of the heavenly spaces. Among the stars, the moon is the most prominent at night, and thus the moon represents Krsna.

TEXT 22

vedanam sama-vedo 'smi
devanam asmi vasavah
indriyanam manas casmi
bhutanam asmi cetana

SYNONYMS

vedanam--of all the Vedas; sama-vedah--the Sama Veda; asmi--I am;
devanam--of all the demigods; asmi--I am; vasavah--heavenly king;
indriyanam--of all the senses; manah--the mind; ca--also; asmi--I am;
bhutanam--of all living entities; asmi--I am; cetana--the living force.

TRANSLATION

Of the Vedas I am the Sama Veda; of the demigods I am Indra; of the senses I am the mind, and in living beings I am the living force [knowledge].

PURPORT

The difference between matter and spirit is that matter has no consciousness like the living entity; therefore this consciousness is supreme and eternal. Consciousness cannot be produced by a combination of matter.

TEXT 23

rudranam sankaras casmi
vitteso yaksa-raksasam
vasunam pavakas casmi
meruh sikharinam aham

SYNONYMS

rudranam--of all the Rudras; sankarah--Lord Siva; ca--also; asmi--I am;
vitta-isah--the lord of the treasury of the demigods; yaksa-raksasam--
of the Yaksas and Raksasas; vasunam--of the Vasus; pavakah--fire; ca--
also; asmi--I am; meruh--Meru; sikharinam--of all mountains; aham--I
am.

TRANSLATION

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], and of mountains I am Meru.

PURPORT

There are eleven Rudras, of whom Sankara, Lord Siva, is predominant. He is the incarnation of the Supreme Lord in charge of the mode of ignorance in the universe. Among the demigods Kuvera is the chief treasurer, and he is a representation of the Supreme Lord. Meru is a mountain famed for its rich natural resources.

TEXT 24

purodhasam ca mukhyam mam
viddhi partha brhaspatim
senaninam aham skandah
sarasam asmi sagarah

SYNONYMS

purodhasam--of all priests; ca--also; mukhyam--chief; mam--Me; viddhi--understand; partha--O son of Prtha; brhaspatim--Brhaspati; senaninam--of all commanders; aham--I am; skandah--Kartikeya; sarasam--of all reservoirs of water; asmi--I am; sagarah--the ocean.

TRANSLATION

Of priests, O Arjuna, know Me to be the chief, Brhaspati, the lord of devotion. Of generals I am Skanda, the lord of war; and of bodies of water I am the ocean.

PURPORT

Indra is the chief demigod of the heavenly planets and is known as the king of the heavens. The planet in which he reigns is called Indraloka. Brhaspati is Indra's priest, and since Indra is the chief of all kings, Brhaspati is the chief of all priests. And as Indra is the chief of all kings, similarly Skanda the son of Parvati and Lord Siva, is the chief of all military commanders. And of all bodies of water, the ocean is the greatest. These representations of Krsna only give hints of His greatness.

TEXT 25

maharsinam bhrgur aham
giram asmy ekam aksaram
yajnanam japa-yajno 'smi
sthavaranam himalayah

SYNONYMS

maha-rsinam--among the great sages; bhrguh--Bhrgu; aham--I am; giram--of vibrations; asmi--I am; ekam aksaram--pranava; yajnanam--of sacrifices; japa-yajnah--chanting; asmi--I am; sthavaranam--of immovable things; himalayah--the Himalayan mountains.

TRANSLATION

Of the great sages I am Bhrgu; of vibrations I am the transcendental om. Of sacrifices I am the chanting of the holy names [japa], and of immovable things I am the Himalayas.

PURPORT

Brahma, the first living creature within the universe, created several sons for the propagation of various kinds of species. The most powerful of his sons is Bhrgu, who is also the greatest sage. Of all the transcendental vibrations, the om (omkara) represents the Supreme. Of all sacrifices, the chanting of Hare Krsna, Hare Krsna, Krsna Krsna,

Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare is the purest representation of Krsna. Sometimes animal sacrifices are recommended, but in the sacrifice of Hare Krsna, Hare Krsna, there is no question of violence. It is the simplest and the purest. Whatever is sublime in the worlds is a representation of Krsna. Therefore the Himalayas, the greatest mountains in the world, also represent Him. The mountain named Meru was mentioned in a previous verse, but Meru is sometimes movable, whereas the Himalayas are never movable. Thus the Himalayas are greater than Meru.

TEXT 26

asvatthah sarva-vrksanam
devarsinam ca naradah
gandharvanam citrarathah
siddhanam kapilo munih

SYNONYMS

asvatthah--the banyan tree; sarva-vrksanam--of all trees; deva-rsinam--of all the sages amongst the demigods; ca--and; naradah--Narada; gandharvanam--the citizens of the Gandharva planet; citrarathah--Citraratha; siddhanam--of all those who are perfected; kapilah munih--Kapila Muni.

TRANSLATION

Of all trees I am the holy fig tree, and among sages and demigods I am Narada. Of singers of the gods [Gandharvas] I am Citraratha, and among perfected beings I am the sage Kapila.

PURPORT

The fig tree (asvattha) is one of the most beautiful and highest trees, and people in India often worship it as one of their daily morning rituals. Amongst the demigods they also worship Narada, who is considered the greatest devotee in the universe. Thus he is the representation of Krsna as a devotee. The Gandharva planet is filled with entities who sing beautifully, and among them the best singer is Citraratha. Amongst the perpetually living entities, Kapila is considered an incarnation of Krsna, and His philosophy is mentioned in the Srimad-Bhagavatam. Later on another Kapila became famous, but his philosophy was atheistic. Thus there is a gulf of difference between them.

TEXT 27

uccaihsravasam asvanam
viddhi mam amrtodbhavam
airavatam gajendranam
naranam ca naradhipam

SYNONYMS

uccaihsravasam--Uccaihsrava; asvanam--among horses; viddhi--know; mam--Me; amrta-udbhavam--produced from the churning of the ocean; airavatam--Airavata; gaja-indranam--of elephants; naranam--among human beings; ca--and; nara-adhipam--the king.

TRANSLATION

Of horses know Me to be Uccaihsrava, who rose out of the ocean, born of the elixir of immortality; of lordly elephants I am Airavata, and among men I am the monarch.

PURPORT

The devotee demigods and the demons (asuras) once took a sea journey. On this journey, nectar and poison were produced, and Lord Siva drank the poison. From the nectar were produced many entities, of which there was a horse named Uccaihsrava. Another animal produced from the nectar was an elephant named Airavata. Because these two animals were produced from nectar, they have special significance, and they are representatives of Krsna.

Amongst the human beings the king is the representative of Krsna because Krsna is the maintainer of the universe, and the kings, who are appointed on account of their godly qualifications, are maintainers of their kingdoms. Kings like Maharaja Yudhisthira, Maharaja Pariksit and Lord Rama were all highly righteous kings who always thought of the citizens' welfare. In Vedic literature, the king is considered to be the representative of God. In this age, however, with the corruption of the principles of religion, monarchy decayed and is now finally abolished. It is to be understood that in the past, however, people were more happy under righteous kings.

TEXT 28

ayudhanam aham vajram
dhenunam asmi kamadhuk
prajanas casmi kandarpah
sarpanam asmi vasukih

SYNONYMS

ayudhanam--of all weapons; aham--I am; vajram--the thunderbolt;
dhenunam--of cows; asmi--I am; kama-dhuk--the surabhi cows; prajana--
for begetting children; ca--and; asmi--I am; kandarpah--Cupid;
sarpanam--of all snakes; asmi--I am; vasukih--Vasuki.

TRANSLATION

Of weapons I am the thunderbolt; among cows I am the surabhi, givers of abundant milk. Of procreators I am Kandarpa, the god of love, and of serpents I am Vasuki, the chief.

PURPORT

The thunderbolt, indeed a mighty weapon, represents Krsna's power. In Krsnaloka in the spiritual sky there are cows which can be milked at any time, and they give as much milk as one likes. Of course such cows do not exist in this material world, but there is mention of them in Krsnaloka. The Lord keeps many such cows, which are called surabhi. It is stated that the Lord is engaged in herding the surabhi cows. Kandarpa is the sex desire for presenting good sons; therefore Kandarpa is the representative of Krsna. Sometimes sex is engaged in only for

sense gratification; such sex does not represent Krsna. But sex for the generation of good children is called Kandarpa and represents Krsna.

TEXT 29

anantas casmi naganam
varuno yadasam aham
pitnam aryama casmi
yamah samyamatam aham

SYNONYMS

anantah--Ananta; ca--also; asmi--I am; naganam--of all serpents; varunah--the demigod controlling the water; yadasam--of all aquatics; aham--I am; pitnam--of the ancestors; aryama--Aryama; ca--also; asmi--I am; yamah--the controller of death; samyamatam--of all regulators; aham--I am.

TRANSLATION

Of the celestial Naga snakes I am Ananta; of the aquatic deities I am Varuna. Of departed ancestors I am Aryama, and among the dispensers of law I am Yama, lord of death.

PURPORT

Among the many celestial Naga serpents, Ananta is the greatest, as is Varuna among the aquatics. They both represent Krsna. There is also a planet of Pitas, ancestors, presided over by Aryama, who represents Krsna. There are many living entities who give punishment to the miscreants, and among them Yama is the chief. Yama is situated in a planet near this earthly planet, and after death those who are very sinful are taken there, and Yama arranges different kinds of punishments for them.

TEXT 30

prahladas casmi daityanam
kalah kalayatam aham
mrganam ca mrgendro 'ham
vainateyas ca paksinam

SYNONYMS

prahladah--Prahlada; ca--also; asmi--I am; daityanam--of the demons; kalah--time; kalayatam--of subduers; aham--I am; mrganam--of animals; ca--and; mrga-indrah--the lion; aham--I am; vainateyah--Garuda; ca--also; paksinam--of birds.

TRANSLATION

Among the Daitya demons I am the devoted Prahlada; among subduers I am time; among beasts I am the lion, and among birds I am Garuda, the feathered carrier of Visnu.

PURPORT

Diti and Aditi are two sisters. The sons of Aditi are called Adityas, and the sons of Diti are called Daityas. All the Adityas are devotees of the Lord, and all the Daityas are atheistic. Although Prahlada was born in the family of the Daityas, he was a great devotee from his childhood. Because of his devotional service and godly nature, he is considered to be a representative of Krsna.

There are many subduing principles, but time wears down all things in the material universe and so represents Krsna. Of the many animals, the lion is the most powerful and ferocious, and of the million varieties of birds, Garuda, the bearer of Lord Visnu, is the greatest.

TEXT 31

pavanah pavatam asmi
ramah sastra-bhrtam aham
jhasanam makaras casmi
srotasam asmi jahnavi

SYNONYMS

pavanah--the wind; pavatam--of all that purifies; asmi--I am; ramah--Rama; sastra-bhrtam--of the carriers of weapons; aham--I am; jhasanam--of all aquatics; makarah--shark; ca asmi--I am also; srotasam--of flowing rivers; asmi--I am; jahnavi--the River Ganges.

TRANSLATION

Of purifiers I am the wind; of the wielders of weapons I am Rama; of fishes I am the shark, and of flowing rivers I am the Ganges.

PURPORT

Of all the aquatics the shark is one of the biggest and is certainly the most dangerous to man. Thus the shark represents Krsna. And of rivers, the greatest in India is the Mother Ganges. Lord Ramacandra, of the Ramayana, an incarnation of Krsna, is the mightiest of warriors.

TEXT 32

sarganam adir antas ca
madhyam caivaham arjuna
adhyatma-vidya vidyanam
vadah pravadatam aham

SYNONYMS

sarganam--of all creations; adih--beginning; antah--end; ca--and; madhyam--middle; ca--also; eva--certainly; aham--I am; arjuna--O Arjuna; adhyatma-vidya--spiritual knowledge; vidyanam--of all education; vadah--natural conclusion; pravadatam--of arguments; aham--I am.

TRANSLATION

Of all creations I am the beginning and the end and also the middle, O Arjuna. Of all sciences I am the spiritual science of the self, and among logicians I am the conclusive truth.

PURPORT

Among created manifestations, the total material elements are first created by Maha-Visnu and are annihilated by Lord Siva. Brahma is a secondary creator. All these created elements are different incarnations of the material qualities of the Supreme Lord; therefore He is the beginning, the middle and the end of all creation.

Regarding the spiritual science of the self, there are many literatures, such as the four Vedas, the Vedanta-sutra and the Puranas, the Srimad Bhagavatam and the Gita. These are all representatives of Krsna. Among logicians there are different stages of argument. The presentation of evidence is called jalpa. The attempt to defeat one another is called vitanda, and the final conclusion is called vada. The conclusive truth, the end of all reasoning processes, is Krsna.

TEXT 33

aksaranam akaro 'smi
dvandvah samasikasya ca
aham evaksayah kalo
dhataham visvato-mukhah

SYNONYMS

aksaranam--of letters; akarah--the first; asmi--I am; dvandvah--dual; samasikasya--compounds; ca--and; aham--I am; eva--certainly; aksayah--eternal; kalah--time; dhata--creator; aham--I am; visvatah-mukhah--Brahma.

TRANSLATION

Of letters I am the letter A, and among compound words I am the dual compound. I am also inexhaustible time, and of creators I am Brahma, whose manifold faces turn everywhere.

PURPORT

Akara, the first letter of the Sanskrit alphabet, is the beginning of the Vedic literature. Without akara, nothing can be sounded; therefore it is the beginning of sound. In Sanskrit there are also many compound words, of which the dual word, like Rama-krsna, is called dvandva. For instance, Rama and Krsna have the same rhythm, and therefore are called dual.

Among all kinds of killers, time is the ultimate because time kills everything. Time is the representative of Krsna because in due course of time there will be a great fire and everything will be annihilated.

Among the creators and living entities, Brahma is the chief. The various Brahma's exhibit four, eight, sixteen, etc., heads accordingly, and they are the chief creators in their respective universes. The Brahmas are representatives of Krsna.

TEXT 34

mrtyuh sarva-haras caham
udbhavas ca bhavisyatam
kirtih srir vak ca narinam
smrtir medha dhrtih ksama

SYNONYMS

mrtyuh--death; sarva-harah--all-devouring; ca--also; aham--I am; udbhavah--generation; ca--also; bhavisyatam--of the future; kirtih--fame; srih vak--beautiful speech; ca--also; narinam--of women; smrtih--memory; medha--intelligence; dhrtih--faithfulness; ksama--patience.

TRANSLATION

I am all-devouring death, and I am the generator of all things yet to be. Among women I am fame, fortune, speech, memory, intelligence, faithfulness and patience.

PURPORT

As soon as a man is born, he dies at every moment. Thus death is devouring every living entity at every moment, but the last stroke is called death itself. That death is Krsna. All species of life undergo six basic changes. They are born, they grow, they remain for some time, they reproduce, they dwindle and finally they vanish. Of these changes, the first is deliverance from the womb, and that is Krsna. The first generation is the beginning of all future activities.

The seven opulences listed are considered to be feminine. If a woman possesses all of them or some of them she becomes glorious. Sanskrit is a perfect language and is therefore very glorious. After studying, if one can remember the subject matter, he is gifted with a good memory, or smrti. One need not read many books on different subject matters; the ability to remember a few and quote them when necessary is another opulence.

TEXT 35

brhat-sama tatha samnam
gayatri chandasam aham
masanam marga-sirso 'ham
rtunam kusumakarah

SYNONYMS

brhat-sama--the Brhat-sama; tatha--also; samnam--of the Sama Veda songs; gayatri--the Gayatri hymns; chandasam--of all poetry; aham--I am; masanam--of months; marga-sirsah--the month of November-December; aham--I am; rtunam--of all seasons; kusuma-akarah--spring.

TRANSLATION

Of hymns I am the Brhat-sama sung to the Lord Indra, and of poetry I am the Gayatri verse, sung daily by Brahmanas. Of months I am November and December, and of seasons I am flower-bearing spring.

PURPORT

It has already been explained by the Lord that amongst all the Vedas, the Sama Veda is rich with beautiful songs played by the various demigods. One of these songs is the Brhat-sama, which has an exquisite melody and is sung at midnight.

In Sanskrit there are definite rules that regulate poetry; rhyme and meter are not written whimsically, as in much modern poetry. Amongst

the regulated poetry, the Gayatri mantra, which is chanted by the duly qualified brahmanas, is the most prominent. The Gayatri mantra is mentioned in the Srimad-Bhagavatam. Because the Gayatri mantra is especially meant for God realization, it represents the Supreme Lord. This mantra is meant for spiritually advanced people, and when one attains success in chanting it, he can enter into the transcendental position of the Lord. One must first acquire the qualities of the perfectly situated person, the qualities of goodness according to the laws of material nature, in order to chant the Gayatri mantra. The Gayatri mantra is very important in Vedic civilization and is considered to be the sound incarnation of Brahman. Brahma is its initiator, and it is passed down from him in disciplic succession. The months of November and December are considered the best of all months because in India grains are collected from the fields at this time, and the people become very happy. Of course spring is a season universally liked because it is neither too hot nor too cold, and the flowers and trees blossom and flourish. In spring there are also many ceremonies commemorating Krsna's pastimes; therefore this is considered to be the most joyful of all seasons, and it is the representative of the Supreme Lord, Krsna.

TEXT 36

dyutam chalayatam asmi
tejas tejasvinam aham
jaya 'smi vyavasayo 'smi
sattvam sattvavatam aham

SYNONYMS

dyutam--gambling; chalayatam--of all cheats; asmi--I am; tejah--splendid; tejasvinam--of everything splendid; aham--I am; jayah--victory; asmi--I am; vyavasayah--adventure; asmi--I am; sattvam--strength; sattva-vatam--of all the strong; aham--I am.

TRANSLATION

I am also the gambling of cheats, and of the splendid I am the splendor. I am victory, I am adventure, and I am the strength of the strong.

PURPORT

There are many kinds of cheaters all over the universe. Of all cheating processes, gambling stands supreme and therefore represents Krsna. As the Supreme, Krsna can be more deceitful than any mere man. If Krsna chooses to deceive a person, no one can surpass Him in His deceit. His greatness is not simply one-sided--it is all-sided.

Among the victorious, He is victory. He is the splendor of the splendid. Among enterprising industrialists, He is the most enterprising, the most industrious. Among adventurers, He is the most adventurous, and among the strong He is the strongest. When Krsna was present on earth, no one could surpass Him in strength. Even in His childhood He lifted Govardhana Hill. No one can surpass Him in cheating, no one can surpass Him in splendor, no one can surpass Him in victory, no one can surpass Him in enterprise, and no one can surpass Him in strength.

TEXT 37

vrsninam vasudevo 'smi
 pandavanam dhananjayah
 muninam apy aham vyasah
 kavinam usana kavih

SYNONYMS

vrsninam--of the descendants of Vrsni; vasudevah--Krsna in Dvaraka;
 asmi--I am; pandavanam--of the Pandavas; dhananjayah--Arjuna; muninam--
 of the sages; api--also; aham--I am; vyasah--Vyasa, the compiler of all
 Vedic literature; kavinam--of all great thinkers; usana--Usana; kavih--
 the thinker.

TRANSLATION

Of the descendants of Vrsni I am Vasudeva, and of the Pandavas I am Arjuna. Of the sages I am Vyasa, and among great thinkers I am Usana.

PURPORT

Krsna is the original Supreme Personality of Godhead, and Vasudeva is the immediate expansion of Krsna. Both Lord Krsna and Baladeva appear as the sons of Vasudeva. Amongst the sons of Pandu, Arjuna is famous and valiant. Indeed, He is the best of men and therefore represents Krsna. Among the munis, or learned men conversant in Vedic knowledge, Vyasa is the greatest because he explained Vedic knowledge in many different ways for the understanding of the common mass of people in this Age of Kali. And Vyasa is also known as an incarnation of Krsna; therefore Vyasa also represents Krsna. Kavis are those who are capable of thinking thoroughly on any subject matter. Among the kavis, Usana was the spiritual master of the demons; he was an extremely intelligent, far-seeing, political and spiritual in every way. Thus Usana is another representative of the opulence of Krsna.

TEXT 38

dando damayatam asmi
 nitir asmi jigisatam
 maunam caivasmi guhyanam
 jnanam jnavatam aham

SYNONYMS

dandah--punishment; damayatam--of all separation; asmi--I am; nitih--
 morality; asmi--I am; jigisatam--of the victorious; maunam--silence;
 ca--and; eva--also; asmi--I am; guhyanam--of secrets; jnanam--
 knowledge; jnana-vatam--of the wise; aham--I am.

TRANSLATION

Among punishments I am the rod of chastisement, and of those who seek victory I am morality. Of secret things I am silence, and of the wise I am wisdom.

PURPORT

There are many suppressing agents, of which the most important are those that cut down the miscreants. When miscreants are punished, the rod of chastisement represents Krsna. Among those who are trying to be victorious in some field of activity, the most victorious element is morality. Among the confidential activities of hearing, thinking and meditating, silence is most important because by silence one can make progress very quickly. The wise man is he who can discriminate between matter and spirit, between God's superior and inferior natures. Such knowledge is Krsna Himself.

TEXT 39

yac capi sarva-bhutanam
bijam tad aham arjuna
na tad asti vina yat syan
maya bhutam caracaram

SYNONYMS

yat--whatever; ca--also; api--may be; sarva-bhutanam--of all creations; bijam--the seed; tat--that; aham--I am; arjuna--O Arjuna; na--not; tat--that; asti--there is; vina--without; yat--that; syat--exists; maya--by Me; bhutam--created; cara-acaram--moving and unmoving.

TRANSLATION

Furthermore, O Arjuna, I am the generating seed of all existences. There is no being--moving or unmoving--that can exist without Me.

PURPORT

Everything has a cause, and that cause or seed of manifestation is Krsna. Without Krsna's energy, nothing can exist; therefore He is called omnipotent. Without His potency, neither the movable nor the immovable can exist. Whatever existence is not founded on the energy of Krsna is called maya, that which is not.

TEXT 40

nanto 'sti mama divyanam
vibhutinam parantapa
esa tuddesatah prokto
vibhuter vistaro maya

SYNONYMS

na--nor; antah--a limit; asti--is there; mama--My; divyanam--divine; vibhutinam--opulences; parantapa--O conqueror of the enemies; esah--all this; tu--that; uddesatah--examples; proktah--spoken; vibhuteh--opulences; vistarah--expanded; maya--by Me.

TRANSLATION

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.

PURPORT

As stated in the Vedic literature, although the opulences and energies of the Supreme are understood in various ways, there is no limit to such opulences; therefore not all the opulences and energies can be explained. Simply a few examples are being described to Arjuna to pacify his inquisitiveness.

TEXT 41

yad yad vibhutimat sattvam
srimad urjitam eva va
tat tad evavagaccha tvam
mama tejo-'msa-sambhavam

SYNONYMS

yat yat--whatever; vibhuti--opulences; mat--having; sattvam--existence; sri-mat--beautiful; urjitam--glorious; eva--certainly; va--or; tat tat--all those; eva--certainly; avagaccha--you must know; tvam--you; mama--My; tejah--splendor; amsa--partly; sambhavam--born of.

TRANSLATION

Know that all beautiful, glorious, and mighty creations spring from but a spark of My splendor.

PURPORT

Any glorious or beautiful existence should be understood to be but a fragmental manifestation of Krsna's opulence, whether it be in the spiritual or material world. Anything extraordinarily opulent should be considered to represent Krsna's opulence.

TEXT 42

atha va bahunaitena
kim jnatena tavarjuna
vistabhyaham idam krtsnam
ekamsena sthito jagat

SYNONYMS

atha va--or; bahuna--many; etena--by this kind; kim--what; jnatena--knowing; tava--you; arjuna--O Arjuna; vistabhya--entire; aham--I; idam--this; krtsnam--of all manifestations; eka--one; amsena--part; sthitah--situated; jagat--in the universe.

TRANSLATION

But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.

PURPORT

The Supreme Lord is represented throughout the entire material universes by His entering into all things as the Supersoul. The Lord here tells Arjuna that there is no point in understanding how things exist in their separate opulence and grandeur. He should know that all

things are existing due to Krsna's entering them as Supersoul. From Brahma, the most gigantic entity, on down to the smallest ant, all are existing because the Lord has entered each and all and is sustaining them.

Worship of demigods is discouraged herein because even the greatest demigods like Brahma and Siva only represent part of the opulence of the Supreme Lord. He is the origin of everyone born, and no one is greater than Him. He is asamaurdhva, which means that no one is superior to Him and that no one is equal to Him. In the Padma Purana it is said that one who considers the Supreme Lord Krsna in the same category with demigods--be they even Brahma or Siva--becomes at once an atheist. If, however, one thoroughly studies the different descriptions of the opulences and expansions of Krsna's energy, then one can understand without any doubt the position of Lord Sri Krsna and can fix his mind in the worship of Krsna without deviation. The Lord is all-pervading by the expansion of His partial representation, the Supersoul, who enters into everything that is. Pure devotees, therefore, concentrate their minds in Krsna consciousness in full devotional service; therefore they are always situated in the transcendental position. Devotional service and worship of Krsna are very clearly indicated in this chapter in verses eight through eleven. That is the way of pure devotional service. How one can attain the highest devotional perfection of association with the Supreme Personality of Godhead has been thoroughly explained in this chapter.

Thus end the Bhaktivedanta Purports to the Tenth Chapter of the Srimad Bhagavad-gita in the matter of the Opulence of the Absolute.

Chapter 11

The Universal Form

TEXT 1

arjuna uvaca
mad-anugrahaya paramam
guhyam adhyatma-samjnitam
yat tvayoktam vacas tena
moho 'yam vigato mama

SYNONYMS

arjunah uvaca--Arjuna said; mat-anugrahaya--just show me favor; paramam--supreme; guhyam--confidential; adhyatma--spiritual; samjnitam--in the matter of; yat--what; tvaya--by You; uktam--said; vacah--words; tena--by that; mohah--illusion; ayam--this; vigatah--is educated; mama--my.

TRANSLATION

Arjuna said: I have heard Your instruction on confidential spiritual matters which You have so kindly delivered unto me, and my illusion is now dispelled.

PURPORT

This chapter reveals Krsna as the cause of all causes. He is even the cause of the Maha-Visnu, and from Him the material universes emanate.

Krsna is not an incarnation; He is the source of all incarnations. That has been completely explained in the last chapter.

Now, as far as Arjuna is concerned, he says that his illusion is over. This means that Arjuna no longer thinks of Krsna as a mere human being, as a friend of his, but as the source of everything. Arjuna is very enlightened and is glad that he has a great friend like Krsna, but now he is thinking that although he may accept Krsna as the source of everything, others may not. So in order to establish Krsna's divinity for all, he is requesting Krsna in this chapter to show His universal form. Actually when one sees the universal form of Krsna one becomes frightened, like Arjuna, but Krsna is so kind that after showing it He converts Himself again into His original form. Arjuna agrees to what Krsna has said several times. Krsna is speaking to him just for his benefit, and Arjuna acknowledges that all this is happening to him by Krsna's grace. He is now convinced that Krsna is the cause of all causes and is present in everyone's heart as the Supersoul.

TEXT 2

bhavapyayau hi bhutanam
srutau vistaraso maya
tvattah kamala-patraksa
mahatmyam api cavyayam

SYNONYMS

bhava--appearance; apyayau--disappearance; hi--certainly; bhutanam--of all living entities; srutau--have heard; vistarasah--detail; maya--by me; tvattah--from You; kamala-patra-aksa--O lotus-eyed one; mahatmyam--glories; api--also; ca--and; avyayam--inexhaustible.

TRANSLATION

O lotus-eyed one, I have heard from You in detail about the appearance and disappearance of every living entity, as realized through Your inexhaustible glories.

PURPORT

Arjuna addresses Lord Krsna as "lotus-eyed" (Krsna's eyes appear just like the petals of a lotus flower) out of his joy, for Krsna has assured him, in the last verse of the previous chapter, that He sustains the entire universe with just a fragment of Himself. He is the source of everything in this material manifestation, and Arjuna has heard of this from the Lord in detail. Arjuna further knows that in spite of His being the source of all appearances and disappearances, He is aloof from them. His personality is not lost, although He is all-pervading. That is the inconceivable opulence of Krsna which Arjuna admits that he has thoroughly understood.

TEXT 3

evam etad yathattha tvam
atmanam paramesvara
drastum icchami te rupam
aisvaram purusottama

SYNONYMS

evam--that; etat--this; yatha--as it is; attha--have spoken; tvam--You; atmanam--the soul; parama-isvara--the Supreme Lord; drastum--to see; icchami--I wish; te--You; rupam--form; aisvaram--divine; purusa-uttama--O best of personalities.

TRANSLATION

O greatest of all personalities, O supreme form, though I see here before me Your actual position, I wish to see how You have entered into this cosmic manifestation. I want to see that form of Yours.

PURPORT

The Lord said that because He entered into the material universe by His personal representation, the cosmic manifestation has been made possible and is going on. Now as far as Arjuna is concerned, he is inspired by the statements of Kṛṣṇa, but in order to convince others in the future who may think that Kṛṣṇa is an ordinary person, he desires to see Him actually in His universal form, to see how He is acting from within the universe, although He is apart from it. Arjuna's asking the Lord's permission is also significant. Since the Lord is the Supreme Personality of Godhead, He is present within Arjuna himself; therefore He knows the desire of Arjuna, and He can understand that Arjuna has no special desire to see Him in His universal form, for he is completely satisfied to see Him in His personal form of Kṛṣṇa. But He can understand also that Arjuna wants to see the universal form to convince others. He did not have any personal desire for confirmation. Kṛṣṇa also understands that Arjuna wants to see the universal form to set a criterion, for in the future there would be so many imposters who would pose themselves as incarnations of God. The people, therefore, should be careful; one who claims to be Kṛṣṇa should be prepared to show his universal form to confirm his claim to the people.

TEXT 4

manyase yadi tac chakyam
maya drastum iti prabho
yogesvara tato me tvam
darsayatmanam avyayam

SYNONYMS

manyase--if You think; yadi--if; tat--that; sakyam--able to see; maya--by me; drastum--to see; iti--thus; prabho--O Lord; yoga-isvara--O Lord of all mystic power; tatah--then; me--unto me; tvam--You; darsaya--show; atmanam--Yourself; avyayam--eternal.

TRANSLATION

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 universal Self.

PURPORT

It is said that one can neither see, hear, understand nor perceive the Supreme Lord, Kṛṣṇa, by the material senses. But if one is engaged in loving transcendental service to the Lord from the beginning, then one

can see the Lord by revelation. Every living entity is only a spiritual spark; therefore it is not possible to see or to understand the Supreme Lord. Arjuna, as a devotee, does not depend on his speculative strength; rather, he admits his limitations as a living entity and acknowledges Krsna's inestimable position. Arjuna could understand that for a living entity it is not possible to understand the unlimited infinite. If the infinite reveals Himself, then it is possible to understand the nature of the infinite by the grace of the infinite. The word yogesvara is also very significant here because the Lord has inconceivable power. If He likes, He can reveal Himself by His grace, although He is unlimited. Therefore Arjuna pleads for the inconceivable grace of Krsna. He does not give Krsna orders. Krsna is not obliged to reveal Himself to anyone unless one surrenders fully in Krsna consciousness and engages in devotional service. Thus it is not possible for persons who depend on the strength of their mental speculations to see Krsna.

TEXT 5

sri-bhagavan uvaca
pasya me partha rupani
sataso 'tha sahasrasah
nana-vidhani divyani
nana-varnakrtini ca

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; pasya--just see; me--Mine; partha--O son of Prtha; rupani--forms; sata--hundreds; atha--also; sahasrasah--thousands; nana-vidhani--variegated; divyani--divine; nana--variegated; varna--colors; akrtini--forms; ca--also.

TRANSLATION

The Blessed Lord said: My dear Arjuna, O son of Prtha, behold now My opulences, hundreds of thousands of varied divine forms, multicolored like the sea.

PURPORT

Arjuna wanted to see Krsna in His universal form, which, although a transcendental form, is just manifested for the cosmic manifestation and is therefore subject to the temporary time of this material nature. As the material nature is manifested and not manifested, similarly this universal form of Krsna is manifested and nonmanifested. It is not eternally situated in the spiritual sky like Krsna's other forms. As far as a devotee is concerned, he is not eager to see the universal form, but because Arjuna wanted to see Krsna in this way, Krsna reveals this form. This universal form is not possible to be seen by any ordinary man. Krsna must give one the power to see it.

TEXT 6

pasyadityan vasun rudran
asvinau marutas tatha
bahuny adrsta-purvani
pasyascaryani bharata

SYNONYMS

pasya--see; adityan--the twelve sons of Aditi; vasun--the eight Vasus; rudran--the eleven forms of Rudra; asvinau--the two Asvinis; marutah--the forty-nine Maruts (demigods of the wind); tatha--also; bahuni--many; adrsta--that you have not head or seen; purvani--before; pasya--there see; ascaryani--all the wonderful; bharata--O best of the Bharatas.

TRANSLATION

O best of the Bharatas, see here the different manifestations of Adityas, Rudras, and all the demigods. Behold the many things which no one has ever seen or heard before.

PURPORT

Even though Arjuna was a personal friend of Krsna and the most advanced of learned men, it was still not possible for him to know everything about Krsna. Here it is stated that humans have neither heard nor known of all these forms and manifestations. Now Krsna reveals these wonderful forms.

TEXT 7

ihaika-stham jagat krtsnam
pasyadya sa-caracaram
mama dehe gudakesa
yac canyad drastum icchasi

SYNONYMS

iha--in this; eka-stham--in one; jagat--the universe; krtsnam--completely; pasya--see; adya--immediately; sa--with; cara--moving; acaram--not moving; mama--My; dehe--in this body; gudakesa--O Arjuna; yat--that; ca--also; anyat--other; drastum--to see; icchasi--you like.

TRANSLATION

Whatever you wish to see can be seen all at once in this body. This universal form can show you all that you now desire, as well as whatever you may desire in the future. Everything is here completely.

PURPORT

No one can see the entire universe sitting in one place. Even the most advanced scientist cannot see what is going on in other parts of the universe. But a devotee like Arjuna can see everything that exists in any part of the universe. Krsna gives him the power to see anything he wants to see, past, present and future. Thus by the mercy of Krsna, Arjuna is able to see everything.

TEXT 8

na tu mam sakyase drastum
anenaiva sva-caksusa
divyam dadami te caksuh

pasya me yogam aisvaram

SYNONYMS

na--never; tu--but; mam--Me; sakyase--able; drastum--to see; anena--by this; eva--certainly; sva-caksusa--with your own eyes; divyam--divine; dadami--I give; te--you; caksuh--eyes; pasya--see; me--My; yogam aisvaram--inconceivable mystic power.

TRANSLATION

But you cannot see Me with your present eyes. Therefore I give you divine eyes by which you can behold My mystic opulence!

PURPORT

A pure devotee does not like to see Krsna in any form except His form with two hands; a devotee must see His universal form by His grace, not with the mind but with spiritual eyes. To see the universal form of Krsna, Arjuna is told not to change his mind but his vision. The universal form of Krsna is not very important; that will be clear in the verses. Yet because Arjuna wanted to see it, the Lord gives him the particular vision required to see that universal form.

Devotees who are correctly situated in a transcendental relationship with Krsna are attracted by loving features, not by a godless display of opulences. The playmates of Krsna, the friends of Krsna and the parents of Krsna never want Krsna to show His opulences. They are so immersed in pure love that they do not even know that Krsna is the Supreme Personality of Godhead. In their loving exchange they forget that Krsna is the Supreme Lord. In the Srimad-Bhagavatam it is stated that the boys who play with Krsna are all highly pious souls, and after many, many births they are able to play with Krsna. Such boys do not know that Krsna is the Supreme Personality of Godhead. They take Him as a personal friend. The Supreme Person is considered the impersonal Brahman by great sages, as the Supreme Personality of Godhead by the devotees, and as a product of this material nature by ordinary men. The fact is that the devotee is not concerned to see the visva-rupa, the universal form, but Arjuna wanted to see it to substantiate Krsna's statement so that in the future people could understand that Krsna not only theoretically or philosophically presented Himself as the Supreme but actually presented Himself as such to Arjuna. Arjuna must confirm this because Arjuna is the beginning of the parampara system. Those who are actually interested to understanding the Supreme Personality of Godhead, Krsna, and who follow in the footsteps of Arjuna should understand that Krsna not only theoretically presented Himself as the Supreme, but actually revealed Himself as the Supreme.

The Lord gave Arjuna the necessary power to see His universal form because He knew that Arjuna did not particularly want to see it, as we have already explained.

TEXT 9

sanjaya uvaca
evam uktva tato rajan
maha-yogesvaro harih
darsayam asa parthaya
paramam rupam aisvaram

SYNONYMS

sanjayah uvaca--Sanjaya said; evam--thus; uktva--saying; tatah--thereafter; rajan--O King; maha-yoga-isvarah--the most powerful mystic; harih--the Supreme Personality of Godhead, Krsna; darsayam asa--showed; parthaya--unto Arjuna; paramam--divine; rupam--universal form; aisvaram--opulences.

TRANSLATION

Sanjaya said: O King, speaking thus, the Supreme, the Lord of all mystic power, the Personality of Godhead, displayed His universal form to Arjuna.

TEXTS 10-11

aneka-vaktra-nayanam
anekadbhuta-darsanam
aneka-divyabharanam
divyanekodyatayudham

divya-malyambara-dharam
divya-gandhanulepanam
sarvascarya-mayam devam
anantam visvato-mukham

SYNONYMS

aneka--various; vaktra--mouths; nayanam--eyes; aneka--various; adbhuta--wonderful; darsanam--sights; aneka--many; divya--divine; abharanam--ornaments; divya--divine; aneka--various; udyata--uplifted; ayudham--weapons; divya--divine; malya--garlands; ambara dharam--covered with the dresses; divya--divine; gandha--fragrance; anulepanam--smeared; sarva--all; ascarya-mayam--wonderful; devam--shining; anantam--unlimited; visvatah-mukham--all-pervading.

TRANSLATION

Arjuna saw in that universal form unlimited mouths and unlimited eyes. It was all wondrous. The form was decorated with divine, dazzling ornaments and arrayed in many garbs. He was garlanded gloriously, and there were many scents smeared over His body. All was magnificent, all-expanding, unlimited. This was seen by Arjuna.

PURPORT

These two verses indicate that there is no limit to the hands, mouths, legs, etc., of the Lord. These manifestations are distributed throughout the universe and are unlimited. By the grace of the Lord, Arjuna could see them while sitting in one place. That is due to the inconceivable potency of Krsna.

TEXT 12

divi surya-sahasrasya
bhaved yugapad utthita
yadi bhah sadrsi sa syad
bhasas tasya mahatmanah

SYNONYMS

divi--in the sky; surya--sun; sahasrasya--of many thousands; bhavet--there were; yugapat--simultaneously; utthita--present; yadi--if; bhah--light; sadrsi--like that; sa--that; syat--may be; bhasah--effulgence; tasya--there is; maha-atmanah--of the great Lord.

TRANSLATION

If hundreds of thousands of suns rose up at once into the sky, they might resemble the effulgence of the Supreme Person in that universal form.

PURPORT

What Arjuna saw was indescribable, yet Sanjaya is trying to give a mental picture of that great revelation to Dhrtarastra. Neither Sanjaya nor Dhrtarastra was present, but Sanjaya, by the grace of Vyasa, could see whatever happened. Thus he now compares the situation, as far as it can be understood, to an imaginable phenomenon (i.e. thousands of suns).

TEXT 13

tatraika-stham jagat krtsnam
pravibhaktam anekadha
apasyad deva-devasya
sarire pandavas tada

SYNONYMS

tatra--there; eka-stham--one place; jagat--universe; krtsnam--completely; pravibhaktam--divided in; anekadha--many kinds; apasyat--could see; deva-devasya--of the Supreme Personality of Godhead; sarire--in the universal form; pandavah--Arjuna; tada--at that time.

TRANSLATION

At that time Arjuna could see in the universal form of the Lord the unlimited expansions of the universe situated in one place although divided into many, many thousands.

PURPORT

The word tatra (there) is very significant. It indicates that both Arjuna and Krsna were sitting on the chariot when Arjuna saw the universal form. Others on the battlefield could not see this form because Krsna gave the vision only to Arjuna. Arjuna could see in the body of Krsna many thousands of universes. As we learn from Vedic scriptures, there are many universes and many planets. Some of them are made of earth, some are made of gold, some are made of jewels, some are very great, some are not so great, etc. Sitting on his chariot, Arjuna could see all these universes. But no one could understand what was going on between Arjuna and Krsna.

TEXT 14

tatah sa vismayavisto
hrsta-roma dhananjayah
pranamyasirasa devam
krtanjalir abhasata

SYNONYMS

tatah--thereafter; sah--he; vismaya-avistah--being overwhelmed with wonder; hrsta-roma--with his bodily hairs standing on end due to his great ecstasy; dhananjayah--Arjuna; pranamyasirasa--offering obeisances; devam--to the Supreme Personality of Godhead; krtanjalir--with folded hands; abhasata--began to say.

TRANSLATION

Then, bewildered and astonished, his hair standing on end, Arjuna began to pray with folded hands, offering obeisances to the Supreme Lord.

PURPORT

Once the divine vision is revealed, the relationship between Krsna and Arjuna changes immediately. Before, Krsna and Arjuna had a relationship based on friendship, but here, after the revelation, Arjuna is offering obeisances with great respect, and with folded hands he is praying to Krsna. He is praising the universal form. Thus Arjuna's relationship becomes one of wonder rather than friendship. Great devotees see Krsna as the reservoir of all relationships. In the scriptures there are twelve basic kinds of relationships mentioned, and all of them are present in Krsna. It is said that He is the ocean of all the relationships exchanged between two living entities, between the gods, or between the Supreme Lord and His devotees.

It is said that Arjuna was inspired by the relationship of wonder, and in that wonder, although he was by nature very sober, calm and quiet, he became ecstatic, his hair stood up, and he began to offer his obeisances unto the Supreme Lord with folded hands. He was not, of course, afraid. He was affected by the wonders of the Supreme Lord. The immediate context is wonder; his natural loving friendship was overwhelmed by wonder, and thus he reacted in this way.

TEXT 15

arjuna uvaca
pasyami devams tava deva dehe
sarvams tatha bhuta-visesa-sanghan
brahmanam isam kamalasana-stham
rsims ca sarvan uragams ca divyan

SYNONYMS

arjunah uvaca--Arjuna said; pasyami--I see; devan--all the demigods; tava--Your; deva--O Lord; dehe--in the body; sarvan--all; tatha--also; bhuta--living entities; visesa-sanghan--specifically assembled; brahmanam--Lord Brahma; isam--Lord Siva; kamala-asana-stham--sitting on the lotus flower; rsin--great sages; ca--also; sarvan--all; uragan--serpents; ca--also; divyan--divine.

TRANSLATION

Arjuna said: My dear Lord Krsna, I see assembled together in Your body all the demigods and various other living entities. I see Brahma sitting on the lotus flower as well as Lord Siva and many sages and divine serpents.

PURPORT

Arjuna sees everything in the universe; therefore he sees Brahma, who is the first creature in the universe, and the celestial serpent upon which the Garbhodakasayi Visnu lies in the lower regions of the universe. This snake bed is called Vasuki. There are also other snakes known as Vasuki. Arjuna can see from the Garbhodakasayi Visnu up to the topmost part of the universe on the lotus-flower planet where Brahma, the first creature of the universe, resides. That means that from the beginning to the end, everything could be seen by Arjuna sitting in one place on his chariot. This was possible by the grace of the Supreme Lord, Krsna.

TEXT 16

aneka-bahudara-vaktra-netram
pasyami tvam sarvato 'nanta-rupam
nantam na madhyam na punas tavadim
pasyami visvesvara visva-rupa

SYNONYMS

aneka--many; bahu--arms; udara--bellies; vaktra--mouths; netram--eyes; pasyami--I see; tvam--unto You; sarvatah--from all sides; ananta-rupam--unlimited form; na antam--there is no end; na madhyam--there is no middle; na punah--nor again; tava--Your; adim--beginning; pasyami--I see; visva-isvara--O Lord of the universe; visva-rupa--in the form of the universe.

TRANSLATION

O Lord of the universe, I see in Your universal body many, many forms--bellies, mouths, eyes--expanded without limit. There is no end, there is no beginning, and there is no middle to all this.

PURPORT

Krsna is the Supreme Personality of Godhead and is unlimited; thus through Him everything could be seen.

TEXT 17

kiritinam gadinam cakrinam ca
tejo-rasim sarvato diptimantam
pasyami tvam durniriksyam samantad
diptanalarka-dyutim aprameyam

SYNONYMS

kiritinam--with helmets; gadinam--with maces; cakrinam--with discs; ca--and; tejah-rasim--effulgence; sarvatah--all sides; dipti-mantam--glowing; pasyami--I see; tvam--You; durniriksyam--difficult to see;

samantat--spreading; dipta-anala--blazing fire; arka--sun; dyutim--sunshine; aprameyam--immeasurable.

TRANSLATION

Your form, adorned with various crowns, clubs and discs, is difficult to see because of its glaring effulgence, which is fiery and immeasurable like the sun.

TEXT 18

tvam aksaram paramam veditavyam
tvam asya visvasya param nidhanam
tvam avyayah sasvata-dharma-gopta
sanatanas tvam puruso mato me

SYNONYMS

tvam--You; aksaram--inexhaustible; paramam--supreme; veditavyam--to be understood; tvam--You; asya--of this; visvasya--of the universe; param--supreme; nidhanam--basis; tvam--You are; avyayah--inexhaustible; sasvata-dharma-gopta--maintainer of the eternal religion; sanatanah--eternal; tvam--You; purusah--Supreme Personality; matah me--is my opinion.

TRANSLATION

You are the supreme primal objective; You are the best in all the universes; You are inexhaustible, and You are the oldest; You are the maintainer of religion, the eternal Personality of Godhead.

TEXT 19

anadi-madhyantam ananta-viryam
ananta-bahum sasi-surya-netram
pasyami tvam dipta-hutasa-vaktram
sva-tejasa visvam idam tapantam

SYNONYMS

anadi--without beginning; madhya--without middle; antam--without end; ananta--unlimited; viryam--glorious; ananta--unlimited; bahum--arms; sasi--moon; surya--sun; netram--eyes; pasyami--I see; tvam--You; dipta--blazing; hutasa-vaktram--fire coming out of Your mouth; sva-tejasa--by Your; visvam--this universe; idam--this; tapantam--heating.

TRANSLATION

You are the origin without beginning, middle or end. You have numberless arms, and the sun and moon are among Your great unlimited eyes. By Your own radiance You are heating this entire universe.

PURPORT

There is no limit to the extent of the six opulences of the Supreme Personality of Godhead. Here and in many other places there is repetition, but according to the scriptures, repetition of the glories of Krsna is not a literary weakness. It is said that at a time of

bewilderment or wonder or of great ecstasy, statements are repeated over and over. That is not a flaw.

TEXT 20

dyav a-prthivyor idam antaram hi
vyaptam tvayaikena disas ca sarvah
drstvadbhutam rupam ugram tavedam
loka-trayam pravyathitam mahatman

SYNONYMS

dyau--in outer space; a-prthivyoh--of the earth; idam--this; antaram--in between; hi--certainly; vyaptam--pervaded; tvaya--by You; ekena--by one; disah--directions; ca--and; sarvah--all; drstva--by seeing; adbhutam--wonderful; rupam--form; ugram--terrible; tava--Your; idam--this; loka--planetary system; trayam--three; pravyathitam--perturbed; maha-atman--O great one.

TRANSLATION

Although You are one, You are spread throughout the sky and the planets and all space between. O great one, as I behold this terrible form, I see that all the planetary systems are perplexed.

PURPORT

Dyav a-prthivyoh (the space between heaven and earth) and loka-trayam (the three worlds) are significant words in this verse because it appears that not only Arjuna saw this universal form of the Lord, but others in other planetary systems also saw it. The vision was not a dream. All whom were spiritually awake with the divine vision saw it.

TEXT 21

ami hi tvam sura-sangha visanti
kecid bhayah pranjalayo grnanti
svastity uktva maharsi-siddha-sanghah
stuvanti tvam stutibhih puskalabhih

SYNONYMS

ami--all those; hi--certainly; tvam--unto You; sura-sanghah--groups of demigods; visanti--entering; kecid--some of them; bhayah--out of fear; pranjalayah--with folded hands; grnanti--offering prayers unto; svasti--all peace; iti--thus; uktva--speaking like that; maha-rsi--great sages; siddha-sanghah--perfect sages; stuvanti--singing hymns; tvam--unto You; stutibhih--with prayers; puskalabhih--Vedic hymns.

TRANSLATION

All the demigods are surrendering and entering into You. They are very much afraid, and with folded hands they are singing the Vedic hymns.

PURPORT

The demigods in all the planetary systems feared the terrific manifestation of the universal form and its glowing effulgence and so prayed for protection.

TEXT 22

rudraditya vasavo ye ca sadhya
visve 'svinau marutas cosmapas ca
gandharva-yaksasura-siddha-sangha
viksante tvam vismitas caiva sarve

SYNONYMS

rudra--manifestations of Lord Siva; adityah--the Adityas; vasavah--the Vasus; ye--all those; ca--and; sadhyah--the Sadhyas; visve--the Visvedevas; asvinau--the Asvini-kumaras; marutah--the Maruts; ca--and; usma-pah--the forefathers; ca--and; gandharva--of the Gandharvas; yaksa--the Yaksas; asura-siddha--the demons and the perfected demigods; sanghah--assemblies; viksante--are seeing; tvam--You; vismitah--in wonder; ca--also; eva--certainly; sarve--all.

TRANSLATION

The different manifestations of Lord Siva, the Adityas, the Vasus, the Sadhyas, the Visvedevas, the two Asvis, the Maruts, the forefathers and the Gandharvas, the Yaksas, Asuras, and all perfected demigods are beholding You in wonder.

TEXT 23

rupam mahat te bahu-vaktra-netram
maha-baho bahu-bahuru-padam
bahudaram bahu-damstra-karalam
drstva lokah pravyathitas tathaham

SYNONYMS

rupam--form; mahat--very great; te--of You; bahu--many; vaktra--faces; netram--eyes; maha-baho--O mighty-armed one; bahu--many; bahu--arms; uru--thighs; padam--legs; bahu-udaram--many bellies; bahu-damstra--many teeth; karalam--horrible; drstva--seeing; lokah--all the planets; pravyathitah--perturbed; tatha--similarly; aham--I.

TRANSLATION

O mighty-armed one, all the planets with their demigods are disturbed at seeing Your many faces, eyes, arms, bellies and legs and Your terrible teeth, and as they are disturbed, so am I.

TEXT 24

nabhah-sprsam diptam aneka-varnam
vyattananam dipta-visala-netram
drstva hi tvam pravyathitantar-atma
dhrtim na vindami samam ca visno

SYNONYMS

nabhah-sprsam--touching the sky; diptam--glowing; aneka--many; varnam--color; vyatta--open; ananam--mouth; dipta--glowing; visala--very great; netram--eyes; drstva--by seeing; hi--certainly; tvam--You; pravayathita--perturbed; antah--within; atma--soul; dhrtim--steadiness; na--no; vindami--and have; samam--mental tranquillity; ca--also; visno--O Lord Visnu.

TRANSLATION

O all-pervading Visnu, I can no longer maintain my equilibrium. Seeing Your radiant colors fill the skies and beholding Your eyes and mouths, I am afraid.

TEXT 25

damstra-karalani ca te mukhani
drstvaiva kalanala-sannibhani
diso na jane na labhe ca sarma
prasida devesa jagan-nivasa

SYNONYMS

damstra--teeth; karalani--like that; ca--also; te--Your; mukhani--faces; drstva--seeing; eva--thus; kala-anala--the fire of death; sannibhani--as if blazing; disah--directions; na jane--do not know; na labhe--nor obtain; ca sarma--and grace; prasida--be pleased; deva-isa--O Lord of all lords; jagat-nivasa--refuge of the worlds.

TRANSLATION

O Lord of lords, O refuge of the worlds, please be gracious to me. I cannot keep my balance seeing thus Your blazing deathlike faces and awful teeth. In all directions I am bewildered.

TEXTS 26-27

ami ca tvam dhrtarastrasya putrah
sarve sahaivavani-pala-sanghah
bhismo dronah suta-putras tathasau
sahasmadiyair api yodha-mukhyaih

vaktrani te tvaramana visanti
damstra-karalani bhayanakani
kecid vilagna dasanantaresu
sandrsyante curnitair uttamangaih

SYNONYMS

ami--all those; ca--also; tvam--You; dhrtarastrasya--of Dhrtarastra; putrah--sons; sarve--all; saha eva--along with; avani-pala--warrior kings; sanghah--the groups; bhismah--Bhismadeva; dronah--Dronacarya; suta-putrah--Karna; tatha--also; asau--that; saha--with; asmadiyaih--our; api--also; yodha-mukhyaih--chief among the warriors; vaktrani--mouths; te--Your; tvaramanah--fearful; visanti--entering; damstra--teeth; karalani--terrible; bhayanakani--very fearful; kecid--some of them; vilagnah--being attacked; dasana-antaresu--between the teeth; sandrsyante--being seen; curnitaih--smashed; uttama-angaih--by the head.

TRANSLATION

All the sons of Dhrtarastra along with their allied kings, and Bhishma, Drona and Karna, and all our soldiers are rushing into Your mouths, their heads smashed by Your fearful teeth. I see that some are being crushed between Your teeth as well.

PURPORT

In a previous verse the Lord promised to show Arjuna things he would be very interested in seeing. Now Arjuna sees that the leaders of the opposite party (Bhishma, Drona, Karna and all the sons of Dhrtarastra) and their soldiers and Arjuna's own soldiers are all being annihilated. This is an indication that Arjuna will emerge victorious in battle, despite heavy losses on both sides. It is also mentioned here that Bhishma, who is supposed to be unconquerable, will also be smashed. So also Karna. Not only will the great warriors of the other party like Bhishma be smashed, but some of the great warriors of Arjuna's side also.

TEXT 28

yatha nadinam bahavo 'mbu-vegah
samudram evabhimukha dravanti
tatha tavami nara-loka-vira
visanti vaktrany abhivijvalanti

SYNONYMS

yatha--as; nadinam--of the rivers; bahavah--many; ambu-vegah--waves of the waters; samudram--ocean; eva--certainly; abhimukhah--towards; dravanti--gliding; tatha--similarly; tava--Your; ami--all those; nara-loka-virah--the kings of human society; visanti--entering; vaktrani--into the mouths; abhivijvalanti--blazing.

TRANSLATION

As the rivers flow into the sea, so all these great warriors enter Your blazing mouths and perish.

TEXT 29

yatha pradiptam jvalanam patanga
visanti nasaya samrddha-vegah
tathaiva nasaya visanti lokas
tavapi vaktrani samrddha-vegah

SYNONYMS

yatha--as; pradiptam--blazing; jvalanam--fire; patangah--moths; visanti--enters; nasaya--destruction; samrddha--full; vegah--speed; tatha eva--similarly; nasaya--for destruction; visanti--entering; lokah--all people; tava--unto You; api--also; vaktrani--in the mouths; samrddha-vegah--with full speed.

TRANSLATION

I see all people rushing with full speed into Your mouths as moths dash into a blazing fire.

TEXT 30

lelihyase grasamanah samantal
lokan samagran vadanair jvaladbhih
tejobhir apurya jagat samagram
bhasas tavograh pratapanti visno

SYNONYMS

lelihyase--licking; grasamanah--devouring; samantat--from all directions; lokan--people; samagran--completely; vadanaih--by the mouth; jvaladbhih--with blazing; tejobhih--by effulgence; apurya--covering; jagat--the universe; samagram--all; bhasah--illuminating; tava--Your; ugrah--terrible; pratapanti--scorching; visno--O all-pervading Lord.

TRANSLATION

O Visnu, I see You devouring all people in Your flaming mouths and covering the universe with Your immeasurable rays. Scorching the worlds, You are manifest.

TEXT 31

akhyahi me ko bhavan ugra-rupo
namo 'stu te deva-vara prasida
vijnatum icchami bhavantam adyam
na hi prajanami tava pravrttim

SYNONYMS

akhyahi--please explain; me--unto me; kah--who; bhavan--You; ugra-rupah--fierce form; namah astu--obeisances; te--unto You; deva-vara--the great one amongst the demigods; prasida--be gracious; vijnatum--just to know; icchami--I wish; bhavantam--You; adyam--the original; na--never; hi--certainly; prajanami--do I know; tava--Your; pravrttim--mission.

TRANSLATION

O Lord of lords, so fierce of form, please tell me who You are. I offer my obeisances unto You; please be gracious to me. I do not know what Your mission is, and I desire to hear of it.

TEXT 32

sri-bhagavan uvaca
kalo 'smi loka-ksaya-krt pravrdhho
lokan samahartum iha pravrttah
rte 'pi tvam na bhavisyanti sarve
ye 'vasthitah pratyanyikesu yodhah

SYNONYMS

sri-bhagavan uvaca--the Personality of Godhead said; kalah--time; asmi--I am; loka--the worlds; ksaya-krt--destroyer; pravrdhah--to engage; lokan--all people; samahartum--to destroy; iha--in this world; pravrttah--to engage; rte api--without even; tvam--you; na--never; bhavisyanti--will be; sarve--all; ye--who; avasthitah--situated; prati-anikesu--on the opposite side; yodhah--the soldiers.

TRANSLATION

The Blessed Lord said: Time I am, destroyer of the worlds, and I have come to engage all people. With the exception of you [the Pandavas], all the soldiers here on both sides will be slain.

PURPORT

Although Arjuna knew that Krsna was his friend and the Supreme Personality of Godhead, he was nonetheless puzzled by the various forms exhibited by Krsna. Therefore he asked further about the actual mission of this devastating force. It is written in the Vedas that the Supreme Truth destroys everything, even Brahma. As stated in the Katha Upanisad (1.2.25),

yasya brahma ca ksatram ca
ubhe bhavata odanah
mrtyur yasyopasecanam
ka ittha veda yatra sah

Eventually all the brahmanas, ksatriyas and everyone else are devoured by the Supreme. This form of the Supreme Lord is the all-devouring giant, and here Krsna presents Himself in that form of all-devouring time. Except for a few Pandavas, everyone who was present in that battlefield would be devoured by Him.

TEXT 33

tasmat tvam uttistha yaso labhasva
jitva satrun bhunksva rajyam samrddham
mayaivaite nihatah purvam eva
nimitta-matram bhava savya-sacin

SYNONYMS

tasmat--therefore; tvam--you; uttistha--get up; yasah--fame; labhasva--gain; jitva--conquering; satrun--enemies; bhunksva--enjoy; rajyam--kingdom; samrddham--flourishing; maya--by Me; eva--certainly; ete--all these; nihatah--already killed; purvam eva--by previous arrangement; nimitta-matram--just the cause; bhava--become; savya-sacin--O Savyasaci.

TRANSLATION

Therefore get up and prepare to fight. After conquering your enemies you will 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.

PURPORT

Savya-sacin refers to one who can shoot arrows very expertly in the field; thus Arjuna is addressed as an expert warrior capable of delivering arrows to kill his enemies. "Just become an instrument": nimitta-matram. This word is also very significant. The whole world is moving according to the plan of the Supreme Personality of Godhead. Foolish persons who do not have sufficient knowledge think that nature is moving without a plan and all manifestations are but accidental formations. There are many so-called scientists who suggest that perhaps it was like this, or maybe like that, but there is no question of "perhaps" and "maybe." There is a specific plan being carried out in this material world. What is this plan? This cosmic manifestation is a chance for the conditioned souls to go back to Godhead, back to home. As long as they have the domineering mentality which makes them try to lord it over material nature, they are conditioned. But anyone who can understand the plan of the Supreme Lord and cultivate Krsna consciousness is most intelligent. The creation and destruction of the cosmic manifestation are under the superior guidance of God. Thus the Battle of Kuruksetra was fought according to the plan of God. Arjuna was refusing to fight, but he was told that he should fight and at the same time desire the Supreme Lord. Then he would be happy. If one is in full Krsna consciousness and if his life is devoted to His transcendental service, he is perfect.

TEXT 34

dronam ca bhismam ca jayadratham ca
karnam tathanyan api yodha-viran
maya hatams tvam jahi ma vyathistha
yudhyasva jetasi rane sapatnan

SYNONYMS

dronam ca--also Drona; bhismam ca--also Bhisma; jayadratham ca--also Jayadratha; karnam--also Karna; tatha--also; anyan--others; api--certainly; yodha-viran--great warriors; maya--by Me; hatan--already killed; tvam--you; jahi--become victorious; ma--never; vyathisthah--be disturbed; yudhyasva--just fight; jeta asi--just conquer; rane--in the fight; sapatnan--enemies.

TRANSLATION

The Blessed Lord said: All the great warriors--Drona, Bhisma, Jayadratha, Karna--are already destroyed. Simply fight, and you will vanquish your enemies.

PURPORT

Every plan is made by the Supreme Personality of Godhead, but He is so kind and merciful to His devotees that He wants to give the credit to His devotees who carry out His plan according to His desire. Life should therefore move in such a way that everyone acts in Krsna consciousness and understands the Supreme Personality of Godhead through the medium of a spiritual master. The plans of the Supreme Personality of Godhead are understood by His mercy, and the plans of the devotees are as good as His plans. One should follow such plans and be victorious in the struggle for existence.

TEXT 35

sanjaya uvaca
etac chrutva vacanam kesavasya
krtanjalir vepamanah kiriti
namaskrtva bhuya evaha krsnam
sa-gadgadam bhita-bhitah pranamyā

SYNONYMS

sanjayah uvaca--Sanjaya said; etat--thus; srutva--hearing; vacanam--speech; kesavasya--of Krsna; krta-anjalih--with folded hands; vepamanah--trembling; kiriti--Arjuna; namaskrtva--offering obeisances; bhuyah--again; eva--also; aha krsnam--said unto Krsna; sa-gadgadam--faltering; bhita-bhitah--fearful; pranamyā--offering obeisances.

TRANSLATION

Sanjaya said to Dhrtarastra: O King, after hearing these words from the Supreme Personality of Godhead, Arjuna trembled, fearfully offered obeisances with folded hands and began, falteringly, to speak as follows:

PURPORT

As we have already explained, because of the situation created by the universal form of the Supreme Personality of Godhead, Arjuna became bewildered in wonder; thus he began to offer his respectful obeisances to Krsna again and again, and with faltering voice he began to pray, not as a friend, but as a devotee in wonder.

TEXT 36

arjuna uvaca
sthane hrsikesa tava prakirtya
jagat prahrasyaty anurajyate ca
raksamsi bhitani diso dravanti
sarve namasyanti ca siddha-sanghah

SYNONYMS

arjunah uvaca--Arjuna said; sthane--rightly; hrsika-isa--O master of all senses; tava--Your; prakirtya--glories; jagat--the entire world; prahrasyati--rejoicing; anurajyate--becoming attached; ca--and; raksamsi--the demons; bhitani--out of fear; disah--directions; dravanti--fleeing; sarve--all; namasyanti--offering respect; ca--also; siddha-sanghah--the perfect human beings.

TRANSLATION

O Hrsikesa, 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.

PURPORT

Arjuna, after hearing from Krsna about the outcome of the Battle of Kuruksetra, became an enlightened devotee of the Supreme Lord. He

admitted that everything done by Krsna is quite fit. Arjuna confirmed that Krsna is the maintainer and the object of worship for the devotees and the destroyer of the undesirables. His actions are equally good for all. Arjuna understood herein that when the Battle of Kuruksetra was being concluded, in outer space there were present many demigods, siddhas, and the intelligentsia of the higher planets, and they were observing the fight because Krsna was present there. When Arjuna saw the universal form of the Lord, the demigods took pleasure in it, but others, who were demons and atheists, could not stand it when the Lord was praised. Out of their natural fear of the devastating form of the Supreme Personality of Godhead, they fled. Krsna's treatment of the devotees and the atheists is praised by Arjuna. In all cases a devotee glorifies the Lord because he knows that whatever He does is good for all.

TEXT 37

kasmac ca te na nameran mahatman
gariyase brahmano 'py adi-kartre
ananta devesa jagat-nivasa
tvam aksaram sad-asat tat param yat

SYNONYMS

kasmac--why; ca--also; te--unto You; na--not; nameran--offer proper obeisances; maha-atman--O great one; gariyase--You are better than; brahmanah--Brahma; api--although; adi-kartre--the supreme creator; ananta--unlimited; deva-isa--God of the gods; jagat-nivasa--O refuge of the universe; tvam--You are; aksaram--imperishable; sat-asat--cause and effect; tat param--transcendental; yat--because.

TRANSLATION

O great one, who stands above even Brahma, You are the original master. Why should they not offer their homage up to You, O limitless one? O refuge of the universe, You are the invincible source, the cause of all causes, transcendental to this material manifestation.

PURPORT

By this offering of obeisances, Arjuna indicates that Krsna is worshipable by everyone. He is all-pervading, and He is the Soul of every soul. Arjuna is addressing Krsna as mahatma, which means that He is most magnanimous and unlimited. Ananta indicates that there is nothing which is not covered by the influence and energy of the Supreme Lord, and devesa means that He is the controller of all demigods and is above them all. He is the center of the whole universe. Arjuna also thought that it was fitting that all the perfect living entities and all powerful demigods offer their respectful obeisances unto Him because no one is greater than Him. He especially mentions that Krsna is greater than Brahma because Brahma is created by Him. Brahma is born out of the lotus stem grown from the navel abdomen of Garbhodakasayi Visnu, who is Krsna's plenary expansion; therefore Brahma and Lord Siva, who is born of Brahma, and all other demigods must offer their respectful obeisances. Thus the Lord is respected by Lord Siva and Brahma and similar other demigods. The word aksaram is very significant because this material creation is subject to destruction but the Lord is above this material creation. He is the cause of all causes, and

being so, He is superior to all the conditioned souls within this material nature as well as the material cosmic manifestation itself. He is therefore the all-great Supreme.

TEXT 38

tvam adi-devah purusah puranas
tvam asya visvasya param nidhanam
vettasi vedyam ca param ca dhama
tvaya tatam visvam ananta-rupa

SYNONYMS

tvam--You; adi-devah--the original Supreme God; purusah--personality; puranah--old; tvam--You; asya--this; visvasya--universe; param--transcendental; nidhanam--refuge; vetta--knower; asi--You are; vedyam ca--and the knowable; param ca--and transcendental; dhama--refuge; tvaya--by You; tatam--pervaded; visvam--universe; ananta-rupa--unlimited form.

TRANSLATION

You are the original Personality, the Godhead. You are the only sanctuary of this manifested cosmic world. You know everything, and You are all that is knowable. You are above the material modes O limitless form! This whole cosmic manifestation is pervaded by You!

PURPORT

Everything is resting on the Supreme Personality of Godhead; therefore He is the ultimate rest. Nidhanam means that everything, even the Brahman effulgence, rests on the Supreme Personality of Godhead Krsna. He is the knower of everything that is happening in this world, and if knowledge has any end, He is the end of all knowledge; therefore He is the known and the knowable. He is the object of knowledge because He is all-pervading. Because He is the cause in the spiritual world, He is transcendental. He is also the chief personality in the transcendental world.

TEXT 39

vayur yamo 'gnir varunah sasankah
prajapatis tvam prapitamahas ca
namo namas te 'stu sahasra-krtvah
punas ca bhuyo 'pi namo namas te

SYNONYMS

vayuh--air; yamah--controller; agnih--fire; varunah--water; sasa-ankah--moon; prajapatih--Brahma; tvam--You; prapitamahah--grandfather; ca--also; namah--offering respects; namah te--again my respects unto You; astu--are being; sahasra-krtvah--a thousand times; punas ca--and again; bhuyah--again; api--also; namah--offer my respects; namah te--offering my respects unto You.

TRANSLATION

You are air, fire, water and You are the moon! You are the supreme controller and the grandfather. Thus I offer my respectful obeisances unto You a thousand times, and again and yet again!

PURPORT

The Lord is addressed here as air because the air is the most important representation of all the demigods, being all-pervasive. Arjuna also addresses Krsna as the grandfather because He is the father of Brahma, the first living creature in the universe.

TEXT 40

namah purastad atha prsthatas te
namo 'stu te sarvata eva sarva
ananta-viryamita-vikramas tvam
sarvam samapnosi tato 'si sarvah

SYNONYMS

namah--offering obeisances; purastat--from the front; atha--also; prsthatah--from behind; te--You; namah astu--offer my respects; te--unto You; sarvatah--from all sides; eva sarva--because You are everything; ananta-virya--unlimited potency; amita-vikramah--unlimited force; tvam--You; sarvam--everything; samapnosi--cover; tatah asi--therefore You are; sarvah--everything.

TRANSLATION

Obeisances from the front, from behind and from all sides! O unbounded power, You are the master of limitless might! You are all-pervading, and thus You are everything!

PURPORT

Out of loving ecstasy for Krsna, his friend, Arjuna is offering his respects from all sides. He is accepting that He is the master of all potencies and all prowess and far superior to all the great warriors assembled on the battlefield. It is said in the Visnu Purana (1.9.69):

yo 'yam tavagato deva
samipam devata-ganah
sa tvam eva jagat-srasta
yatah sarva-gato bhavan

"Whoever comes before You, be he a demigod, is created by You, O Supreme Personality of Godhead."

TEXTS 41-42

sakheti matva prasabham yad uktam
he krsna he yadava he sakheti
ajanata mahimanam tavedam
maya pramadat pranayena vapi

yac cavahasartham asat-krto 'si
vihara-sayyasana-bhojanesu
eko 'tha vapy acyuta tat-samaksam

tat ksamaye tvam aham aprameyam

SYNONYMS

sakha--friend; iti--thus; matva--thinking; prasabham--temporary; yat--whatever; uktam--said; he krsna--O Krsna; he yadava--O Yadava; he sakhe iti--O my dear friend; ajanata--without knowing; mahimanam--glories; tava--Your; idam--this; maya--by me; pramadat--out of foolishness; pranayena--out of love; va api--either; yat--whatever; ca--also; avahasa-artham--for joking; asat-krtah--dishonor; asi--have been done; vihara--in relaxation; sayya--in joking; asana--in a resting place; bhojanesu--or while eating together; ekah--alone; atha va--or; api--others; acyuta--O infallible one; tat-samaksam--as Your competitor; tat--all those; ksamaye--excuse; tvam--from You; aham--I; aprameyam--immeasurable.

TRANSLATION

I have in the past addressed You as "O Krsna," "O Yadava," "O my friend," without knowing Your glories. Please forgive whatever I may have done in madness or in love. I have dishonored You many times while relaxing or while lying on the same bed or eating together, sometimes alone and sometimes in front of many friends. Please excuse me for all my offenses.

PURPORT

Although Krsna is manifested before Arjuna in His universal form, Arjuna remembers his friendly relationship with Krsna and is therefore asking pardon and requesting Him to excuse him for the many informal gestures which arise out of friendship. He is admitting that formerly he did not know that Krsna could assume such a universal form, although Krsna explained it as his intimate friend. Arjuna did not know how many times he may have dishonored Krsna by addressing Him "O my friend," "O Krsna," "O Yadava," etc., without acknowledging His opulence. But Krsna is so kind and merciful that in spite of such opulence He played with Arjuna as a friend. Such is the transcendental loving reciprocation between the devotee and the Lord. The relationship between the living entity and Krsna is fixed eternally; it cannot be forgotten, as we can see from the behavior of Arjuna. Although Arjuna has seen the opulence in the universal form, he cannot forget his friendly relationship with Krsna.

TEXT 43

pitasi lokasya caracarasya
tvam asya puhyas ca gurur gariyan
na tvat-samo 'sty abhyadhikah kuto 'nyo
loka-traye 'py apratima-prabhava

SYNONYMS

pita--father; asi--You are; lokasya--of all the world; cara--moving; acarasya--nonmoving; tvam--You are; asya--of this; puhyah--worshipable; ca--also; guruh--master; gariyan--glorious; na--never; tvat-samah--equal to You; asti--there is; abhyadhikah--greater; kutah--how is it possible; anyah--other; loka-traye--in three planetary systems; api--also; apratima--immeasurable; prabhava--power.

TRANSLATION

You are the father of this complete cosmic manifestation, the worshipable chief, the spiritual master. No one is equal to You, nor can anyone be one with You. Within the three worlds, You are immeasurable.

PURPORT

The Lord Krsna is worshipable as a father is worshipable for his son. He is the spiritual master because He originally gave the Vedic instructions to Brahma, and presently He is also instructing Bhagavad-gita to Arjuna; therefore He is the original spiritual master, and any bona fide spiritual master at the present moment must be a descendant in the line of disciplic succession stemming from Krsna. Without being a representative of Krsna, one cannot become a teacher or spiritual master of transcendental subject matter.

The Lord is being paid obeisances in all respects. He is of immeasurable greatness. No one can be greater than the Supreme Personality of Godhead, Krsna, because no one is equal to or higher than Krsna within any manifestation, spiritual or material. Everyone is below Him. No one can excel Him.

The Supreme Lord, Krsna, has senses and a body like the ordinary man, but for Him there is no difference between His senses, body, mind and Himself. Foolish persons who do not know Him perfectly say that Krsna is different from His soul, mind, heart and everything else. Krsna is absolute; therefore His activities and potencies are supreme. It is also stated that He does not have senses like ours. He can perform all sensual activities; therefore His senses are neither imperfect nor limited. No one can be greater than Him, no one can be equal to Him, and everyone is lower than Him.

Whoever knows His transcendental body, activities and perfection, after quitting his body, returns to Him and doesn't come back again to this miserable world. Therefore one should know that Krsna's activities are different from others. The best policy is to follow the principles of Krsna; that will make one perfect. It is also stated that there is no one who is master of Krsna; everyone is His servant. The Caitanya-caritamrta (Adi 5.142) confirms, ekale isvara krsna, ara saba bhrtiya: only Krsna is God, and everyone else is His servant. Everyone is complying with His order. There is no one who can deny His order. Everyone is acting according to His direction, being under His superintendence. As stated in the Brahma-samhita, He is the cause of all causes.

TEXT 44

tasmat pranamya pranidhaya kayam
prasadaye tvam aham isam idyam
piteva putrasya sakheva sakhyuh
priyah priyayarhasi deva sodhum

SYNONYMS

tasmat--therefore; pranamya--after offering obeisances; pranidhaya--laying down; kayam--body; prasadaye--to beg mercy; tvam--unto You; aham--I; isam--unto the Supreme Lord; idyam--who is worshipable; pita iva--like a father; putrasya--of a son; sakha iva--like a friend;

sakhyuh--of a friend; priyah--lover; priyayah--of the dearmost; arhasi--You should; deva--my Lord; sodhum--tolerate.

TRANSLATION

You are the Supreme Lord, to be worshiped by every living being. Thus I fall down to offer You my respects and ask Your mercy. Please tolerate the wrongs that I may have done to You and bear with me as a father with his son, or a friend with his friend, or a lover with his beloved.

PURPORT

Krsna's devotees relate to Krsna in various relationships; one might treat Krsna as a son, one might treat Krsna as a husband, as a friend, as a master, etc. Krsna and Arjuna are related in friendship. As the father tolerates, or the husband or master tolerates, so Krsna tolerates.

TEXT 45

adrsta-purvam hrsito 'smi drstva
bhayena ca pravyathitam mano me
tad eva me darsaya deva rupam
prasida devesa jagan-nivasa

SYNONYMS

adrsta-purvam--never seen before; hrsitah--gladdened; asmi--I am; drstva--by seeing; bhayena--out of fear; ca--also; pravyathitam--perturbed; manah--mind; me--my; tat--therefore; eva--certainly; me--unto me; darsaya--show; deva--O Lord; rupam--the form; prasida--just be gracious; deva-isa--O Lord of lords; jagat-nivasa--the refuge of the universe.

TRANSLATION

After seeing this universal form, which I have never seen before, I am gladdened, but at the same time my mind is disturbed with fear. Therefore please bestow Your grace upon me and reveal again Your form as the Personality of Godhead, O Lord of lords, O abode of the universe.

PURPORT

Arjuna is always in confidence with Krsna because he is a very dear friend, and as a dear friend is gladdened by his friend's opulence, Arjuna is very joyful to see that his friend, Krsna, is the Supreme Personality of Godhead and can show such a wonderful universal form. But at the same time, after seeing that universal form, he is afraid that he has committed so many offenses to Krsna out of his unalloyed friendship. Thus his mind is disturbed out of fear, although he had no reason to fear. Arjuna therefore is asking Krsna to show His Narayana form because He can assume any form. This universal form is material and temporary, as the material world is temporary. But in the Vaikuntha planets He has His transcendental form with four hands as Narayana. There are innumerable planets in the spiritual sky, and in each of them Krsna is present by His plenary manifestations of different names. Thus Arjuna desired to see one of the forms manifest in the Vaikuntha

planets. Of course in each Vaikuntha planet the form of Narayana is four-handed, and the four hands hold different arrangements of symbols--the conchshell, mace, lotus and disc. According to the different hands these four things are held in, the Narayanas are named. All of these forms are one and the same to Krsna; therefore Arjuna requests to see His four-handed feature.

TEXT 46

kiritinam gadinam cakra-hastam
icchami tvam drastum aham tathaiiva
tenaiva rupena catur-bhujena
sahasra-baho bhava visva-murte

SYNONYMS

kiritinam--with helmet; gadinam--with club; cakra-hastam--disc in hand; icchami--I wish; tvam--You; drastum--to see; aham--I; tatha eva--in that position; tena eva--by that; rupena--with form; catur-bhujena--four-handed; sahasra-baho--O thousand-handed one; bhava--just become; visva-murte--O universal form.

TRANSLATION

O universal Lord, I wish to see You in Your four-armed form, with helmeted head and with club, wheel, conch and lotus flower in Your hands. I long to see You in that form.

PURPORT

In the Brahma-samhita (5.39) it is stated, ramadi-murtisu kala-niyamena tisthan: the Lord is eternally situated in hundreds and thousands of forms, and the main forms are those like Rama, Nrsimha, Narayana, etc. There are innumerable forms. But Arjuna knew that Krsna is the original Personality of Godhead assuming His temporary universal form. He is now asking to see the form of Narayana, a spiritual form. This verse establishes without any doubt the statement of the Srimad-Bhagavatam that Krsna is the original Personality of Godhead and all other features originate from Him. He is not different from His plenary expansions, and He is God in any of His innumerable forms. In all of these forms He is fresh like a young man. That is the constant feature of the Supreme Personality of Godhead. One who knows Krsna at once becomes free from all contamination of the material world.

TEXT 47

sri-bhagavan uvaca
maya prasannena tavarjunedam
rupam param darsitam atma-yogat
tejo-mayam visvam anantam adyam
yan me tvad anyena na drsta-purvam

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; maya--by Me; prasannena--happily; tava--unto you; arjuna--O Arjuna; idam--this; rupam--form; param--transcendental; darsitam--shown; atma-yogat--by My internal potency; tejah-mayam--full of effulgence; visvam--the entire

universe; anantam--unlimited; adyam--original; yat me--that which is Mine; tvat anyena--besides you; na drsta-purvam--no one has previously seen.

TRANSLATION

The Blessed Lord said: My dear Arjuna, happily do I show you this universal form within the material world by My internal potency. No one before you has ever seen this unlimited and glaringly effulgent form.

PURPORT

Arjuna wanted to see the universal form of the Supreme Lord, so out of His mercy upon His devotee Arjuna, Lord Krsna showed him His universal form full of effulgence and opulence. This form was glaring like the sun, and its many faces were rapidly changing. Krsna showed this form just to satisfy the desire of His friend Arjuna. This form was manifested by Krsna through His internal potency, which is inconceivable by human speculation. No one had seen this universal form of the Lord before Arjuna, but because the form was shown to Arjuna, other devotees in the heavenly planets and in other planets in outer space could also see it. They did not see it before, but because of Arjuna they were able to see it. In other words, all the disciplic devotees of the Lord could see the universal form which was shown to Arjuna by the mercy of Krsna. Someone commented that this form was shown to Duryodhana also when Krsna went to Duryodhana to negotiate for peace. Unfortunately, Duryodhana did not accept the peace offer, but at that time Krsna manifested some of His universal forms. But those forms are different from this one shown to Arjuna. It is clearly said that no one has ever seen this form before.

TEXT 48

na veda-yajnadhyayanair na danair
na ca kriyabhir na tapobhir ugraih
evam-rupah sakya aham nr-loke
drastum tvad anyena kuru-pravira

SYNONYMS

na--never; veda--Vedic study; yajna--sacrifice; adhyayanaih--study; na danaih--by charity; na--never; ca--also; kriyabhih--by pious activities; na tapobhih--by serious penances; ugraih--severe; evam--thus; rupah--form; sakyah--can be seen; aham--I; nr-loke--in this material world; drastum--to see; tvat--you; anyena--by another; kuru-pravira--O best among the Kuru warriors.

TRANSLATION

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 charities or similar activities can this form be seen. Only you have seen this.

PURPORT

The divine vision in this connection should be clearly understood. Who can have divine vision? Divine means godly. Unless one attains the

status of divinity as a demigod, he cannot have divine vision. And what is a demigod? It is stated in the Vedic scriptures that those who are devotees of Lord Visnu are demigods (visnu-bhaktah smrta devah). Those who are atheistic, i.e., who do not believe in Visnu, or who only recognize the impersonal part of Krsna as the Supreme, cannot have the divine vision. It is not possible to decry Krsna and at the same time have the divine vision. One cannot have the divine vision without becoming divine. In other words, those who have divine vision can also see like Arjuna.

The Bhagavad-gita gives the description of the universal form, and this description was unknown to everyone before Arjuna. Now one can have some idea of the visva-rupa after this incident; those who are actually divine can see the universal form of the Lord. But one cannot be divine without being a pure devotee of Krsna. The devotees, however, who are actually in the divine nature and who have divine vision, are not very much interested to see the universal form of the Lord. As described in the previous verse, Arjuna desired to see the four-handed form of Lord Krsna as Visnu, and he was actually afraid of the universal form.

In this verse there are some significant words, like veda-yajnadhyayanaih, which refers to studying Vedic literature and the subject matter of sacrificial regulations. Veda refers to all kinds of Vedic literature, namely the four Vedas (Rg, Yajur, Sama and Atharva) and the eighteen Puranas, the Upanisads and the Vedanta-sutra. One can study these at home or anywhere else. Similarly, there are sutras--Kalpa-sutras and Mimamsa-sutras--for studying the method of sacrifice. Danaih refers to charity which is offered to a suitable party, such as those who are engaged in the transcendental loving service of the Lord--the brahmanas and the Vaisnavas. Similarly, "pious activities" refers to the agni-hotra and the prescribed duties of the different castes. And the voluntary acceptance of some bodily pains is called tapasya. So one can perform all these, can accept bodily penances, give charity, study the Vedas, etc., but unless he is a devotee like Arjuna, it is not possible to see that universal form. Those who are impersonalists are also imagining that they are seeing the universal form of the Lord, but from Bhagavad-gita we understand that the impersonalists are not devotees. Therefore they are unable to see the universal form of the Lord.

There are many persons who create incarnations. They falsely claim an ordinary human being to be an incarnation, but all this is foolishness. We should follow the principles of Bhagavad-gita, otherwise there is no possibility of attaining perfect spiritual knowledge. Although Bhagavad-gita is considered the preliminary study of the science of God, still it is so perfect that one can distinguish what is what. The followers of a pseudo incarnation may say that they have also seen the transcendental incarnation of God, the universal form, but that is not acceptable because it is clearly stated here that unless one becomes a devotee of Krsna, one cannot see the universal form of God. So one first of all has to become a pure devotee of Krsna; then he can claim that he can show the universal form of what he has seen. A devotee of Krsna cannot accept false incarnations or followers of false incarnations.

TEXT 49

ma te vyatha ma ca vimudha-bhavo
drstva rupam ghoram idrn mamedam
vyapeta-bhiih prita-manah punas tvam
tad eva me rupam idam prapasya

SYNONYMS

ma--let it not be; te--unto you; vyatha--trouble; ma--let it not be; ca--also; vimudha-bhavah--bewilderment; drstva--by seeing; rupam--form; ghoram--horrible; idrk--like this; mama--My; idam--as it is; vyapeta-bhiih--just become free from all fear; prita-manah--be pleased in mind; punah--again; tvam--you; tat--that; eva--thus; me--My; rupam--form; idam--this; prapasya--just see.

TRANSLATION

Your mind has been perturbed upon seeing this horrible feature of Mine. Now let it be finished. My devotee, be free from all disturbance. With a peaceful mind you can now see the form you desire.

PURPORT

In the beginning of Bhagavad-gita Arjuna was worried about killing Bhisma and Drona, his worshipful grandfather and master. But Krsna said that he need not be afraid of killing his grandfather. When they tried to disrobe Draupadi in the assembly, Bhisma and Drona were silent, and for such negligence of duty they should be killed. Krsna showed His universal form to Arjuna just to show him that these people were already killed for their unlawful action. That scene was shown to Arjuna because devotees are always peaceful, and they cannot perform such horrible actions. The purpose of the revelation of the universal form was shown; now Arjuna wanted to see the four-armed form, and Krsna showed him. A devotee is not much interested in the universal form, for it does not enable one to reciprocate loving feelings. A devotee wants to offer his respectful worshiping feelings; thus he wants to see the two-handed or four-handed Krsna form so he can reciprocate in loving service with the Supreme Personality of Godhead.

TEXT 50

sanjaya uvaca
ity arjunam vasudevas tathoktva
svakam rupam darsayam asa bhuyah
asvasayam asa ca bhitam enam
bhutva punah saumya-vapur mahatma

SYNONYMS

sanjayah uvaca--Sanjaya said; iti--thus; arjunam--unto Arjuna; vasudevah--Krsna; tatha--that way; uktva--saying; svakam--His own; rupam--form; darsayam asa--showed; bhuyah--again; asvasayam asa--also convinced him; ca--also; bhitam--fearful; enam--him; bhutva punah--becoming again; saumya-vapuh--beautiful form; maha-atma--the great one.

TRANSLATION

Sanjaya said to Dhrtarastra: The Supreme Personality of Godhead, Krsna, while speaking thus to Arjuna, displayed His real four-armed form, and at last He showed him His two-armed form, thus encouraging the fearful Arjuna.

PURPORT

When Krsna appeared as the son of Vasudeva and Devaki, He first of all appeared as four-armed Narayana, but when He was requested by His parents, He transformed Himself into an ordinary child in appearance. Similarly, Krsna knew that Arjuna was not interested in seeing a four-handed form of Krsna, but since he asked to see this four-handed form, He also showed him this form again and then showed Himself in His two-handed form. The word saumya-vapuh is very significant. Saumya-vapuh is a very beautiful form; it is known as the most beautiful form. When He was present, everyone was attracted simply by Krsna's form, and because Krsna is director of the universe, He just banished the fear of Arjuna, His devotee, and showed him again His beautiful form of Krsna. In the Brahma-samhita (5.38) it is stated, premanjana-cchurita-bhakti-vilocanena: only a person whose eyes are smeared with the ointment of love can see the beautiful form of Sri Krsna.

TEXT 51

arjuna uvaca
drstvedam manusam rupam
tava saumyam janardana
idanim asmi samvrttah
sa-cetah prakrtim gatah

SYNONYMS

arjunah uvaca--Arjuna said; drstva--seeing; idam--this; manusam--human being; rupam--form; tava--Your; saumyam--very beautiful; janardana--O chastiser of the enemies; idanim--just now; asmi--I am; samvrttah--settled; sa-cetah--in my consciousness; prakrtim--my own; gatah--I am.

TRANSLATION

When Arjuna thus saw Krsna in His original form, he said: Seeing this humanlike form, so very beautiful, my mind is now pacified and I am restored to my original nature.

PURPORT

Here the words manusam rupam clearly indicate the Supreme Personality of Godhead to be originally two-handed. Those who deride Krsna to be an ordinary person are shown here to be ignorant of His divine nature. If Krsna is like an ordinary human being, then how is it possible for Him to show the universal form and again to show the four-handed Narayana form? So it is very clearly stated in Bhagavad-gita that one who thinks that Krsna is an ordinary person and misguides the reader by claiming that it is the impersonal Brahman within Krsna speaking, is doing the greatest injustice. Krsna has actually shown His universal form and His four-handed Visnu form. So how can He be an ordinary human being? A pure devotee is not confused by misguiding commentaries on Bhagavad-gita because he knows what is what. The original verses of Bhagavad-gita are as clear as the sun; they do not require lamp-light from foolish commentators.

TEXT 52

sri-bhagavan uvaca
su-durdarsam idam rupam

drstavān asi yaṁ mama
deva apy asya rūpasya
nityam darsana-kanksināh

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; su-durdarsam--very difficult to be seen; idam--this; rūpam--form; drstavān asi--as you have seen; yat--which; mama--of Mine; devah--the demigods; api asya--also this; rūpasya--form; nityam--eternally; darsana-kanksināh--always aspire to see.

TRANSLATION

The Blessed Lord said: My dear Arjuna, the form which 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.

PURPORT

In the forty-eighth verse of this chapter Lord Kṛṣṇa concluded revealing His universal form and informed Arjuna that this form is not possible to be seen by so many activities, sacrifices, etc. Now here the word su-durdarsam is used, indicating that Kṛṣṇa's two-handed form is still more confidential. One may be able to see the universal form of Kṛṣṇa by adding a little tinge of devotional service to various activities like penance, Vedic study and philosophical speculation, etc. It may be possible, but without a tinge of bhakti, one cannot see; that has already been explained. Still, beyond that universal form, the form of Kṛṣṇa as a two-handed man is still more difficult to see, even for demigods like Brahma and Lord Śiva. They desire to see Him, and we have evidence in the Srimad-Bhagavatam that when He was supposed to be in the womb of His mother, Devakī, all the demigods from heaven came to see the marvel of Kṛṣṇa. They even waited to see Him. A foolish person may deride Him, but that is an ordinary person. Kṛṣṇa is actually desired to be seen by demigods like Brahma and Śiva in His two-armed form.

In Bhagavad-gītā (9.11) it is also confirmed, avajānanti māṁ mūdha maṁsīm tanuṁ asritāḥ: He is not visible to the foolish persons who deride Him. Kṛṣṇa's body, as confirmed by Brahma-saṁhita and confirmed by Kṛṣṇa Himself in Bhagavad-gītā, is completely spiritual and full of bliss and eternality. His body is never like a material body. But for some who make a study of Kṛṣṇa by reading Bhagavad-gītā or similar Vedic scriptures, Kṛṣṇa is a problem. For one using a material process, Kṛṣṇa is considered to be a great historical personality and very learned philosopher. But He isn't an ordinary man. But some think that even though He was so powerful, He had to accept a material body. Ultimately they think that the Absolute Truth is impersonal; therefore they think that from His impersonal feature He assumed a personal feature attached to material nature. This is a materialistic calculation of the Supreme Lord. Another calculation is speculative. Those who are in search of knowledge also speculate on Kṛṣṇa and consider Him to be less important than the universal form of the Supreme. Thus some think that the universal form of Kṛṣṇa which was manifested to Arjuna is more important than His personal form. According to them, the personal form of the Supreme is something imaginary. They believe that in the ultimate issue, the Absolute Truth is not a person. But the transcendental process is described in

Bhagavad-gita, Chapter Two: to hear about Krsna from authorities. That is the actual Vedic process, and those who are actually in the Vedic line hear about Krsna from authority, and by repeated hearing about Him, Krsna becomes dear. As we have several times discussed, Krsna is covered by His yoga-maya potency. He is not to be seen or revealed to anyone and everyone. Only by one to whom He reveals Himself can He be seen. This is confirmed in Vedic literature; for one who is a surrendered soul, the Absolute Truth can actually be understood. The transcendentalist, by continuous Krsna consciousness and devotional service to Krsna, can have his spiritual eyes opened and can see Krsna by revelation. Such a revelation is not possible even for the demigods; therefore it is difficult even for the demigods to understand Krsna in His two-handed form. The conclusion is that although to see the universal form of Krsna is very, very difficult and not possible for anyone and everyone, it is still more difficult to understand His personal form as Syamasundara.

TEXT 53

naham vedair na tapasa
na danena na cejyaya
sakya evam-vidho drastum
drstavān asi mam yatha

SYNONYMS

na--never; aham--I; vedaih--by study of the Vedas; na--never; tapasa--by serious penances; na--never; danena--by charity; na--never; ca--also; ijjaya--by worship; sakyah--it is possible; evam-vidhah--like this; drastum--to see; drstavān--seeing; asi--you are; mam--Me; yatha--as.

TRANSLATION

The form which 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.

PURPORT

Krsna first appeared before His parents Devaki and Vasudeva in a four-handed form, and then He transformed Himself into the two-handed form. This mystery is very difficult to understand for those who are atheists or who are devoid of devotional service. For scholars who have simply studied Vedic literature by way of speculation or mere academic interest, Krsna is not easy to understand. Nor is He to be understood by persons who officially go to the temple to offer worship. They make their visit, but they cannot understand Krsna as He is. Krsna can be understood only through the path of devotional service, as explained by Krsna Himself in the next verse.

TEXT 54

bhaktya tv ananyaya sakya
aham evam-vidho 'rjuna
jnatum drastum ca tattvena
pravestum ca parantapa

SYNONYMS

bhaktya--by devotional service; tu--but; ananyaya--without being mixed with fruitive activities or speculative knowledge; sakyah--possible; aham--I; evam-vidhah--like this; arjuna--O Arjuna; jnatum--to know; drastum--to see; ca--and; tattvena--in fact; pravestum--and to enter into; ca--also; parantapa--O mighty-armed one.

TRANSLATION

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

PURPORT

Krsna can be understood only by the process of undivided devotional service. He explicitly explains this in this verse so unauthorized commentators, who try to understand Bhagavad-gita by the speculative process, will know that they are simply wasting their time. No one can understand Krsna or how He came from parents in a four-handed form and at once changed Himself into a two-handed form. It is clearly stated here that no one can see Him. Those who, however, are very experienced students of Vedic literature can learn about Him from the Vedic literature in so many ways. There are so many rules and regulations, and if one at all wants to understand Krsna, he must follow the regulative principles described in the authoritative literature. One can perform penance in accordance with those principles. As far as charity is concerned, it is plain that charity should be given to the devotees of Krsna who are engaged in His devotional service to spread the Krsna philosophy or Krsna consciousness throughout the world. Krsna consciousness is a benediction to humanity. Lord Caitanya was appreciated by Rupa Gosvami as the most munificent man of charity because love of Krsna, which is very difficult to achieve, was distributed freely by Him. And if one worships as prescribed in the temple (in the temples in India there is always some statue, usually of Visnu or Krsna), that is a chance to progress by offering worship and respect to the Supreme Personality of Godhead. For the beginners in devotional service to the Lord, temple worship is essential, and this is confirmed in the Vedic literature.

One who has unflinching devotion for the Supreme Lord and is directed by the spiritual master, can see the Supreme Personality of Godhead by revelation. For one who does not take personal training under the guidance of a bona fide spiritual master, it is impossible to even begin to understand Krsna. The word tu is specifically used here to indicate that no other process can be used, can be recommended, or can be successful in understanding Krsna.

The personal forms of Krsna, the two-handed form and the four-handed, are completely different from the temporary universal form shown to Arjuna. The four-handed form is Narayana and the two-handed form is Krsna; they are eternal and transcendental, whereas the universal form exhibited to Arjuna is temporary. The very word sudurdarsam, meaning difficult to see, suggests that no one saw that universal form. It also suggests that amongst the devotees there was no necessity of showing it. That form was exhibited by Krsna at the request of Arjuna because in the future, when one represents himself as an incarnation of God, people can ask to see his universal form.

Krsna changes from the universal form to the four-handed form of Narayana and then to His own natural form of two hands. This indicates that the four-handed forms and other forms mentioned in Vedic literature are all emanations of the original two-handed Krsna. He is the origin of all emanations. Krsna is distinct even from these forms, what to speak of the impersonal conception. As far as the four-handed forms of Krsna are concerned, it is stated clearly that even the most identical four-handed form of Krsna (which is known as Maha-Visnu, who is lying on the cosmic ocean and from whose breathing so many innumerable universes are passing out and entering) is also an expansion of the Supreme Lord. Therefore one should conclusively worship the personal form of Krsna as the Supreme Personality of Godhead who is eternity, bliss and knowledge. He is the source of all forms of Visnu, He is the source of all forms of incarnation, and He is the original Supreme Personality, as confirmed in Bhagavad-gita.

In the Vedic literature it is stated that the Supreme Absolute Truth is a person. His name is Krsna, and He sometimes descends on this earth. Similarly, in Srimad-Bhagavatam there is a description of all kinds of incarnations of the Supreme Personality of Godhead, and there it is said that Krsna is not an incarnation of God but is the original Supreme Personality of Godhead Himself (krsnas tu bhagavan svayam). Similarly, in Bhagavad-gita the Lord says, mattah parataram anyat: "There is nothing superior to My form as the Personality of Godhead Krsna." He also says elsewhere in Bhagavad-gita, aham adir hi devanam: "I am the origin of all the demigods." And after understanding Bhagavad-gita from Krsna, Arjuna also confirms this in the following words: param brahma param dhama pavitram-paramam bhavan: "I now fully understand that You are the Supreme Personality of Godhead, the Absolute Truth, and that You are the refuge of everything." Therefore the universal form which Krsna showed to Arjuna is not the original form of God. The original is the Krsna form. The universal form, with its thousands and thousands of heads and hands, is manifest just to draw the attention of those who have no love for God. It is not God's original form.

The universal form is not attractive for pure devotees, who are in love with the Lord in different transcendental relationships. The Supreme Godhead exchanges transcendental love in His original form of Krsna. Therefore to Arjuna, who was so intimately related with Krsna in friendship, this form of the universal manifestation was not pleasing; rather, it was fearful. Arjuna, who is a constant companion of Krsna's, must have had transcendental eyes; he was not an ordinary man. Therefore he was not captivated by the universal form. This form may seem wonderful to persons who are involved in elevating themselves by fruitive activities, but to persons who are engaged in devotional service, the two-handed form of Krsna is the most dear.

TEXT 55

mat-karma-krn mat-paramo
mad-bhaktah sanga-varjitah
nirvairah sarva-bhutesu
yah sa mam eti pandava

SYNONYMS

mat-karma-krt--engaged in doing My work; mat-paramah--considering Me the Supreme; mat-bhaktah--engaged in My devotional service; sanga-varjitah--freed from the contamination of previous activities and

mental speculation; nirvairah--without an enemy; sarva-bhutesu--to every living entity yah--one who; sah--he; mam--unto Me; eti--comes; pandava--O son of Pandu.

TRANSLATION

My dear Arjuna, one who is engaged in My pure devotional service, free from the contaminations of previous activities and from mental speculation, who is friendly to every living entity, certainly comes to Me.

PURPORT

Anyone who wants to approach the supreme of all the Personalities of Godhead, on the Krsnaloka planet in the spiritual sky, and be intimately connected with the Supreme Personality, Krsna, must take this formula, as is stated by the Supreme Himself. Therefore, this verse is considered to be the essence of Bhagavad-gita. The Bhagavad-gita is a book directed to the conditioned souls, who are engaged in the material world with the purpose of lording it over nature and who do not know of the real, spiritual life. The Bhagavad-gita is meant to show how one can understand his spiritual existence and his eternal relationship with the supreme spiritual personality and to teach one how to go back home, back to Godhead. Now here is the verse which clearly explains the process by which one can attain success in his spiritual activity: devotional service.

As far as work is concerned, one should transfer his energy entirely to Krsna conscious activities. No work should be done by any man except in relationship to Krsna. This is called krsna-karma. One may be engaged in various activities, but one should not be attached to the result of his work, but the result should be done for Him. For example, one may be engaged in business, but to transform that activity into Krsna consciousness, one has to do business for Krsna. If Krsna is the proprietor of the business, then Krsna should enjoy the profit of the business. If a businessman is in possession of thousands and thousands of dollars, and if he has to offer all this to Krsna, he can do it. This is work for Krsna. Instead of constructing a big building for his sense gratification, he can construct a nice temple for Krsna, and he can install the Deity of Krsna and arrange for the Deity's service, as is outlined in the authorized books of devotional service. This is all krsna-karma. One should not be attached to the result of his work, but the result should be offered to Krsna. One should also accept as prasadam, food, the remnants of offerings to Krsna. If one constructs a very big building for Krsna and installs the Deity of Krsna, one is not prohibited from living there, but it is understood that the proprietor of the building is Krsna. That is called Krsna consciousness. If, however, one is not able to construct a temple for Krsna, one can engage himself in cleansing the temple of Krsna; that is also krsna-karma. One can cultivate a garden. Anyone who has land--in India, at least, any poor man has a certain amount of land--can utilize that for Krsna by growing flowers to offer Him. One can sow tulasi plants, because tulasi leaves are very important, and Krsna has recommended this in Bhagavad-gita. Patram puspam phalam toyam. Krsna desires that one offer Him either a leaf, or a flower, or fruit, or a little water--and He is satisfied. This leaf especially refers to the tulasi. So one can sow tulasi and pour water on the plant. Thus, even the poorest man can engage in the service of Krsna. These are some of the examples of how one can engage in working for Krsna.

The word mat-paramah refers to one who considers the association of Krsna in His supreme abode to be the highest perfection of life. Such a person does not wish to be elevated to the higher planets such as the moon or sun or heavenly planets, or even the highest planet of this universe, Brahmaloaka. He has no attraction for that. He is only attracted to being transferred to the spiritual sky. And even in the spiritual sky he is not satisfied with merging into the glowing brahmajyoti effulgence, for he wants to enter into the highest spiritual planet, namely Krsnaloka, Goloka Vrndavana. He has full knowledge of that planet, and therefore he is not interested in any other. As indicated by the word mad-bhaktah, he fully engages in devotional service, specifically in the nine processes of devotional engagement: hearing, chanting, remembering, worshiping, serving the lotus feet of the Lord, offering prayers, carrying out the orders of the Lord, making friends with Him, and surrendering everything to Him. One can engage in all nine devotional processes, or eight, or seven, or at least in one, and that will surely make one perfect.

The term sanga-varjitah is very significant. One should disassociate himself from persons who are against Krsna. Not only are the atheistic persons against Krsna, but so also are those who are attracted to fruitive activities and mental speculation. Therefore the pure form of devotional service is described in Bhakti-rasamrta-sindhu (1.1.11) as follows:

anyabhilasita-sunyam
jnana-karmady-anavrtam
anukulyena krsnanu-
silanam bhaktir uttama

In this verse Srila Rupa Gosvami clearly states that if anyone wants to execute unalloyed devotional service, he must be freed from all kinds of material contamination. He must be freed from the association of persons who are addicted to fruitive activities and mental speculation. When, freed from such unwanted association and from the contamination of material desires, one favorably cultivates knowledge of Krsna, that is called pure devotional service. Anukulyasya sankalpah pratikulyasya varjanam (Hari-bhakti-vilasa 11.676). One should think of Krsna and act for Krsna favorably, not unfavorably. Kamsa was an enemy of Krsna's. From the very beginning of Krsna's birth, he planned in so many ways to kill Him, and because he was always unsuccessful, he was always thinking of Krsna. Thus while working, while eating and while sleeping, he was always Krsna conscious in every respect, but that Krsna consciousness was not favorable, and therefore in spite of his always thinking of Krsna twenty-four hours a day, he was considered a demon, and Krsna at last killed him. Of course anyone who is killed by Krsna attains salvation immediately, but that is not the aim of the pure devotee. The pure devotee does not even want salvation. He does not want to be transferred even to the highest planet, Goloka Vrndavana. His only objective is to serve Krsna wherever he may be.

A devotee of Krsna is friendly to everyone. Therefore it is said here that he has no enemy (nirvairah). How is this? A devotee situated in Krsna consciousness knows that only devotional service to Krsna can relieve a person from all the problems of life. He has personal experience of this, and therefore he wants to introduce this system, Krsna consciousness, into human society. There are many examples in history of devotees of the Lord risking their lives for the spreading of God consciousness. The favorite example is Lord Jesus Christ. He was crucified by the nondevotees, but he sacrificed his life for spreading

God consciousness. Of course, it would be superficial to understand that he was killed. Similarly, in India also there are many examples, such as Thakura Haridasa and Prahlada Maharaja. Why such risk? Because they wanted to spread Krsna consciousness, and it is difficult. A Krsna conscious person knows that if a man is suffering, it is due to his forgetfulness of his eternal relationship with Krsna. Therefore, the highest benefit one can render to human society is relieving one's neighbor from all material problems. In such a way, a pure devotee is engaged in the service of the Lord. Now, we can imagine how merciful Krsna is to those engaged in His service, risking everything for Him. Therefore it is certain that such persons must reach the supreme planet after leaving the body.

In summary, the universal form of Krsna, which is a temporary manifestation, and the form of time which devours everything, and even the form of Visnu, four-handed, have all been exhibited by Krsna. Thus Krsna is the origin of all these manifestations. It is not that Krsna is a manifestation of the original visva-rupa, or Visnu. Krsna is the origin of all forms. There are hundreds and thousands of Visnus, but for a devotee, no form of Krsna is important but the original form, two-handed Syamasundara. In the Brahma-samhita it is stated that those who are attached to the Syamasundara form of Krsna in love and devotion can see Him always within the heart and cannot see anything else. One should understand, therefore, that the purport of this Eleventh Chapter is that the form of Krsna is essential and supreme.

Thus end the Bhaktivedanta Purports to the Eleventh Chapter of the Srimad Bhagavad-gita in the matter of the Universal Form.

Chapter 12

Devotional Service

TEXT 1

arjuna uvaca
evam satata-yukta ye
bhaktas tvam paryupasate
ye capy aksaram avyaktam
tesam ke yoga-vittamah

SYNONYMS

arjunah uvaca--Arjuna said; evam--thus; satata--always; yuktah--engaged; ye--those; bhaktah--devotees; tvam--unto You; paryupasate--properly worship; ye--those; ca--also; api--again; aksaram--beyond the senses; avyaktam--unmanifested; tesam--of them; ke--who; yoga-vit-tamah--the most perfect.

TRANSLATION

Arjuna inquired: What is considered to be more perfect, those who are properly engaged in Your devotional service, or those who worship the impersonal Brahman, the unmanifested?

PURPORT

Krsna has now explained about the personal, the impersonal and the universal and has described all kinds of devotees and yogis. Generally, the transcendentalists can be divided into two classes. One is the

impersonalist, and the other is the personalist. The personalist devotee engages himself with all energy in the service of the Supreme Lord. The impersonalist engages himself not directly in the service of Krsna but in meditation on the impersonal Brahman, the unmanifested.

We find in this chapter that of the different processes for realization of the Absolute Truth, bhakti-yoga, devotional service, is the highest. If one at all desires to have the association of the Supreme Personality of Godhead, then he must take to devotional service.

Those who worship the Supreme Lord directly by devotional service are called personalists. Those who engage themselves in meditation on the impersonal Brahman are called impersonalists. Arjuna is here questioning which position is better. There are different ways to realize the Absolute Truth, but Krsna indicates in this chapter that bhakti-yoga, or devotional service to Him, is highest of all. It is the most direct, and it is the easiest means for association with the Godhead.

In the Second Chapter the Lord explains that a living entity is not the material body but is a spiritual spark, a part of the Absolute Truth. In the Seventh Chapter He speaks of the living entity as part and parcel of the supreme whole and recommends that he transfer his attention fully to the whole. In the Eighth Chapter it is stated that whoever thinks of Krsna at the moment of death is at once transferred to the spiritual sky, Krsna's abode. And at the end of the Sixth Chapter the Lord says that out of all the yogis, he who thinks of Krsna within himself is considered to be the most perfect. So throughout the Gita personal devotion to Krsna is recommended as the highest form of spiritual realization. Yet there are those who are still attracted to Krsna's impersonal brahmajyoti effulgence, which is the all-pervasive aspect of the Absolute Truth and which is unmanifest and beyond the reach of the senses. Arjuna would like to know which of these two types of transcendentalists is more perfect in knowledge. In other words, he is clarifying his own position because he is attached to the personal form of Krsna. He is not attached to the impersonal Brahman. He wants to know whether his position is secure. The impersonal manifestation, either in this material world or in the spiritual world of the Supreme Lord, is a problem for meditation. Actually one cannot perfectly conceive of the impersonal feature of the Absolute Truth. Therefore Arjuna wants to say, "What is the use of such a waste of time?" Arjuna experienced in the Eleventh Chapter that to be attached to the personal form of Krsna is best because he could thus understand all other forms at the same time and there was no disturbance to his love for Krsna. This important question asked of Krsna by Arjuna will clarify the distinction between the impersonal and personal conceptions of the Absolute Truth.

TEXT 2

sri-bhagavan uvaca
mayy avesya mano ye mam
nitya-yukta upasate
sraddhaya parayopetas
te me yuktatama matah

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; mayi--unto Me; avesya--fixing; manah--mind; ye--one who; mam--unto Me; nitya--always; yuktah--engaged; upasate--worships; sraddhaya--with faith;

paraya--transcendental; upetah--engages; te--they; me--Me; yukta-tamah--most perfect; matah--I consider.

TRANSLATION

The Blessed Lord said: He whose mind is fixed on My personal form, always engaged in worshipping Me with great and transcendental faith, is considered by Me to be most perfect.

PURPORT

In answer to Arjuna's question, Krsna clearly says that he who concentrates upon His personal form and who worships Him with faith and devotion is to be considered the most perfect in yoga. For one in such Krsna consciousness there are no material activities because everything is done for Krsna. A pure devotee is constantly engaged. Sometimes he chants, sometimes he hears or reads books about Krsna, or sometimes he cooks prasadam or goes to the marketplace to purchase something for Krsna, or sometimes he washes the temple or the dishes--whatever he does, he does not let a single moment pass without devoting his activities to Krsna. Such action is in full samadhi.

TEXTS 3-4

ye tv aksaram anirdesyam
avyaktam paryupasate
sarvatra-gam acintyam ca
kuta-stham acalam dhruvam

sanniyamyendriya-gramam
sarvatra sama-buddhayah
te prapnuvanti mam eva
sarva-bhuta-hite ratah

SYNONYMS

ye--those; tu--but; aksaram--which is beyond the perception of the senses; anirdesyam--indefinite; avyaktam--unmanifested; paryupasate--completely engages; sarvatra-gam--all-pervading; acintyam--inconceivable; ca--also; kuta-stham--in the center; acalam--immovable; dhruvam--fixed; sanniyamya--controlling; indriya-gramam--all the senses; sarvatra--everywhere; sama-buddhayah--equally disposed; te--they; prapnuvanti--achieve; mam--unto Me; eva--certainly; sarva-bhuta-hite--all living entities' welfare; ratah--engaged.

TRANSLATION

But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, fixed and immovable--the impersonal conception of the Absolute Truth--by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me.

PURPORT

Those who do not directly worship the Supreme Godhead, Krsna, but who attempt to achieve the same goal by an indirect process, also ultimately achieve the supreme goal, Sri Krsna, as is stated, "After

many births the man of wisdom seeks refuge in Me, knowing that Vasudeva is all." When a person comes to full knowledge after many births, he surrenders unto Lord Krsna. If one approaches the Godhead by the method mentioned in this verse, he has to control the senses, render service to everyone and engage in the welfare of all beings. It is inferred that one has to approach Lord Krsna, otherwise there is no perfect realization. Often there is much penance involved before one fully surrenders unto Him.

In order to perceive the Supersoul within the individual soul, one has to cease the sensual activities of seeing, hearing, tasting, working, etc. Then one comes to understand that the Supreme Soul is present everywhere. Realizing this, one envies no living entity--he sees no difference between man and animal because he sees soul only, not the outer covering. But for the common man, this method of impersonal realization is very difficult.

TEXT 5

kleso 'dhikataras tesam
avyaktasakta-cetasam
avyakta hi gatih dukkham
dehavadbhir avapyate

SYNONYMS

klesah--trouble; adhika-tarah--more troublesome; tesam--of them; avyakta--to unmanifested; asakta--being attached; cetasam--of those whose minds; avyakta--toward the unmanifested; hi--certainly; gatih dukkham--progress is troublesome; deha-vadbhiih--of the embodiments; avapyate--achieve.

TRANSLATION

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

PURPORT

The group of transcendentalists who follow the path of the inconceivable, unmanifested, impersonal feature of the Supreme Lord are called jnana-yogis, and persons who are in full Krsna consciousness, engaged in devotional service to the Lord, are called bhakti-yogis. Now, here the difference between jnana-yoga and bhakti-yoga is definitely expressed. The process of jnana-yoga, although ultimately bringing one to the same goal, is very troublesome, whereas the path of bhakti-yoga, the process of being in direct service to the Supreme Personality of Godhead, is easier and is natural for the embodied soul. The individual soul is embodied since time immemorial. It is very difficult for him to simply theoretically understand that he is not the body. Therefore, the bhakti-yogi accepts the Deity of Krsna as worshipable because there is some bodily conception fixed in the mind, which can thus be applied. Of course, worshiping the Supreme Personality of Godhead in His form within the temple is not idol worship. There is evidence in the Vedic literature that worship may be saguna and nirguna--of the Supreme possessing or not possessing attributes. Worship of the Deity in the temple is saguna worship, for

the Lord is represented by material qualities. But the form of the Lord, though represented by material qualities such as stone, wood or oil paint, is not actually material. That is the absolute nature of the Supreme Lord.

A crude example may be given here. We may find some mailboxes on the street, and if we post our letters in those boxes, they will naturally go to their destination without difficulty. But any old box, or an imitation, which we may find somewhere, which is not authorized by the post office, will not do the work. Similarly, God has an authorized representation in the Deity form, which is called arca-vigraha. This arca-vigraha is an incarnation of the Supreme Lord. God will accept service through that form. The Lord is omnipotent and all-powerful; therefore, by His incarnation as arca-vigraha, He can accept the services of the devotee, just to make it convenient for the man in conditioned life.

So, for a devotee, there is no difficulty in approaching the Supreme immediately and directly, but for those who are following the impersonal way to spiritual realization, the path is difficult. They have to understand the unmanifested representation of the Supreme through such Vedic literatures as the Upanisads, and they have to learn the language, understand the nonperceptual feelings, and they have to realize all these processes. This is not very easy for a common man. A person in Krsna consciousness, engaged in devotional service, simply by the guidance of the bona fide spiritual master, simply by offering regulative obeisances unto the Deity, simply by hearing the glories of the Lord, and simply by eating the remnants of foodstuffs offered to the Lord, realizes the Supreme Personality of Godhead very easily. There is no doubt that the impersonalists are unnecessarily taking a troublesome path with the risk of not realizing the Absolute Truth at the ultimate end. But the personalist, without any risk, trouble, or difficulty, approaches the Supreme Personality directly. A similar passage appears in Srimad-Bhagavatam. It is stated there that if one ultimately has to surrender unto the Supreme Personality of Godhead (this surrendering process is called bhakti), but instead takes the trouble to understand what is Brahman and what is not Brahman and spends his whole life in that way, the result is simply troublesome. Therefore it is advised here that one should not take up this troublesome path of self-realization because there is uncertainty in the ultimate result.

A living entity is eternally an individual soul, and if he wants to merge into the spiritual whole, he may accomplish the realization of the eternal and knowledgeable aspects of his original nature, but the blissful portion is not realized. By the grace of some devotee, such a transcendentalist, highly learned in the process of jnana-yoga, may come to the point of bhakti-yoga, or devotional service. At that time, long practice in impersonalism also becomes a source of trouble, because he cannot give up the idea. Therefore an embodied soul is always in difficulty with the unmanifest, both at the time of practice and at the time of realization. Every living soul is partially independent, and one should know for certain that this unmanifested realization is against the nature of his spiritual blissful self. One should not take up this process. For every individual living entity the process of Krsna consciousness, which entails full engagement in devotional service, is the best way. If one wants to ignore this devotional service, there is the danger of turning to atheism. Thus this process of centering attention on the unmanifested, the inconceivable, which is beyond the approach of the senses, as already

expressed in this verse, should never be encouraged at any time, especially in this age. It is not advised by Lord Krsna.

TEXTS 6-7

ye tu sarvani karmani
mayi sannyasya mat-parah
ananyenaiva yogena
mam dhyayanta upasate

tesam aham samuddharta
mrtyu-samsara-sagarat
bhavami na cirat partha
mayy avesita-cetasam

SYNONYMS

ye--one who; tu--but; sarvani--everything; karmani--activities; mayi--unto Me; sannyasya--giving up; mat-parah--being attached to Me; ananyena--without division; eva--certainly; yogena--by practice of such bhakti-yoga; mam--unto Me; dhyayantah--meditating; upasate--worship; tesam--of them; aham--I; samuddharta--deliverer; mrtyu--death; samsara--material existence; sagarat--from the ocean; bhavami--become; na cirat--not a long time; partha--O son of Prtha; mayi--unto Me; avesita--fixed; cetasm--of those whose minds are like that.

TRANSLATION

For one who worships Me, giving up all his activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, who has fixed his mind upon Me, O son of Prtha--for him I am the swift deliverer from the ocean of birth and death.

PURPORT

It is explicitly stated here that the devotees are very fortunate to be delivered very soon from material existence by the Lord. In pure devotional service one comes to the realization that God is great and that the individual soul is subordinate to Him. His duty is to render service to the Lord--if not, then he will render service to maya.

As stated before, the Supreme Lord can only be appreciated by devotional service. Therefore, one should be fully devoted. One should fix his mind fully on Krsna in order to achieve Him. One should work only for Krsna. It does not matter in what kind of work one engages, but that work should be done only for Krsna. That is the standard of devotional service. The devotee does not desire any achievement other than pleasing the Supreme Personality of Godhead. His life's mission is to please Krsna, and he can sacrifice everything for Krsna's satisfaction, just as Arjuna did in the Battle of Kuruksetra. The process is very simple: one can devote himself in his occupation and engage at the same time in chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Such transcendental chanting attracts the devotee to the Personality of Godhead.

The Supreme Lord herein promises that He will without delay deliver a pure devotee thus engaged from the ocean of material existence. Those who are advanced in yoga practice can willfully transfer the soul to

whatever planet they like by the yoga process, and others take the opportunity in various ways, but as far as the devotee is concerned, it is clearly stated here that the Lord Himself takes him. He does not need to wait to become very experienced in order to transfer himself to the spiritual sky.

In the Varaha Purana this verse appears:

nayami paramam sthanam
arcir-adi-gatim vina
garuda-skandham aropya
yatheccham anivaritah

The purport of this verse is that a devotee does not need to practice astanga-yoga in order to transfer his soul to the spiritual planets. The responsibility is taken by the Supreme Lord Himself. He clearly states here that He Himself becomes the deliverer. A child is completely cared for by his parents, and thus his position is secure. Similarly, a devotee does not need to endeavor to transfer himself by yoga practice to other planets. Rather, the Supreme Lord, by His great mercy, comes at once, riding on His bird carrier Garuda, and at once delivers the devotee from this material existence. Although a man who has fallen in the ocean may struggle very hard and may be very expert in swimming, he cannot save himself. But if someone comes and picks him up from the water, then he is easily rescued. Similarly, the Lord picks up the devotee from this material existence. One simply has to practice the easy process of Krsna consciousness and fully engage himself in devotional service. Any intelligent man should always prefer the process of devotional service to all other paths. In the Narayaniya this is confirmed as follows:

ya vai sadhana-sampattih
purusartha-catustaye
taya vina tad apnoti
naro narayanasrayah

The purport of this verse is that one should not engage in the different processes of fruitive activity or cultivate knowledge by the mental speculative process. One who is devoted to the Supreme Personality can attain all the benefits derived from other yogic processes, speculation, rituals, sacrifices, charities, etc. That is the specific benediction of devotional service.

Simply by chanting the holy name of Krsna--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare--a devotee of the Lord can approach the supreme destination easily and happily, but this destination cannot be approached by any other process of religion.

The conclusion of Bhagavad-gita is stated in the Eighteenth Chapter:

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksaisyami ma sucah

One should give up all other processes of self-realization and simply execute devotional service in Krsna consciousness. That will enable one to reach the highest perfection of life. There is no need for one to consider the sinful actions of his past life because the Supreme Lord fully takes charge of him. Therefore one should not futilely try to

deliver himself in spiritual realization. Let everyone take shelter of the supreme omnipotent Godhead, Krsna. That is the highest perfection of life.

TEXT 8

mayy eva mana adhatsva
mayi buddhim nivesaya
nivasisyasi mayy eva
ata urdhvam na samsayah

SYNONYMS

mayi--unto Me; eva--certainly; manah--mind; adhatsva--fix; mayi--upon Me; buddhim--intelligence; nivesaya--apply; nivasisyasi--you live; mayi--unto Me; eva--certainly; atah urdhvam--thereafter; na--never; samsayah--doubt.

TRANSLATION

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

PURPORT

One who is engaged in Lord Krsna's devotional service lives in a direct relationship with the Supreme Lord, so there is no doubt that his position is transcendental from the very beginning. A devotee does not live on the material plane--he lives in Krsna. The holy name of the Lord and the Lord are nondifferent; therefore when a devotee chants Hare Krsna, Krsna and His internal potency are dancing on the tongue of the devotee. When he offers Krsna food, Krsna directly accepts these eatables, and the devotee becomes Krsna-ized by eating the remnants. One who does not engage in such service cannot understand how this is so, although this is a process recommended in the Bhagavad-gita and in other Vedic literatures.

TEXT 9

atha cittam samadhatum
na saknosi mayi sthiram
abhyasa-yogena tato
mam icchaptum dhananjaya

SYNONYMS

atha--if, therefore; cittam--mind; samadhatum--fixing; na--not; saknosi--able; mayi--upon Me; sthiram--fixed; abhyasa--practice; yogena--by devotional service; tatah--therefore; mam--Me; iccha--desire; aptum--to get; dhanam-jaya--O Arjuna.

TRANSLATION

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 you will develop a desire to attain to Me.

PURPORT

In this verse, two different processes of bhakti-yoga are indicated. The first applies to one who has actually developed an attachment for Krsna, the Supreme Personality of Godhead, by transcendental love. And the other is for one who has not developed an attachment for the Supreme Person by transcendental love. For this second class there are different prescribed rules and regulations one can follow to be ultimately elevated to the stage of attachment to Krsna.

Bhakti-yoga is the purification of the senses. At the present moment in material existence the senses are always impure, being engaged in sense gratification. But, by the practice of bhakti-yoga these senses can become purified, and in the purified state they come directly in contact with the Supreme Lord. In this material existence, I may be engaged in some service to some master, but I don't really lovingly serve my master. I simply serve to get some money. And the master also is not in love; he takes service from me and pays me. So there is no question of love. But for spiritual life, one must be elevated to the pure stage of love. That stage of love can be achieved by practice of devotional service, performed with the present senses.

This love of God is now in a dormant state in everyone's heart. And, there, love of God is manifested in different ways, but it is contaminated by material association. Now the material association has to be purified, and that dormant, natural love for Krsna has to be revived. That is the whole process.

To practice the regulative principles of bhakti-yoga one should, under the guidance of an expert spiritual master, follow certain principles: one should rise early in the morning, take bath, enter the temple and offer prayers and chant Hare Krsna, then collect flowers to offer to the Deity, cook foodstuffs to offer to the Deity, take prasadam, and so on. There are various rules and regulations which one should follow. And one should constantly hear Bhagavad-gita and Srimad-Bhagavatam from pure devotees. This practice can help anyone to rise to the level of love of God, and then he is sure of his progress into the spiritual kingdom of God. This practice of bhakti-yoga, under the rules and regulations, with the direction of a spiritual master, will surely bring one to the stage of love of God.

TEXT 10

abhyase 'py asamartho 'si
mat-karma-paramo bhava
mad-artham api karmani
kurvan siddhim avapsyasi

SYNONYMS

abhyase--in practice of; api--even; asamarthah--unable; asi--you are;
mat-karma--My work; paramah--supreme; bhava--you become; mat-artham--
for My sake; api--even though; karmani--work; kurvan--performing;
siddhim--perfection; avapsyasi--achieve.

TRANSLATION

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.

PURPORT

One who is not able even to practice the regulative principles of bhakti-yoga, under the guidance of a spiritual master, can still be drawn to this perfectional stage by working for the Supreme Lord. How to do this work has already been explained in the fifty-fifth verse of the Eleventh Chapter. One should be sympathetic to the propagation of Krsna consciousness. There are many devotees who are engaged in the propagation of Krsna consciousness, and they require help. So, even if one cannot directly practice the regulative principles of bhakti-yoga, he can try to help such work. Every endeavor requires land, capital, organization and labor. Just as in business one requires a place to stay, some capital to use, some labor and some organization to expand, so the same is required in the service of Krsna. The only difference is that in materialism one works for sense gratification. The same work, however, can be performed for the satisfaction of Krsna, and that is spiritual activity. If one has sufficient money, he can help in building an office or temple for propagating Krsna consciousness. Or he can help with publications. There are various fields of activity, and one should be interested in such activities. If one cannot sacrifice the results of his activities, the same person can still sacrifice some percentage to propagate Krsna consciousness. This voluntary service to the cause of Krsna consciousness will help one rise to a higher state of love for God, whereupon one becomes perfect.

TEXT 11

athaitad apy asakto 'si
kartum mad-yogam asritah
sarva-karma-phala-tyagam
tatah kuru yatatmavan

SYNONYMS

atha--even though; etat--this; api--also; asaktah--unable; asi--you are; kartum--to perform; mat--unto Me; yogam--devotional service; asritah--refuge; sarva-karma--all activities; phala--result; tyagam--renunciation; tatah--therefore; kuru--do; yata-atma-van--self-situated.

TRANSLATION

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

PURPORT

It may be that one is unable to even sympathize with the activities of Krsna consciousness because of social, familial or religious considerations or because of some other impediments. If one attaches himself directly to the activities of Krsna consciousness, there may be objections from family members, or so many other difficulties. For one who has such a problem, it is advised that he sacrifice the accumulated result of his activities to some good cause. Such procedures are described in the Vedic rules. There are many descriptions of sacrifices and special functions of punya, or special work in which the result of one's previous action may be applied. Thus one may gradually become elevated to the state of knowledge. It is also found that when one who is not even interested in the activities of Krsna consciousness gives

charity to some hospital or some other social institution, he gives up the hard-earned results of his activities. That is also recommended here because by the practice of giving up the fruits of one's activities one is sure to purify his mind gradually, and in that purified stage of mind one becomes able to understand Krsna consciousness. Of course Krsna consciousness is not dependent on any other experience, because Krsna consciousness itself can purify one's mind, but if there are impediments to accepting Krsna consciousness, one may try to give up the results of his actions. In that respect, social service, community service, national service, sacrifice for one's country, etc., may be accepted so that some day one may come to the stage of pure devotional service to the Supreme Lord. In Bhagavad-gita (18.46) we find it is stated, *yatah pravrttir bhutanam*: if one decides to sacrifice for the supreme cause, even if he does not know that the supreme cause is Krsna, he will come gradually to understand that Krsna is the supreme cause by the sacrificial method.

TEXT 12

sreyo hi jnanam abhyasaj
jnanad dhyanam visisyate
dhyanat karma-phala-tyagas
tyagac chantir anantaram

SYNONYMS

sreyah--better; hi--certainly; jnanam--knowledge; abhyasat--by practice; jnanat--better than knowledge; dhyanam--meditation; visisyate--especially considered; dhyanat--from meditation; karma-phala-tyagah--renunciation of the results of fruitive action; tyagat--by such renunciation; santih--peace; anantaram--thereafter.

TRANSLATION

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.

PURPORT

As mentioned in the previous verses, there are two kinds of devotional service: the way of regulative principles and the way of full attachment in love to the Supreme Personality of Godhead. For those who are actually not able to follow the principles of Krsna consciousness it is better to cultivate knowledge because by knowledge one can be able to understand his real position. Gradually knowledge will develop to the point of meditation. By meditation one can be able to understand the Supreme Personality of Godhead by a gradual process. There are processes which make one understand that one himself is the Supreme, and that sort of meditation is preferred if one is unable to engage in devotional service. If one is not able to meditate in such a way, then there are prescribed duties, as enjoined in the Vedic literature, for the brahmanas, ksatriyas, vaisyas and sudras, which we shall find in a later chapter of Bhagavad-gita. But in all cases, one should give up the result or fruits of labor; this means to employ the result of karma for some good cause.

In summary, to reach the Supreme Personality of Godhead, the highest goal, there are two processes: one process is by gradual development, and the other process is direct. Devotional service in Krsna consciousness is the direct method, and the other method involves renouncing the fruits of one's activities. Then one can come to the stage of knowledge, then to the stage of meditation, then to the stage of understanding the Supersoul, and then to the stage of the Supreme Personality of Godhead. One may either take the step by step process or the direct path. The direct process is not possible for everyone; therefore the indirect process is also good. It is, however, to be understood that the indirect process is not recommended for Arjuna because he is already at the stage of loving devotional service to the Supreme Lord. It is for others who are not at this stage; for them the gradual process of renunciation, knowledge, meditation and realization of the Supersoul and Brahman should be followed. But as far as Bhagavad-gita is concerned, it is the direct method that is stressed. Everyone is advised to take to the direct method and surrender unto the Supreme Personality of Godhead, Krsna.

TEXTS 13-14

advesta sarva-bhutanam
maitrah karuna eva ca
nirmamo nirahankarah
sama-dukhah-sukhah ksami

santustah satatam yogi
yatatma drdha-niscayah
mayy arpita-mano-buddhir
yo mad-bhaktah sa me priyah

SYNONYMS

advesta--nonenvious; sarva-bhutanam--for all living entities; maitrah--friendly; karunah--kindly; eva--certainly; ca--also; nirmamah--with no sense of proprietorship; nirahankarah--without false ego; sama--equally; dukhah--distress; sukah--happiness; ksami--forgiving; santustah--satisfied; satatam--always; yogi--engaged in devotion; yata-atma--self-controlled; drdha-niscayah--with determination; mayi--upon Me; arpita--engaged; manah--mind; buddhih--intelligence; yah--one who; mat-bhaktah--My devotee; sah me priyah--he is dear to Me.

TRANSLATION

One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego and equal both in happiness and distress, who is always satisfied and engaged in devotional service with determination and whose mind and intelligence are in agreement with Me--he is very dear to Me.

PURPORT

Coming again to the point of pure devotional service, the Lord is describing the transcendental qualifications of a pure devotee in these two verses. A pure devotee is never disturbed in any circumstances. Nor is he envious of anyone. Nor does a devotee become his enemy's enemy; he thinks that one is acting as his enemy due to his own past misdeeds. Thus it is better to suffer than to protest. In the Srimad-Bhagavatam

(10.14.8) it is stated: tat te 'nukampam susamiksamano. Whenever a devotee is in distress or has fallen into difficulty, he thinks that it is the Lord's mercy upon him. He thinks: "Thanks to my past misdeeds I should suffer far, far greater than I am suffering now. So it is by the mercy of the Supreme Lord that I am not getting all the punishment I am due. I am just getting a little, by the mercy of the Supreme Personality of Godhead." Therefore he is always calm, quiet and patient, despite many distressful conditions. A devotee is always kind to everyone, even to his enemy. Nirmama means that a devotee does not attach much importance to the pains and trouble pertaining to the body because he knows perfectly well that he is not the material body. He does not identify with the body; therefore he is freed from the conception of false ego and is equipoised both in happiness and distress. He is tolerant, and he is satisfied with whatever comes by the grace of the Supreme Lord. He does not endeavor much to achieve something with great difficulty; therefore he is always joyful. He is a completely perfect mystic because he is fixed in the instructions received from the spiritual master, and because his senses are controlled, he is determined. He is not swayed by false argument because no one can lead him from the fixed determination of devotional service. He is fully conscious that Krsna is the eternal Lord, so no one can disturb him. All his qualifications enable him to depend entirely on the Supreme Lord. Such a standard of devotional service is undoubtedly very rare, but a devotee becomes situated in that stage by following the regulative principles of devotional service. Furthermore, the Lord says that such a devotee is very dear to Him, for the Lord is always pleased with all his activities in full Krsna consciousness.

TEXT 15

yasman nodvijate loko
lokan nodvijate ca yah
harsamarsa-bhayodvegair
mukto yah sa ca me priyah

SYNONYMS

yasmat--from whom; na--never; udvijate--agitates; lokah--persons; lokat--persons; na--never; udvijate--disturbed; ca--also; yah--anyone; harsa--happiness; amarsa--distress; bhaya--fear; udvegaih--with anxiety; mukta--freed; yah--who; sah--anyone; ca--also; me--Mine; priyah--very dear.

TRANSLATION

He for whom no one is put into difficulty and who is not disturbed by anxiety, who is steady in happiness and distress, is very dear to Me.

PURPORT

A few of a devotee's qualifications are further being described. No one is put into difficulty, anxiety, fearfulness or dissatisfaction by such a devotee. Since a devotee is kind to everyone, he does not act in such a way as to put others into anxiety. At the same time, if others try to put a devotee into anxiety, he is not disturbed. It is by the grace of the Lord that he is so practiced that he is not disturbed by any outward disturbance. Actually because a devotee is always engrossed in Krsna consciousness and engaged in devotional service, all such

material circumstances cannot woo him. Generally a materialistic person becomes very happy when there is something for his sense gratification and his body, but when he sees that others have something for their sense gratification and he hasn't, he is sorry and envious. When he is expecting some retaliation from an enemy, he is in a state of fear, and when he cannot successfully execute something he becomes dejected. But a devotee is always transcendental to all these disturbances; therefore he is very dear to Krsna.

TEXT 16

anapeksah sucir daksa
udasino gata-vyathah
sarvarambha-parityagi
yo mad-bhaktah sa me priyah

SYNONYMS

anapeksah--neutral; sucih--pure; daksah--expert; udasinah--free from care; gata-vyathah--freed from all distress; sarva-arambha--all endeavors; parityagi--renouncer; yah--anyone; mat-bhaktah--My devotee; sah--he; me--Me; priyah--very dear.

TRANSLATION

A devotee who is not dependent on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and who does not strive for some result, is very dear to Me.

PURPORT

Money may be offered to a devotee, but he should not struggle to acquire it. If automatically by the grace of the Supreme, money comes to him, he is not agitated. Naturally a devotee takes bath at least twice in a day and rises early in the morning for devotional service. Thus he is naturally clean both inwardly and outwardly. A devotee is always expert because he fully knows the essence of all activities of life and he is convinced of the authoritative scriptures. A devotee never takes the part of a particular party; therefore he is carefree. He is never pained, because he is free from all designations; he knows that his body is a designation, so if there are some bodily pains, he is free. The pure devotee does not endeavor for anything which is against the principles of devotional service. For example, constructing a big building requires great energy, and a devotee does not take to such business if it does not benefit him by advancing his devotional service. He may construct a temple for the Lord, and for that he may take all kinds of anxiety, but he does not construct a big house for his personal relations.

TEXT 17

yo na hrsyati na dvesti
na socati na kanksati
subhasubha-parityagi
bhaktiman yah sa me priyah

SYNONYMS

yah--one who; na--never; hrsyati--takes pleasure; na--never; dvesti--grieves; na--never; socati--laments; na--never; kanksati--desires; subha--auspicious; asubha--inauspicious; parityagi--renouncer; bhakti-man--devotee; yah--one who; sah--he is; me--Mine; priyah--dear.

TRANSLATION

One who neither grasps pleasure or grief, who neither laments nor desires, and who renounces both auspicious and inauspicious things, is very dear to Me.

PURPORT

A pure devotee is neither happy nor distressed over material gain and loss, nor is he very much anxious to get a son or a disciple, nor is he distressed by not getting them. If he loses anything which is very dear to him, he does not lament. Similarly, if he does not get that which he desires, he is not distressed. He is transcendental in the face of all kinds of auspicious, inauspicious and sinful activities. He is prepared to accept all kinds of risks for the satisfaction of the Supreme Lord. Nothing is an impediment in the discharge of his devotional service. Such a devotee is very dear to Krsna.

TEXTS 18-19

samah satrau ca mitre ca
tatha manapamanayoh
sitosna-sukha-duhkhesu
samah sanga-vivarjitah

tulya-ninda-stutir mauni
santusto yena kenacit
aniketah sthira-matir
bhaktiman me priyo narah

SYNONYMS

samah--equal; satrau--to the enemy; ca--also; mitre--to friends; ca--also; tatha--so; mana--honor; apamanayoh--dishonor; sita--cold; usna--heat; sukha--happiness; dukkhesu--distress; samah--equipoised; sanga-vivarjitah--free from all association; tulya--equal; ninda--defamation; stutih--repute; mauni--silent; santustah--satisfied; yena--somehow; kena--or other; cit--if; aniketah--having no residence; sthira--fixed; matih--determination; bhakti-man--engaged in devotion; me--My; priyah--dear; narah--a man.

TRANSLATION

One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contaminated association, always silent and satisfied with anything, who doesn't care for any residence, who is fixed in knowledge and engaged in devotional service, is very dear to Me.

PURPORT

A devotee is always free from all bad association. Sometimes one is praised and sometimes one is defamed; that is the nature of human society. But a devotee is always transcendental to artificial fame and infamy, distress or happiness. He is very patient. He does not speak of anything but the topics about Kṛṣṇa; therefore he is called silent. Silent does not mean that one should not speak; silent means that one should not speak nonsense. One should speak only of essentials, and the most essential speech for the devotee is to speak of the Supreme Lord. He is happy in all conditions; sometimes he may get very palatable foodstuffs, sometimes not, but he is satisfied. Nor does he care for any residential facility. He may sometimes live underneath a tree, and he may sometimes live in a very palatial building; he is attracted to neither. He is called fixed because he is fixed in his determination and knowledge. We may find some repetition in the descriptions of the qualifications of a devotee, but this is just to give an illustration of the fact that a devotee must acquire all these qualifications. Without good qualifications, one cannot be a pure devotee. *Harav abhaktasya kuto mahad-gunah*: one who is not a devotee has no good qualification. One who wants to be recognized as a devotee should develop the good qualifications. Of course he does not extraneously endeavor to acquire these qualifications, but engagement in Kṛṣṇa consciousness and devotional service automatically help him develop them.

TEXT 20

ye tu dharmamrtam idam
yathoktam paryupasate
sraddadhana mat-parama
bhaktas te 'tiva me priyah

SYNONYMS

ye--one who; tu--but; dharma--of religion; amrtam--nectar; idam--this; yatha--as; uktam--said; paryupasate--completely engage; sraddadhanah--with faith; mat-paramah--taking the Supreme Lord as everything; bhaktah--devotees; te--such persons; ativa--very, very; me--Me; priyah--dear.

TRANSLATION

He who follows this imperishable path of devotional service and who completely engages himself with faith, making Me the supreme goal, is very, very dear to Me.

PURPORT

In this chapter the religion of eternal engagement, the explanation of the processes of transcendental service for approaching the Supreme Lord, is given. This process is very dear to the Lord, and He accepts a person who is engaged in such a process. The question who is better--one who is engaged in the path of impersonal Brahman or one who is engaged in the personal service of the Supreme Personality of Godhead--was raised by Arjuna, and the Lord replied to him so explicitly that there is no doubt that devotional service to the Personality of Godhead is the best of all processes of spiritual realization. In other words, in this chapter it is decided that through good association, one develops attachment for pure devotional service and thereby accepts a

bona fide spiritual master and from him begins to hear and chant and observe the regulative principles of devotional service with faith, attachment and devotion and thus becomes engaged in the transcendental service of the Lord. This path is recommended in this chapter; therefore there is no doubt that devotional service is the only absolute path for self-realization, for the attainment of the Supreme Personality of Godhead. The impersonal conception of the Supreme Absolute Truth, as described in this chapter, is recommended only up to the time one surrenders himself for self-realization. In other words, as long as one does not have the chance to associate with a pure devotee, the impersonal conception may be beneficial. In the impersonal conception of the Absolute Truth one works without fruitive result, meditates and cultivates knowledge to understand spirit and matter. This is necessary as long as one is not in the association of a pure devotee. Fortunately, if one develops directly a desire to engage in Krsna consciousness in pure devotional service, he does not need to undergo step by step improvements in spiritual realization. Devotional service, as described in the middle six chapters of the Bhagavad-gita, is more congenial. One need not bother about materials to keep body and soul together because by the grace of the Lord everything is carried out automatically.

Thus end the Bhaktivedanta Purports to the Twelfth Chapter of the Srimad Bhagavad-gita in the matter of Devotional Service.

Chapter 13

Nature, the Enjoyer, and Consciousness

TEXTS 1-2

arjuna uvaca
prakrtim purusam caiva
ksetram ksetra-jnam eva ca
etad veditum icchami
jnanam jneyam ca kesava

sri-bhagavan uvaca
idam sariram kaunteya
ksetram ity abhidhiyate
etad yo vetti tam prahuh
ksetra-jna iti tad-vidah

SYNONYMS

arjunah uvaca--Arjuna said; prakrtim--nature; purusam--the enjoyer; ca--also; eva--certainly; ksetram--body; ksetra-jnam--knower of the body; eva--certainly; ca--also; etad--all this; veditum--to understand; icchami--I wish; jnanam--knowledge; jneyam--the object of knowledge; ca--also; kesava--O Krsna; sri-bhagavan uvaca--the Personality of Godhead said; idam--this; sariram--body; kaunteya--O son of Kunti; ksetram--the field; iti--thus; abhidhiyate--is called; etad--this; yah--anyone; vetti--knows; tam--he; prahuh--is called; ksetra-jnah--knower of the body; iti--thus; tat-vidah--one who knows.

TRANSLATION

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 of the end of knowledge.

The Blessed Lord said: This body, O son of Kunti, is called the field, and one who knows this body is called the knower of the field.

PURPORT

Arjuna was inquisitive about prakrti, or nature, purusa, the enjoyer, ksetra, the field, ksetra-jna, its knower, and of knowledge and the object of knowledge. When he inquired about all these, Krsna said that this body is called the field and that one who knows this body is called the knower of the field. This body is the field of activity for the conditioned soul. The conditioned soul is entrapped in material existence, and he attempts to lord over material nature. And so, according to his capacity to dominate material nature, he gets a field of activity. That field of activity is the body. And what is the body? The body is made of senses. The conditioned soul wants to enjoy sense gratification, and, according to his capacity to enjoy sense gratification, he is offered a body, or field of activity. Therefore the body is called ksetra, or the field of activity for the conditioned soul. Now, the person who identifies himself with the body, is called ksetra-jna, the knower of the field. It is not very difficult to understand the difference between the field and its knower, the body and the knower of the body. Any person can consider that from childhood to old age he undergoes so many changes of body and yet is still one person, remaining. Thus there is a difference between the knower of the field of activities and the actual field of activities. A living conditioned soul can thus understand that he is different from the body. It is described in the beginning--dehino 'smin--that the living entity is within the body and that the body is changing from childhood to boyhood and from boyhood to youth and from youth to old age, and the person who owns the body knows that the body is changing. The owner is distinctly ksetra-jna. Sometimes we understand that, "I am happy," "I am a man," "I am a woman," "I am a dog," "I am a cat." These are the bodily designations of the knower. But the knower is different from the field. Although we use many articles--our clothes, etc.--we know that we are different from the things used. Similarly, we also understand by a little contemplation that we are different from the body.

In the first six chapters of Bhagavad-gita the knower of the body, the living entity, and the position by which he can understand the Supreme Lord are described. In the middle six chapters of the Gita, the Supreme Personality of Godhead and the relationship between the individual soul and the Supersoul in regard to devotional service are described. The superior position of the Supreme Personality of Godhead and the subordinate position of the individual soul are definitely defined in these chapters. The living entities are subordinate under all circumstances, but in their forgetfulness they are suffering. When enlightened by pious activities, they approach the Supreme Lord in different capacities--as the distressed, those in want of money, the inquisitive, and those in search of knowledge. That is also described. Now, starting with the Thirteenth Chapter, how the living entity comes in contact with material nature, how he is delivered by the Supreme Lord through the different methods of fruitive activities, cultivation of knowledge, and the discharge of devotional service are explained. Although the living entity is completely different from the material body, he somehow becomes related. This also is explained.

TEXT 3

ksetra-jnam capi mam viddhi
sarva-ksetresu bharata
ksetra-ksetrajnayaor jnanam
yat taj jnanam matam mama

SYNONYMS

ksetra-jnam--the knower; ca--also; api--certainly; mam--Me; viddhi--know; sarva--all; ksetresu--in bodily fields; bharata--O son of Bharata; ksetra--field of activities (the body); ksetra-jnayaor--the knower of the field; jnanam--knowledge; yat--that which is taught; tat--that; jnanam--knowledge; matam--opinion; mama--that.

TRANSLATION

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

PURPORT

While discussing the subject of this body and the knower of the body, the soul and the Supersoul, we shall find three different topics of study: the Lord, the living entity, and matter. In every field of activities, in every body, there are two souls: the individual soul and the Supersoul. Because the Supersoul is the plenary expansion of the Supreme Personality of Godhead, Krsna, Krsna says, "I am also the knower, but I am not the individual knower of the body. I am the superknower. I am present in every body as the Paramatma, or Supersoul."

One who studies the subject matter of the field of activity and the knower of the field very minutely, in terms of this Bhagavad-gita, can attain to knowledge.

The Lord says, "I am the knower of the field of activities in every individual body." The individual may be the knower of his own body, but he is not in knowledge of other bodies. The Supreme Personality of Godhead, who is present as the Supersoul in all bodies, knows everything about all bodies. He knows all the different bodies of all the various species of life. A citizen may know everything about his patch of land, but the king knows not only his palace but also all the properties possessed by the individual citizens. Similarly, one may be the proprietor of the body individually, but the Supreme Lord is the proprietor of all bodies. The king is the original proprietor of the kingdom, and the citizen is the secondary proprietor. Similarly, the Supreme Lord is the supreme proprietor of all bodies.

The body consists of the senses. The Supreme Lord is Hrsikesa, which means "the controller of the senses." He is the original controller of the senses, just as the king is the original controller of all the activities of the state; the citizens are secondary controllers. The Lord says, "I am also the knower." This means that He is the superknower; the individual soul knows only his particular body. In the Vedic literature, it is stated as follows:

ksetrani hi sarirani
bijam capi subhasubhe
tani vetti sa yogatma

tatah ksetra-jna ucyate

This body is called the ksetra, and within it dwells the owner of the body and the Supreme Lord who knows both the body and the owner of the body. Therefore He is called the knower of all fields. The distinction between the field of activities, the knower of activities, and the supreme knower of activities is described as follows. Perfect knowledge of the constitution of the body, the constitution of the individual soul, and the constitution of the Supersoul is known in terms of Vedic literature as jnana. That is the opinion of Krsna. To understand both the soul and the Supersoul as one yet distinct is knowledge. One who does not understand the field of activity and the knower of activity is not in perfect knowledge. One has to understand the position of prakrti, nature, purusa, the enjoyer of the nature, and isvara, the knower who dominates or controls nature and the individual soul. One should not confuse the three in their different capacities. One should not confuse the painter, the painting and the easel. This material world, which is the field of activities, is nature, and the enjoyer of nature is the living entity, and above them both is the supreme controller, the Personality of Godhead. It is stated in the Vedic language (in the Svetasvatara Upanisad 1.12), bhokta bhogyam preritaram ca matva. sarvam proktam tri vidham-brahmam etat. There are three Brahman conceptions: prakrti is Brahman as the field of activities, and the jiva (individual soul) is also Brahman and is trying to control material nature, and the controller of both of them is also Brahman, but He is the factual controller.

In this chapter it will be also explained that out of the two knowers, one is fallible and the other is infallible. One is superior and the other is subordinate. One who understands the two knowers of the field to be one and the same contradicts the Supreme Personality of Godhead, who states here very clearly, "I am also the knower of the field of activity." One who misunderstands a rope to be a serpent is not in knowledge. There are different kinds of bodies, and there are different owners of the bodies. Because each individual soul has his individual capacity for lording it over material nature, there are different bodies. But the Supreme also is present in them as the controller. The word ca is significant for it indicates the total number of bodies. That is the opinion of Srila Baladeva Vidyabhusana: Krsna is the Supersoul present in each and every body apart from the individual soul. And Krsna explicitly says here that the Supersoul is the controller of both the field of activities and the finite enjoyer.

TEXT 4

tat ksetram yac ca yadrk ca
yad-vikari yatas ca yat
sa ca yo yat-prabhavas ca
tat samasena me srnu

SYNONYMS

tat--that; ksetram--field of activities; yat--as; ca--also; yadrk--as it is; ca--also; yat--what is; vikari--changes; yatah--from which; ca--also; yat--which; sah--he; ca--also; yah--one; yat--which; prabhavah ca--influence also; tat--that; samasena--in summary; me--from Me; srnu--understand.

TRANSLATION

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.

PURPORT

The Lord is describing the field of activities and the knower of the field of activities in their constitutional positions. One has to know how this body is constituted, the materials of which this body is made, under whose control this body is working, how the changes are taking place, wherefrom the changes are coming, what the causes are, what the reasons are, what the ultimate goal of the individual soul is, and what the actual form of the individual soul is. One should also know the distinction between the individual living soul and the Supersoul, their different influences, their potentials, etc. One just has to understand this Bhagavad-gita directly from the description given by the Supreme Personality of Godhead, and all this will be clarified. But one should be careful not to consider the Supreme Personality of Godhead in every body and individual soul to be the jiva. This is something like equalizing the potent and the impotent.

TEXT 5

rsibhir bahudha gitam
chandobhir vividhah prthak
brahma-sutra-padais caiva
hetumadbhir viniscitaih

SYNONYMS

rsibhih--by the wise sages; bahudha--in many ways; gitam--described; chandobhih--Vedic hymns; vividhah--in various; prthak--variously; brahma-sutra--the Vedanta; padaih--aphorisms; ca--also; eva--certainly; hetu-madbhih--with cause and effect; viniscitaih--ascertain.

TRANSLATION

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

PURPORT

The Supreme Personality of Godhead, Krsna, is the highest authority in explaining this knowledge. Still, as a matter of course, learned scholars and standard authorities always give evidence from previous authorities. Krsna is explaining this most controversial point regarding the duality and nonduality of the soul and the Supersoul by referring to the scriptures, the Vedanta, which are accepted as authority. First, He says, "This is according to different sages." As far as the sages are concerned, besides Himself, Vyasadeva, the author of the Vedanta-sutra, is a great sage, and in the Vedanta-sutra duality is perfectly explained. And Vyasadeva's father, Parasara, was also a great sage, and he writes in his books of religiosity: aham tvam ca tathanye... "we--you, I and the various other living entities--are all transcendental, although in material bodies. Now we are fallen into the

ways of the three modes of material nature according to our different karma. As such, some are on higher levels, and some are in the lower nature. The higher and lower natures exist due to ignorance and are being manifested in an infinite number of living entities. But the Supersoul, which is infallible, is uncontaminated by the three qualities of nature and is transcendental." Similarly, in the original Vedas, a distinction between the soul, the Supersoul and the body is made, especially in the Katha Upanisad.

There is a manifestation of the Supreme Lord's energy known as anna-maya, by which one depends simply upon food for existence. This is a materialistic realization of the Supreme. Then there is prana-maya; this means that after realizing the Supreme Absolute Truth in foodstuff, one can realize the Absolute Truth in the living symptoms, or life forms. In jnana-maya the living symptom develops to the point of thinking, feeling and willing. Then there is Brahman realization and realization called vijñana-maya by which the living entity's mind and life symptoms are distinguished from the living entity himself. The next and supreme stage is ananda-maya, realization of the all-blissful nature. Thus there are five stages of Brahman realization, which are called brahma puccham. Out of these the first three--anna-maya, prana-maya and jnana-maya--involve the fields of activities of the living entities. Transcendental to all these fields of activities is the Supreme Lord, who is called ananda-maya. In the Vedanta-sutra also the Supreme is called, ananda-mayo 'bhyasat: the Supreme Personality of Godhead is by nature full of joy, and to enjoy His transcendental bliss, He expands into vijñana-maya, prana-maya, jnana-maya, and anna-maya. In this field of activities the living entity is considered to be the enjoyer, and different from him is the ananda-maya. That means that if the living entity decides to enjoy, in dovetailing himself with the ananda-maya, then he becomes perfect. This is the real picture of the Supreme Lord, as the supreme knower of the field, the living entity as the subordinate knower, and the nature of the field of activities.

TEXTS 6-7

maha-bhutany ahankaro
buddhir avyaktam eva ca
indriyani dasaikam ca
panca cendriya-gocarah

iccha dvesah sukham duhkham
sanghatas cetana dhrtih
etat ksetram samasena
sa-vikaram udahrtam

SYNONYMS

maha-bhutani--great elements; ahankarah--false ego; buddhih--intelligence; avyaktam--the unmanifested; eva--certainly; ca--also; indriyani--senses; dasa-ekam--eleven; ca--also; panca--five; ca--also; indriya-go-carah--objects of the senses; iccha--desire; dvesah--hatred; sukham--happiness; duhkham--distress; sanghatah--the aggregate; cetana--living symptoms; dhrtih--conviction; etat--all this; ksetram--the field of activities; samasena--in summary; sa-vikaram--interaction; udahrtam--exemplified.

TRANSLATION

The five great elements, false ego, intelligence, the unmanifested, the ten senses, the mind, the five sense objects, desire, hatred, happiness, distress, the aggregate, the life symptoms, and convictions--all these are considered, in summary, to be the field of activities and its interactions.

PURPORT

From all the authoritative statements of the great sages, the Vedic hymns and the aphorisms of the Vedanta-sutra, the components of this world are earth, water, fire, air and ether. These are the five great elements (maha-bhuta). Then there are false ego, intelligence and the unmanifested stage of the three modes of nature. Then there are five senses for acquiring knowledge: the eyes, ears, nose, tongue and touch. Then five working senses: voice, legs, hands, anus and genitals. Then, above the senses, there is the mind, which is within and which can be called the sense within. Therefore, including the mind, there are eleven senses altogether. Then there are the five objects of the senses: smell, taste, form, touch and sound. Now the aggregate of these twenty-four elements is called the field of activity. If one makes an analytical study of these twenty-four subjects, then he can very well understand the field of activity. Then there is desire, hatred, pleasure and pain, which are interactions, representations of the five great elements in the gross body. The living symptoms, represented by consciousness and conviction, are the manifestation of the subtle body--the mind, ego and intelligence. These subtle elements are included within the field of activities.

The five great elements are a gross representation of the subtle false ego. They are a representation in the material conception. Consciousness is represented by intelligence, of which the unmanifested stage is the three modes of material nature. The unmanifested three modes of material nature is called pradhana.

One who desires to know the twenty-four elements in detail along with their interactions should study the philosophy in more detail. In Bhagavad-gita, a summary only is given.

The body is the representation of all these factors, and there are changes of the body, which are six in number: the body is born, it grows, it stays, it produces by-products, then it begins to decay, and at the last stage it vanishes. Therefore the field is a nonpermanent material thing. However, the ksetra-jna, the knower of the field, its proprietor, is different.

TEXTS 8-12

amanitvam adambhitvam
ahimsa ksantir arjavam
acaryopasanam saucam
sthairyam atma-vinigraha

indriyarthesu vairagyam
anahankara eva ca
janma-mrtyu-jara-vyadhi-
duhkha-dosanudarsanam

asaktir anabhisvngah
putra-dara-grhadisu
nityam ca sama-cittatvam
istanistopapattisu

mayi cananya-yogena
bhaktir avyabhicarini
vivikta-desa-sevitvam
aratir jana-samsadi

adhyatma-jnana-nityatvam
tattva-jnanartha-darsanam
etaj jnanam iti proktam
ajnanam yad ato 'nyatha

SYNONYMS

amanitvam--humility; adambhitvam--pridelessness; ahimsa--nonviolence; ksantih--tolerance; arjavam--simplicity; acarya-upasanam--approaching a bona fide spiritual master; saucam--cleanliness; sthairyam--steadfastness; atma-vinigraha--control; indriya-arthesu--in the matter of the senses; vairagyam--renunciation; anahankarah--being without false egoism; eva--certainly; ca--also; janma--birth; mrtyu--death; jara--old age; vyadhi--disease; dukha--distress; dosa--fault; anudarsanam--observing; asaktih--without attachment; anabhisvngah--without association; putra--sons; dara--wife; grha-adisu--home, etc.; nityam--eternal; ca--also; sama-cittatvam--equilibrium; ista--desirable; anista--undesirable; upapattisu--having obtained; mayi--unto Me; ca--also; ananya-yogena--by devotional service; bhaktih--devotion; avyabhicarini--constant, unalloyed; vivikta--solitary; desa--place; sevitvam--aspiring; aratih--without attachment; jana--to people in general; samsadi--mass; adhyatma--pertaining to the self; jnana--knowledge; nityatvam--eternity; tattva-jnana--knowledge of the truth; artha--the object; darsanam--philosophy; etat--all this; jnanam--knowledge; iti--thus; proktam--declared; ajnanam--ignorance; yat--that which; atah--from this; anyatha--others.

TRANSLATION

Humility, pridelessness, nonviolence, tolerance, simplicity, approaching a bona fide spiritual master, cleanliness, steadiness and self-control; renunciation of the objects of sense gratification; absence of false ego, the perception of the evil of birth, death, old age and disease; nonattachment to children, wife, home and the rest and even-mindedness amid pleasant and unpleasant events; constant and unalloyed devotion to Me, resorting to solitary places, detachment from the general mass of people; accepting the importance of self-realization, and philosophical search for the Absolute Truth--all these I thus declare to be knowledge and what is contrary to these is ignorance.

PURPORT

This process of knowledge is sometimes misunderstood by less intelligent men as being the interaction of the field of activity. But actually this is the real process of knowledge. If one accepts this process, then the possibility of approaching the Absolute Truth exists. This is not the interaction of the twenty-four elements, as described before. This is actually the means to get out of it. Of all the descriptions of the process of knowledge, the most important point is described in the first line of the eleventh verse. Mayi cananya-yogena bhaktir avyabhicarini: the process of knowledge terminates in unalloyed

devotional service to the Lord. So, if one does not approach, or is not able to approach, the transcendental service of the Lord, then the other nineteen items are of no particular value. But, if one takes to devotional service in full Krsna consciousness, the other nineteen items automatically develop within him. The principle of accepting a spiritual master, as mentioned in the eighth verse, is essential. Even for one who takes to devotional service, it is most important. Transcendental life begins when one accepts a bona fide spiritual master. The Supreme Personality of Godhead, Sri Krsna, clearly states here that this process of knowledge is the actual path. Anything speculated beyond this is nonsense.

As for the knowledge outlined here, the items may be analyzed as follows: Humility means that one should not be anxious to have the satisfaction of being honored by others. The material conception of life makes us very eager to receive honor from others, but from the point of view of a man in perfect knowledge--who knows that he is not this body--anything, honor or dishonor, pertaining to this body is useless. One should not be hankering after this material deception. People are very anxious to be famous for their religion, and consequently sometimes it is found that without understanding the principles of religion, one enters into some group, which is not actually following religious principles, and then wants to advertise himself as a religious mentor. As for actual advancement in spiritual science, one should have a test to see how far he is progressing. He can judge by these items.

Nonviolence is generally taken to mean not killing or destroying the body, but actually nonviolence means not to put others into distress. People in general are trapped by ignorance in the material concept of life, and they perpetually suffer material pains. So, unless one elevates people to spiritual knowledge, one is practicing violence. One should try his best to distribute real knowledge to the people, so that they may become enlightened and leave this material entanglement. That is nonviolence.

Tolerance means that one should be practiced to bear insult and dishonor from others. If one is engaged in the advancement of spiritual knowledge, there will be so many insults and so much dishonor from others. This is expected because material nature is so constituted. Even a boy like Prahlada, who, only five years old, was engaged in the cultivation of spiritual knowledge, was endangered when his father became antagonistic to his devotion. The father tried to kill him in so many ways, but Prahlada tolerated him. So, for making advancement in spiritual knowledge, there may be many impediments, but we should be tolerant and continue our progress with determination.

Simplicity means that without diplomacy one should be so straightforward that he can disclose the real truth even to an enemy. As for acceptance of the spiritual master, that is essential, because without the instruction of a bona fide spiritual master, one cannot progress in the spiritual science. One should approach the spiritual master with all humility and offer him all services so that he will be pleased to bestow his blessings upon the disciple. Because a bona fide spiritual master is a representative of Krsna, if he bestows any blessings upon his disciple, that will make the disciple immediately advanced without the disciple's following the regulative principles. Or, the regulative principles will be easier for one who has served the spiritual master without reservation.

Cleanliness is essential for making advancement in spiritual life. There are two kinds of cleanliness: external and internal. External cleanliness means taking a bath, but for internal cleanliness, one has

to think of Krsna always and chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. This process cleans the accumulated dust of past karma from the mind.

Steadiness means that one should be very determined to make progress in spiritual life. Without such determination, one cannot make tangible progress. And self-control means that one should not accept anything which is detrimental to the path of spiritual progress. One should become accustomed to this and reject anything which is against the path of spiritual progress. This is real renunciation. The senses are so strong that they are always anxious to have sense gratification. One should not cater to these demands, which are not necessary. The senses should only be gratified to keep the body fit so that one can discharge his duty in advancing in spiritual life. The most important and uncontrollable sense is the tongue. If one can control the tongue, then there is every possibility of controlling the other senses. The function of the tongue is to taste and to vibrate. Therefore, by systematic regulation, the tongue should always be engaged in tasting the remnants of foodstuffs offered to Krsna and chanting Hare Krsna. As far as the eyes are concerned, they should not be allowed to see anything but the beautiful form of Krsna. That will control the eyes. Similarly, the ears should be engaged in hearing about Krsna and the nose in smelling the flowers offered to Krsna. This is the process of devotional service, and it is understood here that Bhagavad-gita is simply expounding the science of devotional service. Devotional service is the main and sole objective. Unintelligent commentators on the Bhagavad-gita try to divert the mind of the reader to other subjects, but there is no other subject in Bhagavad-gita than devotional service.

False ego means accepting this body as oneself. When one understands that he is not his body and is spirit soul, that is real ego. Ego is there. False ego is condemned, but not real ego. In the Vedic literature (Brhad-aranyaka Upanisad 1.4.10) it is said, aham brahmasmi: I am Brahman, I am spirit. This "I am," the sense of self, also exists in the liberated stage of self-realization. This sense of "I am" is ego, but when the sense of "I am" is applied to this false body it is false ego. When the sense of self is applied to reality, that is real ego. There are some philosophers who say we should give up our ego, but we cannot give up our ego, because ego means identity. We ought, of course, to give up the false identification with the body.

One should try to understand the distress of accepting birth, death, old age and disease. There are descriptions in various Vedic literatures of birth. In the Srimad-Bhagavatam the world of the unborn, the child's stay in the womb of the mother, its suffering, etc., are all very graphically described. It should be thoroughly understood that birth is distressful. Because we forget how much distress we have suffered within the womb of the mother, we do not make any solution to the repetition of birth and death. Similarly at the time of death there are all kinds of sufferings, and they are also mentioned in the authoritative scriptures. These should be discussed. And as far as disease and old age are concerned, everyone gets practical experience. No one wants to be diseased, and no one wants to become old, but there is no avoiding these. Unless we have a pessimistic view of this material life, considering the distresses of birth, death, old age and disease, there is no impetus for our making advancement in spiritual life.

As for detachment from children, wife and home, it is not meant that one should have no feeling for these. They are natural objects of affection. But when they are not favorable to spiritual progress, then one should not be attached to them. The best process for making the

home pleasant is Krsna consciousness. If one is in full Krsna consciousness, he can make his home very happy, because this process of Krsna consciousness is very easy. One need only chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, accept the remnants of foodstuffs offered to Krsna, have some discussion on books like Bhagavad-gita and Srimad-Bhagavatam, and engage oneself in Deity worship. These four will make one happy. One should train the members of his family in this way. The family members can sit down morning and evening and chant together Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. If one can mold his family life in this way to develop Krsna consciousness, following these four principles, then there is no need to change from family life to renounced life. But if it is not congenial, not favorable for spiritual advancement, then family life should be abandoned. One must sacrifice everything to realize or serve Krsna, just as Arjuna did. Arjuna did not want to kill his family members, but when he understood that these family members were impediments to his Krsna realization, he accepted the instruction of Krsna and fought and killed them. In all cases, one should be detached from the happiness and distress of family life, because in this world one can never be fully happy or fully miserable.

Happiness and distress are concomitant factors of material life. One should learn to tolerate, as advised in Bhagavad-gita. One can never restrict the coming and going of happiness and distress, so one should be detached from the materialistic way of life and be automatically equipoised in both cases. Generally, when we get something desirable, we are very happy, and when we get something undesirable, we are distressed. But if we are actually in the spiritual position, these things will not agitate us. To reach that stage, we have to practice unbreakable devotional service; Devotional service to Krsna without deviation means engaging oneself in the nine processes of devotional service, chanting, hearing, worshiping, offering respect, etc., as described in the last verse of the Ninth Chapter. That process should be followed.

Naturally, when one is adapted to the spiritual way of life, he will not want to mix with materialistic men. That would go against his grain. One may test himself by seeing how far he is inclined to live in a solitary place without unwanted association. Naturally a devotee has no taste for unnecessary sporting or cinema-going or enjoying some social function, because he understands that these are simply a waste of time. There are many research scholars and philosophers who study sex life or some other subject, but according to Bhagavad-gita, such research work and philosophical speculation have no value. That is more or less nonsensical. According to Bhagavad-gita, one should make research, by philosophical discretion into the nature of the soul. One should make research to understand with what the self is concerned. That is recommended here.

As far as self-realization is concerned, it is clearly stated here that bhakti-yoga is especially practical. As soon as there is a question of devotion, one must consider the relationship between the Supersoul and the individual soul. The individual soul and the Supersoul cannot be one, at least not in the bhakti conception, the devotional conception of life. This service of the individual soul to the Supreme Soul is eternal, nityam, as it is clearly stated. So bhakti or devotional service is eternal. One should be established in that philosophical conviction, otherwise it is only a waste of time, ignorance.

In the Srimad-Bhagavatam (1.2.11) this is explained; vadanti tat tattva-vidas tattvam yaj jnanam advayam. "Those who are actually

knowers of the Absolute Truth know that the Self is realized in three different phases, as Brahman, Paramatma and Bhagavan." Bhagavan is the last word in the realization of the Absolute Truth; therefore one should reach up to that platform of understanding the Supreme Personality of Godhead and thus engage in the devotional service of the Lord. That is perfection of knowledge.

Beginning from practicing humility up to the point of realization of the Supreme Truth, the Absolute Personality of Godhead, this process is just like a staircase beginning from the ground floor up to the top floor. Now on this staircase there are so many people who have reached the first floor, or the second or the third floor, etc., but unless one reaches the top floor, which is the understanding of Krsna, he is at a lower stage of knowledge. If anyone wants to compete with God and at the same time make advancement in spiritual knowledge, he will be frustrated. It is clearly stated that without humility understanding is harmful. To think oneself God is most puffed up. Although the living entity is always being kicked by the stringent laws of material nature, still he thinks, "I am God" because of ignorance. One should be humble and know that he is subordinate to the Supreme Lord. Due to rebellion against the Supreme Lord, one becomes subordinate to material nature. One must know and be convinced of this truth.

TEXT 13

jneyam yat tat pravaksyami
yaj jnatvamrtam asnute
anadi mat-param brahma
na sat tan nasad ucyate

SYNONYMS

jneyam--knowable; yat--that; tat--which; pravaksyami--I shall now explain; yat--which; jnatva--knowing; amrtam--nectar; asnute--taste; anadi--beginningless; mat-param--subordinate to Me; brahma--spirit; na--neither; sat--cause; tat--that; na--nor; asat--effect; ucyate--is called.

TRANSLATION

I shall now explain the knowable, knowing which you will taste the eternal. This is beginningless, and it is subordinate to Me. It is called Brahman, the spirit, and it lies beyond the cause and effect of this material world.

PURPORT

The Lord has explained the field of activities and the knower of the field. He has also explained the process of knowing the knower of the field of activities. Now He is explaining the knowable, both the soul and the Supersoul respectively. By knowledge of the knower, both the soul and the Supersoul, one can relish the nectar of life. As explained in the Second Chapter, the living entity is eternal. This is also confirmed here. There is no specific date at which the jiva was born. Nor can anyone trace out the history of the jivatma's manifestation from the Supreme Lord. Therefore it is beginningless. The Vedic literature confirms this: na jayate mriyate va vipascit (Katha Upanisad 1.2.18). The knower of the body is never born and never dies, and he is full of knowledge.

The Supreme Lord is also stated in the Vedic literature (Svetasvatara Upanisad 6.16) as pradhana-ksetrajna-patir gunesah. The Supreme Lord as the Supersoul is the chief knower of the body and He is the master of the three modes of material nature. In the smṛti it is said: *dasā-bhūto harer eva nanyasvaiva kadācana*. The living entities are eternally in the service of the Supreme Lord. This is also confirmed by Lord Caitanya in His teachings; therefore the description of Brahman mentioned in this verse is in relation to the individual soul, and when the word Brahman is applied to the living entity, it is to be understood that he is *vijnāna-brahma* as opposed to *ananda-brahma*. *Ananda-brahma* is the Supreme Brahman Personality of Godhead.

TEXT 14

sarvataḥ paṇi-padam tat
sarvato 'kṣi-siro-mukhaḥ
sarvataḥ śrutimāloke
sarvaṁ avṛtya tiṣṭhati

SYNONYMS

sarvataḥ--everywhere; paṇi--hands; padam--legs; tat--that; sarvataḥ--everywhere; akṣi--eyes; sirah--head; mukhaḥ--face; sarvataḥ--everywhere; śruti-mat--hearing; loke--in the world; sarvaṁ--everything; avṛtya--covering; tiṣṭhati--exists.

TRANSLATION

Everywhere are His hands and legs, His eyes and faces, and He hears everything. In this way the Supersoul exists.

PURPORT

As the sun exists diffusing its unlimited rays, so does the Supersoul, or Supreme Personality of Godhead. He exists in His all-pervading form, and in Him exist all the individual living entities, beginning from the first great teacher, Brahma, down to the small ants. There are unlimited heads, legs, hands and eyes, and unlimited living entities. All are existing in and on the Supersoul. Therefore the Supersoul is all-pervading. The individual soul, however, cannot say that he has his hands, legs and eyes everywhere. That is not possible. If he thinks that although under ignorance he is not conscious that his hands and legs are diffused all over, but when he attains to proper knowledge he will come to that stage, his thinking is contradictory. This means that the individual soul, having become conditioned by material nature, is not supreme. The Supreme is different from the individual soul. The Supreme Lord can extend His hand without limit; the individual soul cannot. In Bhagavad-gīta the Lord says that if anyone offers Him a flower, or a fruit, or a little water, He accepts. If the Lord is a far distance away, how can He accept things? This is the omnipotence of the Lord: even though He is situated in His own abode, far, far away from earth, He can extend His hand to accept what anyone offers. That is His potency. In the Brahma-saṁhita (5.37) it is stated, *goloka eva nivasaty*: although He is always engaged in pastimes in His transcendental planet, He is all-pervading. The individual soul cannot claim that he is all-pervading. Therefore this verse describes the Supreme Soul, the Personality of Godhead, not the individual soul.

TEXT 15

sarvendriya-gunabhasam
sarvendriya-vivarjitam
asaktam sarva-bhrc caiva
nirgunam guna-bhoktr ca

SYNONYMS

sarva--all; indriya--senses; guna--qualities; abhasam--original source;
sarva--all; indriya--senses; vivarjitam--being without; asaktam--
without attachment; sarva-bhrt--maintainer of everyone; ca--also; eva--
certainly; nirgunam--without material qualities; guna-bhoktr--
simultaneously master of the gunas; ca--also.

TRANSLATION

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 modes of material nature.

PURPORT

The Supreme Lord, although the source of all the senses of the living entities, doesn't have material senses like they have. Actually, the individual souls have spiritual senses, but in conditioned life they are covered with the material elements, and therefore the sense activities are exhibited through matter. The Supreme Lord's senses are not so covered. His senses are transcendental and are therefore called nirguna. Guna means the material modes, but His senses are without material covering. It should be understood that His senses are not exactly like ours. Although He is the source of all our sensual activities, He has His transcendental senses which are uncontaminated. This is very nicely explained in the Svetasvatara Upanisad (3.19) in the verse apani-pado javano grahita. The Supreme Personality of Godhead has no hands which are materially contaminated, but He has His hands and accepts whatever sacrifice is offered to Him. That is the distinction between the conditioned soul and the Supersoul. He has no material eyes, but He has eyes--otherwise how could He see? He sees everything, past, present and future. He lives within the heart of the living being, and He knows what we have done in the past, what we are doing now, and what is awaiting us in the future. This is also confirmed in Bhagavad-gita: He knows everything, but no one knows Him. It is said that the Supreme Lord has no legs like us, but He can travel throughout space because He has spiritual legs. In other words, the Lord is not impersonal; He has His eyes, legs, hands and everything else, and because we are part and parcel of the Supreme Lord we also have these things. But His hands, legs, eyes and senses are not contaminated by material nature.

Bhagavad-gita also confirms that when the Lord appears He appears as He is by His internal potency. He is not contaminated by the material energy because He is the Lord of material energy. In the Vedic literature we find that His whole embodiment is spiritual. He has His eternal form called sac-cid-ananda-vigraha. He is full of all opulence. He is the proprietor of all wealth and the owner of all energy. He is the most intelligent and is full of knowledge. These are some of the symptoms of the Supreme Personality of Godhead. He is maintainer of all

living entities and the witness of all activity. As far as we can understand from Vedic literature, the Supreme Lord is always transcendental. Although we do not see His head, face, hands, or legs, He has them, and when we are elevated to the transcendental situation then we can see the Lord's form. Due to materially contaminated senses, we cannot see His form. Therefore the impersonalists who are still materially affected cannot understand the Personality of Godhead.

TEXT 16

bahir antas ca bhutanam
acaram caram eva ca
suksmatvat tad avijneyam
dura-stham cantike ca tat

SYNONYMS

bahih--outside; antah--inside; ca--also; bhutanam--of all living entities; acaram--not moving; caram--moving; eva--also; ca--and; suksmatvat--on account of being subtle; tat--that; avijneyam--unknowable; dura-stham--far away; ca--also; antike--near; ca--and; tat--that.

TRANSLATION

The Supreme Truth exists both internally and externally, in the moving and nonmoving. He is beyond the power of the material senses to see or to know. Although far, far away, He is also near to all.

PURPORT

In Vedic literature we understand that Narayana, the Supreme Person, is residing both outside and inside of every living entity. He is present in both the spiritual and material worlds. Although He is far, far away, still He is near to us. These are the statements of Vedic literature. Asino duram vrajati sayano yati sarvatah (Katha Upanisad 1.2.21). And because He is always engaged in transcendental bliss, we cannot understand how He is enjoying His full opulence. We cannot see or understand with these material senses. Therefore in the Vedic language it is said that to understand Him our material mind and senses cannot act. But one who has purified his mind and senses by practicing Krsna consciousness in devotional service can see Him constantly. It is confirmed in Brahma-samhita that the devotee who has developed love for the Supreme God can see Him always, without cessation. And it is confirmed in Bhagavad-gita (11.54) that He can be seen and understood only by devotional service. Bhaktiya tv ananyaya sakyah.

TEXT 17

avibhaktam ca bhutesu
vibhaktam iva ca sthitam
bhuta-bhartr ca taj jneyam
grasisnu prabhavisnu ca

SYNONYMS

avibhaktam--without division; ca--also; bhutesu--in every living being; vibhaktam--divided; iva--as if; ca--also; sthitam--situated; bhuta-

bhartr--maintainer of all living entities; ca--also; tat--that; jneyam--to be understood; grasnisnu--devours; prabhavisnu--develops; ca--also.

TRANSLATION

Although the Supersoul appears to be divided, 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.

PURPORT

The Lord is situated in everyone's heart as the Supersoul. Does this mean that He has become divided? No. Actually, He is one. The example is given of the sun: The sun, at the meridian, is situated in its place. But if one goes for five thousand miles in all directions and asks, "Where is the sun?" everyone will say that it is shining on his head. In the Vedic literature this example is given to show that although He is undivided, He is situated as if divided. Also it is said in Vedic literature that one Visnu is present everywhere by His omnipotence, just as the sun appears in many places to many persons. And the Supreme Lord, although the maintainer of every living entity, devours everything at the time of annihilation. This was confirmed in the Eleventh Chapter when the Lord said that He had come to devour all the warriors assembled at Kuruksetra. He also mentioned that in the form of time He devours also. He is the annihilator, the killer of all. When there is creation, He develops all from their original state, and at the time of annihilation He devours them. The Vedic hymns confirm the fact that He is the origin of all living entities and the rest of all. After creation, everything rests in His omnipotence, and after annihilation everything again returns to rest in Him. These are the confirmations of Vedic hymns. Yato va imani bhutani jayante yena jatani jivanti yat prayanty abhisam-visanti tad brahma tad vijijnasasva (Taittiriya Upanisad 3.1).

TEXT 18

jyotisam api taj jyotis
tamasah param ucyate
jnanam jneyam jnana-gamyam
hrdi sarvasya visthitam

SYNONYMS

jyotisam--in all luminous objects; api--also; tat--that; jyotih--source of light; tamasah--of the darkness; param--beyond; ucyate--is said; jnanam--knowledge; jneyam--to be known; jnana-gamyam--to be approached by knowledge; hrdis--in the heart; sarvasya--of everyone; visthitam--situated.

TRANSLATION

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.

PURPORT

The Supersoul, the Supreme Personality of Godhead, is the source of light in all luminous objects like the sun, moon and stars. In the Vedic literature we find that in the spiritual kingdom there is no need of sun or moon because the effulgence of the Supreme Lord is there. In the material world that brahmajyoti, the Lord's spiritual effulgence, is covered by mahat-tattva, the material elements; therefore in this material world we require the assistance of sun, moon, electricity, etc., for light. But in the spiritual world there is no need of such things. It is clearly stated in the Vedic literature that because of His luminous effulgence, everything is illuminated. It is clear, therefore, that His situation is not in the material world. He is situated in the spiritual world, which is far, far away in the spiritual sky. That is also confirmed in the Vedic literature. Aditya-varnam tamasah parastat (Svetasvatara Upanisad 3.8). He is just like the sun, eternally luminous, but He is far, far beyond the darkness of this material world. His knowledge is transcendental. The Vedic literature confirms that Brahman is concentrated transcendental knowledge. To one who is anxious to be transferred to that spiritual world, knowledge is given by the Supreme Lord who is situated in everyone's heart.

One Vedic mantra (Svetasvatara Upanisad 6.18) says, tam ha devam atma-buddhi-prakasam mumuksur vai saranam aham prapadye. One must surrender unto the Supreme Personality of Godhead if he at all wants liberation. As far as the goal of ultimate knowledge is concerned, it is also confirmed in Vedic literature: tam eva viditvati mrtyum eti. "Only by knowing Him can one surpass the boundary of birth and death." (Svetasvatara Upanisad 3.8) He is situated in everyone's heart as the supreme controller. The Supreme has legs and hands distributed everywhere, and this cannot be said of the individual soul. Therefore that there are two knowers of the field of activity, the individual soul and the Supersoul, must be admitted. One's hands and legs are distributed locally, but Krsna's hands and legs are distributed everywhere. This is confirmed in the Svetasvatara Upanisad (3.17): sarvasya prabhum isanam sarvasya saranam brhat. That Supreme Personality of Godhead, Supersoul, is the prabhu or master, of all living entities; therefore He is the ultimate shelter of all living entities. So there is no denying the fact that the Supreme Supersoul and the individual soul are always different.

TEXT 19

iti ksetram tatha jnanam
jneyam cuktam samasatah
mad-bhakta etad vijnaya
mad-bhavayopapadyate

SYNONYMS

iti--thus; ksetram--the field of activities (the body); tatha--also; jnanam--knowledge; jneyam--the knowable; ca--also; uktam--described; samasatah--in summary; mat-bhaktah--My devotee; etad--all this; vijnaya--after understanding; mat-bhavaya--My nature; upapadyate--attains.

TRANSLATION

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.

PURPORT

The Lord has described in summary the body, knowledge and the knowable. This knowledge is of three things: the knower, the knowable and the process of knowing. Combined, these are called vijñāna, or the science of knowledge. Perfect knowledge can be understood by the unalloyed devotees of the Lord directly. Others are unable to understand. The monists say that at the ultimate stage these three items become one, but the devotees do not accept this. Knowledge and development of knowledge mean understanding oneself in Kṛṣṇa consciousness. We are being led by material consciousness, but as soon as we transfer all consciousness to Kṛṣṇa's activities and realize that Kṛṣṇa is everything, then we attain real knowledge. In other words, knowledge is nothing but the preliminary stage of understanding devotional service perfectly.

TEXT 20

prakṛtim puruṣam caiva
viddhy anadi ubhāv api
vikāraṁ ca guṇaṁ caiva
viddhi prakṛti-sambhavaṁ

SYNONYMS

prakṛtim--material nature; puruṣam--living entities; ca--also; eva--certainly; viddhi--must know; anadi--without beginning; ubhāv--both; api--also; vikāraṁ--transformations; ca--also; guṇaṁ--three modes of nature; ca--also; eva--certainly; viddhi--know; prakṛti--material nature; sambhavaṁ--produced of.

TRANSLATION

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

PURPORT

By this knowledge, the body, the field of activities and the knowers of the body (both the individual soul and the Supersoul) can be known. The body is the field of activity and is composed of material nature. It is the individual soul which is embodied. Enjoying the activities of the body is the puruṣa, or the living entity. He is one knower, and the other is the Supersoul. Of course, it is to be understood that both the Supersoul and the individual entity are different manifestations of the Supreme Personality of Godhead. The living entity is in the category of His energy, and the Supersoul is in the category of His personal expansion.

Both material nature and the living entity are eternal. That is to say that they existed before the creation. The material manifestation is from the energy of the Supreme Lord and so also are the living entities, but they are of the superior energy. Both the living entities and material nature existed before this cosmos was manifested. Material

nature was absorbed in the Supreme Personality of Godhead, Maha-Visnu, and when it was required, it was manifested by the agency of mahat-tattva. Similarly, the living entities are also in Him, and because they are conditioned, they are averse to serving the Supreme Lord. Thus they are not allowed to enter into the spiritual sky. After the winding up of material nature, these living entities are again given a chance to act in the material world and prepare themselves to enter into the spiritual world. That is the mystery of this material creation. Actually the living entity is originally the spiritual part and parcel of the Supreme Lord, but due to his rebellious nature, he is conditioned within material nature. It really does not matter how these living entities or superior entities of the Supreme Lord have come in contact with material nature. The Supreme Personality of Godhead knows, however, how and why this actually took place. In the scriptures the Lord says that those attracted by this material nature are undergoing a hard struggle for existence. But we should know it with certainty from the descriptions of these few verses that all the transformations and influences of material nature by the three modes are also productions of material nature. All transformations and variety in respect to living entities are due to the body. As far as spirit is concerned, living entities are all the same.

TEXT 21

karya-karana-kartrtve
hetuh prakrtir ucyate
purusah sukha-dukhhanam
bhoktrtve hetur ucyate

SYNONYMS

karya--effect; karana--cause; kartrtve--in the matter of creation; hetuh--instrument; prakrtih--material nature; ucyate--is said to be; purusah--the living entity; sukha--of happiness; dukhanam--and distress; bhoktrtve--in enjoyment; hetuh--the instrument; ucyate--is said to be.

TRANSLATION

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

PURPORT

The different manifestations of body and senses among the living entities are due to material nature. There are 8,400,000 different species of life, and these varieties are the creation of the material nature. They arise from the different sensual pleasures of the living entity, who thus desires to live in this body or that. When he is put into different bodies, he enjoys different kinds of happiness and distress. His material happiness and distress are due to his body, and not to himself as he is. In his original state there is no doubt of enjoyment; therefore that is his real state. Because of the desire to lord it over material nature, he is in the material world. In the spiritual world there is no such thing. The spiritual world is pure, but in the material world everyone is struggling hard to acquire victims who present different pleasures to the body. It might be more

clear to state that this body is the effect of the senses. The senses are instruments for gratifying desire. Now, the sum total--body and instrument senses--are offered by material nature and, as will be clear in the next verse, the living entity is blessed or damned with circumstances according to his past desire and activity. According to one's desires and activities, material nature places one in various residential quarters. The being himself is the cause of his attaining such residential quarters and his attendant enjoyment or suffering. Once placed in some particular kind of body, he comes under the control of nature because the body, being matter, acts according to the laws of nature. At that time, the living entity has no power to change that law. Suppose an entity is put into the body of a dog. As soon as he is put into the body of a dog, he must act like a dog. He cannot act otherwise. And if the living entity is put into the body of a hog, then he is forced to eat stool and act like a hog. Similarly, if the living entity is put into the body of a demigod, he must act according to his body. This is the law of nature. But in all circumstances, the Supersoul is with the individual soul. That is explained in the Vedas (Mundaka Upanisad 3.1.1) as follows: dva suparna sayuja sakhayah. The Supreme Lord is so kind upon the living entity that He always accompanies the individual soul and in all circumstances is present as the Supersoul, or Paramatma.

TEXT 22

purusah prakrti-stho hi
bhunkte prakrti-jan gunan
karanam guna-sango 'sya
sad-asad-yoni-janmasu

SYNONYMS

purusah--the living entity; prakrti-sthah--being situated in the material energy; hi--certainly; bhunkte--enjoys; prakrti-jan--produced by the material nature; gunan--modes of nature; karanam--cause; guna-sangah--association with the modes of nature; asya--of the living entity; sat-asat--good and bad; yoni--species of life; janmasu--birth.

TRANSLATION

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 amongst various species.

PURPORT

This verse is very important for an understanding of how the living entities transmigrate from one body to another. It is explained in the Second Chapter that the living entity is transmigrating from one body to another just as one changes dress. This change of dress is due to his attachment to material existence. As long as he is captivated by this false manifestation, he has to continue transmigrating from one body to another. Due to his desire to lord it over material nature, he is put into such undesirable circumstances. Under the influence of material desire, the entity is born sometimes as a demigod, sometimes as a man, sometimes as a beast, as a bird, as a worm, as an aquatic, as a saintly man, as a bug. This is going on. And in all cases the living

entity thinks himself to be the master of his circumstances, yet he is under the influence of material nature.

How he is put into such different bodies is explained here. It is due to association with the different modes of nature. One has to rise, therefore, above the three material modes and become situated in the transcendental position. That is called Krsna consciousness. Unless one is situated in Krsna consciousness, his material consciousness will oblige him to transfer from one body to another because he has material desires since time immemorial. But he has to change that conception. That change can be effected only by hearing from authoritative sources. The best example is here: Arjuna is hearing the science of God from Krsna. The living entity, if he submits to this hearing process, will lose his long-cherished desire to dominate material nature, and gradually and proportionately, as he reduces his long desire to dominate, he comes to enjoy spiritual happiness. In a Vedic mantra it is said that as he becomes learned in association with the Supreme Personality of Godhead, he proportionately relishes his eternal blissful life.

TEXT 23

upadrastanumanta ca
bharta bhokta mahesvarah
paramatmeti capy ukto
dehe 'smin purusah parah

SYNONYMS

upadrasta--overseer; anumanta--permitter; ca--also; bharta--master; bhokta--supreme enjoyer; maha-isvarah--the Supreme Lord; parama-atma--Supersoul; iti--also; ca--and; api uktah--is said; dehe--in this body; asmin--this; purusah--enjoyer; parah--transcendental.

TRANSLATION

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.

PURPORT

It is stated here that the Supersoul, who is always with the individual soul, is the representation of the Supreme Lord. He is not an ordinary living entity. Because the monist philosophers take the knower of the body to be one, they think that there is no difference between the Supersoul and the individual soul. To clarify this, the Lord says that He is the representation of Paramatma in every body. He is different from the individual soul; He is para, transcendental. The individual soul enjoys the activities of a particular field, but the Supersoul is present not as finite enjoyer nor as one taking part in bodily activities, but as the witness, overseer, permitter and supreme enjoyer. His name is Paramatma, not atma, and He is transcendental. It is distinctly clear that the atma and Paramatma are different. The Supersoul, the Paramatma, has legs and hands everywhere, but the individual soul does not. And because He is the Supreme Lord, He is present within to sanction the individual soul's desiring material enjoyment. Without the sanction of the Supreme Soul, the individual soul cannot do anything. The individual is bhukta, or the sustained,

and the Lord is bhokta, or the maintainer. There are innumerable living entities, and He is staying in them as a friend.

The fact is that individual living entities are eternally part and parcel of the Supreme Lord, and both of them are very intimately related as friends. But the living entity has the tendency to reject the sanction of the Supreme Lord and act independently in an attempt to dominate nature, and because he has this tendency, he is called the marginal energy of the Supreme Lord. The living entity can be situated either in the material energy or the spiritual energy. As long as he is conditioned by the material energy, the Supreme Lord, as his friend, the Supersoul, stays with him just to get him to return to the spiritual energy. The Lord is always eager to take him back to the spiritual energy, but due to his minute independence, the individual entity is continually rejecting the association of spiritual light. This misuse of independence is the cause of his material strife in the conditioned nature. The Lord, therefore, is always giving instruction from within and from without. From without He gives instructions as stated in Bhagavad-gita, and from within He tries to convince him that his activities in the material field are not conducive to real happiness. "Just give it up and turn your face toward Me. Then you will be happy," He says. Thus the intelligent person who places his faith in the Paramatma or the Supreme Personality of Godhead begins to advance toward a blissful eternal life of knowledge.

TEXT 24

ya evam vetti purusam
prakrtim ca gunaih saha
sarvatha vartamano 'pi
na sa bhuyo 'bhijayate

SYNONYMS

yah--anyone; evam--thus; vetti--understands; purusam--the living entity; prakrtim--material nature; ca--and; gunaih--modes of material nature; saha--with; sarvatha--by all means; vartamanah--situated; api--in spite of; na--never; sah--he; bhuyah--again; abhijayate--takes his birth.

TRANSLATION

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.

PURPORT

Clear understanding of material nature, the Supersoul, the individual soul and their interrelation makes one eligible to become liberated and turn to the spiritual atmosphere without being forced to return to this material nature. This is the result of knowledge. The purpose of knowledge is to understand distinctly that the living entity has by chance fallen into this material existence. By his personal endeavor in association with authorities, saintly persons and a spiritual master, he has to understand his position and then revert to spiritual consciousness or Krsna consciousness by understanding Bhagavad-gita as it is explained by the Personality of Godhead. Then it is certain that

he will never come again into this material existence; he will be transferred into the spiritual world for a blissful eternal life of knowledge.

TEXT 25

dhyānenatmani pasyanti
kecid atmanam atmana
anye sankhyena yogena
karma-yogena capare

SYNONYMS

dhyānena--by meditation; atmani--self; pasyanti--see; kecit--one; atmanam--Supersoul; atmana--by the mind; anye--others; sankhyena--by philosophical discussion; yogena--by the yoga system; karma-yogena--by activities without fruitive desire; ca--also; apare--others.

TRANSLATION

That Supersoul is perceived by some through meditation, by some through the cultivation of knowledge, and by others through working without fruitive desire.

PURPORT

The Lord informs Arjuna that the conditioned souls can be divided into two classes as far as man's search for self-realization is concerned. Those who are atheists, agnostics and skeptics are beyond the sense of spiritual understanding. But there are others who are faithful in their understanding of spiritual life, and they are called workers who have renounced fruitive results. Those who always try to establish the doctrine of monism are also counted amongst the atheists and agnostics. In other words, only the devotees of the Supreme Personality of Godhead are really capable of spiritual understanding because they understand that beyond this material nature there is the spiritual world and the Supreme Personality of Godhead who is expanded as the Paramatma, the Supersoul in everyone, the all-pervading Godhead. Of course there are those who try to understand the Supreme Absolute Truth by cultivation of knowledge, and they can be counted in the second class. The atheistic philosophers analyze this material world into twenty-four elements, and they place the individual soul as the twenty-fifth item. When they are able to understand the nature of the individual soul to be transcendental to the material elements, they are able to understand also that above the individual soul there is the Supreme Personality of Godhead. He is the twenty-sixth element. Thus gradually they also come to the standard of devotional service in Kṛṣṇa consciousness. Those who work without fruitive results are also perfect in their attitude. They are given a chance to advance to the platform of devotional service in Kṛṣṇa consciousness. Here it is stated that there are some people who are pure in consciousness and who try to find out the Supersoul by meditation, and when they discover the Supersoul within themselves, they become transcendently situated. Similarly, there are others who also try to understand the Supreme Soul by cultivation of knowledge, and there are others who cultivate the hatha-yoga system and who try to satisfy the Supreme Personality of Godhead by childish activities.

TEXT 26

anye tv evam ajanantah
srutvanyebhya upasate
te 'pi catitaranty eva
mrtyum sruti-parayanah

SYNONYMS

anye--others; tu--but; evam--thus; ajanantah--without spiritual knowledge; srutva--by hearing; anyebhyah--from others; upasate--begin to worship; te--they; api--also; ca--and; atitaranti--transcend; eva--certainly; mrtyum--the path of death; sruti-parayanah--inclined to the process of hearing.

TRANSLATION

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.

PURPORT

This verse is particularly applicable to modern society because in modern society there is practically no education in spiritual matters. Some of the people may appear to be atheistic or agnostic or philosophical, but actually there is no knowledge of philosophy. As for the common man, if he is a good soul, then there is a chance for advancement by hearing. This hearing process is very important. Lord Caitanya, who preached Krsna consciousness in the modern world, gave great stress to hearing because if the common man simply hears from authoritative sources, he can progress, especially, according to Lord Caitanya, if he hears the transcendental vibration Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. It is stated, therefore, that all men should take advantage of hearing from realized souls and gradually become able to understand everything. The worship of the Supreme Lord will then undoubtedly take place. Lord Caitanya has said that in this age no one needs to change his position, but one should give up the endeavor to understand the Absolute Truth by speculative reasoning. One should learn to become the servant of those who are in knowledge of the Supreme Lord. If one is fortunate enough to take shelter of a pure devotee, hear from him about self-realization and follow in his footsteps, he will be gradually elevated to the position of a pure devotee. In this verse particularly, the process of hearing is strongly recommended, and this is very appropriate. Although the common man is often not as capable as so-called philosophers, faithful hearing from an authoritative person will help one transcend this material existence and go back to Godhead, back to home.

TEXT 27

yavat sanjayate kincit
sattvam sthavara-jangamam
ksetra-ksetrajna-samyogat
tad viddhi bharatarsabha

SYNONYMS

yavat--whatever; sanjayate--takes place; kincit--anything; sattvam--existence; sthavara--not moving; jangamam--moving; ksetra--the body; ksetra-jna--knower of the body; samyogat--union between; tat viddhi--you must know it; bharata-rsabha--O chief of the Bharatas.

TRANSLATION

O chief of the Bharatas, whatever you see in existence, both moving and unmoving, is only the combination of the field of activities and the knower of the field.

PURPORT

Both material nature and the living entity, which were existing before the creation of the cosmos, are explained in this verse. Whatever is created is but a combination of the living entity and material nature. There are many manifestations like trees, mountains and hills, which are not moving, and there are many existences which are moving, and all of them are but combinations of material nature and superior nature, the living entity. Without the touch of superior nature, the living entity, nothing can grow. Therefore the relationship between matter and nature is eternally going on, and this combination is effected by the Supreme Lord; therefore He is the controller of both the superior and inferior natures. The material nature is created by Him, and the superior nature is placed in this material nature, and thus all these activities and manifestations take place.

TEXT 28

samam sarvesu bhutesu
tisthantam paramesvaram
vinasyatsv avinasyantam
yah pasyati sa pasyati

SYNONYMS

samam--equally; sarvesu--in all; bhutesu--living entities; tisthan-tam--residing; parama-isvaram--the Supersoul; vinasyatsu--in the destructible; avinasyantam--not destroyed; yah--anyone; pasyati--sees; sah--he; pasyati--actually sees.

TRANSLATION

One who sees the Supersoul accompanying the individual soul in all bodies, and who understands that neither the soul nor the Supersoul is ever destroyed, actually sees.

PURPORT

Anyone who can see three things--the body, the proprietor of the body, or individual soul, and the friend of the individual soul, combined together by good association--is actually in knowledge. Those who are not associated with the soul's friend are ignorant; they simply see the body, and when the body is destroyed they think that everything is finished, but actually it is not so. After the destruction of the body, both the soul and the Supersoul exist, and they go on eternally in many various moving and unmoving forms. The Sanskrit word paramesvara is

sometimes translated as "the individual soul" because the soul is the master of the body, and after the destruction of the body he transfers to another form. In that way he is master. But there are others who interpret this paramesvara to be the Supersoul. In either case, both the Supersoul and the individual soul continue. They are not destroyed. One who can see in this way can actually see what is happening.

TEXT 29

samam pasyan hi sarvatra
samavasthitam isvaram
na hinasty atmanatmanam
tato yati param gatim

SYNONYMS

samam--equally; pasyan--seeing; hi--certainly; sarvatra--everywhere; samavasthitam--equally situated; isvaram--Supersoul; na--does not; hinasti--degrade; atmana--by the mind; atmanam--the soul; tatah yati--then reaches; param--the transcendental; gatim--destination.

TRANSLATION

One who sees the Supersoul in every living being and equal everywhere does not degrade himself by his mind. Thus he approaches the transcendental destination.

PURPORT

The living entity, by accepting his material existence as just so much suffering, can become situated in his spiritual existence. If one understands that the Supreme is situated in His Paramatma manifestation everywhere, that is, if one can see the presence of the Supreme Personality of Godhead in every living thing, he does not degrade himself, and he therefore gradually advances to the spiritual world. The mind is generally addicted to self-centered processes; but when the mind turns to the Supersoul, one becomes advanced in spiritual understanding.

TEXT 30

prakrtyaiva ca karmani
kriyamanani sarvasah
yah pasyati tathatmanam
akartaram sa pasyati

SYNONYMS

prakrtya--by material nature; eva--certainly; ca--also; karmani--activities; kriyamanani--engaged in performing; sarvasah--in all respects; yah--anyone who; pasyati--sees; tatha--also; atmanam--himself; akartaram--non-doer; sah--he; pasyati--sees perfectly.

TRANSLATION

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.

PURPORT

This body is made by material nature under the direction of the Supersoul, and whatever activities are going on in respect to one's body are not his doing. Whatever one is supposed to do, either for happiness or for distress, one is forced to do because of the bodily constitution. The self, however, is outside all these bodily activities. This body is given according to one's past desires. To fulfill desires, one is given the body, with which he acts accordingly. Practically speaking, the body is a machine, designed by the Supreme Lord, to fulfill desires. Because of desires, one is put into difficult circumstances to suffer or to enjoy. This transcendental vision of the living entity, when developed, makes one separate from bodily activities. One who has such a vision is an actual seer.

TEXT 31

yada bhuta-prthag-bhavam
eka-stham anupasyati
tata eva ca vistaram
brahma sampadyate tada

SYNONYMS

yada--when; bhuta--living entities; prthak-bhavam--separated identities; eka-stham--situated in one; anupasyati--tries to see through authority; tata eva--thereafter; ca--also; vistaram--expanded; brahma--the Absolute; sampadyate--attains; tada--at that time.

TRANSLATION

When a sensible man ceases to see different identities, which are due to different material bodies, he attains to the Brahman conception. Thus he sees that beings are expanded everywhere.

PURPORT

When one can see that the various bodies of living entities arise due to the different desires of the individual soul and do not actually belong to the soul itself, one actually sees. In the material conception of life, we find someone a demigod, someone a human being, a dog, a cat, etc. This is material vision, not actual vision. This material differentiation is due to a material conception of life. After the destruction of the material body, the spirit soul is one. The spirit soul, due to contact with material nature, gets different types of bodies. When one can see this, he attains spiritual vision; thus being freed from differentiations like man, animal, big, low, etc., one becomes purified in his consciousness and able to develop Krsna consciousness in his spiritual identity. How he then sees things will be explained in the next verse.

TEXT 32

anaditvan nirgunatvat
paramatmayam avyayah
sarira-stho 'pi kaunteya
na karoti na lipyate

SYNONYMS

anaditvat--due to eternity; nirgunatvat--due to transcendental; parama--beyond material nature; atma--spirit; ayam--this; avyayah--inexhaustible; sarira-sthah api--though dwelling in the body; kaunteya--O son of Kunti; na karoti--never does anything; na lipyate--nor is he entangled.

TRANSLATION

Those with the vision of eternity can see that the 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.

PURPORT

A living entity appears to be born because of the birth of the material body, but actually the living entity is eternal; he is not born, and in spite of his being situated in a material body, he is transcendental and eternal. Thus he cannot be destroyed. By nature he is full of bliss. He does not engage himself in any material activities; therefore the activities performed due to his contact with material bodies do not entangle him.

TEXT 33

yatha sarva-gatam sauksmyad
akasam nopalipyate
sarvatravasthito dehe
tathatma nopalipyate

SYNONYMS

yatha--as; sarva-gatam--all-pervading; sauksmyat--due to being subtle; akasam--the sky; na--never; upalipyate--mixes; sarvatra--everywhere; avasthitah--situated; dehe--in the body; tatha--such; atma--the self; na--never; upalipyate--mixes.

TRANSLATION

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.

PURPORT

The air enters into water, mud, stool and whatever else is there; still it does not mix with anything. Similarly, the living entity, even though situated in varieties of bodies, is aloof from them due to his subtle nature. Therefore it is impossible to see with the material eyes how the living entity is in contact with this body and how he is out of it after the destruction of the body. No one in science can ascertain this.

TEXT 34

yatha prakasayaty ekah
krtsnam lokam imam ravih
ksetram ksetri tatha krtsnam
prakasayati bhārata

SYNONYMS

yatha--as; prakasayati--illuminates; ekah--one; krtsnam--the whole;
lokam--universe; imam--this; ravih--the sun; ksetram--this body;
ksetri--the soul; tatha--similarly; krtsnam--all; prakasayati--
illuminates; bhārata--O son of Bhārata.

TRANSLATION

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

PURPORT

There are various theories regarding consciousness. Here in Bhagavad-gīta the example of the sun and the sunshine is given. As the sun is situated in one place, but is illuminating the whole universe, so a small particle of spirit soul, although situated in the heart of this body, is illuminating the whole body by consciousness. Thus consciousness is the proof of the presence of the soul, as sunshine or light is the proof of the presence of the sun. When the soul is present in the body, there is consciousness all over the body, and as soon as the soul has passed from the body, there is no more consciousness. This can be easily understood by any intelligent man. Therefore consciousness is not a production of the combinations of matter. It is the symptom of the living entity. The consciousness of the living entity, although qualitatively one with the supreme consciousness, is not supreme because the consciousness of one particular body does not share that of another body. But the Supersoul, which is situated in all bodies as the friend of the individual soul, is conscious of all bodies. That is the difference between supreme consciousness and individual consciousness.

TEXT 35

ksetra-ksetrajñayor evam
antaram jñāna-caksusa
bhūta-prakṛti-mokṣam ca
ye vidur yanti te param

SYNONYMS

ksetra--body; ksetra-jñayoh--of the proprietor of the body; evam--that;
antaram--difference; jñāna-caksusa--by vision of knowledge; bhūta--
living entity; prakṛti--material nature; mokṣam--liberation; ca--also;
ye--one who; viduh--knows; yanti--approaches; te--they; param--Supreme.

TRANSLATION

One who knowingly sees this difference between the body and the owner of the body and can understand the process of liberation from this bondage, also attains to the supreme goal.

PURPORT

The purport of this Thirteenth Chapter is that one should know the distinction between the body, the owner of the body, and the Supersoul. A faithful person should at first have some good association to hear of God and thus gradually become enlightened. If one accepts a spiritual master, he can learn to distinguish between matter and spirit, and that becomes the steppingstone for further spiritual realization. A spiritual master teaches his students to get free from the material concept of life by various instructions. For instance, in Bhagavad-gita we find Krsna instructing Arjuna to free him from materialistic considerations.

One can understand that this body is matter; it can be analyzed with its twenty-four elements. That is the gross manifestation. And the subtle manifestation is the mind and psychological effects. And the symptoms of life are the interaction of these features. But over and above this, there is the soul, and there is also the Supersoul. The soul and the Supersoul are two. This material world is working by the conjunction of the soul and the twenty-four material elements. One who can see the constitution of the whole material manifestation as this combination of the soul and material elements and also can see the situation of the Supreme Soul becomes eligible for transfer to the spiritual world. These things are meant for contemplation and for realization, and one should have a complete understanding of this chapter with the help of the spiritual master.

Thus end the Bhaktivedanta Purports to the Thirteenth Chapter of the Srimad Bhagavad-gita in the matter of Nature, the Enjoyer and Consciousness.

Chapter 14

The Three Modes Of Material Nature

TEXT 1

sri-bhagavan uvaca
param bhuyah pravaksyami
jnananam jnanam uttamam
yaj jnatva munayah sarve
param siddhim ito gatah

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; param--transcendental; bhuyah--again; pravaksyami--I shall speak; jnananam--of all knowledge; jnanam--knowledge; uttamam--the supreme; yat--which; jnatva--knowing; munayah--the sages; sarve--all; param--transcendental; siddhim--perfection; itah--from this world; gatah--attained.

TRANSLATION

The Blessed Lord 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.

PURPORT

From the Seventh Chapter to the end of the Twelfth Chapter, Sri Krsna in detail reveals the Absolute Truth, the Supreme Personality of Godhead. Now, the Lord Himself is further enlightening Arjuna. If one understands this chapter through the process of philosophical speculation, he will come to an understanding of devotional service. In the Thirteenth Chapter, it was clearly explained that by humbly developing knowledge one may possibly be freed from material entanglement. It has also been explained that it is due to association with the modes of nature that the living entity is entangled in this material world. Now, in this chapter, the Supreme Personality explains what those modes of nature are, how they act, how they bind and how they give liberation. The knowledge explained in this chapter is proclaimed by the Supreme Lord to be superior to the knowledge given so far in other chapters. By understanding this knowledge, various great sages attained perfection and transferred to the spiritual world. The Lord now explains the same knowledge in a better way. This knowledge is far, far superior to all other processes of knowledge thus far explained, and knowing this many attained perfection. Thus it is expected that one who understands this Fourteenth Chapter will attain perfection.

TEXT 2

idam jnanam upasritya
mama sadharmyam agatah
sarge 'pi nopajayante
pralaye na vyathanti ca

SYNONYMS

idam--this; jnanam--knowledge; upasritya--taking shelter of; mama--My; sadharmyam--nature; agatah--attained; sarge api--even in the creation; na--never; upajayante--comes in; pralaye--in the annihilation; na--nor; vyathanti--disturbed; ca--also.

TRANSLATION

By becoming fixed in this knowledge, one can attain to the transcendental nature, which is like My own nature. Thus established, one is not born at the time of creation nor disturbed at the time of dissolution.

PURPORT

After acquiring perfect transcendental knowledge, one acquires qualitative equality with the Supreme Personality of Godhead, becoming free from the repetition of birth and death. One does not, however, lose his identity as an individual soul. It is understood from Vedic literature that the liberated souls who have reached the transcendental planets of the spiritual sky always look to the lotus feet of the Supreme Lord, being engaged in His transcendental loving service. So, even after liberation, the devotees do not lose their individual identities.

Generally, in the material world, whatever knowledge we get is contaminated by the three modes of material nature. But knowledge which is not contaminated by the three modes of nature is called transcendental knowledge. As soon as one is situated in that transcendental knowledge, he is on the same platform as that of the

Supreme Person. Those who have no knowledge of the spiritual sky hold that after being freed from the material activities of the material form, this spiritual identity becomes formless, without any variegatedness. However, just as there is material variegatedness in this world, so, in the spiritual world, there is also variegatedness. Those in ignorance of this think that spiritual existence is opposed to material variety. But actually, in the spiritual sky, one attains spiritual form. There are spiritual activities, and the spiritual situation is called devotional life. That atmosphere is said to be uncontaminated and there one is equal in quality with the Supreme Lord. To obtain such knowledge, one must develop all the spiritual qualities. One who thus develops the spiritual qualities is not affected either by the creation or the destruction of the material world.

TEXT 3

mama yonir mahad brahma
tasmin garbham dadhamy aham
sambhavah sarva-bhutanam
tato bhavati bharata

SYNONYMS

mama--My; yonih--source of birth; mahat--the total material existence; brahma--supreme; tasmin--in that; garbham--pregnancy; dadhami--create; aham--I; sambhavah--possibility; sarva-bhutanam--of all living entities; tatah--thereafter; bhavati--becomes; bharata--O son of Bharata.

TRANSLATION

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.

PURPORT

This is an explanation of the world: everything that takes place is due to the combination of ksetra and ksetra-jna, the body and the spirit soul. This combination of material nature and the living entity is made possible by the Supreme God Himself. The mahat-tattva is the total cause of the total cosmic manifestation, and because in the total substance of the material cause there are three modes of nature, it is sometimes called Brahman. The Supreme Personality impregnates that total substance, and thus innumerable universes become possible. This total material substance, the mahat-tattva, is described as Brahman in the Vedic literature (Mundaka Upanisad 1.1.19): tasmad etad brahma nama-rupam annam ca jayate. Into that Brahman the seeds of the living entities are impregnated by the Supreme Person. The twenty-four elements, beginning from earth, water, fire and air, are all material energy, called mahad brahma, or the great Brahman, the material nature. As is explained in the Seventh Chapter, beyond this there is another, superior nature--the living entity. In material nature the superior nature is mixed by the will of the Supreme Personality of Godhead, and thereafter all living entities are born of this material nature. The scorpion lays its eggs in piles of rice, and sometimes it is said that the scorpion is born out of rice. But the rice is not the cause of the scorpion. Actually, the eggs were laid by the mother. Similarly,

material nature is not the cause of the birth of the living entities. The seed is given by the Supreme Personality of Godhead, and they only seem to come out as products of material nature. Thus every living entity, according to his past activities, has a different body, created by this material nature, and the entity can enjoy or suffer according to his past deeds. The Lord is the cause of all the manifestations of living entities in this material world.

TEXT 4

sarva-yonisu kaunteya
murtayah sambhavanti yah
tasam brahma mahad yonir
aham bija-pradah pita

SYNONYMS

sarva-yonisu--in all species of life; kaunteya--O son of Kunti; murtayah--forms; sambhavanti--as they appear; yah--which; tasam--all of them; brahma--supreme; mahat yonih--the source of birth in the material substance; aham--Myself; bija-pradah--seed-giving; pita--father.

TRANSLATION

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.

PURPORT

In this verse it is clearly explained that the Supreme Personality of Godhead, Kṛṣṇa, is the original father of all living entities. The living entities are combinations of the material nature and the spiritual nature. Such living entities are seen not only on this planet, but in every planet, even in the highest, where Brahma is situated. Everywhere there are living entities; within the earth there are living entities, even within water and within fire. All these appearances are due to the mother, material nature, and Kṛṣṇa's seed-giving process. The purport is that the living entities, being impregnated in the material world, come out in various forms at the time of creation according to their past deeds.

TEXT 5

sattvam rajah tama iti
gunah prakṛti-sambhavaḥ
nibadhnanti maha-baho
dehe dehinam avyayam

SYNONYMS

sattvam--mode of goodness; rajah--mode of passion; tamah--mode of ignorance; iti--thus; gunah--qualities; prakṛti--material nature; sambhavaḥ--produced of; nibadhnanti--does condition; maha-baho--O mighty-armed one; dehe--in this body; dehinam--the living entity; avyayam--eternal.

TRANSLATION

Material nature consists of the three modes--goodness, passion and ignorance. When the living entity comes in contact with nature, he becomes conditioned by these modes.

PURPORT

The living entity, because he is transcendental, has nothing to do with this material nature. Still, because he has become conditioned by the material world, he is acting under the spell of the three modes of material nature. Because living entities have different kinds of bodies, in terms of the different aspects of nature, they are induced to act according to that nature. This is the cause of the varieties of happiness and distress.

TEXT 6

tatra sattvam nirmalatvat
prakasakam anamayam
sukha-sangena badhnati
jnana-sangena canagha

SYNONYMS

tatra--thereafter; sattvam--mode of goodness; nirmalatvat--being purest in the material world; prakasakam--illuminating; anamayam--without any sinful reaction; sukha--happiness; sangena--association; badhnati--conditions; jnana--knowledge; sangena--association; ca--also; anagha--O sinless one.

TRANSLATION

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 develop knowledge, but they become conditioned by the concept of happiness.

PURPORT

The living entities conditioned by material nature are of various types. One is happy, another is very active, and another is helpless. All these types of psychological manifestations are causes of the entities' conditioned status in nature. How they are differently conditioned is explained in this section of Bhagavad-gita. The mode of goodness is first considered. The effect of developing the mode of goodness in the material world is that one becomes wiser than those otherwise conditioned. A man in the mode of goodness is not so much affected by material miseries, and he has a sense of advancement in material knowledge. The representative type is the brahmana, who is supposed to be situated in the mode of goodness. This sense of happiness is due to understanding that, in the mode of goodness, one is more or less free from sinful reactions. Actually, in the Vedic literature it is said that the mode of goodness means greater knowledge and a greater sense of happiness.

The difficulty here is that when a living entity is situated in the mode of goodness, he becomes conditioned to feel that he is advanced in knowledge and is better than others. In this way he becomes conditioned. The best examples are the scientist and philosopher: each

is very proud of his knowledge, and because they generally improve their living conditions, they feel a sort of material happiness. This sense of advanced happiness in conditioned life makes them bound by the mode of goodness of material nature. As such, they are attracted toward working in the mode of goodness, and, as long as they have an attraction for working in that way, they have to take some type of body in the modes of nature. Thus there is no likelihood of liberation, or of being transferred to the spiritual world. Repeatedly one may become a philosopher, a scientist or a poet, and repeatedly become entangled in the same disadvantages of birth and death. But, due to the illusion of the material energy, one thinks that that sort of life is pleasant.

TEXT 7

rajo ragatmakam viddhi
trnsna-sanga-samudbhavam
tan nibadhnati kaunteya
karma-sangena dehinam

SYNONYMS

rajah--the mode of passion; raga-atmakam--born of desire or lust; viddhi--know; trnsna--with hankering; sanga--association; samudbhavam--produced of; tat--that; nibadhnati--binds; kaunteya--O son of Kunti; karma-sangena--by association with fruitive activity; dehinam--the embodied.

TRANSLATION

The mode of passion is born of unlimited desires and longings, O son of Kunti, and because of this the embodied living entity is bound to material fruitive actions.

PURPORT

The mode of passion is characterized by the attraction between man and woman. Woman has attraction for man, and man has attraction for woman. This is called the mode of passion. And, when the mode of passion is increased, one develops the hankering for material enjoyment. He wants to enjoy sense gratification. For sense gratification, a man in the mode of passion wants some honor in society, or in the nation, and he wants to have a happy family, with nice children, wife, and house. These are the products of the mode of passion. As long as one is hankering after these things, he has to work very hard. Therefore it is clearly stated here that he becomes associated with the fruits of his activities and thus becomes bound by such activities. In order to please his wife, children and society and to keep up his prestige, one has to work. Therefore, the whole material world is more or less in the mode of passion. Modern civilization is considered to be advanced in the standards of the mode of passion. Formerly, the advanced condition was considered to be in the mode of goodness. If there is no liberation for those in the mode of goodness, what to speak of those who are entangled in the mode of passion?

TEXT 8

tamas tv ajnana-jam viddhi
mohanam sarva-dehinam

pramad-alasya-nidr-abhis
tan nibadhnati bharata

SYNONYMS

tamah--mode of ignorance; tu--but; ajnana-jam--products of ignorance; viddhi--knowing; mohanam--delusion; sarva-dehinam--of all embodied beings; pramada--madness; alasya--indolence; nidrabhih--sleep; tat--that; nibadhnati--binds; bharata--O son of Bharata.

TRANSLATION

O son of Bharata, the mode of darkness causes the delusion of all living entities. The result of this mode is madness, indolence and sleep, which bind the conditioned soul.

PURPORT

In this verse the specific application of the word tu is very significant. This means that the mode of ignorance is a very peculiar qualification of the embodied soul. This mode of ignorance is just the opposite of the mode of goodness. In the mode of goodness, by development of knowledge, one can understand what is what, but the mode of ignorance is just the opposite. Everyone under the spell of the mode of ignorance becomes mad, and a madman cannot understand what is what. Instead of making advancement, one becomes degraded. The definition of the mode of ignorance is stated in the Vedic literature. Vastu-yathatmya-jnanavarakam viparyaya-jnana-janakam tamah: under the spell of ignorance, one cannot understand a thing as it is. For example, everyone can see that his grandfather has died, and therefore he will also die; man is mortal. The children that he conceives will also die. So death is sure. Still, people are madly accumulating money and working very hard all day and night, not caring for the eternal spirit. This is madness. In their madness, they are very reluctant to make advancement in spiritual understanding. Such people are very lazy. When they are invited to associate for spiritual understanding, they are not much interested. They are not even active like the man who is controlled by the mode of passion. Thus another symptom of one embedded in the mode of ignorance is that he sleeps more than is required. Six hours of sleep is sufficient, but a man in the mode of ignorance sleeps at least ten or twelve hours a day. Such a man appears to be always dejected and is addicted to intoxicants and sleeping. These are the symptoms of a person conditioned by the mode of ignorance.

TEXT 9

sattvam sukhe sanjayati
rajah karmani bharata
jnanam avrtya tu tamah
pramade sanjayaty uta

SYNONYMS

sattvam--mode of goodness; sukhe--in happiness; sanjayati--develops; rajah--mode of passion; karmani--fruits of activities; bharata--O son of Bharata; jnanam--knowledge; avrtya--covering; tu--but; tamah--the mode of ignorance; pramade--in madness; sanjayati--develops; uta--it is said.

TRANSLATION

The mode of goodness conditions one to happiness, passion conditions him to fruits of action, and ignorance to madness.

PURPORT

A person in the mode of goodness is satisfied by his work or intellectual pursuit, just as a philosopher, scientist, or educator may be engaged in a particular field of knowledge and may be satisfied in that way. A man in the modes of passion and goodness may be engaged in fruitive activity, he owns as much as he can and spends for good causes. Sometimes he tries to open hospitals, give to charity institutions, etc. These are the signs of one in the mode of passion. And the mode of ignorance covers knowledge. In the mode of ignorance, whatever one does is neither good for him nor for anyone.

TEXT 10

rajas tamas cabhibhuya
sattvam bhavati bharata
rajah sattvam tamas caiva
tamah sattvam rajas tatha

SYNONYMS

rajah--mode of passion; tamah--mode of ignorance; ca--also; abhibhuya--also surpassing; sattvam--mode of goodness; bhavati--becomes prominent; bharata--O son of Bharata; rajah--mode of passion; sattvam--mode of goodness; tamah--mode of ignorance; ca--also; eva--like that; tamah--mode of ignorance; sattvam--mode of goodness; rajah--mode of passion; tatha--as in this.

TRANSLATION

Sometimes the mode of passion becomes prominent, defeating the mode of goodness, O son of Bharata. And sometimes the mode of goodness defeats passion, and at other times the mode of ignorance defeats goodness and passion. In this way there is always competition for supremacy.

PURPORT

When the mode of passion is prominent, the modes of goodness and ignorance are defeated. When the mode of goodness is prominent, passion and ignorance are defeated. And when the mode of ignorance is prominent, passion and goodness are defeated. This competition is always going on. Therefore, one who is actually intent on advancing in Kṛṣṇa consciousness has to transcend these three modes. The prominence of some certain mode of nature is manifested in one's dealings, in his activities, in eating, etc. All this will be explained in later chapters. But if one wants, he can develop, by practice, the mode of goodness and thus defeat the modes of ignorance and passion. One can similarly develop the mode of passion and defeat goodness and ignorance. Or, one can develop the mode of ignorance and defeat goodness and passion. Although there are these three modes of material nature, if one is determined, he can be blessed by the mode of goodness, and by transcending the mode of goodness he can be situated

in pure goodness, which is called the vasudeva state, a state in which one can understand the science of God. By the manifestation of particular activities, it can be understood in what mode of nature one is situated.

TEXT 11

sarva-dvaresu dehe 'smin
prakasa upajayate
jnanam yada tada vidyat
vivrddham sattvam ity uta

SYNONYMS

sarva-dvaresu--all the gates; dehe asmin--in this body; prakasah--quality of illumination; upajayate--develops; jnanam--knowledge; yada--when; tada--at that time; vidyat--must know; vivrddham--increased; sattvam--the mode of goodness; iti--thus; uta--said.

TRANSLATION

The manifestations of the mode of goodness can be experienced when all the gates of the body are illuminated by knowledge.

PURPORT

There are nine gates in the body: two eyes, two ears, two nostrils, the mouth, the genitals and the anus. In every gate, when the symptom of goodness is illuminated, it should be understood that one has developed the mode of goodness. In the mode of goodness, one can see things in the right position, one can hear things in the right position, and one can taste things in the right position. One becomes cleansed inside and outside. In every gate there is development of the symptoms of happiness, and that is the position of goodness.

TEXT 12

lobhah pravrttir arambhah
karmanam asamah sprha
rajasy etani jayante
vivrddhe bharatarsabha

SYNONYMS

lobhah--greed; pravrttih--hankering; arambhah--endeavor; karmanam--of activities; asamah--uncontrollable; sprha--desire; rajasi--in the mode of passion; etani--all this; jayante--develop; vivrddhe--when there is excess; bharatarsabha--O chief of the descendants of Bharata.

TRANSLATION

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

PURPORT

One in the mode of passion is never satisfied with the position he has already acquired; he hankers to increase his position. If he wants to construct a residential house, he tries his best to have a palatial house, as if he would be able to reside in that house eternally. And he develops a great hankering for sense gratification. There is no end to sense gratification. He always wants to remain with his family and in his house and to continue the process of sense gratification. There is no cessation of this. All these symptoms should be understood as characteristic of the mode of passion.

TEXT 13

aprakaso 'pravrttis ca
pramado moha eva ca
tamasy etani jayante
vivrdhe kuru-nandana

SYNONYMS

aprakasah--darkness; apravrttih--inactivity; ca--and; pramadah--madness; mohah--illusion; eva--certainly; ca--also; tamasi--of the mode of ignorance; etani--these; jayante--are manifested; vivrdhe--is developed; kuru-nandana--O son of Kuru.

TRANSLATION

O son of Kuru, when there is an increase in the mode of ignorance, madness, illusion, inertia and darkness are manifested.

PURPORT

When there is no illumination, knowledge is absent. One in the mode of ignorance does not work by a regulative principle; he wants to act whimsically for no purpose. Even though he has the capacity to work, he makes no endeavor. This is called illusion. Although consciousness is going on, life is inactive. These are the symptoms of one in the mode of ignorance.

TEXT 14

yada sattve pravrdhe tu
pralayam yati deha-bhrt
tadottama-vidam lokan
amalan pratipadyate

SYNONYMS

yada--when; sattve--mode of goodness; pravrdhe--in development; tu--but; pralayam--dissolution; yati--goes; deha-bhrt--embodied; tada--at that time; uttama-vidam--of the great sages; lokan--the planets; amalan--pure; pratipadyate--attains.

TRANSLATION

When one dies in the mode of goodness, he attains to the pure higher planets.

PURPORT

One in goodness attains higher planetary systems, like Brahmaloaka or Janoloka, and there enjoys godly happiness. The word amalan is significant; it means free from the modes of passion and ignorance. There are impurities in the material world, but the mode of goodness is the purest form of existence in the material world. There are different kinds of planets for different kinds of living entities. Those who die in the mode of goodness are elevated to the planets where great sages and great devotees live.

TEXT 15

rajasi pralayam gatva
karma-sangisu jayate
tatha pralinas tamasi
mudha-yonisu jayate

SYNONYMS

rajasi--in passion; pralayam--dissolution; gatva--attaining; karma-sangisu--in the association of fruitive activities; jayate--takes birth; tatha--thereafter; pralindah--being dissolved; tamasi--in ignorance; mudha--animal; yonisu--species; jayate--take birth.

TRANSLATION

When one dies in the mode of passion, he takes birth among those engaged in fruitive activities; and when he dies in the mode of ignorance, he takes birth in the animal kingdom.

PURPORT

Some people have the impression that when the soul reaches the platform of human life, it never goes down again. This is incorrect. According to this verse, if one develops the mode of ignorance, after his death he is degraded to an animal form of life. From there one has to again elevate himself, by an evolutionary process, to come again to the human form of life. Therefore, those who are actually serious about human life should take to the mode of goodness and in good association transcend the modes and become situated in Krsna consciousness. This is the aim of human life. Otherwise, there is no guarantee that the human being will again attain to the human status.

TEXT 16

karmanah sukrtasyahuh
sattvikam nirmalam phalam
rajasas tu phalam duhkham
ajnanam tamasah phalam

SYNONYMS

karmanah--of work; su-krtasya--in the mode of goodness; ahuh--said; sattvikam--mode of goodness; nirmalam--purified; phalam--result; rajasah--of the mode of passion; tu--but; phalam--result; duhkham--misery; ajnanam--nonsense; tamasah--of the mode of ignorance; phalam--result.

TRANSLATION

By acting in the mode of goodness, one becomes purified. Works done in the mode of passion result in distress, and actions performed in the mode of ignorance result in foolishness.

PURPORT

By pious activities in the mode of goodness one is purified; therefore the sages, who are free from all illusion, are situated in happiness. Similarly activities in the mode of passion are simply miserable. Any activity for material happiness is bound to be defeated. If, for example, one wants to have a skyscraper, so much human misery has to be undergone before a big skyscraper can be built. The financier has to take much trouble to earn a mass of wealth, and those who are slaving to construct the building have to render physical toil. The miseries are there. Thus Bhagavad-gita says that in any activity performed under the spell of the mode of passion, there is definitely great misery. There may be a little so-called mental happiness--"I have this house or this money"--but this is not actual happiness.

As far as the mode of ignorance is concerned, the performer is without knowledge, and therefore all his activities result in present misery, and afterwards he will go on toward animal life. Animal life is always miserable, although, under the spell of the illusory energy, maya, the animals do not understand this. Slaughtering poor animals is also due to the mode of ignorance. The animal killers do not know that in the future the animal will have a body suitable to kill them. That is the law of nature. In human society, if one kills a man he has to be hanged. That is the law of the state. Because of ignorance, people do not perceive that there is a complete state controlled by the Supreme Lord. Every living creature is a son of the Supreme Lord, and He does not tolerate even an ant's being killed. One has to pay for it. So, indulgence in animal killing for the taste of the tongue is the grossest kind of ignorance. A human being has no need to kill animals because God has supplied so many nice things. If one indulges in meat-eating anyway, it is to be understood that he is acting in ignorance and is making his future very dark. Of all kinds of animal killing, the killing of cows is most vicious because the cow gives us all kinds of pleasure by supplying milk. Cow slaughter is an act of the grossest type of ignorance. In the Vedic literature (Rg Veda 9.4.64) the words gobhih prinita-matsaram indicate that one who, being fully satisfied by milk, is desirous of killing the cow is, in the grossest ignorance. There is also a prayer in the Vedic literature that states:

namo brahmanya-devaya
go-brahmana-hitaya ca
jagad-dhitaya krsnaya
govindaya namo namah

"My Lord, You are the well-wisher of the cows and the brahmanas, and You are the well-wisher of the entire human society and world." (Visnu Purana 1.19.65) The purport is that special mention is given in that prayer for the protection of the cows and the brahmanas. Brahmanas are the symbol of spiritual education, and cows are the symbol of the most valuable food; these two living creatures, the brahmanas and the cows, must be given all protection--that is real advancement of civilization. In modern human society, spiritual knowledge is neglected, and cow killing is encouraged. It is to be understood, then, that human society

is advancing in the wrong direction and is clearing the path to its own condemnation. A civilization which guides the citizens to become animals in their next lives is certainly not a human civilization. The present human civilization is, of course, grossly misled by the modes of passion and ignorance. It is a very dangerous age, and all nations should take care to provide the easiest process, Krsna consciousness, to save humanity from the greatest danger.

TEXT 17

sattvat sanjayate jnanam
rajaso lobha eva ca
pramada-mohau tamaso
bhavato 'jnanam eva ca

SYNONYMS

sattvat--from the mode of goodness; sanjayate--develops; jnanam--knowledge; rajasah--from the mode of passion; lobhah--greed; eva--certainly; ca--also; pramada--madness; mohau--illusion; tamasah--from the mode of ignorance; bhavatah--develops; ajnanam--nonsense; eva--certainly; ca--also.

TRANSLATION

From the mode of goodness, real knowledge develops; from the mode of passion, greed develops; and from the mode of ignorance develop foolishness, madness and illusion.

PURPORT

Since the present civilization is not very congenial to the living entities, Krsna consciousness is recommended. Through Krsna consciousness, society will develop the mode of goodness. When the mode of goodness is developed, people will see things as they are. In the mode of ignorance, people are just like animals and cannot see things clearly. In the mode of ignorance, for example, they do not see that by killing one animal they are taking a chance of being killed by the same animal in the next life. Because people have no education in actual knowledge, they become irresponsible. To stop this irresponsibility, education for developing the mode of goodness of the people in general must be there. When they are actually educated in the mode of goodness, they will become sober, in full knowledge of things as they are. Then people will be happy and prosperous. Even if the majority of the people aren't happy and prosperous, if a certain percentage of the population develops Krsna consciousness and becomes situated in the mode of goodness, then there is the possibility for peace and prosperity all over the world. Otherwise, if the world is devoted to the modes of passion and ignorance, there can be no peace or prosperity. In the mode of passion, people become greedy, and their hankering for sense enjoyment has no limit. One can see that even if one has enough money and adequate arrangement for sense gratification, there is neither happiness nor peace of mind. That is not possible because one is situated in the mode of passion. If one wants happiness at all, his money will not help him; he has to elevate himself to the mode of goodness by practicing Krsna consciousness. One engaged in the mode of passion is not only mentally unhappy, but his profession and occupation are also very troublesome. He has to devise so many plans and schemes

to acquire enough money to maintain his status quo. This is all miserable. In the mode of ignorance, people become mad. Being distressed by their circumstances, they take shelter of intoxication, and thus they sink further into ignorance. Their future in life is very dark.

TEXT 18

urdhvam gacchanti sattva-stha
madhye tisthanti rajasah
jaghanya-guna-vrtti-stha
adho gacchanti tamasah

SYNONYMS

urdhvam--upwards; gacchanti--go; sattva-sthah--one who is situated in the mode of goodness; madhye--in the middle; tisthanti--dwell; rajasah--those who are situated in the mode of passion; jaghanya--abominable; guna--quality; vrtti-sthah--occupation; adhah--down; gacchanti--go; tamasah--people in the mode of ignorance.

TRANSLATION

Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds.

PURPORT

In this verse the results of actions in the three modes of nature are more explicitly set forth. There is an upper planetary system, consisting of the heavenly planets, where everyone is highly elevated. According to the degree of development of the mode of goodness, the living entity can be transferred to various planets in this system. The highest planet is Satyaloka, or Brahmaloaka, where the prime person of this universe, Lord Brahma, resides. We have seen already that we can hardly calculate the wondrous condition of life in Brahmaloaka, but the highest condition of life, the mode of goodness, can bring us to this. The mode of passion is mixed. It is in the middle, between the modes of goodness and ignorance. A person is not always pure, but even if he should be purely in the mode of passion, he will simply remain on this earth as a king or a richman. But because there are mixtures, one can also go down. People on this earth, in the mode of passion or ignorance, cannot forcibly approach the higher planets by machine. In the mode of passion, there is also the chance of becoming mad in the next life.

The lowest quality, the mode of ignorance, is described here as abominable. The result of developing ignorance is very, very risky. It is the lowest quality in material nature. Beneath the human level there are eight million species of life: birds, beasts, reptiles, trees, etc., and, according to the development of the mode of ignorance, people are brought down to these abominable conditions. The word tamasah is very significant here. Tamasah indicates those who stay continually in the mode of ignorance without rising to a higher mode. Their future is very dark.

There is an opportunity for men in the modes of ignorance and passion to be elevated to the mode of goodness, and that system is called Krsna

consciousness. But one who does not take advantage of this opportunity will certainly continue in the lower modes.

TEXT 19

nanyam gunebhyah kartaram
yada drastanupasyati
gunebhyas ca param vetti
mad-bhavam so 'dhigacchati

SYNONYMS

na--never; anyam--other than; gunebhyah--from the qualities; kartaram--the performer; yada--when; drasta anupasyati--he who sees properly; gunebhyah ca--from the modes of nature; param--transcendental; vetti--know; mat-bhavam--My spiritual nature; sah--he; adhigacchati--is promoted.

TRANSLATION

When you see that there is nothing beyond these modes of nature in all activities and that the Supreme Lord is transcendental to all these modes, then you can know My spiritual nature.

PURPORT

One can transcend all the activities of the modes of material nature simply by understanding them properly by learning from the proper souls. The real spiritual master is Krsna, and He is imparting this spiritual knowledge to Arjuna. Similarly, it is from those who are fully in Krsna consciousness that one has to learn this science of activities in terms of the modes of nature. Otherwise, one's life will be misdirected. By the instruction of a bona fide spiritual master, a living entity can know of his spiritual position, his material body, his senses, how he is entrapped, and how he is under the spell of the material modes of nature. He is helpless, being in the grip of these modes, but when he can see his real position, then he can attain to the transcendental platform, having the scope for spiritual life. Actually, the living entity is not the performer of different activities. He is forced to act because he is situated in a particular type of body, conducted by some particular mode of material nature. Unless one has the help of spiritual authority, he cannot understand in what position he is actually situated. With the association of a bona fide spiritual master, he can see his real position, and, by such an understanding, he can become fixed in full Krsna consciousness. A man in Krsna consciousness is not controlled by the spell of the material modes of nature. It has already been stated in the Seventh Chapter that one who has surrendered to Krsna is relieved from the activities of material nature. Therefore for one who is able to see things as they are, the influence of material nature gradually ceases.

TEXT 20

gunan etan atitya trin
dehi deha-samudbhavan
janma-mrtyu-jara-dukhair
vimukto 'mrtam asnute

SYNONYMS

gunan--qualities; etan--all these; atitya--transcending; trin--three; dehi--embodied; deha--body; samudbhavan--produced of; janma--birth; mrtyu--death; jara--old age; dukkhaih--distresses; vimuktah--being freed from; amrtam--nectar; asnute--enjoys.

TRANSLATION

When the embodied being is able to transcend these three modes, he can become free from birth, death, old age and their distresses and can enjoy nectar even in this life.

PURPORT

How one can stay in the transcendental position, even in this body, in full Krsna consciousness, is explained in this verse. The Sanskrit word dehi means "embodied." Although one is within this material body, by his advancement in spiritual knowledge he can be free from the influence of the modes of nature. He can enjoy the happiness of spiritual life even in this body because, after leaving this body, he is certainly going to the spiritual sky. But even in this body he can enjoy spiritual happiness. In other words, devotional service in Krsna consciousness is the sign of liberation from material entanglement, and this will be explained in the Eighteenth Chapter. When one is freed from the influence of the modes of material nature, he enters into devotional service.

TEXT 21

arjuna uvaca
kair lingais trin gunan etan
atito bhavati prabho
kim acarah katham caitams
trin gunan ativartate

SYNONYMS

arjunah uvaca--Arjuna said; kaih--by which; lingaih--symptoms; trin--three; gunan--qualities; etan--all this; atitah--having transcended; bhavati--become; prabho--my Lord; kim--what; acarah--behavior; katham--what; ca--also; etan--these; trin--three; gunan--qualities; ativartate--transcend.

TRANSLATION

Arjuna inquired: O my Lord, by what symptoms is one known who is transcendental to those modes? What is his behavior? And how does he transcend the modes of nature?

PURPORT

In this verse, Arjuna's questions are very appropriate. He wants to know the symptoms of a person who has already transcended the material modes. He first inquires of the symptoms of such a transcendental person. How can one understand that he has already transcended the influence of the modes of material nature? The second question asks how he lives and what his activities are. Are they regulated or

nonregulated? Then Arjuna inquires of the means by which he can attain the transcendental nature. That is very important. Unless one knows the direct means by which one can be situated always transcendently, there is no possibility of showing the symptoms. So all these questions put by Arjuna are very important, and the Lord answers them.

TEXTS 22-25

sri-bhagavan uvaca
prakasam ca pravrttim ca
moham eva ca pandava
na dvesti sampravrttani
na nivrttani kanksati

udasina-vad asino
gunair yo na vicalyate
guna vartanta ity evam
yo 'vatisthati nengate

sama-duhkha-sukhah sva-sthah
sama-lostasma-kancanah
tulya-priyapriyo dhiras
tulya-nindatma-samstutih

manapamanayos tulyas
tulyo mitrari-paksayoh
sarvarambha-parityagi
gunatitah sa ucyate

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; prakasam ca--and illumination; pravrttim ca--and attachment; moham--illusion; eva ca--also; pandava--O son of Pandu; na dvesti--does not hate; sampravrttani--although developed; na nivrttani--nor stop development; kanksati--desires; udasina-vat--as if neutral; asinah--situated; gunaih--by the qualities; yah--one who; na--never; vicalyate--is agitated; gunah--the qualities; vartante--is situated; iti evam--knowing thus; yah--one who; avatisthati--remains; na--never; ingate--flickering; sama--equal; duhkha--in distress; sukhah--in happiness; sva-sthah--being situated himself; sama--equally; losta--a lump of earth; asma--stone; kancanah--gold; tulya--equally disposed; priya--dear; apriyah--undesirable; dhirah--steady; tulya--equally; ninda--in defamation; atma-samstutih--in praise of himself; mana--in honor; apamanayoh--dishonor; tulyah--equally; tulyah--equally; mitra--friend; ari--enemy; paksayoh--in parties; sarva--all; arambha--endeavor; parityagi--renouncer; guna-atitah--transcendental to the material modes of nature; sah--he; ucyate--is said to be.

TRANSLATION

The Blessed Lord said: He who does not hate illumination, attachment and delusion when they are present, nor longs for them when they disappear; who is seated like one unconcerned, being situated beyond these material reactions of the modes of nature, who remains firm, knowing that the modes alone are active; who regards alike pleasure and pain, and looks on a lump of earth, a stone and a piece of gold with an equal eye; who is wise and holds praise and blame to be the same; who

is unchanged in honor and dishonor, who treats friend and foe alike, who has abandoned all fruitive undertakings--such a man is said to have transcended the modes of nature.

PURPORT

Arjuna submitted three different questions, and the Lord answers them one after another. In these verses, Krsna first indicates that a person transcendently situated neither envies anyone nor hankers for anything. When a living entity stays in this material world embodied by the material body, it is to be understood that he is under the control of one of the three modes of material nature. When he is actually out of the body, then he is out of the clutches of the material modes of nature. But as long as he is not out of the material body, he should be neutral. He should engage himself in the devotional service of the Lord so that his identity with the material body will automatically be forgotten. When one is conscious of the material body, he acts only for sense gratification, but when one transfers the consciousness to Krsna, sense gratification automatically stops. One does not need this material body, and he does not need to accept the dictations of the material body. The qualities of the material modes in the body will act, but as spirit soul the self is aloof from such activities. How does he become aloof? He does not desire to enjoy the body, nor does he desire to get out of it. Thus transcendently situated, the devotee becomes automatically free. He need not try to become free from the influence of the modes of material nature.

The next question concerns the dealings of a transcendently situated person. The materially situated person is affected by so-called honor and dishonor offered to the body, but the transcendently situated person is not affected by such false honor and dishonor. He performs his duty in Krsna consciousness and does not mind whether a man honors or dishonors him. He accepts things that are favorable for his duty in Krsna consciousness, otherwise he has no necessity of anything material, either a stone or gold. He takes everyone as his dear friend who helps him in his execution of Krsna consciousness, and he does not hate his so-called enemy. He is equally disposed and sees everything on an equal level because he knows perfectly well that he has nothing to do with material existence. Social and political issues do not affect him because he knows the situation of temporary upheavals and disturbances. He does not attempt anything for his own sake. He can attempt anything for Krsna, but for his personal self he does not attempt anything. By such behavior one becomes actually transcendently situated.

TEXT 26

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

SYNONYMS

mam--unto Me; ca--also; yah--person; avyabhicarena--without fail; bhakti-yogena--by devotional service; sevate--renders service; sah--he; gunan--all the modes of material nature; samatitya--transcending; etan--all this; brahma-bhuyaya--to be elevated to the Brahman platform; kalpate--is considered.

TRANSLATION

One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.

PURPORT

This verse is a reply to Arjuna's third question: What is the means of attaining to the transcendental position? As explained before, the material world is acting under the spell of the modes of material nature. One should not be disturbed by the activities of the modes of nature; instead of putting his consciousness into such activities, he may transfer his consciousness to Krsna activities. Krsna activities are known as bhakti-yoga--always acting for Krsna. This includes not only Krsna, but His different plenary expansions such as Rama and Narayana. He has innumerable expansions. One who is engaged in the service of any of the forms of Krsna, or of His plenary expansions, is considered to be transcendently situated. One should also note that all the forms of Krsna are fully transcendental, blissful, full of knowledge and eternal. Such personalities of Godhead are omnipotent and omniscient, and they possess all transcendental qualities. So, if one engages himself in the service of Krsna or His plenary expansions with unflinching determination, although these modes of material nature are very difficult to overcome, he can overcome them easily. This has already been explained in the Seventh Chapter. One who surrenders unto Krsna at once surmounts the influence of the modes of material nature. To be in Krsna consciousness or in devotional service means to acquire equality with Krsna. The Lord says that His nature is eternal, blissful and full of knowledge, and the living entities are part and parcel of the Supreme, as gold particles are part of a gold mine. Thus the living entity's spiritual position is as good as gold, as good as Krsna in quality. The difference of individuality continues, otherwise there is no question of bhakti-yoga. Bhakti-yoga means that the Lord is there, the devotee is there and the activity of exchange of love between the Lord and the devotee is there. Therefore the individuality of two persons is present in the Supreme Personality of Godhead and the individual person, otherwise there would be no meaning to bhakti-yoga. If one is not situated in the same transcendental position with the Lord, one cannot serve the Supreme Lord. To be a personal assistant to a king, one must acquire the qualifications. Thus the qualification is to become Brahman, or freed from all material contamination. It is said in the Vedic literature, brahmaiva san brahmapy eti. One can attain the Supreme Brahman by becoming Brahman. This means that one must qualitatively become one with Brahman. By attainment of Brahman, one does not lose his eternal Brahman identity as an individual soul.

TEXT 27

brahmano hi pratisthaham
amrtasyavyayasya ca
sasvatasya ca dharmasya
sukhasyaikantikasya ca

SYNONYMS

brahmanah--of the impersonal brahmajyoti; hi--certainly; pratistha--the rest; aham--I am; amrtasya--of the immortal; avyayasya--of the imperishable; ca--also; sasvatasya--of the eternal; ca--and; dharmasya--of the constitutional position; sukhasya--happiness; aikantikasya--ultimate; ca--also.

TRANSLATION

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

PURPORT

The constitution of Brahman is immortality, imperishability, eternity, and happiness. Brahman is the beginning of transcendental realization. Paramatma, the Supersoul, is the middle, the second stage in transcendental realization, and the Supreme Personality of Godhead is the ultimate realization of the Absolute Truth. Therefore, both Paramatma and the impersonal Brahman are within the Supreme Person. It is explained in the Seventh Chapter that material nature is the manifestation of the inferior energy of the Supreme Lord. The Lord impregnates the inferior material nature with fragments of the superior nature, and that is the spiritual touch in the material nature. When a living entity conditioned by this material nature begins the cultivation of spiritual knowledge, he elevates himself from the position of material existence and gradually rises up to the Brahman conception of the Supreme. This attainment of the Brahman conception of life is the first stage in self-realization. At this stage the Brahman-realized person is transcendental to the material position, but he is not actually perfect in Brahman realization. If he wants, he can continue to stay in the Brahman position and then gradually rise up to Paramatma realization and then to the realization of the Supreme Personality of Godhead. There are many examples of this in Vedic literature. The four Kumaras were situated first in the impersonal Brahman conception of truth, but then they gradually rose to the platform of devotional service. One who cannot elevate himself beyond the impersonal conception of Brahman runs the risk of falling down. In Srimad-Bhagavatam it is stated that although a person may rise to the stage of impersonal Brahman, without going further, with no information of the Supreme Person, his intelligence is not perfectly clear. Therefore, in spite of being raised to the Brahman platform, there is the chance of falling down if one is not engaged in the devotional service of the Lord. In the Vedic language it is also said, raso vai sah, rasam hy evayam labdhvanandi bhavati: "When one understands the Personality of Godhead, the reservoir of pleasure, Krsna, he actually becomes transcendently blissful." (Taittiriya Upanisad 2.7.1) The Supreme Lord is full in six opulences, and when a devotee approaches Him, there is an exchange of these six opulences. The servant of the king enjoys on an almost equal level with the king. And so, eternal happiness, imperishable happiness, and eternal life accompany devotional service. Therefore, realization of Brahman, or eternity, or imperishability is included in devotional service. This is already possessed by a person who is engaged in devotional service.

The living entity, although Brahman by nature, has the desire to lord it over the material world, and due to this he falls down. In his constitutional position, a living entity is above the three modes of material nature, but association with material nature entangles him in

the different modes of material nature, goodness, passion and ignorance. Due to the association of these three modes, his desire to dominate the material world is there. By engagement in devotional service in full Kṛṣṇa consciousness, he is immediately situated in the transcendental position, and his unlawful desire to control material nature is removed. Therefore the process of devotional service begins with hearing, chanting, remembering--the prescribed nine methods for realizing devotional service--should be practiced in the association of devotees. Gradually, by such association, by the influence of the spiritual master, one's material desire to dominate is removed, and one becomes firmly situated in the Lord's transcendental loving service. This method is prescribed from the twenty-second to the last verse of this chapter. Devotional service to the Lord is very simple: one should always engage in the service of the Lord, should eat the remnants of foodstuffs offered to the Deity, smell the flowers offered to the lotus feet of the Lord, see the places where the Lord had His transcendental pastimes, read of the different activities of the Lord, His reciprocation of love with His devotees, chant always the transcendental vibration Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, and observe the fasting days commemorating the appearances and disappearances of the Lord and His devotees. By following such a process one becomes completely detached from all material activities. One who can thus situate himself in the brahma-jyoti is equal to the Supreme Personality of Godhead in quality.

Thus end the Bhaktivedānta Purports to the Fourteenth Chapter of the Srimad Bhagavad-gīta in the matter of the Three Modes of Material Nature.

Chapter 15
The Yoga of the Supreme Person

TEXT 1

sri-bhagavan uvaca
urdhva-mulam adhah-sakham
asvattham prahur avyayam
chandamsi yasya parnani
yas tam veda sa veda-vit

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; urdhva-mulam--with roots above; adhah--downwards; sakham--branches; asvattham--banyan tree; prahuh--said; avyayam--eternal; chandamsi--Vedic hymns; yasya--of which; parnani--the leaves; yah--anyone; tam--that; veda--knows; sah--he; veda-vit--the knower of the Vedas.

TRANSLATION

The Blessed Lord said: There is a banyan tree which 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.

PURPORT

After the discussion of the importance of bhakti-yoga, one may question, "What about the Vedas?" It is explained in this chapter that the purpose of Vedic study is to understand Krsna. Therefore one who is in Krsna consciousness, who is engaged in devotional service, already knows the Vedas.

The entanglement of this material world is compared here to a banyan tree. For one who is engaged in fruitive activities, there is no end to the banyan tree. He wanders from one branch to another, to another, to another. The tree of this material world has no end, and for one who is attached to this tree, there is no possibility of liberation. The Vedic hymns, meant for elevating oneself, are called the leaves of this tree. This tree's roots grow upward because they begin from where Brahma is located, the topmost planet of this universe. If one can understand this indestructible tree of illusion, then one can get out of it.

This process of extrication should be understood. In the previous chapters it has been explained that there are many processes by which to get out of the material entanglement. And, up to the Thirteenth Chapter, we have seen that devotional service to the Supreme Lord is the best way. Now, the basic principle of devotional service is detachment from material activities and attachment to the transcendental service of the Lord. The process of breaking attachment to the material world is discussed in the beginning of this chapter. The root of this material existence grows upward. This means that it begins from the total material substance, from the topmost planet of the universe. From there, the whole universe is expanded, with so many branches, representing the various planetary systems. The fruits represent the results of the living entities' activities, namely, religion, economic development, sense gratification and liberation.

Now, there is no ready experience in this world of a tree situated with its branches down and its roots upward, but there is such a thing. That tree can be found beside a reservoir of water. We can see that the trees on the bank reflect upon the water with their branches down and roots up. In other words, the tree of this material world is only a reflection of the real tree of the spiritual world. This reflection of the spiritual world is situated on desire, just as a tree's reflection is situated on water. Desire is the cause of things being situated in this reflected material light. One who wants to get out of this material existence must know this tree thoroughly through analytical study. Then he can cut off his relationship with it.

This tree, being the reflection of the real tree, is an exact replica. Everything is there in the spiritual world. The impersonalists take Brahma to be the root of this material tree, and from the root, according to Sankhya philosophy, come prakrti, purusa, then the three gunas, then the five gross elements (panca-maha-bhuta), then the ten senses (dasendriya), mind, etc. In this way they divide up the whole material world into twenty-four elements. If Brahma is the center of all manifestations, then this material world is a manifestation of the center by 180 degrees, and the other 180 degrees constitute the spiritual world. The material world is the perverted reflection, so the spiritual world must have the same variegatedness, but in reality. The prakrti is the external energy of the Supreme Lord, and the purusa is the Supreme Lord Himself, and that is explained in Bhagavad-gita. Since this manifestation is material, it is temporary. A reflection is temporary, for it is sometimes seen and sometimes not seen. But the origin from whence the reflection is reflected is eternal. The material reflection of the real tree has to be cut off. When it is said that a person knows the Vedas, it is assumed that he knows how to cut off attachment to this material world. If one knows that process, he

actually knows the Vedas. One who is attracted by the ritualistic formulas of the Vedas is attracted by the beautiful green leaves of the tree. He does not exactly know the purpose of the Vedas. The purpose of the Vedas, as disclosed by the Personality of Godhead Himself, is to cut down this reflected tree and attain the real tree of the spiritual world.

TEXT 2

adhas cordhvam prasrtas tasya sakha
guna-pravrddha visaya-pravalah
adhas ca mulany anusantatani
karmanubandhini manusya-loke

SYNONYMS

adhah--downward; ca--and; urdhvam--upward; prasrtah--extended; tasya--its; sakha--branches; guna--modes of material nature; pravrdhah--developed; visaya--sense objects; pravalah--twigs; adhah--downward; ca--and; mulani--roots; anusantatani--extended; karma--according to work; anubandhini--bound; manusya-loke--in the world of human society.

TRANSLATION

The branches of this tree extend downward and upward, nourished by the three modes of material nature. The twigs are the objects of the senses. This tree also has roots going down, and these are bound to the fruitive actions of human society.

PURPORT

The description of the banyan tree is further explained here. Its branches spread in all directions. In the lower parts, there are variegated manifestations of living entities such as human beings, animals, horses, cows, dogs, cats, etc. These are situated on the lower parts of the branches, whereas on the upper parts are higher forms of living entities: the demigods, Gandharvas and many other higher species of life. As a tree is nourished by water, so this tree is nourished by the three modes of material nature. Sometimes we find that a tract of land is barren for want of sufficient water, and sometimes a tract is very green; similarly, where the modes of material nature are proportionately greater in quantity, the different species of life are manifest in that proportion accordingly.

The twigs of the tree are considered to be the sense objects. By development of the different modes of nature, we develop different senses, and, by the senses, we enjoy different varieties of sense objects. The source of the senses--the ears, the nose, eyes, etc.--is considered to be the upper twigs, tuned to the enjoyment of different sense objects. The leaves are sound, form, touch--the sense objects. The roots, which are subsidiary, are the by-products of different varieties of suffering and sense enjoyment. Thus we develop attachment and aversion. The tendencies toward piety and impiety are considered to be the secondary roots, spreading in all directions. The real root is from Brahmaloaka, and the other roots are in the human planetary systems. After one enjoys the results of virtuous activities in the upper planetary systems, he comes down to this earth and renews his karma, or fruitive activities for promotion. This planet of human beings is considered the field of activities.

TEXTS 3-4

na rupam asyeha tathopalabhyate
nanto na cadir na ca sampratistha
asvattham enam su-virudha-mulam
asanga-sastrena drdhena chittva

tatah padam tat parimargitavyam
yasmin gata na nivartanti bhuyah
tam eva cadyam purusam prapadye
yatah pravrttih prsrta purani

SYNONYMS

na--not; rupam--form; asya--of this tree; iha--in this; tatha--also; upalabhyate--can be perceived; na--never; antah--end; na--never; ca--also; adih--beginning; na--never; ca--also; sampratistha--the foundation; asvattham--banyan tree; enam--this; su-virudha--strongly; mulam--rooted; asanga-sastrena--by the weapon of detachment; drdhena--strong; chittva--by cutting; tatah--thereafter; padam--situation; tat--that; parimargitavyam--has to be searched out; yasmin--where; gatah--going; na--never; nivartanti--comes back; bhuyah--again; tam--to Him; eva--certainly; ca--also; adyam--original; purusam--the Personality of Godhead; prapadye--surrender; yatah--from whom; pravrttih--beginning; prsrta--extended; purani--very old.

TRANSLATION

The real form of this tree cannot be perceived in this world. No one can understand where it ends, where it begins, or where its foundation is. But with determination one must cut down this tree with the weapon of detachment. So doing, one must seek that place from which, having once gone, one never returns, and there surrender to that Supreme Personality of Godhead from whom everything has began and in whom everything is abiding since time immemorial.

PURPORT

It is now clearly stated that the real form of this banyan tree cannot be understood in this material world. Since the root is upwards, the extension of the real tree is at the other end. No one can see how far the tree extends, nor can one see the beginning of this tree. Yet one has to find out the cause. "I am the son of my father, my father is the son of such and such a person, etc." By searching in this way, one comes to Brahma, who is generated by the Garbhodakasayi Visnu. Finally, in this way, when one reaches the Supreme Personality of Godhead, that is the end of research work. One has to search out the origin of this tree, the Supreme Personality of Godhead, through the association of persons who are in knowledge of that Supreme Personality of Godhead. Then by understanding one becomes gradually detached from this false reflection of reality, and by knowledge one can cut off the connection and actually become situated in the real tree.

The word asanga is very important in this connection because the attachment for sense enjoyment and lording it over material nature is very strong. Therefore one must learn detachment by discussion of spiritual science based on authoritative scriptures, and one must hear from persons who are actually in knowledge. As a result of such

discussion in the association of devotees, one comes to the Supreme Personality of Godhead. Then the first thing one must do is surrender to Him. The description of that place whence going no one returns to this false reflected tree is given here. The Supreme Personality of Godhead, Krsna, is the original root from whom everything has emanated. To gain favor of that Personality of Godhead, one has only to surrender, and this is a result of performing devotional service by hearing, chanting, etc. He is the cause of this extension of the material world. This has already been explained by the Lord Himself: aham sarvasya prabhava, "I am the origin of everything." Therefore to get out of the entanglement of this strong banyan tree of material life, one must surrender to Krsna. As soon as one surrenders unto Krsna, he becomes detached automatically from this material extension.

TEXT 5

nirmana-moha jita-sanga-dosa
adhyatma-nitya vinivrtta-kamah
dvandvair vimuktah sukha-duhkha-samjnair
gacchanty amudhah padam avyayam tat

SYNONYMS

nih--without; mana--respect; mohah--illusion; jita--having conquered; sanga--association; dosah--faulty; adhyatma--spiritual; nityah--eternity; vinivrtta--associated; kamah--lust; dvandvaih--with duality; vimuktah--liberated; sukha-duhkha--happiness and distress; samjnaih--named; gacchanti--attains; amudhah--unbewildered; padam--situation; avyayam--eternal; tat--that.

TRANSLATION

One who is free from illusion, false prestige, and false association, who understands the eternal, who is done with material lust and is freed from the duality of happiness and distress, and who knows how to surrender unto the Supreme Person, attains to that eternal kingdom.

PURPORT

The surrendering process is described here very nicely. The first qualification is that one should not be deluded by pride. Because the conditioned soul is puffed up, thinking himself the lord of material nature, it is very difficult for him to surrender unto the Supreme Personality of Godhead. One should know by the cultivation of real knowledge that he is not lord of material nature; the Supreme Personality of Godhead is the Lord. When one is free from delusion caused by pride, he can begin the process of surrender. For one who is always expecting some honor in this material world, it is not possible to surrender to the Supreme Person. Pride is due to illusion, for although one comes here, stays for a brief time and then goes away, he has the foolish notion that he is the lord of the world. He thus makes all things complicated, and he is always in trouble. The whole world moves under this impression. People are considering that the land, this earth, belongs to human society, and they have divided the land under the false impression that they are the proprietors. One has to get out of this false notion that human society is the proprietor of this world. When one is freed from such a false notion, he becomes free from all the false associations caused by familial, social and national

affections. These faulty associations bind one to this material world. After this stage, one has to develop spiritual knowledge. One has to cultivate knowledge of what is actually his own and what is actually not his own. And, when one has an understanding of things as they are, he becomes free from all dual conceptions such as happiness and distress, pleasure and pain. He becomes full in knowledge; then it is possible for him to surrender to the Supreme Personality of Godhead.

TEXT 6

na tad bhasayate suryo
na sasanko na pavakah
yad gatva na nivartante
tad dhama paramam mama

SYNONYMS

na--not; tat--that; bhasayate--illuminates; suryah--the sun; na--nor; sasankah--the moon; na--nor; pavakah--fire, electricity; yat--where; gatva--going; na--never; nivartante--comes back; tat dhama--that abode; paramam--supreme; mama--My.

TRANSLATION

That abode of Mine is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world.

PURPORT

The spiritual world, the abode of the Supreme Personality of Godhead, Krsna--which is known as Krsnaloka, Goloka Vrndavana--is described here. In the spiritual sky there is no need of sunshine, moonshine, fire or electricity, because all the planets are self-luminous. We have only one planet in this universe, the sun, which is self-luminous, but all the planets in the spiritual sky are self-luminous. The shining effulgence of all those planets (called Vaikunthas) constitutes the shining sky known as the brahmajyoti. Actually, the effulgence is emanating from the planet of Krsna, Goloka Vrndavana. Part of that shining effulgence is covered by the mahat-tattva, the material world. Other than this, the major portion of that shining sky is full of spiritual planets, which are called Vaikunthas, chief of which is Goloka Vrndavana.

As long as a living entity is in this dark material world, he is in conditional life, but as soon as he reaches the spiritual sky by cutting through the false, perverted tree of this material world, he becomes liberated. Then there is no chance of his coming back here. In his conditional life, the living entity considers himself to be the lord of this material world, but in his liberated state he enters into the spiritual kingdom and becomes an associate of the Supreme Lord. There he enjoys eternal bliss, eternal life, and full knowledge.

One should be captivated by this information. He should desire to transfer himself to that eternal world and extricate himself from this false reflection of reality. For one who is too much attached to this material world, it is very difficult to cut that attachment, but if he takes to Krsna consciousness, there is a chance of gradually becoming detached. One has to associate himself with devotees, those who are in Krsna consciousness. One should search out a society dedicated to Krsna consciousness and learn how to discharge devotional service. In this

way he can cut off his attachment to the material world. One cannot become detached from the attraction of the material world simply by dressing himself in saffron cloth. He must become attached to the devotional service of the Lord. Therefore one should take it very seriously that devotional service as described in the Twelfth Chapter is the only way to get out of this false representation of the real tree. In Chapter Fourteen the contamination of all kinds of processes by material nature is described. Only devotional service is described as purely transcendental.

The words paramam mama are very important here. Actually every nook and corner is the property of the Supreme Lord, but the spiritual world is paramam, full of six opulences. The Katha Upanisad (2.2.15) also confirms that in the spiritual world there is no need of sunshine or moonshine (na tatra suryo bhati na candratarakam), for the whole spiritual sky is illuminated by the internal potency of the Supreme Lord. That supreme abode can be achieved only by surrender and by no other means.

TEXT 7

mamaivamso jiva-loke
jiva-bhutah sanatanah
manah-sasthanindriyani
prakrti-sthani karsati

SYNONYMS

mama--My; eva--certainly; amsah--fragmental particles; jiva-loke--world of conditional life; jiva-bhutah--the conditioned living entity; sanatanah--eternal; manah--mind; sasthan--six; indriyani--senses; prakrti--material nature; sthani--situated; karsati--struggling hard.

TRANSLATION

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

PURPORT

In this verse the identity of the living being is clearly given. The living entity is the fragmental part and parcel of the Supreme Lord--eternally. It is not that he assumes individuality in his conditional life and in his liberated state becomes one with the Supreme Lord. He is eternally fragmented. It is clearly said, sanatanah. According to the Vedic version, the Supreme Lord manifests and expands Himself in innumerable expansions, of which the primary expansions are called visnu-tattva and the secondary expansions are called the living entities. In other words, the visnu-tattva is the personal expansion, and the living entities are separated expansions. By His personal expansion, He is manifested in various forms like Lord Rama, Nrsimhadeva, Visnumurti and all the predominating Deities in the Vaikuntha planets. The separated expansions, the living entities, are eternally servitors. The personal expansions of the Supreme Personality of Godhead, the individual identities of the Godhead, are always present. Similarly, the separated expansions of the living entities have their identities. As fragmental parts and parcels of the Supreme Lord, the living entities also have fragmental portions of His

qualities, of which independence is one. Every living entity, as an individual soul, has his personal individuality and a minute form of independence. By misuse of that independence one becomes a conditioned soul, and by proper use of independence he is always liberated. In either case, he is qualitatively eternal, as the Supreme Lord is. In his liberated state he is freed from this material condition, and he is under the engagement of transcendental service unto the Lord; in his conditioned life he is dominated by the material modes of nature, and he forgets the transcendental loving service of the Lord. As a result, he has to struggle very hard to maintain his existence in the material world.

The living entities, not only the human beings and the cats and dogs, but even the greater controllers of the material world--Brahma, Lord Siva and even Visnu--are all parts and parcels of the Supreme Lord. They are all eternal, not temporary manifestations. The word karsati (struggling or grappling hard) is very significant. The conditioned soul is bound up, as though shackled by iron chains. He is bound up by the false ego, and the mind is the chief agent which is driving him in this material existence. When the mind is in the mode of goodness, his activities are good; when the mind is in the mode of passion, his activities are troublesome; and when the mind is in the mode of ignorance, he travels in the lower species of life. It is clear, however, in this verse, that the conditioned soul is covered by the material body, with the mind and the senses, and when he is liberated this material covering perishes, but his spiritual body manifests its individual capacity. The following information is there in the Madhyandinayana-sruti: sa va esa brahma-nistha idam sariram martyam atisrjya brahmabhisampadya brahmana pasyati brahmana srnoti brahmanavedam sarvam anubhavati. It is stated here that when a living entity gives up this material embodiment and enters into the spiritual world, he revives his spiritual body, and in his spiritual body he can see the Supreme Personality of Godhead face to face. He can hear and speak to Him face to face, and he can understand the Supreme Personality as He is. In smrti also it is understood, vasanti yatra purusah sarve vaikuntha-murtayah: in the spiritual planets everyone lives in bodies featured like the Supreme Personality of Godhead's. As far as bodily construction is concerned, there is no difference between the part and parcel living entities and the expansions of visnu-murti. In other words, at liberation the living entity gets a spiritual body by the grace of the Supreme Personality of Godhead.

The word mamaivamsah (fragmental parts and parcels of the Supreme Lord) is also very significant. The fragmental portion of the Supreme Lord is not like some material broken part. We have already understood in the Second Chapter that the spirit cannot be cut into pieces. This fragment is not materially conceived. It is not like matter, which can be cut into pieces and joined together again. That conception is not applicable here, because the Sanskrit word sanatana (eternal) is used. The fragmental portion is eternal. It is also stated in the beginning of the Second Chapter that (dehino 'smin yatha dehe) in each and every individual body the fragmental portion of the Supreme Lord is present. That fragmental portion, when liberated from the bodily entanglement, revives its original spiritual body in the spiritual sky in a spiritual planet and enjoys association with the Supreme Lord. It is, however, understood here that the living entity, being the fragmental part and parcel of the Supreme Lord, is qualitatively one with the Lord, just as the parts and parcels of gold are also gold.

sariram yad avapnoti
yac capy utkramatisvarah
grhitvaitani samyati
vayur gandhan ivasayat

SYNONYMS

sariram--body; yat--as much as; avapnoti--gets; yat--that which; ca--also; api--virtually; utkramati--gives up; isvarah--the lord of the body; grhitva--taking; etani--all these; samyati--goes away; vayuh--air; gandhan--smell; iva--like; asayat--from the flower.

TRANSLATION

The living entity in the material world carries his different conceptions of life from one body to another as the air carries aromas.

PURPORT

Here the living entity is described as isvara, the controller of his own body. If he likes, he can change his body to a higher grade, and if he likes he can move to a lower class. Minute independence is there. The change his body undergoes depends upon him. At the time of death, the consciousness he has created will carry him on to the next type of body. If he has made his consciousness like that of a cat or dog, he is sure to change to a cat's or dog's body. And, if he has fixed his consciousness on godly qualities, he will change into the form of a demigod. And, if he is in Krsna consciousness, he will be transferred to Krsnaloka in the spiritual world and will associate with Krsna. It is a false claim that after the annihilation of this body everything is finished. The individual soul is transmigrating from one body to another, and his present body and present activities are the background of his next body. One gets a different body according to karma, and he has to quit this body in due course. It is stated here that the subtle body, which carries the conception of the next body, develops another body in the next life. This process of transmigrating from one body to another and struggling while in the body is called karsati or struggle for existence.

TEXT 9

srotram caksuh sparsanam ca
rasanam ghranam eva ca
adhithaya manas cayam
visayan upasevate

SYNONYMS

srotram--ears; caksuh--eyes; sparsanam--touch; ca--also; rasanam--tongue; ghranam--smelling power; eva--also; ca--and; adhithaya--being situated; manah--mind; ca--also; ayam--this; visayan--sense objects; upasevate--enjoys.

TRANSLATION

The living entity, thus taking another gross body, obtains a certain type of ear, tongue, eye, nose and sense of touch, which are grouped about the mind. He thus enjoys a particular set of sense objects.

PURPORT

In other words, if the living entity adulterates his consciousness with the qualities of cats and dogs, in his next life he gets a cat or dog body and enjoys. Consciousness is originally pure, like water. But if we mix water with a certain color, it changes. Similarly, consciousness is pure, for the spirit soul is pure. But consciousness is changed according to the association of the material qualities. Real consciousness is Krsna consciousness. When, therefore, one is situated in Krsna consciousness, he is in his pure life. But if his consciousness is adulterated by some type of material mentality, in the next life he gets a corresponding body. He does not necessarily get a human body again; he can get the body of a cat, dog, hog, demigod or one of many other forms, for there are 8,400,000 species.

TEXT 10

utkramantam sthitam vapi
bhunjanam va gunanvitam
vimudha nanupasyanti
pasyanti jnana-caksusah

SYNONYMS

utkramantam--quitting the body; sthitam--situated in the body; va api--either; bhunjanam--enjoying; va--or; guna-anvitam--under the spell of the modes of material nature; vimudhah--foolish persons; na--never; anupasyanti--can see; pasyanti--one can see; jnana-caksusah--one who has the eyes of knowledge.

TRANSLATION

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.

PURPORT

The word jnana-caksusah is very significant. Without knowledge, one cannot understand how a living entity leaves his present body, nor what form of body he is going to take in the next life, nor even why he is living in a particular type of body. This requires a great amount of knowledge understood from Bhagavad-gita and similar literatures heard from a bona fide spiritual master. One who is trained to perceive all these things is fortunate. Every living entity is quitting his body under certain circumstances; he is living under certain circumstances, and he is enjoying under certain circumstances under the spell of material nature. As a result, he is suffering different kinds of happiness and distress, under the illusion of sense enjoyment. Persons who are everlastingly fooled by lust and desire lose all power of understand their change of body and their stay in a particular body. They cannot comprehend it. Those who have developed spiritual knowledge, however, can see that the spirit is different from the body

and is changing its body and enjoying in different ways. A person in such knowledge can understand how the conditioned living entity is suffering in this material existence. Therefore those who are highly developed in Krsna consciousness try their best to give this knowledge to the people in general, for their conditional life is very much troublesome. They should come out of it and be Krsna conscious and liberate themselves to transfer to the spiritual world.

TEXT 11

yatanto yoginas cainam
pasyanty atmany avasthitam
yatanto 'py akrtatmano
nainam pasyanty acetasah

SYNONYMS

yatantah--endeavoring; yoginah--transcendentalists; ca--also; enam--this; pasyanti--can see; atmani--in the self; avasthitam--situated; yatantah--although endeavoring; api--although; akarta-atmanah--without self-realization; na--does not; enam--this; pasyanti--can see; acetasah--undeveloped mind.

TRANSLATION

The endeavoring transcendentalist, who is situated in self-realization, can see all this clearly. But those who are not situated in self-realization cannot see what is taking place, though they may try to.

PURPORT

There are many transcendentalists on the path of spiritual self-realization, but one who is not situated in self-realization cannot see how things are changing in the body of the living entity. The word yoginah is significant in this connection. In the present day there are many so-called yogis, and there are many so-called associations of yogis, but they are actually blind in the matter of self-realization. They are simply addicted to some sort of gymnastic exercise and are satisfied if the body is well-built and healthy. They have no other information. They are called yatanto 'py akrtatmanah. Even though they are endeavoring in a so-called yoga system, they are not self-realized. Such people cannot understand the process of the transmigration of the soul. Only those who are actually in the yoga system and have realized the self, the world, and the Supreme Lord, in other words, the bhakti-yogis, those engaged in pure devotional service in Krsna consciousness, can understand how things are taking place.

TEXT 12

yad aditya-gatam tejo
jagad bhasayate 'khilam
yac candramasi yac cagnau
tat tejo viddhi mamakam

SYNONYMS

yat--that which; aditya-gatam--in the sunshine; tejah--splendor; jagat--the whole world; bhasayate--illuminates; akhilam--entirely; yat--that

which; candramasi--in the moon; yat--that which; ca--also; agnau--in the fire; tat--that; tejah--splendor; viddhi--understand; mamakam--from Me.

TRANSLATION

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.

PURPORT

The unintelligent cannot understand how things are taking place. The beginning of knowledge can be established by understanding what the Lord explains here. Everyone sees the sun, moon, fire and electricity. One should simply try to understand that the splendor of the sun, the splendor of the moon, and the splendor of electricity or fire are coming from the Supreme Personality of Godhead. In such a conception of life, the beginning of Krsna consciousness, lies a great deal of advancement for the conditioned soul in this material world. The living entities are essentially the parts and parcels of the Supreme Lord, and He is giving herewith the hint how they can come back to Godhead, back to home.

From this verse we can understand that the sun is illuminating the whole solar system. There are different universes and solar systems, and there are different suns, moons and planets also, but in each universe there is only one sun. As stated in Bhagavad-gita (10.21), the moon is one of the stars (naksatranam aham sasi). Sunlight is due to the spiritual effulgence in the spiritual sky of the Supreme Lord. With the rise of the sun, the activities of human beings are set up. They set fire to prepare their foodstuff, they set fire to start the factories, etc. So many things are done with the help of fire. Therefore sunrise, fire and moonlight are so pleasing to the living entities. Without their help no living entity can live. So if one can understand that the light and splendor of the sun, moon and fire are emanating from the Supreme Personality of Godhead, Krsna, then one's Krsna consciousness will begin. By the moonshine, all the vegetables are nourished. The moonshine is so pleasing that people can easily understand that they are living by the mercy of the Supreme Personality of Godhead Krsna. Without His mercy there cannot be sun, without His mercy there cannot be moon, and without His mercy there cannot be fire, and without the help of sun, moon and fire, no one can live. These are some thoughts to provoke Krsna consciousness in the conditioned soul.

TEXT 13

gam avisya ca bhutani
dharayamy aham ojasa
pusnami causadhih sarvah
somo bhutva rasatmakah

SYNONYMS

gam--the planets; avisya--entering; ca--also; bhutani--living entities; dharayami--sustaining; aham--I; ojasa--by My energy; pusnami--nourishing; ca--and; ausadhih--all vegetables; sarvah--all; somah--the moon; bhutva--becoming; rasa-atmakah--supplying the juice.

TRANSLATION

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.

PURPORT

It is understood that all the planets are floating in the air only by the energy of the Lord. The Lord enters into every atom, every planet, and every living being. That is discussed in the Brahma-samhita. It is said there that one plenary portion of the Supreme Personality of Godhead, Paramatma, enters into the planets, the universe, the living entity, and even into the atom. So due to His entrance, everything is appropriately manifested. When the spirit soul is there, a living man can float on the water, but when the living spark is out of the body and the body is dead, it sinks. Of course when it is decomposed it floats just like straw and other things, but as soon as the man is dead, he at once sinks in the water. Similarly, all these planets are floating in space, and this is due to the entrance of the supreme energy of the Supreme Personality of Godhead. His energy is sustaining each planet, just like a handful of dust. If someone holds a handful of dust, there is no possibility of the dust's falling, but if one throws it in the air, it will fall down. Similarly, these planets, which are floating in the air, are actually held in the fist of the universal form of the Supreme Lord. By His strength and energy, all moving and unmoving things stay in their place. It is said in the Vedic hymns that because of the Supreme Personality of Godhead, the sun is shining and the planets are steadily moving. Were it not for Him, all the planets would scatter, like dust in air, and perish. Similarly, it is due to the Supreme Personality of Godhead that the moon nourishes all vegetables. Due to the moon's influence, the vegetables become delicious. Without the moonshine, the vegetables can neither grow nor taste succulent. Human society is working, living comfortably and enjoying food due to the supply from the Supreme Lord. Otherwise, mankind could not survive. The word rasatmakah is very significant. Everything becomes palatable by the agency of the Supreme Lord through the influence of the moon.

TEXT 14

aham vaisvanaro bhutva
praninam deham asritah
pranapana-samayuktah
pacamy annam catur-vidham

SYNONYMS

aham--I; vaisvanarah--by My plenary portion as the digesting fire;
bhutva--becoming; praninam--of all living entities; deham--body;
asritah--situated; prana--outgoing air; apana--down-going air;
samayuktah--keep balance; pacami--digest; annam--foodstuff; catur-
vidham--four kinds of.

TRANSLATION

I am the fire of digestion in every living body, and I am the air of life, outgoing and incoming, by which I digest the four kinds of foodstuff.

PURPORT

According to Ayur-vedic sastra, we understand that there is a fire in the stomach which digests all food sent there. When the fire is not blazing, there is no hunger, and when the fire is in order we become hungry. Sometimes when the fire is not going nicely, treatment is required. In any case, this fire is representative of the Supreme Personality of Godhead. Vedic mantras (Brhad-aranyaka Upanisad 5.9.1) also confirm that the Supreme Lord or Brahman is situated in the form of fire within the stomach and is digesting all kinds of foodstuff (ayam agnir vaisvanaro yo 'yam antah puruse yenedam annam pacyate). Therefore since He is helping the digestion of all kinds of foodstuff, the living entity is not independent in the eating process. Unless the Supreme Lord helps him in digesting, there is no possibility of eating. He thus produces and digests foodstuff, and, by His grace, we are enjoying life. In the Vedanta-sutra (1.2.27) this is also confirmed. Sabdadibhyo 'ntah pratisthanac ca: the Lord is situated within the sound and within the body, within the air and even within the stomach as the digestive force. There are four kinds of foodstuff, some are swallowed, some are chewed, some are licked up, and some are sucked, and He is the digestive force for all of them.

TEXT 15

sarvasya caham hrdis sannivisto
mattah smrtir jnanam apohanam ca
vedais ca sarvair aham eva vedyo
vedanta-krd veda-vid eva caham

SYNONYMS

sarvasya--of all living beings; ca--and; aham--I; hrdis--in the heart; sannivistah--being situated; mattah--from Me; smrtih--remembrance; jnanam--knowledge; apohanam ca--and forgetfulness; vedaih--by the Vedas; ca--also; sarvaih--all; aham--I am; eva--certainly; vedyah--knowable; vedanta-krt--the compiler of the Vedanta; veda-vid--the knower of the Vedas; eva--certainly; ca--and; aham--I.

TRANSLATION

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

PURPORT

The Supreme Lord is situated as Paramatma in everyone's heart, and it is from Him that all activities are initiated. The living entity forgets everything of his past life, but he has to act according to the direction of the Supreme Lord, who is witness to all his work. Therefore he begins his work according to his past deeds. Required knowledge is supplied to him, and remembrance is given to him, and he forgets, also, about his past life. Thus, the Lord is not only all-pervading; He is also localized in every individual heart. He awards the different fruitive results. He is not only worshipable as the impersonal Brahman, the Supreme Personality of Godhead, and the localized Paramatma, but as the form of the incarnation of the Vedas as

well. The Vedas give the right direction to the people so that they can properly mold their lives and come back to Godhead, back to home. The Vedas offer knowledge of the Supreme Personality of Godhead, Krsna, and Krsna in His incarnation as Vyasadeva is the compiler of the Vedanta-sutra. The commentation on the Vedanta-sutra by Vyasadeva in the Srimad-Bhagavatam gives the real understanding of Vedanta-sutra. The Supreme Lord is so full that for the deliverance of the conditioned soul He is the supplier and digester of foodstuff, the witness of his activity, the giver of knowledge in the form of Vedas and as the Supreme Personality of Godhead, Sri Krsna, the teacher of the Bhagavad-gita. He is worshipable by the conditioned soul. Thus God is all-good; God is all-merciful.

Antah-pravistah sasta jananam. The living entity forgets as soon as he quits his present body, but he begins his work again, initiated by the Supreme Lord. Although he forgets, the Lord gives him the intelligence to renew his work where he ended in his last life. So not only does a living entity enjoy or suffer in this world according to the dictation from the Supreme Lord situated locally in the heart, but he receives the opportunity to understand the Vedas from Him. If one is serious to understand the Vedic knowledge, then Krsna gives the required intelligence. Why does He present the Vedic knowledge for understanding? Because a living entity individually needs to understand Krsna. Vedic literature confirms this: yo 'sau sarvair vedair giyate. In all Vedic literature, beginning from the four Vedas, Vedanta-sutra and the Upanisads and Puranas, the glories of the Supreme Lord are celebrated. By performing Vedic rituals, discussing the Vedic philosophy and worshiping the Lord in devotional service, He is attained. Therefore the purpose of the Vedas is to understand Krsna. The Vedas give us direction to understand Krsna and the process of understanding. The ultimate goal is the Supreme Personality of Godhead. Vedanta-sutra (1.1.4) confirms this in the following words: tat tu samanvayat. One can attain perfection by understanding Vedic literature, and one can understand his relationship with the Supreme Personality of Godhead by performing the different processes. Thus one can approach Him and at the end one can attain the supreme goal, who is no other than the Supreme Personality of Godhead. In this verse, however, the purpose of the Vedas, the understanding of the Vedas, and the goal of the Vedas are clearly defined.

TEXT 16

dvav imau purusau loke
ksaras caksara eva ca
ksarah sarvani bhutani
kuta-stho 'ksara ucyate

SYNONYMS

dvau--two; imau--in this (world); purusau--living entities; loke--in the world; ksarah--fallible; ca--and; aksarah--infallible; eva--certainly; ca--and; ksarah--the fallible; sarvani--all; bhutani--living entities; kuta-sthah--in oneness; aksarah--infallible; ucyate--is said.

TRANSLATION

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

PURPORT

As already explained, the Lord in His incarnation as Vyasadeva compiled the Vedanta-sutra. Here the Lord is giving, in summary, the contents of the Vedanta-sutra. He says that the living entities, who are innumerable, can be divided into two classes--the fallible and the infallible. The living entities are eternally separated parts and parcels of the Supreme Personality of Godhead. When they are in contact with the material world, they are called jiva-bhuta, and the Sanskrit words given here, ksarah sarvani bhutani, mean that they are fallible. Those who are in oneness with the Supreme Personality of Godhead, however, are called infallible. Oneness does not mean that they have no individuality, but that there is no disunity. They are all agreeable to the purpose of the creation. Of course, in the spiritual world, there is no such thing as creation, but since the Supreme Personality of Godhead, as stated in the Vedanta-sutra, is the source of all emanations, that conception is explained.

According to the statement of the Supreme Personality of Godhead, Lord Krsna, there are two classes of men. The Vedas give evidence of this, so there is no doubt about it. The living entities, who are struggling in this world with the mind and five senses, have their material bodies which are changing as long as the living entities are conditioned. One's body changes due to contact with matter; matter is changing, so the living entity appears to be changing. But in the spiritual world the body is not made of matter; therefore there is no change. In the material world the living entity undergoes six changes--birth, growth, duration, reproduction, then dwindling and vanishing. These are the changes of the material body. But in the spiritual world the body does not change; there is no old age, there is no birth, there is no death. There all exists in oneness. It is more clearly explained as ksarah sarvani bhutani: any living entity who has come in contact with matter, beginning from the first created being, Brahma, down to a small ant, is changing its body; therefore they are all fallible. In the spiritual world, however, they are always liberated in oneness.

TEXT 17

uttamah purusas tv anyah
paramatmety udahrtah
yo loka-trayam avisya
bibharty avyaya isvarah

SYNONYMS

uttamah--the best; purusah--personality; tu--but; anyah--another; parama--the supreme; atma--self; iti--thus; udahrtah--is said; yah--one who; loka--of the universe; trayam--the three divisions; avisya--entering; bibharti--maintaining; avyayah--inexhaustible; isvarah--the Lord.

TRANSLATION

Besides these two, there is the greatest living personality, the Lord Himself, who has entered into these worlds and is maintaining them.

PURPORT

This verse is very nicely expressed in the Katha Upanisad (2.2.13) and Svetasvatara Upanisad (6.13). It is clearly stated there that above the innumerable living entities, some of whom are conditioned and some of whom are liberated, there is the Supreme Personality who is Paramatma. The Upanisadic verse runs as follows: nityo nityanam cetanas cetananam. The purport is that amongst all the living entities, both conditioned and liberated, there is one supreme living personality, the Supreme Personality of Godhead, who maintains them and gives them all facility of enjoyment according to different work. That Supreme Personality of Godhead is situated in everyone's heart as Paramatma. A wise man who can understand Him is eligible to attain the perfect peace, not others. It is incorrect to think of the Supreme Lord and the living entities as being on the same level or equal in all respects. There is always the question of superiority and inferiority in their personalities. This particular word *uttama* is very significant. No one can surpass the Supreme Personality of Godhead. *Loke* is also significant because in the *paurusa*, a Vedic literature, it is stated, *lokyate vedartha 'nena*. This Supreme Lord in His localized aspect as Paramatma explains the purpose of the Vedas. The following verse also appears in the Vedas (Chandogya Upanisad 8.12.3):

tavad esa samprasado 'smac
charirat samutthaya param
jyoti-rupam sampadya svena
rupenabhinispadyate sa uttamah purusah.

"The Supersoul coming out of the body enters the impersonal brahmajyoti; then in His form He remains in His spiritual identity. That Supreme is called the Supreme Personality." This means that the Supreme Personality is exhibiting and diffusing His spiritual effulgence, which is the ultimate illumination. That Supreme Personality also has a localized aspect as Paramatma. By incarnating Himself as the son of Satyavati and Parasara, He explains the Vedic knowledge as Vyasadeva.

TEXT 18

yasmat ksaram atito 'ham
aksarad api cottamah
ato 'smi loke vede ca
prathitah purusottamah

SYNONYMS

yasmat--because; ksaram--the fallible; atitah--transcendental; aham--I; aksarat--from the infallible; api--better than that; ca--and; uttamah--the best; atah--therefore; asmi--I am; loke--in the world; vede--in the Vedic literature; ca--and; prathitah--celebrated; purusa-uttamah--as the Supreme Personality.

TRANSLATION

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.

PURPORT

No one can surpass the Supreme Personality of Godhead, Krsna--neither the conditioned soul nor the liberated soul. He is, therefore, the greatest of personalities. Now it is clear here that the living entities and the Supreme Personality of Godhead are individuals. The difference is that the living entities, either in the conditioned state or in the liberated state, cannot surpass in quantity the inconceivable potencies of the Supreme Personality of Godhead.

TEXT 19

yo mam evam asammudho
janati purusottamam
sa sarva-vid bhajati mam
sarva-bhavena bharata

SYNONYMS

yah--anyone; mam--unto Me; evam--certainly; asammudhah--without a doubt; janati--knows; purusa-uttamam--the Supreme Personality of Godhead; sah--he; sarva-vit--knower of everything; bhajati--renders devotional service; mam--unto Me; sarva-bhavena--in all respects; bharata--O son of Bharata.

TRANSLATION

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

PURPORT

There are many philosophical speculations about the constitutional position of the living entities and the Supreme Absolute Truth. Now in this verse the Supreme Personality of Godhead clearly explains that anyone who knows Lord Krsna as the Supreme Person is actually the knower of everything. The imperfect knower goes on simply speculating about the Absolute Truth, but the perfect knower, without wasting his valuable time, engages directly in Krsna consciousness, the devotional service of the Supreme Lord. Throughout the whole of Bhagavad-gita, this fact is being stressed at every step. And still there are so many stubborn commentators on Bhagavad-gita who consider the Supreme Absolute Truth and the living entities to be one and the same.

The Vedic knowledge is called sruti, learning by aural reception. One should actually receive the Vedic messages from authorities like Krsna and His representatives. Here Krsna distinguishes everything very nicely, and one should hear from this source. Simply to hear like the hogs is not sufficient; one must be able to understand from the authorities. It is not that one should simply speculate academically. One should submissively hear from Bhagavad-gita that these living entities are always subordinate to the Supreme Personality of Godhead. Anyone who is able to understand this, according to the Supreme Personality of Godhead, Sri Krsna, knows the purpose of the Vedas; no one else knows the purpose of the Vedas.

The word bhajati is very significant. In many places the word bhajati is expressed in relationship with the service of the Supreme Lord. If a person is engaged in full Krsna consciousness in devotional service of the Lord, it is to be understood that he has understood all the Vedic knowledge. In the Vaisnava parampara it is said that if one is engaged

in the devotional service of Krsna, then there is no need for any other spiritual process for understanding the Supreme Absolute Truth. He has already come to the point, because he is engaged in the devotional service of the Lord. He has ended all preliminary processes of understanding; similarly, if anyone, after speculating for hundreds of thousands of lives, does not come to the point that Krsna is the Supreme Personality of Godhead and that one has to surrender there, all his speculation for so many years and lives is a useless waste of time.

TEXT 20

iti guhyatamam sastram
idam uktam mayanagha
etat buddhva buddhiman syat
krta-krtyas ca bharata

SYNONYMS

iti--thus; guhya-tamam--the most confidential; sastram--revealed scripture; idam--this; uktam--disclosed; maya--by Me; anagha--O sinless one; etat--this; buddhva--understanding; buddhi-man--intelligent; syat--one becomes; krta-krtyah--the most perfect; ca--and; bharata--O son of Bharata.

TRANSLATION

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.

PURPORT

The Lord clearly explains here that this is the substance of all revealed scriptures. And one should understand this as it is given by the Supreme Personality of Godhead. Thus one will become intelligent and perfect in transcendental knowledge. In other words, by understanding this philosophy of the Supreme Personality of Godhead and engaging in His transcendental service, everyone can become freed from all contaminations of the modes of material nature. Devotional service is a process of spiritual understanding. Wherever devotional service exists, the material contamination cannot coexist. Devotional service to the Lord and the Lord Himself are one and the same because they are spiritual--the internal energy of the Supreme Lord. The Lord is said to be the sun, and ignorance is called darkness. Where the sun is present, there is no question of darkness. Therefore, whenever devotional service is present under the proper guidance of a bona fide spiritual master, there is no question of ignorance.

Everyone must take to this consciousness of Krsna and engage in devotional service to become intelligent and purified. Unless one comes to this position of understanding Krsna and engages in devotional service, however intelligent he may be in the estimation of some common man, he is not perfectly intelligent.

The word anagha, by which Arjuna is addressed, is significant. Anagha, "O sinless one," means that unless one is free from all sinful reactions it is very difficult to understand Krsna. One has to become free from all contamination, all sinful activities; then he can understand. But devotional service is so pure and potent that once one

is engaged in devotional service he automatically comes to the stage of sinlessness.

While performing devotional service in the association of pure devotees in full Krsna consciousness, there are certain things which require to be vanquished altogether. The most important thing one has to surmount is weakness of the heart. The first falldown is caused by the desire to lord it over material nature. Thus one gives up the transcendental loving service of the Supreme Lord. The second weakness of the heart is that as one increases the propensity of lording it over material nature, he becomes attached to matter and the possession of matter. The problems of material existence are due to these weaknesses of the heart.

Thus end the Bhaktivedanta Purports to the Fifteenth Chapter of the Srimad Bhagavad-gita in the matter of Purusottama-yoga, the Yoga of the Supreme Person.

Chapter 16

The Divine And Demonic Natures

TEXTS 1-3

sri-bhagavan uvaca
abhayam sattva-samsuddhir
jnana-yoga-vyavasthitih
danam damas ca yajnas ca
svadhyayas tapa arjavam

ahimsa satyam akrodhas
tyagah santir apaisunam
daya bhutesv aloluptvam
mardavam hrir acapalam

tejah ksama dhrtih saucam
adroho nati-manita
bhavanti sampadam daivim
abhijatasya bharata

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; abhayam--fearlessness; sattva-samsuddhih--purification of one's existence; jnana--knowledge; yoga--of linking up; vyavasthitih--the situation; danam--charity; damah ca--and controlling the mind; yajnah ca--and performance of sacrifice; svadhyayah--study of Vedic literature; tapah--austerity; arjavam--simplicity; ahimsa--nonviolence; satyam--truthfulness; akrodhah--freedom from anger; tyagah--renunciation; santih--tranquillity; apaisunam--aversion to fault-finding; daya--mercy; bhutesu--towards all living entities; aloluptvam--freedom from greed; mardavam--gentleness; hrih--modesty; acapalam--determination; tejah--vigor; ksama--forgiveness; dhrtih--fortitude; saucam--cleanliness; adrohah--freedom from envy; na--not; ati-manita--expectation of honor; bhavanti--become; sampadam--qualities; daivim--transcendental; abhijatasya--of one who is born of; bharata--O son of Bharata.

TRANSLATION

The Blessed Lord said: Fearlessness, purification of one's existence, cultivation of spiritual knowledge, charity, self-control, performance of sacrifice, study of the Vedas, austerity and simplicity; nonviolence, truthfulness, freedom from anger; renunciation, tranquillity, aversion to faultfinding, compassion and freedom from covetousness; gentleness, modesty and steady determination; vigor, forgiveness, fortitude, cleanliness, freedom from envy and the passion for honor--these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.

PURPORT

In the beginning of the Fifteenth Chapter, the banyan tree of this material world was explained. The extra roots coming out of it were compared to the activities of the living entities, some auspicious, some inauspicious. In the Ninth Chapter, also, the devas, or godly, and the asuras, the ungodly, or demons, were explained. Now, according to Vedic rites, activities in the mode of goodness are considered auspicious for progress on the path of liberation, and such activities are known as daivi prakrti, transcendental by nature. Those who are situated in the transcendental nature make progress on the path of liberation. For those who are acting in the modes of passion and ignorance, on the other hand, there is no possibility of liberation. Either they will have to remain in this material world as human beings, or they will descend among the species of animals or even lower life forms. In this Sixteenth Chapter the Lord explains both the transcendental nature and its attendant qualities and the demoniac nature and its qualities. He also explains the advantages and disadvantages of these qualities.

The word abhijatasya in reference to one born of transcendental qualities or godly tendencies is very significant. To beget a child in a godly atmosphere is known in the Vedic scriptures as Garbhadhana-samskara. If the parents want a child in the godly qualities they should follow the ten principles of the human being. In Bhagavad-gita we have studied also before that sex life for begetting a good child is Krsna Himself. Sex life is not condemned provided the process is used in Krsna consciousness. Those who are in Krsna consciousness at least should not beget children like cats and dogs but should beget them so that they may become Krsna conscious after birth. That should be the advantage of children born of a father or mother absorbed in Krsna consciousness.

The social institution known as varnasrama-dharma--the institution dividing society into four divisions or castes--is not meant to divide human society according to birth. Such divisions are in terms of educational qualifications. They are to keep the society in a state of peace and prosperity. The qualities mentioned herein are explained as transcendental qualities meant for making a person progress in spiritual understanding so that he can get liberated from the material world. In the varnasrama institution the sannyasi, or the person in the renounced order of life, is considered to be the head or the spiritual master of all the social statuses and orders. A brahmana is considered to be the spiritual master of the three other sections of a society, namely, the ksatriyas, the vaisyas and the sudras, but a sannyasi, who is on the top of the institution, is considered to be the spiritual master of the brahmanas also. For a sannyasi, the first qualification should be fearlessness. Because a sannyasi has to be alone without any support or guarantee of support, he has simply to depend on the mercy of the Supreme Personality of Godhead. If he thinks, "After I leave my

connections, who will protect me?" he should not accept the renounced order of life. One must be fully convinced that Krsna or the Supreme Personality of Godhead in His localized aspect as Paramatma is always within, that He is seeing everything and that He always knows what one intends to do. One must thus have firm conviction that Krsna as Paramatma will take care of a soul surrendered to Him. "I shall never be alone," one should think. "Even if I live in the darkest regions of a forest I shall be accompanied by Krsna, and He will give me all protection." That conviction is called abhayam, without fear. This state of mind is necessary for a person in the renounced order of life. Then he has to purify his existence. There are so many rules and regulations to be followed in the renounced order of life. Most important of all, a sannyasi is strictly forbidden to have any intimate relationship with a woman. He is even forbidden to talk with a woman in a secluded place. Lord Caitanya was an ideal sannyasi, and when He was at Puri His feminine devotees could not even come near to offer their respects. They were advised to bow down from a distant place. This is not a sign of hatred for women as a class, but it is a stricture imposed on the sannyasi not to have close connections with women. One has to follow the rules and regulations of a particular status of life in order to purify his existence. For a sannyasi, intimate relations with women and possession of wealth for sense gratification are strictly forbidden. The ideal sannyasi was Lord Caitanya Himself, and we can learn from His life that He was very strict in regards to women. Although He is considered to be the most liberal incarnation of Godhead, accepting the most fallen conditioned souls, He strictly followed the rules and regulations of the sannyasa order of life in connection with association with woman. One of His personal associates, namely Chota Haridasa, was personally associated with Lord Caitanya along with His other confidential personal associates, but somehow or other this Chota Haridasa looked lustily on a young woman, and Lord Caitanya was so strict that He at once rejected him from the society of His personal associates. Lord Caitanya said, "For a sannyasi or anyone who is aspiring to get out of the clutches of material nature and trying to elevate himself to the spiritual nature and go back home, back to Godhead, for him, looking toward material possessions and women for sense gratification--not even enjoying them, but just looking toward them with such a propensity--is so condemned that he had better commit suicide before experiencing such illicit desires." So these are the processes for purification.

The next item is jnana-yoga-vyavasthiti: being engaged in the cultivation of knowledge. Sannyasi life is meant for distributing knowledge to the householders and others who have forgotten their real life of spiritual advancement. A sannyasi is supposed to beg from door to door for his livelihood, but this does not mean that he is a beggar. Humility is also one of the qualifications of a transcendently situated person, and out of sheer humility the sannyasi goes from door to door, not exactly for the purpose of begging, but to see the householders and awaken them to Krsna consciousness. This is the duty of a sannyasi. If he is actually advanced and so ordered by his spiritual master, he should preach Krsna consciousness with logic and understanding, and if he is not so advanced he should not accept the renounced order of life. But even if he has accepted the renounced order of life without sufficient knowledge, he should engage himself fully in hearing from a bona fide spiritual master to cultivate knowledge. A sannyasi, or one in the renounced order of life, must be situated in fearlessness, sattva-samsuddhi (purity) and jnana-yoga (knowledge).

The next item is charity. Charity is meant for the householders. The householders should earn a livelihood by an honorable means and spend fifty percent of their income to propagate Krsna consciousness all over the world. Thus a householder should give in charity to such institutional societies that are engaged in that way. Charity should be given to the right receiver. There are different kinds of charities, as will be explained later on, charity in the modes of goodness, passion and ignorance. Charity in the mode of goodness is recommended by the scriptures, but charity in the modes of passion and ignorance is not recommended because it is simply a waste of money. Charity should be given only to propagate Krsna consciousness all over the world. That is charity in the mode of goodness.

Then as far as dama (self-control) is concerned, it is not only meant for other orders of religious society, but it is especially meant for the householder. Although he has a wife, a householder should not use his senses for sex life unnecessarily. There are restrictions for the householders even in sex life, which should only be engaged in for the propagation of children. If he does not require children, he should not enjoy sex life with his wife. Modern society enjoys sex life with contraceptive methods or more abominable methods to avoid the responsibility of children. This is not in the transcendental quality but is demoniac. If anyone, even if he is a householder, wants to make progress in spiritual life, he must control his sex life and should not beget a child without the purpose of serving Krsna. If he is able to beget children who will be in Krsna consciousness, one can produce hundreds of children, but without this capacity one should not indulge only for sense pleasure.

Sacrifice is another item to be performed by the householders because sacrifices require a large amount of money. Other orders of life, namely brahmacarya, vanaprastha and sannyasa, have no money; they live by begging. So performance of different types of sacrifice is meant for the householder. They should perform agni-hotra sacrifices as enjoined in the Vedic literature, but such sacrifices at the present moment are very expensive, and it is not possible for any householder to perform them. The best sacrifice recommended in this age is called sankirtana-yajna, the chanting of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/Hare Rama, Hare Rama, Rama Rama, Hare Hare. This is the best and most inexpensive sacrifice; everyone can adopt it and derive benefit. So these three items, namely charity, sense control and performance of sacrifice, are meant for the householder.

Then svadhyaya, Vedic study, and tapas, austerity, and arjavam, gentleness or simplicity, are meant for brahmacarya or student life. Brahmacaris should have no connection with women; they should live a life of celibacy and engage the mind in the study of Vedic literature for cultivation of spiritual knowledge. This is called svadhyaya.

Tapas or austerity, is especially meant for the retired life. One must not remain a householder throughout his whole life; he must always remember that there are four divisions of life, brahmacarya, grhastha, vanaprastha and sannyasa. So after grhastha, householder life, one should retire. If one lives for a hundred years, he should spend twenty-five years in student life, twenty-five in householder life, twenty-five in retired life and twenty-five in the renounced order of life. These are the regulations of the Vedic religious discipline. A man retired from household life must practice austerities of the body, mind and tongue. That is tapasya. The entire varnasrama-dharma society is meant for tapasya. Without tapasya or austerity, no human being can get liberation. The theory that there is no need of austerity in life, that one can go on speculating and everything will be nice, is neither

recommended in the Vedic literature nor in Bhagavad-gita. Such theories are manufactured by show-bottle spiritualists who are trying to gather more followers. If there are restrictions, rules and regulations, people will not become attracted. Therefore those who want followers in the name of religion, just to have a show only, don't restrict the lives of their students nor their own lives. But that method is not approved by the Vedas.

As far as simplicity is concerned, not only should a particular order of life follow this principle, but every member, be he in the brahmachari ashrama, or grhastha ashrama, or vanaprastha ashrama or sannyasa ashrama. One must live very simply.

Ahimsa means not arresting the progressive life of any living entity. One should not think that since the spirit spark is never killed even after the killing of the body there is no harm in killing animals for sense gratification. People are now addicted to eating animals, in spite of having an ample supply of grains, fruits and milk. There is no necessity for animal killing. This injunction is for everyone. When there is no other alternative, one may kill an animal, but it should be offered in sacrifice. At any rate, when there is an ample food supply for humanity, persons who are desiring to make advancement in spiritual realization should not commit violence to animals. Real ahimsa means not checking anyone's progressive life. The animals are also making progress in their evolutionary life by transmigrating from one category of animal life to another. If a particular animal is killed, then his progress is checked. If an animal is staying in a particular body for so many days or so many years and is untimely killed, then he has to come back again in that form of life to complete the remaining days in order to be promoted to another species of life. So their progress should not be checked simply to satisfy one's palate. This is called ahimsa.

Satyam. This word means that one should not distort the truth for some personal interest. In Vedic literature there are some difficult passages, but the meaning or the purpose should be learned from a bona fide spiritual master. That is the process for understanding the Vedas. Sruti means that one should hear from the authority. One should not construe some interpretation for his personal interest. There are so many commentaries on Bhagavad-gita that misinterpret the original text. The real import of the word should be presented, and that should be learned from a bona fide spiritual master.

Akrodha means to check anger. Even if there is provocation one should be tolerant, for once one becomes angry his whole body becomes polluted. Anger is a product of the modes of passion and lust, so one who is transcendently situated should check himself from anger. Apaisunam means that one should not find fault with others or correct them unnecessarily. Of course to call a thief a thief is not faultfinding, but to call an honest person a thief is very much offensive for one who is making advancement in spiritual life. Hri means that one should be very modest and must not perform some act which is abominable. Acapalam, determination, means that one should not be agitated or frustrated in some attempt. There may be failure in some attempt, but one should not be sorry for that; he should make progress with patience and determination.

The word tejas used here is meant for the ksatriyas. The ksatriyas should always be very strong to be able to give protection to the weak. They should not pose themselves as nonviolent. If violence is required, they must exhibit it.

Saucam means cleanliness, not only in mind and body but in one's dealings also. It is especially meant for the mercantile people, who

should not deal in the black market. Nati-manita, not expecting honor, applies to the sudras, the worker class, who are considered, according to Vedic injunctions, to be the lowest of the four classes. They should not be puffed up with unnecessary prestige or honor and should remain in their own status. It is the duty of the sudras to offer respect to the higher classes for the upkeep of the social order.

All these twenty-six qualifications mentioned are transcendental qualities. They should be cultivated according to the different statuses of the social order. The purport is that even though material conditions are miserable, if these qualities are developed by practice, by all classes of men, then gradually it is possible to rise to the highest platform of transcendental realization.

TEXT 4

dambho darpo 'bhimanas ca
krodhah parusyam eva ca
ajnanam cabhijatasya
partha sampadam asurim

SYNONYMS

dambhah--pride; darpah--arrogance; abhimanah--conceit; ca--and; krodhah--anger; parusyam--harshness; eva--certainly; ca--and; ajnanam--ignorance; ca--and; abhijatasya--one who is born of; partha--O son of Prtha; sampadam--nature; asurim--demoniac.

TRANSLATION

Arrogance, pride, anger, conceit, harshness and ignorance--these qualities belong to those of demoniac nature, O son of Prtha.

PURPORT

In this verse, the royal road to hell is described. The demoniac want to make a show of religion and advancement in spiritual science, although they do not follow the principles. They are always arrogant and proud in possessing some type of education or so much wealth. They desire to be worshiped by others, and demand respectability, although they do not command respect. Over trifles they become very angry and speak harshly, not gently. They do not know what should be done and what should not be done. They do everything whimsically, according to their own desire, and they do not recognize any authority. These demoniac qualities are taken on by them from the beginning of their bodies in the wombs of their mothers, and as they grow they manifest all these inauspicious qualities.

TEXT 5

daivi sampad vimoksaya
nibandhayasuri mata
ma sucah sampadam daivim
abhijato 'si pandava

SYNONYMS

daivi--transcendental; sampat--nature; vimoksaya--meant for liberation; nibandhaya--for bondage; asuri--demoniac qualities; mata--it is

considered; ma--do not; sucah--worry; sampadam--nature; daivim--transcendental; abhijatah--born; asi--you are; pandava--O son of Pandu.

TRANSLATION

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.

PURPORT

Lord Krsna encouraged Arjuna by telling him that he was not born with demoniac qualities. His involvement in the fight was not demoniac because he was considering the pros and cons. He was considering whether respectable persons such as Bhishma and Drona should be killed or not, so he was not acting under the influence of anger, false prestige, or harshness. Therefore he was not of the quality of the demons. For a ksatriya, a military man, shooting arrows at the enemy is considered transcendental, and refraining from such a duty is demoniac. Therefore, there was no cause for Arjuna to lament. Anyone who performs the regulative principles of the different orders of life is transcendently situated.

TEXT 6

dvau bhuta-sargau loke 'smin
daiva asura eva ca
daivo vistarasah prokta
asuram partha me srnu

SYNONYMS

dvau--two; bhuta-sargau--created living beings; loke--in the world; asmin--this; daivah--godly; asurah--demoniac; eva--certainly; ca--and; daivah--divine; vistarasah--at great length; proktah--said; asuram--demoniac; partha--O son of Prtha; me--from Me; srnu--just hear.

TRANSLATION

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.

PURPORT

Lord Krsna, having assured Arjuna that he was born with the divine qualities, is now describing the demoniac way. The conditioned living entities are divided into two classes in this world. Those who are born with divine qualities follow a regulated life; that is to say they abide by the injunctions in scriptures and by the authorities. One should perform duties in the light of authoritative scripture. This mentality is called divine. One who does not follow the regulative principles as they are laid down in the scriptures and who acts according to his whims is called demoniac or asuric. There is no other criterion but obedience to the regulative principles of scriptures. It is mentioned in Vedic literature that both the demigods and the demons

are born of the Prajapati; the only difference is that one class obeys the Vedic injunctions and the other does not.

TEXT 7

pravrttim ca nivrttim ca
jana na vidur asurah
na saucam napi cacaro
na satyam tesu vidyate

SYNONYMS

pravrttim--proper action; ca--also; nivrttim--improper action; ca--and; janah--persons; na--never; viduh--know; asurah--demoniac qualities; na--never; saucam--cleanliness; na--nor; api--also; ca--and; acarah--behavior; na--never; satyam--truth; tesu--in them; vidyate--there is.

TRANSLATION

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.

PURPORT

In every civilized human society there is some set of scriptural rules and regulations which are followed from the beginning, especially among the Aryans, those who adopt the Vedic civilization and who are known as the most advanced civilized people. Those who do not follow the scriptural injunctions are supposed to be demons. Therefore it is stated here that the demons do not know the scriptural rules, nor do they have any inclination to follow them. Most of them do not know them, and even if some of them know, they do not have the tendency to follow them. They have no faith, nor are they willing to act in terms of the Vedic injunctions. The demons are not clean, either externally or internally. One should always be careful to keep his body clean by bathing, brushing teeth, shaving, changing clothes, etc. As far as internal cleanliness is concerned, one should always remember the holy names of God and chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/Hare Rama, Hare Rama, Rama Rama, Hare Hare. The demons neither like nor follow all these rules for external and internal cleanliness.

As for behavior, there are many rules and regulations guiding human behavior, such as the Manu-samhita, which is the law of the human race. Even up to today, those who are Hindu follow the Manu-samhita. Laws of inheritance and other legalities are derived from this book. Now, in the Manu-samhita, it is clearly stated that a woman should not be given freedom. That does not mean that women are to be kept as slaves, but they are like children. Children are not given freedom, but that does not mean that they are kept as slaves. The demons have now neglected such injunctions, and they think that women should be given as much freedom as men. However, this has not improved the social condition of the world. Actually, a woman should be given protection at every stage of life. She should be given protection by the father in her younger days, by the husband in her youth, and by the grown-up sons in her old age. This is proper social behavior according to the Manu-samhita. But modern education has artificially devised a puffed-up concept of womanly life, and therefore marriage is practically now an imagination in human society. Nor is the moral condition of women very good now.

The demons, therefore, do not accept any instruction which is good for society, and because they do not follow the experience of great sages and the rules and regulations laid down by the sages, the social condition of the demoniac people is very miserable.

TEXT 8

asatyam apratistham te
jagad ahur anisvaram
aparaspara-sambhutam
kim anyat kama-haitukam

SYNONYMS

asatyam--unreal; apratistham--without foundation; te--they; jagat--the cosmic manifestation; ahuh--is said; anisvaram--with no controller; aparaspara--by mutual lust; sambhutam--cause; kim anyat--there is no other cause; kama-haitukam--it is due to lust only.

TRANSLATION

They say that this world is unreal, that there is no foundation and that there is no God in control. It is produced of sex desire, and has no cause other than lust.

PURPORT

The demonic conclude that the world is phantasmagoria. There is no cause, no effect, no controller, no purpose: everything is unreal. They say that this cosmic manifestation arises due to chance material actions and reactions. They do not think that the world was created by God for a certain purpose. They have their own theory: that the world has come about in its own way and that there is no reason to believe that there is a God behind it. For them there is no difference between spirit and matter, and they do not accept the Supreme Spirit. Everything is matter only, and the whole cosmos is supposed to be a mass of ignorance. According to them, everything is void, and whatever manifestation exists is due to our ignorance in perception. They take it for granted that all manifestation of diversity is a display of ignorance. Just as in a dream we may create so many things which actually have no existence, so when we are awake we shall see that everything is simply a dream. But factually, although the demons say that life is a dream, they are very expert in enjoying this dream. And so, instead of acquiring knowledge, they become more and more implicated in their dreamland. They conclude that as a child is simply the result of sexual intercourse between man and woman, this world is born without any soul. For them it is only a combination of matter that has produced the living entities, and there is no question of the existence of the soul. As many living creatures come out from perspiration and from a dead body without any cause, similarly, the whole living world has come out of the material combinations of the cosmic manifestation. Therefore material nature is the cause of this manifestation, and there is no other cause. They do not believe in the words of Kṛṣṇa in Bhagavad-gītā: mayadhyakṣena prakṛtiḥ suyate sa-caracaram. "Under My direction the whole material world is moving." In other words, amongst the demons there is no perfect knowledge of the creation of the world; every one of them has some particular theory of his own. According to them, one interpretation of the scriptures is as

good as another, for they do not believe in a standard understanding of the scriptural injunctions.

TEXT 9

etam drstim avastabhya
nastatmano 'lpa-buddhayah
prabhavanty ugra-karmanah
ksayaya jagato 'hitah

SYNONYMS

etam--thus; drstim--vision; avastabhya--accepting; nasta--lost; atmanah--self; alpa-buddhayah--less intelligent; prabhavanti--flourish; ugra-karmanah--in painful activities; ksayaya--for destruction; jagatah--of the world; ahitah--unbeneficial.

TRANSLATION

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.

PURPORT

The demoniac are engaged in activities that will lead the world to destruction. The Lord states here that they are less intelligent. The materialists, who have no concept of God, think that they are advancing. But, according to Bhagavad-gita, they are unintelligent and devoid of all sense. They try to enjoy this material world to the utmost limit and therefore always engage in inventing something for sense gratification. Such materialistic inventions are considered to be advancement of human civilization, but the result is that people grow more and more violent and more and more cruel, cruel to animals and cruel to other human beings. They have no idea how to behave toward one another. Animal killing is very prominent amongst demoniac people. Such people are considered the enemies of the world because ultimately they will invent or create something which will bring destruction to all. Indirectly, this verse anticipates the invention of nuclear weapons, of which the whole world today is very proud. At any moment war may take place, and these atomic weapons may create havoc. Such things are created solely for the destruction of the world, and this is indicated here. Due to godlessness, such weapons are invented in human society; they are not meant for the peace and prosperity of the world.

TEXT 10

kamam asritya duspuram
dambha-mana-madanvitah
mohad grhitvasad-grahan
pravartante 'suci-vratah

SYNONYMS

kamam--lust; asritya--taking shelter of; duspuram--insatiable; dambha--pride; mana--false prestige; mada-anvitah--absorbed in conceit; mohat--by illusion; grhitva--taking; asat--nonpermanent; grahan--things; pravartante--flourish; asuci--unclean; vratah--avowed.

TRANSLATION

The demoniac, taking shelter of insatiable lust, pride and false prestige, and being thus illusioned, are always sworn to unclean work, attracted by the impermanent.

PURPORT

The demoniac mentality is described here. The demons lust is never satiated. They will go on increasing and increasing their insatiable desires for material enjoyment. Although they are always full of anxieties on account of accepting nonpermanent things, they still continue to engage in such activities out of illusion. They have no knowledge and cannot tell that they are heading the wrong way. Accepting nonpermanent things, such demoniac people create their own God, create their own hymns and chant accordingly. The result is that they become more and more attracted to two things--sex enjoyment and accumulation of material wealth. The word asuci-vratah, "unclean vows," is very significant in this connection. Such demoniac people are only attracted by wine, women, gambling and meat-eating; those are their asuci, unclean habits. Induced by pride and false prestige, they create some principles of religion which are not approved by the Vedic injunctions. Although such demoniac people are most abominable in the world, still, by artificial means the world creates a false honor for them. Although they are gliding toward hell, they consider themselves very much advanced.

TEXTS 11-12

cintam aparimeyam ca
pralayantam upasritah
kamopabhoga-parama
etavad iti niscitah

asa-pasa-satair baddhah
kama-krodha-parayanah
ihante kama-bhogartham
anyayenartha-sancayan

SYNONYMS

cintam--fears and anxieties; aparimeyam--unmeasurable; ca--and; pralaya-antam--unto the point of death; upasritah--having taken shelter of them; kama-upabhoga--sense gratification; paramah--the highest goal of life; etavat--thus; iti--in this way; niscitah--ascertained; asa-pasa--entanglements in the network of hope; sataih--by hundreds; baddhah--being bound; kama--lust; krodha--anger; parayanah--always situated in that mentality; ihante--desire; kama--lust; bhoga--sense enjoyment; artham--for that purpose; anyayena--illegally; artha--wealth; sancayan--accumulate.

TRANSLATION

They believe that to gratify the senses unto the end of life is the prime necessity of human civilization. Thus there is no end to their anxiety. Bound by hundreds and thousands of desires, by lust and anger, they secure money by illegal means for sense gratification.

PURPORT

The demoniac accept that the enjoyment of the senses is the ultimate goal of life, and this concept they maintain until death. They do not believe in life after death, and they do not believe that one takes on different types of bodies according to one's karma, or activities in this world. Their plans for life are never finished, and they go on preparing plan after plan, all of which are never finished. We have personal experience of a person of such demoniac mentality, who, even at the point of death, was requesting the physician to prolong his life for four years more because his plans were not yet complete. Such foolish people do not know that a physician cannot prolong life even for a moment. When the notice is there, there is no consideration of the man's desire. The laws of nature do not allow a second beyond what one is destined to enjoy.

The demoniac person, who has no faith in God or the Supersoul within himself, performs all kinds of sinful activities simply for sense gratification. He does not know that there is a witness sitting within his heart. The Supersoul is observing the activities of the individual soul. As it is stated in the Upanisads, there are two birds sitting in one tree; one is acting and enjoying or suffering the fruits of the branches, and the other is witnessing. But one who is demoniac has no knowledge of Vedic scripture, nor has he any faith; therefore he feels free to do anything for sense enjoyment, regardless of the consequences.

TEXTS 13-15

idam adya maya labdham
imam prapsye manoratham
idam astidam api me
bhavisyati punar dhanam

asau maya hatah satrur
hanisye caparan api
isvaro 'ham aham bhogi
siddho 'ham balavan sukhi

adhyo 'bhijanavan asmi
ko 'nyo 'sti sadrso maya
yaksye dasyami modisya
ity ajnana-vimohitah

SYNONYMS

idam--this; adya--today; maya--by me; labdham--gained; imam--this; prapsye--I shall gain; manah-ratham--according to my desires; idam--this; asti--there is; idam--this; api--also; me--mine; bhavisyati--will increase in the future; punah--again; dhanam--wealth; asau--that; maya--by me; hatah--has been killed; satruh--enemy; hanisye--I shall kill; ca--also; aparan--others; api--certainly; isvarah--the lord; aham--I am; aham--I am; bhogi--the enjoyer; siddhah--perfect; aham--I am; balavan--powerful; sukhi--happy; adhyah--wealthy; abhijana-van--surrounded by aristocratic relatives; asmi--I am; kah--who else; anyah--other; asti--there is; sadrsah--like; maya--me; yaksye--I shall sacrifice; dasyami--I shall give charity; modisye--I shall rejoice; iti--thus; ajnana--by ignorance; vimohitah--deluded by.

TRANSLATION

The demoniac person thinks: "So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more. He is my enemy, and I have killed him; and my other enemies will also be killed. I am the lord of everything. I am the enjoyer. I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice." In this way, such persons are deluded by ignorance.

TEXT 16

aneka-citta-vibhranta
moha-jala-samavrtah
prasaktah kama-bhogesu
patanti narake 'sucrau

SYNONYMS

aneka--numerous; citta vibhrantah--perplexed by anxieties; moha--of illusions; jala--by a network; samavrtah--surrounded; prasaktah--attached; kama--lust; bhogesu--sense gratification; patanti--glides down; narake--into hell; asucrau--unclean.

TRANSLATION

Thus perplexed by various anxieties and bound by a network of illusions, one becomes too strongly attached to sense enjoyment and falls down into hell.

PURPORT

The demoniac man knows no limit to his desire to acquire money. That is unlimited. He only thinks how much assessment he has just now and schemes to engage that stock of wealth further and further. For that reason, he does not hesitate to act in any sinful way and so deals in the black market for illegal gratification. He is enamored by the possessions he has already, such as land, family, house and bank balance, and he is always planning to improve them. He believes in his own strength, and he does not know that whatever he is gaining is due to his past good deeds. He is given an opportunity to accumulate such things, but he has no conception of past causes. He simply thinks that all his mass of wealth is due to his own endeavor. A demoniac person believes in the strength of his personal work, not in the law of karma. According to the law of karma, a man takes his birth in a high family, or becomes rich, or very well educated, or very beautiful because of good work in the past. The demoniac think that all these things are accidental and due to the strength of his personal ability. He does not sense any arrangement behind all the varieties of people, beauty and education. Anyone who comes into competition with such a demoniac man is his enemy. There are many demoniac people, and each is enemy to the others. This enmity becomes more and more deep--between persons, then between families, then between societies, and at last between nations. Therefore there is constant strife, war and enmity all over the world.

Each demoniac person thinks that he can live at the sacrifice of all others. Generally, a demoniac person thinks of himself as the Supreme God, and a demoniac preacher tells his followers: "Why are you seeking God elsewhere? You are all yourselves God! Whatever you like, you can do. Don't believe in God. Throw away God. God is dead." These are the demoniac's preachings.

Although the demoniac person sees others equally rich and influential, or even more so, he thinks that no one is richer than he and that no one is more influential than he. As far as promotion to the higher planetary system is concerned, he does not believe in performing yajnas or sacrifices. Demons think that they will manufacture their own process of yajna and prepare some machine, by which they will be able to reach any higher planet. The best example of such a demoniac man was Ravana. He offered a program to the people by which he would prepare a staircase so that anyone could reach the heavenly planets without performing sacrifices, such as are prescribed in the Vedas. Similarly, in the present age such demoniac men are striving to reach the higher planetary systems by mechanical arrangements. These are examples of bewilderment. The result is that, without their knowledge, they are gliding toward hell. Here the Sanskrit word moha-jala is very significant. Jala means net; like fish caught in a net, they have no way to come out.

TEXT 17

atma-sambhavitah stabdha
dhana-mana-madanvitah
yajante nama-yajnais te
dambhenavidhi-purvakam

SYNONYMS

atma-sambhavitah--self-complacent; stabdhah--impudent; dhana-mana--wealth and false prestige; mada anvitah--absorbed in pride; yajante--perform sacrifices; nama--in name only; yajnah--with such a sacrifice; te--they; dambhena--out of pride; avidhi-purvakam--without following any rules and regulations.

TRANSLATION

Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes perform sacrifices in name only, without following any rules or regulations.

PURPORT

Thinking themselves all in all, not caring for any authority or scripture, the demoniac sometimes perform so-called religious or sacrificial rites. And since they do not believe in authority, they are very impudent. This is due to illusion caused by accumulating some wealth and false prestige. Sometimes such demons take up the role of preacher, mislead the people, and become known as religious reformers or as incarnations of God. They make a show of performing sacrifices, or they worship the demigods, or manufacture their own God. Common men advertise them as God and worship them, and by the foolish they are considered advanced in the principles of religion, or in the principles of spiritual knowledge. They take the dress of the renounced order of life and engage in all nonsense in that dress. Actually there are so

many restrictions for one who has renounced this world. The demons, however, do not care for such restrictions. They think that whatever path one can create is one's own path; there is no such thing as a standard path one has to follow. The word avidhi-purvakam, meaning a disregard for the rules and regulations, is especially stressed here. These things are always due to ignorance and illusion.

TEXT 18

ahankaram balam darpam
kamam krodham ca samsritah
mam atma-para-dehesu
pradvisanto 'bhyasuyakah

SYNONYMS

ahankaram--false ego; balam--strength; darpam--pride; kamam--lust; krodham--anger; ca--also; samsritah--having taken shelter of; mam--Me; atma--one's own; para dehesu--in other bodies; pradvisantah--blasphemes; abhyasuyakah--envious.

TRANSLATION

Bewildered by false ego, strength, pride, lust and anger, the demon becomes envious of the Supreme Personality of Godhead, who is situated in his own body and in the bodies of others, and blaspheme against the real religion.

PURPORT

A demoniac person, being always against God's supremacy, does not like to believe in the scriptures. He is envious of both the scriptures and of the existence of the Supreme Personality of Godhead. This is caused by his so-called prestige and his accumulation of wealth and strength. He does not know that the present life is a preparation for the next life. Not knowing this, he is actually envious of his own self, as well as of others. He commits violence on other bodies and on his own. He does not care for the supreme control of the Personality of Godhead because he has no knowledge. Being envious of the scriptures and the Supreme Personality of Godhead, he puts forward false arguments against the existence of God and refutes the scriptural authority. He thinks himself independent and powerful in every action. He thinks that since no one can equal him in strength, power, or in wealth, he can act in any way and no one can stop him. If he has an enemy who might check the advancement of his sensual activities, he makes plans to cut him down by his own power.

TEXT 19

tan aham dvisatah kruran
samsaresu naradhaman
ksipamy ajasram asubhan
asurisv eva yonisu

SYNONYMS

tan--those; aham--I; dvisatah--envious; kruran--mischievous; samsaresu--into the ocean of material existence; nara-adhaman--the lowest of

mankind; ksipami--put; ajasram--innumerable; asubhan--inauspicious; asurisu--demoniac; eva--certainly; yonisu--in the wombs.

TRANSLATION

Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.

PURPORT

In this verse it is clearly indicated that the placing of a particular individual soul in a particular body is the prerogative of the supreme will. The demoniac person may not agree to accept the supremacy of the Lord, and it is a fact that he may act according to his own whims, but his next birth will depend upon the decision of the Supreme Personality of Godhead and not on himself. In the Srimad-Bhagavatam, Third Canto, it is stated that an individual soul, after his death, is put into the womb of a mother where he gets a particular type of body under the supervision of superior power. Therefore in the material existence we find so many species of life--animals, insects, men, and so on. All are arranged by the superior power. They are not accidental. As for the demoniac, it is clearly said here that they are perpetually put into the wombs of demons, and thus they continue to be envious, the lowest of mankind. Such demoniac species of men are held to be always full of lust, always violent and hateful and always unclean. They are just like so many beasts in a jungle.

TEXT 20

asurim yonim apanna
mudha janmani janmani
mam aprapyaiva kaunteya
tato yanty adhamam gatim

SYNONYMS

asurim--demoniac; yonim--species; apannah--gaining; mudhah--the foolish; janmani janmani--in birth after birth; mam--unto Me; aprapya--without achieving; eva--certainly; kaunteya--O son of Kunti; tatah--thereafter; yanti--goes; adhamam--condemned; gatim--destination.

TRANSLATION

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

PURPORT

It is known that God is all-merciful, but here we find that God is never merciful to the demoniac. It is clearly stated that the demoniac people, life after life, are put into the wombs of similar demons, and, not achieving the mercy of the Supreme Lord, they go down and down, so that at last they achieve bodies like those of cats, dogs and hogs. It is clearly stated that such demons have practically no chance of receiving the mercy of God at any stage of later life. In the Vedas also it is stated that such persons gradually sink to become dogs and

hogs. It may be then argued in this connection that God should not be advertised as all-merciful if He is not merciful to such demons. In answer to this question, in the Vedanta-sutra we find that the Supreme Lord has no hatred for anyone. The placing of the asuras, the demons, in the lowest status of life is simply another feature of His mercy. Sometimes the asuras are killed by the Supreme Lord, but this killing is also good for them, for in Vedic literature we find that anyone who is killed by the Supreme Lord becomes liberated. There are instances in history of many asuras--Ravana, Kamsa, Hiranyakasipu--to whom the Lord appeared in various incarnations just to kill them. Therefore God's mercy is shown to the asuras if they are fortunate enough to be killed by Him.

TEXT 21

tri-vidham narakasyedam
dvaram nasanam atmanah
kamah krodhas tatha lobhas
tasmad etat trayam tyajet

SYNONYMS

tri-vidham--three kinds of; narakasya--hellish; idam--this; dvaram--gate; nasanam--destructive; atmanah--of the self; kamah--lust; krodhah--anger; tatha--as well as; lobhah--greed; tasmad--therefore; etat--these; trayam--three; tyajet--must give up.

TRANSLATION

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

PURPORT

The beginning of demoniac life is described herein. One tries to satisfy his lust, and when he cannot, anger and greed arise. A sane man who does not want to glide down to the species of demoniac life must try to give up these three enemies which can kill the self to such an extent that there will be no possibility of liberation from this material entanglement.

TEXT 22

etair vimuktah kaunteya
tamo-dvaraih tribhir narah
acaraty atmanah sreya
tato yati param gatim

SYNONYMS

etaih--by these; vimuktah--being liberated; kaunteya--O son of Kunti; tamah-dvaraih--the gates of ignorance; tribhiih--three kinds of; narah--a person; acarati--performs; atmanah--self; sreya--benediction; tatah--thereafter; yati--goes; param--supreme; gatim--destination.

TRANSLATION

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.

PURPORT

One should be very careful of these three enemies to human life: lust, anger and greed. The more a person is freed from lust, anger and greed, the more his existence becomes pure. Then he can follow the rules and regulations enjoined in the Vedic literature. By following the regulative principles of human life, one gradually raises himself to the platform of spiritual realization. If one is so fortunate, by such practice, to rise to the platform of Kṛṣṇa consciousness, then success is guaranteed for him. In the Vedic literature, the ways of action and reaction are prescribed to enable one to come to the stage of purification. The whole method is based on giving up lust, greed and anger. By cultivating knowledge of this process, one can be elevated to the highest position of self-realization; this self-realization is perfected in devotional service. In that devotional service, the liberation of the conditioned soul is guaranteed. Therefore, according to the Vedic system, there are instituted the four orders of life and the four statuses of life, called the caste system and the spiritual order system. There are different rules and regulations for different castes or divisions of society, and if a person is able to follow them, he will be automatically raised to the highest platform of spiritual realization. Then he can have liberation without a doubt.

TEXT 23

yah sastra-vidhim utsrjya
vartate kama-karatah
na sa siddhim avapnoti
na sukham na param gatim

SYNONYMS

yah--anyone; sastra-vidhim--the regulations of the scriptures; utsrjya--giving up; vartate--remains; kama-karatah--acting whimsically in lust; na--never; sah--he; siddhim--perfection; avapnoti--achieves; na--never; sukham--happiness; na--never; param--the supreme; gatim--perfectional stage.

TRANSLATION

But he who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.

PURPORT

As described before, the sastra-vidhi, or the direction of the sastra, is given to the different castes and orders of human society. Everyone is expected to follow these rules and regulations. If one does not follow them and acts whimsically according to his lust, greed and desire, then he never will be perfect in his life. In other words, a man may theoretically know all these things, but if he does not apply them in his own life, then he is to be known as the lowest of mankind. In the human form of life, a living entity is expected to be sane and

to follow the regulations given for elevating his life to the highest platform, but if he does not follow them, then he degrades himself. But even if he follows the rules and regulations and moral principles and ultimately does not come to the stage of understanding the Supreme Lord, then all his knowledge becomes spoiled. Therefore one should gradually raise himself to the platform of Krsna consciousness and devotional service; it is then and there that he can attain the highest perfectional stage, not otherwise.

The word kama-karatah is very significant. A person who knowingly violates the rules acts in lust. He knows that this is forbidden, still he acts. This is called acting whimsically. He knows that this should be done, but still he does not do it; therefore he is called whimsical. Such persons are destined to be condemned by the Supreme Lord. Such persons cannot have the perfection which is meant for the human life. The human life is especially meant for purifying one's existence, and one who does not follow the rules and regulations cannot purify himself, nor can he attain the real stage of happiness.

TEXT 24

tasmac chastram pramanam te
karyakarya-vyavasthitau
jnatva sastra-vidhanoktam
karma kartum iharhasi

SYNONYMS

tasmac--therefore; chastram--scriptures; pramanam--evidence; te--your; karya--duty; akarya--forbidden activities; vyavasthitau--in determining; jnatva--knowing; sastra--of scripture; vidhana--regulations; uktam--as declared; karma--work; kartum--to do; iha arhasi--you should do it.

TRANSLATION

One should 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.

PURPORT

As stated in the Fifteenth Chapter, all the rules and regulations of the Vedas are meant for knowing Krsna. If one understands Krsna from the Bhagavad-gita and becomes situated in Krsna consciousness, engaging himself in devotional service, he has reached the highest perfection of knowledge offered by the Vedic literature. Lord Caitanya Mahaprabhu made this process very easy: He asked people simply to chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare and to engage in the devotional service of the Lord and eat the remnants of foodstuff offered to the Deity. One who is directly engaged in all these devotional activities is to be understood as having studied all Vedic literature. He has come to the conclusion perfectly. Of course, for the ordinary persons who are not in Krsna consciousness or who are not engaged in devotional service, what is to be done and what is not to be done must be decided by the injunctions of the Vedas. One should act accordingly, without argument. That is called following the principles of sastra, or scripture. Sastra is without the four principal defects that are visible in the conditioned

soul: imperfect senses, the propensity for cheating, certainty of committing mistakes, and certainty of being illusioned. These four principal defects in conditioned life disqualify one from putting forth rules and regulations. Therefore, the rules and regulations as described in the sastra--being above these defects--are accepted without alteration by all great saints, acaryas and great souls.

In India there are many parties of spiritual understanding, generally classified as two: the impersonalist and the personalist. Both of them, however, lead their lives according to the principles of the Vedas. Without following the principles of the scriptures, one cannot elevate himself to the perfectional stage. One who actually, therefore, understands the purport of the sastras is considered fortunate.

In human society, aversion to the principles of understanding the Supreme Personality of Godhead is the cause of all falldowns. That is the greatest offense of human life. Therefore, maya, the material energy of the Supreme Personality of Godhead, is always giving us trouble in the shape of the threefold miseries. This material energy is constituted of the three modes of material nature. One has to raise himself at least to the mode of goodness before the path to understanding the Supreme Lord can be opened. Without raising oneself to the standard of the mode of goodness, one remains in ignorance and passion, which are the cause of demoniac life. Those in the modes of passion and ignorance deride the scriptures, deride the holy man, and deride the proper understanding of the spiritual master, and they do not care for the regulations of the scriptures. In spite of hearing the glories of devotional service, they are not attracted. Thus they manufacture their own way of elevation. These are some of the defects of human society, which lead to the demoniac status of life. If, however, one is able to be guided by a proper and bona fide spiritual master, who can lead one to the path of elevation, to the higher stage, then one's life becomes successful.

Thus end the Bhaktivedanta Purports to the Sixteenth Chapter of the Srimad Bhagavad-gita in the matter of the Divine and Demoniac Natures.

Chapter 17
The Divisions of Faith

TEXT 1

arjuna uvaca
ye sastra-vidhim utsrjya
yajante sraddhayanvitah
tesam nistha tu ka krsna
sattvam aho rajas tamah

SYNONYMS

arjunah uvaca--Arjuna said; ye--those; sastra-vidhim--the regulations of scripture; utsrjya--giving up; yajante--worship; sraddhaya--full faith; anvitah--possessed of; tesam--of them; nistha--faith; tu--but; ka--what is that; krsna--O Krsna; sattvam--in goodness; aho--said; rajah--in passion; tamah--in ignorance.

TRANSLATION

Arjuna said, O Krsna, what is the situation of one who do not follow the principles of scripture but who worships according to his own imagination? Is he in goodness, in passion or in ignorance?

PURPORT

In the Fourth Chapter, thirty-ninth verse, it is said that a person faithful to a particular type of worship gradually becomes elevated to the stage of knowledge and attains the highest perfectional stage of peace and prosperity. In the Sixteenth Chapter, it is concluded that one who does not follow the principles laid down in the scriptures is called an asura, demon, and one who follows the scriptural injunctions faithfully is called a deva, or demigod. Now, if one, with faith, follows some rules which are not mentioned in the scriptural injunctions, what is his position? This doubt of Arjuna's is to be cleared by Krsna. Are those who create some sort of God by selecting a human being and placing their faith in him worshipping in goodness, passion or ignorance? Do such persons attain the perfectional stage of life? Is it possible for them to be situated in real knowledge and elevate themselves to the highest perfectional stage? Do those who do not follow the rules and regulations of the scriptures but who have faith in something and worship gods and demigods and men attain success in their effort? Arjuna is putting these questions to Krsna.

TEXT 2

sri-bhagavan uvaca
tri-vidha bhavati sraddha
dehinam sa svabhava-ja
sattviki rajasi caiva
tamasi ceti tam srnu

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; tri-vidha--three kinds; bhavati--become; sraddha--faith; dehinam--of the embodied; sa--that; sva-bhava-ja--according to his mode of material nature; sattviki--mode of goodness; rajasi--mode of passion; ca--also; eva--certainly; tamasi--mode of ignorance; ca--and; iti--thus; tam--that; srnu--hear from Me.

TRANSLATION

The Supreme Lord said, according to the modes of nature acquired by the embodied soul, one's faith can be of three kinds--goodness, passion or ignorance. Now hear about these.

PURPORT

Those who know the rules and regulations of the scriptures, but, out of laziness or indolence, give up following these rules and regulations are governed by the modes of material nature. According to their previous activities in the modes of goodness, passion or ignorance, they acquire a nature which is of a specific quality. The association of the living entity with the different modes of nature has been going on perpetually since the living entity is in contact with material nature. Thus he acquires different types of mentality according to his association with the material modes. But this nature can be changed if

one associates with a bona fide spiritual master and abides by his rules and the scriptures. Gradually, one can change his position from ignorance to goodness, or from passion to goodness. The conclusion is that blind faith in a particular mode of nature cannot help a person become elevated to the perfectional stage. One has to consider things carefully, with intelligence, in the association of a bona fide spiritual master. Thus one can change his position to a higher mode of nature.

TEXT 3

sattvanurupa sarvasya
sraddha bhavati bhārata
sraddha-mayo 'yam puruṣo
yo yac-chraddhah sa eva saḥ

SYNONYMS

sattva-anurupa--according to the existence; sarvasya--of everyone; sraddha--faith; bhavati--becomes; bhārata--O son of Bharata; sraddha--faith; mayah--full; ayam--this; puruṣah--living entity; yah--anyone; yat--that; sraddhah--faith; saḥ--that; eva--certainly; saḥ--he.

TRANSLATION

According to one's existence under the various modes of nature, one evolves a particular kind of faith. The living being is said to be of a particular faith according to the modes he has acquired.

PURPORT

Everyone has a particular type of faith, regardless of what he is. But his faith is considered good, passionate or ignorant according to the nature he has acquired. Thus, according to his particular type of faith, one associates with certain persons. Now the real fact is that every living being, as is stated in the Fifteenth Chapter, is originally the fragmental part and parcel of the Supreme Lord. Therefore one is originally transcendental to all the modes of material nature. But when one forgets his relationship with the Supreme Personality of Godhead and comes into contact with the material nature in conditional life, he generates his own position by association with the different varieties of material nature. The resultant artificial faith and existence are only material. Although one may be conducted by some impression, or some conception of life, still, originally, he is nirguṇa, or transcendental. Therefore one has to become cleansed of the material contamination that he has acquired in order to regain his relationship with the Supreme Lord. That is the only path back without fear: Kṛṣṇa consciousness. If one is situated in Kṛṣṇa consciousness, then that path is guaranteed for his elevation to the perfectional stage. If one does not take to this path of self-realization, then he is surely to be conducted by the influence of the modes of nature. The word sraddha, or faith, is very significant in this verse. Sraddha or faith always comes out of the works of goodness. One's faith may be in a demigod or some created God or some mental concoction. It is supposed to be one's strong faith in something that is productive of the works of material goodness. But in material conditional life, no works of material nature are completely purified. They are mixed. They are not in pure goodness. Pure goodness is transcendental; in pure

goodness one can understand the real nature of the Supreme Personality of Godhead. As long as one's faith is not completely in purified goodness, the faith is subject to contamination by any of the modes of material nature. The contaminated modes of material nature expand to the heart. Therefore according to the position of the heart in contact with a particular mode of material nature, one's faith is established. It should be understood, that if one's heart is in the mode of goodness, his faith is also in the mode of goodness. If his heart is in the mode of passion, his faith is also in the mode of passion. And if his heart is in the mode of darkness, illusion, his faith is also thus contaminated. Thus we find different types of faith in this world, and there are different types of religions due to different types of faith. The real principle of religious faith is situated in the mode of pure goodness, but because the heart is tainted, we find different types of religious principles. Thus according to different types of faith, there are different kinds of worship.

TEXT 4

yajante sattvika devan
yaksa-raksamsi rajasah
pretan bhuta-ganams canye
yajante tamasa janah

SYNONYMS

yajante--worship; sattvikah--those who are in the mode of goodness; devan--demigods; yaksa-raksamsi rajasah--those who are in the mode of passion worship demons; pretan--dead spirits; bhuta-ganan--ghosts; ca anye--and others; yajante--worship; tamasah--in the mode of ignorance; janah--people.

TRANSLATION

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.

PURPORT

In this verse the Supreme Personality of Godhead describes different kinds of worshipers according to their external activities. According to scriptural injunction only the Supreme Personality of Godhead is worshipable, but those who are not very conversant with, or faithful to, the scriptural injunctions worship different objects, according to their specific situations in the modes of material nature. Those who are situated in goodness generally worship the demigods. The demigods include Brahma, Siva and others such as Indra, Candra and the sun-god. There are various demigods. Those in goodness worship a particular demigod for a particular purpose. Similarly, those who are in the mode of passion worship the demons. We recall that during the Second World War, a man in Calcutta worshiped Hitler because thanks to that war he had amassed a large amount of wealth by dealing in the black market. Similarly, those in the modes of passion and ignorance generally select a powerful man to be God. They think that anyone can be worshiped as God and that the same results will be obtained. Now, it is clearly described here that those who are in the mode of passion worship and create such gods, and those who are in the mode of

ignorance, in darkness, worship dead spirits. Sometimes people worship at the tomb of some dead man. Sexual service is also considered to be in the mode of darkness. Similarly, in remote villages in India there are worshipers of ghosts. We have seen that in India the lower-class people sometimes go to the forest, and if they have knowledge that a ghost lives in a tree, they worship that tree and offer sacrifices. These different kinds of worship are not actually God worship. God worship is for persons who are transcendently situated in pure goodness. In the Srimad-Bhagavatam (4.3.23) it is said, *sattvam visuddham vasudeva-sabditam*: "When a man is situated in pure goodness, he worships Vasudeva." The purport is that those who are completely purified of the material modes of nature and who are transcendently situated can worship the Supreme Personality of Godhead.

The impersonalists are supposed to be situated in the mode of goodness, and they worship five kinds of demigods. They worship the impersonal Visnu, or the Visnu form in the material world, which is known as philosophized Visnu. Visnu is the expansion of the Supreme Personality of Godhead, but the impersonalists, because they do not ultimately believe in the Supreme Personality of Godhead, imagine that the Visnu form is just another aspect of the impersonal Brahman; similarly, they imagine that Lord Brahma is the impersonal form in the material mode of passion. Thus they sometimes describe five kinds of gods that are worshipable, but because they think that the actual truth is impersonal Brahman, they dispose of all worshipable objects at the ultimate end. In conclusion, the different qualities of the material modes of nature can be purified through association with persons who are of transcendental nature.

TEXTS 5-6

asastra-vihitam ghoram
tapyante ye tapo janah
dambhahankara-samyuktah
kama-raga-balanvitah

karsayantah sarira-stham
bhuta-gramam acetasah
mam caivantah sarira-stham
tan viddhy asura-niscayan

SYNONYMS

asastra--not mentioned in the scriptures; vihitam--directed; ghoram--harmful to others; tapyante--undergo penances; ye--those; tapah--austerities; janah--persons; dambha--pride; ahankara--egoism; samyuktah--engaged; kama--lust; raga--attachment; bala--force; anvitah--impelled by; karsayantah--tormenting; sarira-stham--situated within the body; bhuta-gramam--combination of material elements; acetasah--by such a misled mentality; mam--to Me; ca--also; eva--certainly; antah--within; sarira-stham--situated in the body; tan--them; viddhi--understand; asura--demons; niscayan--certainly.

TRANSLATION

Those who undergo severe austerities and penances not recommended in the scriptures, performing them out of pride, egoism, lust and attachment, who are impelled by passion and who torture their bodily

organs as well as the Supersoul dwelling within are to be known as demons.

PURPORT

There are persons who manufacture modes of austerity and penances which are not mentioned in the scriptural injunctions. For instance, fasting for some ulterior purpose, such as to promote a purely political end is not mentioned in the scriptural directions. The scriptures recommend fasting for spiritual advancement, not for some political end or social purpose. Persons who take to such austerities are, according to Bhagavad-gita, certainly demoniac. Their acts are against the scriptural injunctions and are not beneficial for the people in general. Actually, they act out of pride, false ego, lust and attachment for material enjoyment. By such activities, not only is the combination of material elements of which the body is constructed disturbed, but also the Supreme Personality of Godhead Himself living within the body. Such unauthorized fasting or austerities for some political end are certainly very disturbing to others. They are not mentioned in the Vedic literature. A demoniac person may think that he can force his enemy or other parties to comply with his desire by this method, but sometimes one dies by such fasting. These acts are not approved by the Supreme Personality of Godhead, and He says that those who engage in them are demons. Such demonstrations are insults to the Supreme Personality of Godhead because they are enacted in disobedience to the Vedic scriptural injunctions. The word acetasah is significant in this connection. Persons of normal mental condition must obey the scriptural injunctions. Those who are not in such a position neglect and disobey the scriptures and manufacture their own way of austerities and penances. One should always remember the ultimate end of the demoniac people, as described in the previous chapter. The Lord forces them to take birth in the wombs of demoniac persons. Consequently they will live by demoniac principles life after life without knowing their relationship with the Supreme Personality of Godhead. If, however, such persons are fortunate enough to be guided by a spiritual master who can direct them to the path of Vedic wisdom, they can get out of this entanglement and ultimately achieve the supreme goal.

TEXT 7

aharas tv api sarvasya
tri-vidho bhavati priyah
yajnas tapas tatha danam
tesam bhedam imam srnu

SYNONYMS

aharah--eating; tu--certainly; api--also; sarvasya--of everyone; tri-vidhah--three kinds; bhavati--there are; priyah--dear; yajnah--sacrifice; tapah--austerity; tatha--also; danam--charity; tesam--of them; bhedam--differences; imam--thus; srnu--hear.

TRANSLATION

Even food of which all partake is of three kinds, according to the three modes of material nature. The same is true of sacrifices, austerities and charity. Listen, and I shall tell you of the distinctions of these.

PURPORT

In terms of different situations in the modes of material nature, there are differences in the manner of eating, performing sacrifices, austerities and charities. They are not all conducted on the same level. Those who can understand analytically what kind of performances are in what modes of material nature are actually wise; those who consider all kinds of sacrifice or foods or charity to be the same cannot discriminate, and they are foolish. There are missionary workers who advocate that one can do whatever he likes and attain perfection. But these foolish guides are not acting according to the direction of the scripture. They are manufacturing ways and misleading the people in general.

TEXT 8-10

ayuh-sattva-balarogya-
sukha-priti-vivardhanah
rasyah snigdha sthira hradya
aharah sattvika-priyah

katv-amla-lavanaty-usna-
tikсна-rukṣa-vidahinah
ahara rajasasyesta
duhkha-sokamaya-pradah

yata-yamam gata-rasam
puti paryusitam ca yat
ucchistam api camedhyam
bhojanam tamasa-priyam

SYNONYMS

ayuh--duration of life; sattva--existence; bala--strength; arogya--health; sukha--happiness; priti--satisfaction; vivardhanah--increasing; rasyah--juicy; snigdha--fatty; sthirah--enduring; hradyah--pleasing to the heart; aharah--food; sattvika--goodness; priyah--palatable. katu--bitter; amla--sour; lavana--salty; ati-usna--very hot; tikсна--pungent; rukṣa--dry; vidahinah--burning; aharah--food; rajasasya--in the mode of passion; istah--palatable; duhkha--distress; soka--misery; amaya pradah--causing disease. yata-yamam--food cooked three hours before being eaten; gata-rasam--tasteless; puti--bad smelling; paryusitam--decomposed; ca--also; yat--that which; ucchistam--remnants of food eaten by others; api--also; ca--and; amedhyam--untouchable; bhojanam--eating; tamasa--in the mode of darkness; priyam--dear.

TRANSLATION

Foods in the mode of goodness increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction. Such nourishing foods are sweet, juicy, fatty and palatable. Foods that are too bitter, too sour, salty, pungent, dry and hot, are liked by people in the mode of passion. Such foods cause pain, distress, and disease. Food cooked more than three hours before being eaten, which is tasteless, stale, putrid, decomposed and unclean, is food liked by people in the mode of ignorance.

PURPORT

The purpose of food is to increase the duration of life, purify the mind and aid bodily strength. This is its only purpose. In the past, great authorities selected those foods that best aid health and increase life's duration, such as milk products, sugar, rice, wheat, fruits and vegetables. These foods are very dear to those in the mode of goodness. Some other foods, such as baked corn and molasses, while not very palatable in themselves, can be made pleasant when mixed with milk or other foods. They are then in the mode of goodness. All these foods are pure by nature. They are quite distinct from untouchable things like meat and liquor. Fatty foods, as mentioned in the eighth verse, have no connection with animal fat obtained by slaughter. Animal fat is available in the form of milk, which is the most wonderful of all foods. Milk, butter, cheese and similar products give animal fat in a form which rules out any need for the killing of innocent creatures. It is only through brute mentality that this killing goes on. The civilized method of obtaining needed fat is by milk. Slaughter is the way of subhumans. Protein is amply available through split peas, dal, whole wheat, etc.

Foods in the mode of passion, which are bitter, too salty, or too hot or overly mixed with red pepper, cause misery by producing mucus in the stomach, leading to disease. Foods in the mode of ignorance or darkness are essentially those that are not fresh. Any food cooked more than three hours before it is eaten (except prasadam, food offered to the Lord) is considered to be in the mode of darkness. Because they are decomposing, such foods give a bad odor, which often attracts people in this mode but repulses those in the mode of goodness.

Remnants of food may be eaten only when they are part of a meal that was first offered to the Supreme Lord or first eaten by saintly persons, especially the spiritual master. Otherwise the remnants of food are considered to be in the mode of darkness, and they increase infection or disease. Such foodstuffs, although very palatable to persons in the mode of darkness, are neither liked nor even touched by those in the mode of goodness. The best food is the remnants of what is offered to the Supreme Personality of Godhead. In Bhagavad-gita the Supreme Lord says that He accepts preparations of vegetables, flour and milk when offered with devotion. Patram puspam phalam toyam. Of course, devotion and love are the chief things which the Supreme Personality of Godhead accepts. But it is also mentioned that the prasadam should be prepared in a particular way. Any food prepared by the injunctions of the scripture and offered to the Supreme Personality of Godhead can be taken even if prepared long, long ago, because such food is transcendental. Therefore to make food antiseptic, eatable and palatable for all persons, one should offer food to the Supreme Personality of Godhead.

TEXT 11

aphalakanksibhir yajno
vidhi-disto ya ijjate
yastavyam eveti manah
samadhaya sa sattvikah

SYNONYMS

aphala-akanksibhih--devoid of desire for result; yajnah--sacrifice;
vidhi--accordingly; distah--direction; yah--anyone; ijjate--performs;

yastavyam--must be performed; eva--certainly; iti--thus; manah--mind; samadhaya--fixed in; sah--he; sattvikah--is in the mode of goodness.

TRANSLATION

Of sacrifices, that sacrifice performed according to duty and to scriptural rules, and with no expectation of reward, is of the nature of goodness.

PURPORT

The general tendency is to offer sacrifice with some purpose in mind, but here it is stated that sacrifice should be performed without any such desire. It should be done as a matter of duty. Take, for example, the performance of rituals in temples or in churches. Generally they are performed with the purpose of material benefit, but that is not in the mode of goodness. One should go to a temple or church as a matter of duty, offer respect to the Supreme Personality of Godhead and offer flowers and eatables. Everyone thinks that there is no use in going to the temple just to worship God. But worship for economic benefit is not recommended in the scriptural injunctions. One should go simply to offer respect to the Deity. That will place one in the mode of goodness. It is the duty of every civilized man to obey the injunctions of the scriptures and offer respect to the Supreme Personality of Godhead.

TEXT 12

abhisandhaya tu phalam
dambhartham api caiva yat
ijyate bharata-srestha
tam yajnam viddhi rajasam

SYNONYMS

abhisandhaya--desiring; tu--but; phalam--the result; dambha--pride; artham--for the sake of; api--also; ca--and; eva--certainly; yat--that which; ijyate--worship; bharata-srestha--O chief of the Bharatas; tam--that; yajnam--sacrifice; viddhi--know; rajasam--in the mode of passion.

TRANSLATION

But that sacrifice performed for some material end or benefit or performed ostentatiously, out of pride, is of the nature of passion, O chief of the Bharatas.

PURPORT

Sometimes sacrifices and rituals are performed for elevation to the heavenly kingdom or for some material benefits in this world. Such sacrifices or ritualistic performances are considered to be in the mode of passion.

TEXT 13

vidhi-hinam asrstannam
mantra-hinam adaksinam
sraddha-virahitam yajnam

tamasam paricaksate

SYNONYMS

vidhi-hinam--without scriptural direction; asrsta-annam--without distribution of prasadam; mantra-hinam--with no chanting of the Vedic hymns; adaksinam--with no remunerations to the priests; sraddha--faith; virahitam--without; yajnam--sacrifice; tamasam--in the mode of ignorance; paricaksate--is to be considered.

TRANSLATION

And that sacrifice performed in defiance of scriptural injunctions, in which no spiritual food is distributed, no hymns are chanted and no remunerations are made to the priests, and which is faithless--that sacrifice if of the nature of ignorance.

PURPORT

Faith in the mode of darkness or ignorance is actually faithlessness. Sometimes people worship some demigod just to make money and then spend the money for recreation, ignoring the scriptural injunctions. Such ceremonial shows of religiosity are not accepted as genuine. They are all in the mode of darkness; they produce a demoniac mentality and do not benefit human society.

TEXT 14

deva-dviija-guru-prajna-
pujanam saucam arjavam
brahmacaryam ahimsa ca
sariram tapa ucyate

SYNONYMS

deva--the Supreme Lord; dviija--the brahmana; guru--the spiritual master; prajna--worshipable personalities; pujanam--worship; saucam--cleanliness; arjavam--simplicity; brahmacaryam--celibacy; ahimsa--nonviolence; ca--also; sariram--pertaining to the body; tapah--austerity; ucyate--is said to be.

TRANSLATION

The austerity of the body consists of this: worship of the Supreme Lord, the brahmanas, the spiritual master, and superiors like the father and mother. Cleanliness, simplicity, celibacy and nonviolence are also austerities of the body.

PURPORT

The Supreme Godhead here explains the different kinds of austerity and penance. First He explains the austerities and penances practiced by the body. One should offer, or learn to offer, respect to God or to the demigods, the perfect, qualified brahmanas and the spiritual master and superiors like father, mother or any person who is conversant with Vedic knowledge. These should be given proper respect. One should practice cleansing oneself externally and internally, and he should learn to become simple in behavior. He should not do anything which is

not sanctioned by the scriptural injunctions. He should not indulge in sex outside of married life, for sex is sanctioned in the scriptures only in marriage, not otherwise. This is called celibacy. These are penances and austerities as far as the body is concerned.

TEXT 15

anudvega-karam vakyam
satyam priya-hitam ca yat
svadhyayabhyasanam caiva
van-mayam tapa ucyate

SYNONYMS

anudvega--not agitating; karam--producing; vakyam--words; satyam--truthful; priya--dear; hitam--beneficial; ca--also; yat--which; svadhyaya--Vedic study; abhyasanam--practice; ca--also; eva--certainly; van-mayam--of the voice; tapah--austerity; ucyate--is said to be.

TRANSLATION

Austerity of speech consists in speaking truthfully and beneficially and in avoiding speech that offends. One should also recite the Vedas regularly.

PURPORT

One should not speak in such a way as to agitate the minds of others. Of course, when a teacher speaks, he can speak the truth for the instruction of his students, but such a teacher should not speak to others who are not his students if he will agitate their minds. This is penance as far as talking is concerned. Besides that, one should not talk nonsense. When speaking in spiritual circles, one's statements must be upheld by the scriptures. One should at once quote from scriptural authority to back up what he is saying. At the same time, such talk should be very pleasurable to the ear. By such discussions, one may derive the highest benefit and elevate human society. There is a limitless stock of Vedic literature, and one should study this. This is called penance of speech.

TEXT 16

manah-prasadah saumyatvam
maunam atma-vinigrahah
bhava-samsuddhir iti etat
tapo manasam ucyate

SYNONYMS

manah-prasadah--satisfaction of the mind; saumyatvam--without duplicity towards others; maunam--gravity; atma--self; vinigrahah--control; bhava--nature; samsuddhih--purification; iti--thus; etat--that is; tapah--austerity; manasam--of the mind; ucyate--is said to be.

TRANSLATION

And satisfaction, simplicity, gravity, self-control and purity of thought are the austerities of the mind.

PURPORT

To make the mind austere is to detach it from sense gratification. It should be so trained that it can be always thinking of doing good for others. The best training for the mind is gravity in thought. One should not deviate from Krsna consciousness and must always avoid sense gratification. To purify one's nature is to become Krsna conscious. Satisfaction of the mind can be obtained only by taking the mind away from thoughts of sense enjoyment. The more we think of sense enjoyment, the more the mind becomes dissatisfied. In the present age we unnecessarily engage the mind in so many different ways for sense gratification, and so there is no possibility of the mind's becoming satisfied. The best course is to divert the mind to the Vedic literature, which is full of satisfying stories, as in the Puranas and the Mahabharata. One can take advantage of this knowledge and thus become purified. The mind should be devoid of duplicity, and one should think of the welfare of all. Silence means that one is always thinking of self-realization. The person in Krsna consciousness observes perfect silence in this sense. Control of the mind means detaching the mind from sense enjoyment. One should be straightforward in his dealings and thereby purify his existence. All these qualities together constitute austerity in mental activities.

TEXT 17

sraddhaya paraya taptam
tapas tat tri-vidham naraih
aphalakanksibhir yuktaih
sattvikam paricaksate

SYNONYMS

sraddhaya--with faith; paraya--transcendental; taptam--execution;
tapah--austerity; tat--that; tri-vidham--three kinds; naraih--by men;
aphala-akanksibhih--without desires for fruits; yuktaih--engaged;
sattvikam--in the mode of goodness; paricaksate--is called.

TRANSLATION

This threefold austerity, practiced by men whose aim is not to benefit themselves materially but to please the Supreme, is of the nature of goodness.

TEXT 18

satkara-mana-pujartham
tapo dambhena caiva yat
kriyate tad iha proktam
rajasam calam adhruvam

SYNONYMS

sat-kara--respect; mana--honor; puja-artham--for worship; tapah--
austerity; dambhena--pride; ca--also; eva--certainly; yat--which is;
kriyate--performed; tat--that; iha--in this world; proktam--is said;
rajasam--in the mode of passion; calam--flickering; adhruvam--
temporary.

TRANSLATION

Those ostentatious penances and austerities which are performed in order to gain respect, honor and worship are said to be in the mode of passion. They are neither stable nor permanent.

PURPORT

Sometimes penance and austerity are executed to attract people and receive honor, respect and worship from others. Persons in the mode of passion arrange to be worshiped by subordinates and let them wash their feet and offer riches. Such arrangements artificially made by the performance of penances are considered to be in the mode of passion. The results are temporary; they can be continued for some time, but they are not permanent.

TEXT 19

mudha-grahenatmano yat
pidaya kriyate tapah
parasyotsadanartham va
tat tamasam udahrtam

SYNONYMS

mudha--foolish; grahena--with endeavor; atmanah--of one's own self; yat--which; pidaya--by torture; kriyate--is performed; tapah--penance; parasya--to others; utsadana-artham--causing annihilation; va--or; tat--that; tamasam--in the mode of darkness; udahrtam--is said to be.

TRANSLATION

And those penances and austerities which are performed foolishly by means of obstinate self-torture, or to destroy or injure others, are said to be in the mode of ignorance.

PURPORT

There are instances of foolish penance undertaken by demons like Hiranyakasipu, who performed austere penances to become immortal and kill the demigods. He prayed to Brahma for such things, but ultimately he was killed by the Supreme Personality of Godhead. To undergo penances for something which is impossible is certainly in the mode of ignorance.

TEXT 20

datavyam iti yad danam
diyate 'nupakarine
dese kale ca patre ca
tad danam sattvikam smrtam

SYNONYMS

datavyam--worth giving; iti--thus; yat--that which; danam--charity; diyate--given; anupakarine--to any person irrespective of doing good; dese--in place; kale--in time; ca--also; patre--suitable person; ca--

and; tat--that; danam--charity; sattvikam--in the mode of goodness; smrtam--consider.

TRANSLATION

That gift which is given out of duty, at the proper time and place, to a worthy person, and without expectation of return, is considered to be charity in the mode of goodness.

PURPORT

In the Vedic literature, charity given to a person engaged in spiritual activities is recommended. There is no recommendation for giving charity indiscriminately. Spiritual perfection is always a consideration. Therefore charity is recommended to be given at a place of pilgrimage and at lunar or solar eclipses or at the end of the month or to a qualified brahmana or a Vaisnava (devotee) or in temples. Such charities should be given without any consideration of return. Charity to the poor is sometimes given out of compassion, but if a poor man is not worth giving charity to, then there is no spiritual advancement. In other words, indiscriminate charity is not recommended in the Vedic literature.

TEXT 21

yat tu pratyupakarartham
phalam uddisya va punah
diyate ca pariklistam
tad danam rajasam smrtam

SYNONYMS

yat--that which; tu--but; prati-upakara-artham--for the sake of getting some return; phalam--result; uddisya--desiring; va--or; punah--again; diyate--is given in charity; ca--also; pariklistam--grudgingly; tat--that; danam--charity; rajasam--in the mode of passion; smrtam--is understood to be.

TRANSLATION

But charity performed with the expectation of some return, or with a desire for fruitive results, or in a grudging mood, is said to be charity in the mode of passion.

PURPORT

Charity is sometimes performed for elevation to the heavenly kingdom and sometimes with great trouble and with repentance afterwards. "Why have I spent so much in this way?" Charity is also sometimes given under some obligation, at the request of a superior. These kinds of charity are said to be in the mode of passion.

There are many charitable foundations which offer their gifts to institutions where sense gratification goes on. Such charities are not recommended in the Vedic scripture. Only charity in the mode of goodness is recommended.

TEXT 22

adesa-kale yad danam
apatrebhyas ca diyate
asat-krtam avajnatam
tat tamasam udahrtam

SYNONYMS

adesa--unpurified place; kale--unpurified time; yat--that which; danam--charity; upatrebhyah--to unworthy persons; ca--also; diyate--is given; asat-krtam--without respect; avajnatam--without proper attention; tat--that; tamasam--in the mode of darkness; udahrtam--is said to be.

TRANSLATION

And charity performed at an improper place and time and given to unworthy persons without respect and with contempt is charity in the mode of ignorance.

PURPORT

Contributions for indulgence in intoxication and gambling are not encouraged here. That sort of contribution is in the mode of ignorance. Such charity is not beneficial; rather, sinful persons are encouraged. Similarly, if a person gives charity to a suitable person without respect and without attention, that sort of charity is also said to be in the mode of darkness.

TEXT 23

om tat sad iti nirdeso
brahmanas tri-vidhah smrtah
brahmanas tena vedas ca
yajnas ca vihatah pura

SYNONYMS

om--indication of the Supreme; tat--that; sat--eternal; iti--that; nirdesah--indication; brahmanah--of the Supreme; tri-vidhah--three kinds; smrtah--consider; brahmanah--the brahmanas; tena--therefore; vedah--the Vedic literature; ca--also; yajnah--sacrifice; ca--also; vihatah--used; pura--formerly.

TRANSLATION

From the beginning of creation, the three syllables--om tat sat--have been used to indicate the Supreme Absolute Truth [Brahman]. They were uttered by brahmanas while chanting Vedic hymns and during sacrifices, for the satisfaction of the Supreme.

PURPORT

It has been explained that penance, sacrifice, charity and foods are divided into three categories: the modes of goodness, passion and ignorance. But whether first class, second class or third class, they are all conditioned, contaminated by the material modes of nature. When they are aimed at the Supreme--om tat sat, the Supreme Personality of Godhead, the eternal--they become means for spiritual elevation. In the scriptural injunctions such an objective is indicated. These three

words, om tat sat, particularly indicate the Absolute Truth, the Supreme Personality of Godhead. In the Vedic hymns, the word om is always found.

One who acts without following the regulations of the scriptures will not attain the Absolute Truth. He will get some temporary result, but not the ultimate end of life. The conclusion is that the performance of charity, sacrifice and penance must be done in the mode of goodness. Performed in the mode of passion and ignorance, they are certainly inferior in quality. The three words om tat sat are uttered in conjunction with the holy name of the Supreme Lord, e.g., om tad visnoh. Whenever a Vedic hymn or the holy name of the Supreme Lord is uttered, om is added. This is the indication of Vedic literature. These three words are taken from Vedic hymns. Om ity etad brahmano nedistham nama (Rg Veda) indicates the first goal. Then tat tvam asi (Chandogya Upanisad 6.8.7) indicates the second goal. And sad eva saumya (Chandogya Upanisad 6.2.1) indicates the third goal. Combined they become om tat sat. Formerly when Brahma, the first created living entity, performed sacrifices, he spoke these three names of the Supreme Personality of Godhead. The same principle holds by disciplic succession. So this hymn has great significance. Bhagavad-gita recommends, therefore, that any work done should be done for om tat sat, or for the Supreme Personality of Godhead. When one performs penance, charity, and sacrifice with these three words, he is acting in Krsna consciousness. Krsna consciousness is a scientific execution of transcendental activities which enables one to return home, back to Godhead. There is no loss of energy in acting in such a transcendental way.

TEXT 24

tasmad om ity udahrtya
yajna-dana-tapah-kriyah
pravartante vidhanoktah
satatam brahma-vadinam

SYNONYMS

tasmad--therefore; om--beginning with om; iti--thus; udahrtya--indicating; yajna--sacrifice; dana--charity; tapah--penance; kriyah--performances; pravartante--begin; vidhana-uktah--according to scriptural regulation; satatam--always; brahma-vadinam--of the transcendentalists.

TRANSLATION

Thus the transcendentalists undertake sacrifices, charities, and penances, beginning always with om, to attain the Supreme.

PURPORT

Om tad visnoh paramam padam (Rg Veda 1.22.20). The lotus feet of Visnu are the supreme devotional platform. The performance of everything on behalf of the Supreme Personality of Godhead assures the perfection of all activity.

TEXT 25

tad ity anabhisandhaya

phalam yajna-tapah-kriyah
dana-kriyas ca vividhah
kriyante moksa-kanksibhih

SYNONYMS

tat--that; iti--they; anabhisandhaya--without fruitive result; phalam--result of sacrifice; yajna--sacrifice; tapah--penance; kriyah--activities; dana--charity; kriyah--activities; ca--also; vividhah--varieties; kriyante--done; moksa-kanksibhih--those who actually desire liberation.

TRANSLATION

One should perform sacrifice, penance and charity with the word tat. The purpose of such transcendental activities is to get free from the material entanglement.

PURPORT

To be elevated to the spiritual position, one should not act for any material gain. Acts should be performed for the ultimate gain of being transferred to the spiritual kingdom, back to home, back to Godhead.

TEXTS 26-27

sad-bhave sadhu-bhave ca
sad ity etat prayujyate
prasaste karmani tatha
sac-chabdah partha yujyate

yajne tapasi dane ca
sthitih sad iti cocyate
karma caiva tad-arthiyam
sad ity evabhidhiyate

SYNONYMS

sat-bhave--in the sense of the nature of the Supreme; sadhu-bhave--in the sense of the nature of devotion; ca--also; sat--the supreme; iti--thus; etat--this; prayujyate--is used; prasaste--bona fide; karmani--activities; tatha--also; sat-sabdah--the sound sat; partha--O son of Prtha; yujyate--is used; yajne--sacrifice; tapasi--in penance; dane--charity; ca--also; sthitih--situated; sat--the Supreme; iti--thus; ca--and; ucyate--pronounced; karma--work; ca--also; eva--certainly; tat--that; arthiyam--are meant; sat--Supreme; iti--thus; eva--certainly; abhidhiyate--is practiced.

TRANSLATION

The Absolute Truth is the objective of devotional sacrifice, and it is indicated by the word sat. These works of sacrifice, of penance and of charity, true to the absolute nature, are performed to please the Supreme Person, O son of Prtha.

PURPORT

The words prasaste karmani, or prescribed duties, indicate that there are many activities prescribed in the Vedic literature which are purificatory processes beginning from the parental care up to the end of one's life. Such purificatory processes are adopted for the ultimate liberation of the living entity. In all such activities it is recommended that one should vibrate om tat sat. The words sad-bhave and sadhu-bhave indicate the transcendental situation. One who is acting in Krsna consciousness is called sattva, and one who is fully conscious of the activities in Krsna consciousness is called a sadhu. In the Srimad-Bhagavatam (3.25.25) it is said that the transcendental subject matter becomes clear in the association of the devotees. Without good association one cannot achieve transcendental knowledge. When initiating a person or offering the sacred thread, one vibrates the words om tat sat. Similarly, in all kinds of yajna performances, the supreme object, om tat sat is invoked. These words om tat sat are used to perfect all activities. The supreme om tat sat makes everything complete.

TEXT 28

asraddhaya hutam dattam
tapas taptam krtam ca yat
asadity ucyate partha
na ca tat pretya no iha

SYNONYMS

asraddhaya--without faith; hutam--offered in sacrifice; dattam--given; tapah--penance; taptam--executed; krtam--performed; ca--also; yat--that which; asat--false; iti--thus; ucyate--is said to be; partha--O son of Prtha; na--never; ca--also; tat--that; pretya--after death; no--nor; iha--in this life.

TRANSLATION

But sacrifices, austerities and charities performed without faith in the Supreme are nonpermanent, O son of Prtha, regardless of whatever rites are performed. They are called asat and are useless both in this life and the next.

PURPORT

Anything done without the transcendental objective--whether it be sacrifice, charity or penance--is useless. Therefore, in this verse, it is declared that such activities are abominable. Everything should be done for the Supreme in Krsna consciousness. Without such faith, and without the proper guidance, there can never be any fruit. In all the Vedic scriptures, faith in the Supreme is advised. In the pursuit of all Vedic instructions, the ultimate goal is the understanding of Krsna. No one can obtain success without following this principle. Therefore, the best course is to work from the very beginning in Krsna consciousness under the guidance of a bona fide spiritual master. That is the way to make everything successful.

In the conditional state, people are attracted to worship demigods, ghosts, or Yaksas like Kuvera. The mode of goodness is better than the modes of passion and ignorance, but one who takes directly to Krsna consciousness is transcendental to all three modes of material nature. Although there is a process of gradual elevation, if one, by the

association of pure devotees, takes directly to Krsna consciousness, that is the best way. And that is recommended in this chapter. To achieve success in this way, one must first find the proper spiritual master and receive training under his direction. Then one can achieve faith in the Supreme. When that faith matures, in course of time, it is called love of God. This love is the ultimate goal of the living entities. One should, therefore, take to Krsna consciousness directly. That is the message of this Seventeenth Chapter.

Thus end the Bhaktivedanta Purports to the Seventeenth Chapter of the Srimad Bhagavad-gita in the matter of the Divisions of Faith.

Chapter 18

Conclusion--The Perfection of Renunciation

TEXT 1

arjuna uvaca
sannyasasya maha-baho
tattvam icchami veditum
tyagasya ca hrsikesa
prthak kesi-nisudana

SYNONYMS

arjunah uvaca--Arjuna said; sannyasasya--renunciation; maha-baho--O mighty-armed one; tattvam--truth; icchami--I wish; veditum--to understand; tyagasya--of renunciation; ca--also; hrsikesa--O master of the senses; prthak--differently; kesi-nisudana--O killer of the Kesi demon.

TRANSLATION

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, Hrsikesa.

PURPORT

Actually the Bhagavad-gita is finished in seventeen chapters. The Eighteenth Chapter is a supplementary summarization of the topics discussed before. In every chapter of Bhagavad-gita, Lord Krsna stresses that devotional service unto the Supreme Personality of Godhead is the ultimate goal of life. This same point is summarized in the Eighteenth Chapter as the most confidential path of knowledge. In the first six chapters, stress was given to devotional service: yoginam api sarvesam... "Of all yogis or transcendentalists, one who always thinks of Me within himself is best." In the next six chapters, pure devotional service and its nature and activity were discussed. In the third six chapters, knowledge, renunciation, the activities of material nature and transcendental nature, and devotional service were described. It was concluded that all acts should be performed in conjunction with the Supreme Lord, summarized by the words om tat sat, which indicate Visnu, the Supreme Person. In the third part of Bhagavad-gita, devotional service was established by the example of past acaryas and the Brahma-sutra, the Vedanta-sutra, which cites that devotional service is the ultimate purpose of life and nothing else. Certain impersonalists consider themselves monopolizers of the

knowledge of Vedanta-sutra, but actually the Vedanta-sutra is meant for understanding devotional service, for the Lord Himself is the composer of the Vedanta-sutra, and He is its knower. That is described in the Fifteenth Chapter. In every scripture, every Veda, devotional service is the objective. That is explained in Bhagavad-gita.

As in the Second Chapter a synopsis of the whole subject matter was described, similarly, in the Eighteenth Chapter also the summary of all instruction is given. The purpose of life is indicated to be renunciation and attainment of the transcendental position above the three material modes of nature. Arjuna wants to clarify the two distinct subject matters of Bhagavad-gita, namely renunciation (tyaga) and the renounced order of life (sannyasa). Thus he is asking the meaning of these two words.

Two words used in this verse to address the Supreme Lord--Hrsikesa and Kesi-nisudana--are significant. Hrsikesa is Krsna, the master of all senses, who can always help us attain mental serenity. Arjuna requests Him to summarize everything in such a way that he can remain equipoised. Yet he has some doubts, and doubts are always compared to demons. He therefore addresses Krsna as Kesi-nisudana. Kesi was a most formidable demon who was killed by the Lord; now Arjuna is expecting Krsna to kill the demon of doubt.

TEXT 2

sri-bhagavan uvaca
kamyamam karmanam nyasam
sannyasam kavayo viduh
sarva-karma-phala-tyagam
prahus tyagam vicaksanah

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; kamyamam--with desire; karmanam--activities; nyasam--renunciation; sannyasam--renounced order of life; kavayah--the learned; viduh--know; sarva--of all; karma--activities; phala--of results; tyagam--renunciation; prahuh--call; tyagam--renunciation; vicaksanah--the experienced.

TRANSLATION

The Supreme Lord said, to give up the results of all activities is called renunciation [tyaga] by the wise. And that state is called the renounced order of life [sannyasa] by great learned men.

PURPORT

The performance of activities for results has to be given up. This is the instruction of Bhagavad-gita. But activities leading to advanced spiritual knowledge are not to be given up. This will be made clear in the next verse. There are many prescriptions of methods for performing sacrifice for some particular purpose in the Vedic literatures. There are certain sacrifices to perform to attain a good son or to attain elevation to the higher planets, but sacrifices prompted by desires should be stopped. However, sacrifice for the purification of one's heart or for advancement in the spiritual science should not be given up.

TEXT 3

tyajyam dosa-vad ity eke
karma prahur manisinah
yajna-dana-tapah-karma
na tyajyam iti capare

SYNONYMS

tyajyam--must be given up; dosa-vat--as an evil; iti--thus; eke--one group; karma--work; prahuh--said; manisinah--of great thinkers; yajna--sacrifice; dana--charity; tapah--penance; karma--work; na--never; tyajyam--is to be given up; iti--thus; ca--certainly; apare--others.

TRANSLATION

Some learned men declare that all kinds of fruitive activities should be given up, but there are yet other sages who maintain that acts of sacrifice, charity and penance should never be abandoned.

PURPORT

There are many activities in the Vedic literatures which are subjects of contention. For instance, it is said that an animal can be killed in a sacrifice, yet some maintain animal killing is completely abominable. Although animal killing in a sacrifice is recommended in the Vedic literature, the animal is not considered to be killed. The sacrifice is to give a new life to the animal. Sometimes the animal is given a new animal life after being killed in the sacrifice, and sometimes the animal is promoted immediately to the human form of life. But there are different opinions among the sages. Some say that animal killing should always be avoided, and others say that for a specific sacrifice it is good. All these different opinions on sacrificial activity are now being clarified by the Lord Himself.

TEXT 4

niscayam srnu me tatra
tyage bharata-sattama
tyago hi purusa-vyaghra
tri-vidhah samprakirtitah

SYNONYMS

niscayam--certainty; srnu--hear; me--from Me; tatra--there; tyage--in the matter of renunciation; bharata-sat-tama--O best of the Bharatas; tyagah--renunciation; hi--certainly; purusa-vyaghra--O tiger among human beings; tri-vidhah--three kinds; samprakirtitah--is declared.

TRANSLATION

O best of the Bharatas, hear from Me now about renunciation. O tiger among men, there are three kinds of renunciation declared in the scriptures.

PURPORT

Although there are differences of opinion about renunciation, here the Supreme Personality of Godhead, Sri Krsna, gives His judgment, which

should be taken as final. After all, the Vedas are different laws given by the Lord. Here the Lord is personally present, and His word should be taken as final. The Lord says that the process of renunciation should be considered in terms of the modes of material nature in which they are performed.

TEXT 5

yajna-dana-tapah-karma
na tyajyam karyam eva tat
yajno danam tapas caiva
pavanani manisnam

SYNONYMS

yajna--sacrifice; dana--charity; tapah--penance; karma--activities; na--never; tyajyam--to be given up; karyam--must be done; eva--certainly; tat--that; yajnah--sacrifice; danam--charity; tapah--penance; ca--also; eva--certainly; pavanani--purifying; manisnam--even of the great souls.

TRANSLATION

Acts of sacrifice, charity and penance are not to be given up but should be performed. Indeed, sacrifice, charity and penance purify even the great souls.

PURPORT

The yogis should perform acts for the advancement of human society. There are many purificatory processes for advancing a human being to spiritual life. The marriage ceremony, for example, is considered to be one of these sacrifices. It is called vivaha-yajna. Should a sannyasi, who is in the renounced order of life and who has given up his family relations, encourage the marriage ceremony? The Lord says here that any sacrifice which is meant for human welfare should never be given up. Vivaha-yajna, the marriage ceremony, is meant to regulate the human mind to become peaceful for spiritual advancement. For most men, this vivaha-yajna should be encouraged even by persons in the renounced order of life. Sannyasis should never associate with women, but that does not mean that one who is in the lower stages of life, a young man, should not accept a wife in the marriage ceremony. All prescribed sacrifices are meant for achieving the Supreme Lord. Therefore, in the lower stages, they should not be given up. Similarly, charity is for the purification of the heart. If charity is given to suitable persons, as described previously, it leads one to advanced spiritual life.

TEXT 6

etany api tu karmani
sangam tyaktva phalani ca
kartavyaniti me partha
niscitam matam uttamam

SYNONYMS

etani--all this; api--certainly; tu--must; karmani--activities; sangam--association; tyaktva--renouncing; phalani--results; ca--also;

kartavyani--as duty; iti--thus; me--My; partha--O son of Prtha;
niscitam--definite; matam--opinion; uttamam--the best.

TRANSLATION

All these activities should be performed without any expectation of result. They should be performed as a matter of duty, O son of Prtha. That is My final opinion.

PURPORT

Although all sacrifices are purifying, one should not expect any result by such performances. In other words, all sacrifices which are meant for material advancement in life should be given up, but sacrifices that purify one's existence and elevate one to the spiritual plane should not be stopped. Everything that leads to Krsna consciousness must be encouraged. In the Srimad-Bhagavatam also it is said that any activity which leads to devotional service to the Lord should be accepted. That is the highest criterion of religion. A devotee of the Lord should accept any kind of work, sacrifice or charity which will help him in the discharge of devotional service to the Lord.

TEXT 7

niyatasya tu sannyasah
karmano nopapadyate
mohat tasya parityagas
tamasah parikirtitah

SYNONYMS

niyatasya--prescribed duties; tu--but; sannyasah--renunciation;
karmanah--activities; na--never; upapadyate--is deserved; mohat--by
illusion; tasya--of which; parityagah--renunciation; tamasah--in the
mode of ignorance; parikirtitah--is declared.

TRANSLATION

Prescribed duties should never be renounced. If, by illusion, one gives up his prescribed duties, such renunciation is said to be in the mode of ignorance.

PURPORT

Work for material satisfaction must be given up, but activities which promote one to spiritual activity, like cooking for the Supreme Lord and offering the food to the Lord and then accepting the food, are recommended. It is said that a person in the renounced order of life should not cook for himself. Cooking for oneself is prohibited, but cooking for the Supreme Lord is not prohibited. Similarly, a sannyasi may perform a marriage ceremony to help his disciple in the advancement of Krsna consciousness. If one renounces such activities, it is to be understood that he is acting in the mode of darkness.

TEXT 8

duhkham ity eva yat karma

kaya-klesa-bhayat tyajet
sa krtva rajasam tyagam
naiva tyaga-phalam labhet

SYNONYMS

duhkham--unhappy; iti--thus; eva--certainly; yat--that which; karma--work; kaya--body; klesa--troublesome; bhayat--out of fear; tyajet--gives up; sah--that; krtva--after doing; rajasam--in the mode of passion; tyagam--renunciation; na eva--certainly not; tyaga--renounced; phalam--results; labhet--gain.

TRANSLATION

Anyone who gives up prescribed duties as troublesome, or out of fear, is said to be in the mode of passion. Such action never leads to the elevation of renunciation.

PURPORT

One who is in Krsna consciousness should not give up earning money out of fear that he is performing fruitive activities. If by working one can engage his money in Krsna consciousness, or if by rising early in the morning one can advance his transcendental Krsna consciousness, one should not desist out of fear or because such activities are considered troublesome. Such renunciation is in the mode of passion. The result of passionate work is always miserable. Even if a person renounces work in that spirit, he never gets the result of renunciation.

TEXT 9

karyam ity eva yat karma
niyatam kriyate 'rjuna
sangam tyaktva phalam caiva
sa tyagah sattviko matah

SYNONYMS

karyam--must be done; iti--thus; eva--thus; yat--that which; karma--work; niyatam--prescribed; kriyate--performed; arjuna--O Arjuna; sangam--association; tyaktva--giving up; phalam--result; ca--also; eva--certainly; sah--that; tyagah--renunciation; sattvikah--in the mode of goodness; matah--in My opinion.

TRANSLATION

But he who performs his prescribed duty only because it ought to be done, and renounces all attachment to the fruit--his renunciation is of the nature of goodness, O Arjuna.

PURPORT

Prescribed duties must be performed with this mentality. One should act without attachment for the result; he should be disassociated from the modes of work. A man working in Krsna consciousness in a factory does not associate himself with the work of the factory, nor with the workers of the factory. He simply works for Krsna. And when he gives up the result for Krsna, he is acting transcendently.

TEXT 10

na dvesty akusalam karma
 kusale nanusajjate
 tyagi sattva-samavisto
 medhavi chinna-samsayah

SYNONYMS

na--never; dvesti--hates; akusalam--inauspicious; karma--work; kusale--
 in the auspicious; na--nor; anusajjate--becomes attached; tyagi--the
 renouncer; sattva--goodness; samavistah--absorbed in; medhavi--
 intelligent; chinna--cut up; samsayah--all doubts.

TRANSLATION

Those who are situated in the mode of goodness, who neither hate inauspicious work nor are attached to auspicious work, have no doubts about work.

PURPORT

A person in Krsna consciousness or in the mode of goodness does not hate anyone or anything which troubles his body. He does work in the proper place and at the proper time without fearing the troublesome effects of his duty. Such a person situated in transcendence should be understood to be most intelligent and beyond all doubts in his activities.

TEXT 11

na hi deha-bhrta sakyam
 tyaktum karmany asesatah
 yas tu karma-phala-tyagi
 sa tyagity abhidhiyate

SYNONYMS

na--never; hi--certainly; deha-bhrta--of the embodied; sakyam--
 possible; tyaktum--to renounce; karmani--activities of; asesatah--
 altogether; yah tu--anyone who; karma--work; phala--results; tyagi--
 renouncer; sah--he; tyagi--the renouncer; iti--thus; abhidhiyate--it is
 said.

TRANSLATION

It is indeed impossible for an embodied being to give up all activities. Therefore it is said that he who renounces the fruits of action is one who has truly renounced.

PURPORT

It is said in Bhagavad-gita that one can never give up work at any time. Therefore he who works for Krsna and does not enjoy the fruitive results, who offers everything to Krsna, is actually a renouncer. There are many members of the International Society for Krishna Consciousness who work very hard in their office or in the factory or some other

place, and whatever they earn they give to the Society. Such highly elevated souls are actually sannyasis and are situated in the renounced order of life. It is clearly outlined here how to renounce the fruits of work and for what purpose fruits should be renounced.

TEXT 12

anistam istam misram ca
tri-vidham karmanah phalam
bhavaty atyaginam pretya
na tu sannyasinam kvacit

SYNONYMS

anistam--leading to hell; istam--leading to heaven; misram ca--or mixture; tri-vidham--three kinds; karmanah--work; phalam--result; bhavati--becomes; atyaginam--of the renouncer; pretya--after death; na tu--but not; sannyasinam--of the renounced order; kvacit--at any time.

TRANSLATION

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 results to suffer or enjoy.

PURPORT

A person in Krsna consciousness acting in knowledge of his relationship with Krsna is always liberated. Therefore he does not have to enjoy or suffer the results of his acts after death.

TEXT 13

pancavitani maha-baho
karanani nibodha me
sankhye krtante proktani
siddhaye sarva-karmanam

adhithanam tatha karta
karanam ca prthag-vidham
vividhas ca prthak cestah
daivam caivatra pancamam

SYNONYMS

panca--five; etani--all these; maha-baho--O mighty-armed one; karanani--cause; nibodha--just understand; me--from Me; sankhye--in the Vedas; krtanta--after performance; proktani--said; siddhaye--perfection; sarva--all; karmanam--actuated. adhithanam--place; tatha--also; karta--worker; karanam ca--and instruments; prthag-vidham--different kinds; vividhas ca--varieties; prthak--separately; cestah--endeavor; daivam--the Supreme; ca--also; eva--certainly; atra--here; pancamam--five.

TRANSLATION

O mighty-armed Arjuna, learn from Me of the five factors which bring about the accomplishment of all action. These are declared in sankhya

philosophy to be the place of action, the performer, the senses, the endeavor, and ultimately the Supersoul.

PURPORT

A question may be raised that since any activity performed must have some reaction, how is it that the person in Krsna consciousness does not suffer or enjoy the reactions of work? The Lord is citing Vedanta philosophy to show how this is possible. He says that there are five causes for all activities, and for success in all activity, one should know these five causes. Sankhya means the stalk of knowledge, and Vedanta is the final stalk of knowledge accepted by all leading acaryas. Even Sankara accepts Vedanta-sutra as such. Therefore such authority should be consulted.

The ultimate will is invested in the Supersoul, as it is stated in the Gita, sarvasya caham hr̥di sannivistah. He is engaging everyone in certain activities. Acts done under His direction from within yield no reaction, either in this life or in the life after death.

The instruments of action are the senses, and by senses the soul acts in various ways, and for each and every action there is a different endeavor. But all one's activities depend on the will of the Supersoul, who is seated within the heart as a friend. The Supreme Lord is the supercause. Under these circumstances, he who is acting in Krsna consciousness under the direction of the Supersoul situated within the heart is naturally not bound by any activity. Those in complete Krsna consciousness are not ultimately responsible for their actions. Everything is dependent on the supreme will, the Supersoul, the Supreme Personality of Godhead.

TEXT 15

sarira-van-manobhir yat
karma prarabhate narah
nyayyam va viparitam va
pancaite tasya hetavah

SYNONYMS

sarira--body; vak--speech; manobhir--by the mind; yat--anything; karma--work; prarabhate--begins; narah--a person; nyayyam--right; va--or; viparitam--the opposite; va--or; panca--five; ete--all these; tasya--its; hetavah--causes.

TRANSLATION

Whatever right or wrong action a man performs by body, mind or speech is caused by these five factors.

PURPORT

The words "right" and "wrong" are very significant in this verse. Right work is work done in terms of the prescribed directions in the scriptures, and wrong work is work done against the principles of the scriptural injunctions. But whatever is done requires these five factors for its complete performance.

TEXT 16

tatraivam sati kartaram
atmanam kevalam tu yah
pasyaty akarta-buddhitvan
na sa pasyati durmatih

SYNONYMS

tatra--there; evam--certainly; sati--being; kartaram--of the worker;
atmanam--the self; kevalam--only; tu--but; yah--anyone; pasyati--sees;
akarta-buddhitvat--due to unintelligence; na--never; sah--he; pasyati--
sees; durmatih--foolish.

TRANSLATION

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.

PURPORT

A foolish person cannot understand that the Supersoul is sitting as a friend within and conducting his actions. Although the material causes are the place, the worker, the endeavor and the senses, the final cause is the Supreme, the Personality of Godhead. Therefore, one should see not only the four material causes, but the supreme efficient cause as well. One who does not see the Supreme thinks himself to be the doer.

TEXT 17

yasya nahankrto bhavo
buddhir yasya na lipyate
hatvapi sa imal lokan
na hanti na nibadhyate

SYNONYMS

yasya--of one who; na--never; ahankrtah--false ego; bhavah--nature;
buddhih--intelligence; yasya--one who; na--never; lipyate--is attached;
hatva api--even killing; sah--he; iman--this; lokan--world; na--never;
hanti--kills; na--never; nibadhyate--becomes entangled.

TRANSLATION

One who is not motivated by false ego, whose intelligence is not entangled, though he kills men in this world, is not the slayer. Nor is he bound by his actions.

PURPORT

In this verse the Lord informs Arjuna that the desire not to fight arises from false ego. Arjuna thought himself to be the doer of action, but he did not consider the supreme sanction within and without. If one does not know that a supersanction is there, why should he act? But one who knows the instrument of work, himself as the worker, and the Supreme Lord as the supreme sanctioner is perfect in doing everything. Such a person is never in illusion. Personal activity and responsibility arise from false ego and godlessness, or a lack of Krsna consciousness. Anyone who is acting in Krsna consciousness under the

direction of the Supersoul or the Supreme Personality of Godhead, even though killing, does not kill. Nor is he ever affected with the reaction of such killing. When a soldier kills under the command of a superior officer, he is not subject to be judged. But if a soldier kills on his own personal account, then he is certainly judged by a court of law.

TEXT 18

jnanam jneyam pariijnata
tri-vidha karma-codana
karanam karma karteti
tri-vidhah karma-sangraahah

SYNONYMS

jnanam--knowledge; jneyam--objective; pariijnata--the knower; tri-vidha--three kinds; karma--work; codana--impetus; karanam--the senses; karma--work; karta--the doer; iti--thus; tri-vidhah--three kinds; karma--work; sangraahah--accumulation.

TRANSLATION

Knowledge, the object of knowledge and the knower are the three factors which motivate action; the senses, the work and the doer comprise the threefold basis of action.

PURPORT

There are three kinds of impetus for daily work: knowledge, the object of knowledge and the knower. The instruments of work, the work itself and the worker are called the constituents of work. Any work done by any human being has these elements. Before one acts, there is some impetus, which is called inspiration. Any solution arrived at before work is actualized is a subtle form of work. Then work takes the form of action. First one has to undergo the psychological processes of thinking, feeling and willing, and that is called impetus. Actually the faith to perform acts is called knowledge. The inspiration to work is the same if it comes from the scripture or from the instruction of the spiritual master. When the inspiration is there and the worker is there, then actual activity takes place by the help of the senses. The mind is the center of all senses, and the object is work itself. These are the different phases of work as described in Bhagavad-gita. The sum total of all activities is called accumulation of work.

TEXT 19

jnanam karma ca karta ca
tridhaiva guna-bhedatah
procyate guna-sankhyane
yathavac chrnu tany api

SYNONYMS

jnanam--knowledge; karma--work; ca--also; karta--worker; ca--also; tridha--three kinds; eva--certainly; guna-bhedatah--in terms of different modes of material nature; procyate--is said; guna-sankhyane--

in terms of different modes; yatha-vat--as they act; srnu--hear; tani--all of them; api--also.

TRANSLATION

In accordance with the three modes of material nature, there are three kinds of knowledge, action, and performers of action. Listen as I describe them.

PURPORT

In the Fourteenth Chapter the three divisions of the modes of material nature were elaborately described. In that chapter it was said that the mode of goodness is illuminating, the mode of passion materialistic, and the mode of ignorance conducive to laziness and indolence. All the modes of material nature are binding; they are not sources of liberation. Even in the mode of goodness one is conditioned. In the Seventeenth Chapter, the different types of worship by different types of men in different modes of material nature were described. In this verse, the Lord wishes to speak about the different types of knowledge, workers, and work itself according to the three material modes.

TEXT 20

sarva-bhutesu yenaikam
bhavam avyayam iksate
avibhaktam vibhaktesu
taj jnanam viddhi sattvikam

SYNONYMS

sarva-bhutesu--in all living entities; yena--by whom; ekam--one; bhavam--situation; avyayam--imperishable; iksate--does see; avibhaktam--undivided; vibhaktesu--in the numberless divided; tat--that; jnanam--knowledge; viddhi--know; sattvikam--in the mode of goodness.

TRANSLATION

That knowledge by which one undivided spiritual nature is seen in all existences, undivided in the divided, is knowledge in the mode of goodness.

PURPORT

A person who sees one spirit soul in every living being, whether a demigod, human being, animal, bird, beast, aquatic or plant, possesses knowledge in the mode of goodness. In all living entities, one spirit soul is there, although they have different bodies in terms of their previous work. As described in the Seventh Chapter, the manifestation of the living force in every body is due to the superior nature of the Supreme Lord. Thus to see that one superior nature, that living force, in every body is to see in the mode of goodness. That living energy is imperishable, although the bodies are perishable. The difference is perceived in terms of the body because there are many forms of material existence in conditional life; therefore they appear to be divided. Such impersonal knowledge finally leads to self-realization.

TEXT 21

prthaktvena tu yaj jnanam
nana-bhavan prthag-vidhan
vetti sarvesu bhutesu
taj jnanam viddhi rajasam

SYNONYMS

prthaktvena--because of division; tu--but; yat jnanam--which knowledge;
nana-bhavan--multifarious situations; prthak-vidhan--differently;
vetti--one who knows; sarvesu--in all; bhutesu--living entities; tat
jnanam--that knowledge; viddhi--must be known; rajasam--in terms of
passion.

TRANSLATION

That knowledge by which a different type of living entity is seen to be dwelling in different bodies is knowledge in the mode of passion.

PURPORT

The concept that the material body is the living entity and that with the destruction of the body the consciousness is also destroyed is called knowledge in the mode of passion. According to that knowledge, bodies differ from one another because of the development of different types of consciousness, otherwise there is no separate soul which manifests consciousness. The body is itself the soul, and there is no separate soul beyond the body. According to such knowledge, consciousness is temporary. Or else there are no individual souls, but there is an all-pervading soul, which is full of knowledge, and this body is a manifestation of temporary ignorance. Or beyond this body there is no special individual or supreme soul. All such conceptions are considered products of the mode of passion.

TEXT 22

yat tu krtsna-vad ekasmin
karye saktam ahaitukam
atattvartha-vad alpam ca
tat tamasam udahrtam

SYNONYMS

yat--that which; tu--but; krtsna-vat--all in all; ekasmin--in one;
karye--work; saktam--attached; ahaitukam--without cause; atattva-
artha-vat--without reality; alpam--very meager; ca--and; tat--that; tamasam--
in the mode of darkness; udahrtam--is spoken.

TRANSLATION

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.

PURPORT

The "knowledge" of the common man is always in the mode of darkness or ignorance because every living entity in conditional life is born into

the mode of ignorance. One who does not develop knowledge through the authorities or scriptural injunctions has knowledge that is limited to the body. He is not concerned about acting in terms of the directions of scripture. For him God is money, and knowledge means the satisfaction of bodily demands. Such knowledge has no connection with the Absolute Truth. It is more or less like the knowledge of the ordinary animals: the knowledge of eating, sleeping, defending and mating. Such knowledge is described here as the product of the mode of darkness. In other words, knowledge concerning the spirit soul beyond this body is called knowledge in the mode of goodness, and knowledge producing many theories and doctrines by dint of mundane logic and mental speculation is the product of the mode of passion, and knowledge concerned with only keeping the body comfortable is said to be in the mode of ignorance.

TEXT 23

niyatam sanga-rahitam
araga-dvesatah krtam
aphala-prepsuna karma
yat tat sattvikam ucyate

SYNONYMS

niyatam--regulative; sanga-rahitam--without attachment; araga-dvesatah--without love or hatred; krtam--done; aphala-prepsuna--without fruitive result; karma--acts; yat--which; tat--that; sattvikam--in the mode of goodness; ucyate--is called.

TRANSLATION

As for actions, that action in accordance with duty, which is performed without attachment, without love or hate, by one who has renounced fruitive results, is called action in the mode of goodness.

PURPORT

Regulated occupational duties, as prescribed in the scriptures in terms of the different orders and divisions of society, performed without attachment or proprietary rights and therefore without any love or hatred, and performed in Krsna consciousness for the satisfaction of the Supreme, without self-satisfaction or self-gratification, are called actions in the mode of goodness.

TEXT 24

yat tu kamepsuna karma
sahankarena va punah
kriyate bahulayasam
tad rajasam udahrtam

SYNONYMS

yat--that which; tu--but; kama-ipsuna--with fruitive result; karma--work; sa-ahankarena--with ego; va--or; punah--again; kriyate--performed; bahula-ayasam--with great labor; tat--that; rajasam--in the mode of passion; udahrtam--is said to be.

TRANSLATION

But action performed with great effort by one seeking to gratify his desires, and which is enacted from a sense of false ego, is called action in the mode of passion.

TEXT 25

anubandham ksayam himsam
anapeksya ca paurusam
mohad arabhyate karma
yat tat tamasam ucyate

SYNONYMS

anubandham--future bondage; ksayam--destruction; himsam--violence; anapeksya--without consideration of consequences; ca--also; paurusam--distressing to others; mohat--by illusion; arabhyate--begun; karma--work; yat--which; tat--that; tamasam--in the mode of ignorance; ucyate--is said to be.

TRANSLATION

And that action performed in ignorance and delusion without consideration of future bondage or consequences, which inflicts injury and is impractical, is said to be action in the mode of ignorance.

PURPORT

One has to give account of one's actions to the state or to the agents of the Supreme Lord called the Yamadutas. Irresponsible work is destructive because it destroys the regulative principles of scriptural injunction. It is often based on violence and is distressing to other living entities. Such irresponsible work is carried out in the light of one's personal experience. This is called illusion. And all such illusory work is a product of the mode of ignorance.

TEXT 26

mukta-sango 'naham-vadi
dhrty-utsaha-samanvitah
siddhy-asiddhyor nirvikarah
karta sattvika ucyate

SYNONYMS

mukta-sangah--liberated from all material association; anaham-vadi--without false ego; dhrty-utsaha--with great enthusiasm; samanvitah--qualified in that way; siddhi--perfection; asiddhyoh--failure; nirvikarah--without change; karta--worker; sattvikah--in the mode of goodness; ucyate--is said to be.

TRANSLATION

The worker who is free from all material attachments and false ego, who is enthusiastic and resolute and who is indifferent to success or failure, is a worker in the mode of goodness.

PURPORT

A person in Krsna consciousness is always transcendental to the material modes of nature. He has no expectations for the result of the work entrusted to him because he is above false ego and pride. Still, he is always enthusiastic till the completion of such work. He does not worry about the distress undertaken; he is always enthusiastic. He does not care for success or failure; he is equal in both distress or happiness. Such a worker is situated in the mode of goodness.

TEXT 27

ragi karma-phala-prepsur
lubdho himsatmako 'sucih
harsa-sokanvitah karta
rajasah parikirtitah

SYNONYMS

ragi--very much attached; karma-phala--to the fruit of the work; prepsuh--desiring; lubdhah--greedy; himsa-atmakah--and always envious; asucih--unclean; harsa-soka-anvitah--complicated, with joy and sorrow; karta--such a worker; rajasah--in the mode of passion; parikirtitah--is declared.

TRANSLATION

But that worker who is attached to the fruits of his labor and who passionately wants to enjoy them, who is greedy, envious and impure and moved by happiness and distress, is a worker in the mode of passion.

PURPORT

A person is too much attached to a certain kind of work or to the result because he has too much attachment for materialism or hearth and home, wife and children. Such a person has no desire for higher elevation in life. He is simply concerned with making this world as materially comfortable as possible. He is generally very greedy, and he thinks that anything attained by him is permanent and never to be lost. Such a person is envious of others and prepared to do anything wrong for sense gratification. Therefore such a person is unclean, and he does not care whether his earning is pure or impure. He is very happy if his work is successful and very much distressed when his work is not successful. Such a man is in the mode of passion.

TEXT 28

ayuktah prakrtah stabdhah
satho naiskrtiko 'lasah
visadi dirgha-sutri ca
karta tamasa ucyate

SYNONYMS

ayuktah--without reference to scriptural injunctions; prakrtah--materialistic; stabdhah--obstinate; sathah--deceitful; naiskrtikah--expert in insulting others; alash--lazy; visadi--morose; dirgha-sutri-

-procrastinating; ca--also; karta--worker; tamasah--in the mode of ignorance; ucyate--is said to be.

TRANSLATION

And that worker who is always engaged in work against the injunctions of the scripture, who is materialistic, obstinate, cheating and expert in insulting others, who is lazy, always morose and procrastinating, is a worker in the mode of ignorance.

PURPORT

In the scriptural injunctions we find what sort of work should be performed and what sort of work should not be performed. Those who do not care for those injunctions engage in work not to be done, and such persons are generally materialistic. They work according to the modes of nature, not according to the injunctions of the scripture. Such workers are not very gentle, and generally they are always cunning and expert in insulting others. They are very lazy; even though they have some duty, they do not do it properly, and they put it aside to be done later on. Therefore they appear to be morose. They procrastinate; anything which can be done in an hour they drag on for years. Such workers are situated in the mode of ignorance.

TEXT 29

buddher bhedam dhrtes caiva
gunatas tri-vidham srnu
procyamanam asesena
prthaktvena dhananjaya

SYNONYMS

buddheh--of intelligence; bhedam--differences; dhrteh--of steadiness; ca--also; eva--certainly; gunatah--by the modes of material nature; tri-vidham--the three kinds of; srnu--just hear; procyamanam--as described by Me; asesena--in detail; prthaktvena--differently; dhananjaya--O winner of wealth.

TRANSLATION

Now, O winner of wealth, please listen as I tell you in detail of the three kinds of understanding and determination according to the three modes of nature.

PURPORT

Now after explaining knowledge, the object of knowledge and the knower, in three different divisions according to the modes of material nature, the Lord is explaining the intelligence and determination of the worker in the same way.

TEXT 30

pravrttim ca nivrttim ca
karyakarye bhayabhaye
bandham moksam ca ya vetti
buddhih sa partha sattviki

SYNONYMS

pravrttim--deserving; ca--also; nivrttim--not deserving; ca--and; karya--work; akarye--reaction; bhaya--fearful; abhaye--fearlessness; bandham--obligation; moksam ca--and liberation; ya--that which; vetti--knows; buddhih--understanding; sa--that; partha--O son of Prtha; sattviki--in the mode of goodness.

TRANSLATION

O son of Prtha, that understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is binding and what is liberating, that understanding is established in the mode of goodness.

PURPORT

Actions which are performed in terms of the directions of the scriptures are called pravrtti, or actions that deserve to be performed, and actions which are not so directed are not to be performed. One who does not know the scriptural directions becomes entangled in the actions and reactions of work. Understanding which discriminates by intelligence is situated in the mode of goodness.

TEXT 31

yaya dharmam adharmam ca
karyam cakaryam eva ca
ayathavat prajanati
buddhih sa partha rajasi

SYNONYMS

yaya--by which; dharmam--principles of religion; adharmam--and irreligion; ca--and; karyam--work; ca--also; akaryam--what ought not to be done; eva--certainly; ca--also; ayatha-vat--not perfectly; prajanati--knows; buddhih--intelligence; sa--that; partha--O son of Prtha; rajasi--in the mode of passion.

TRANSLATION

And that understanding which cannot distinguish between the religious way of life and the irreligious, between action that should be done and action that should not be done, that imperfect understanding, O son of Prtha, is in the mode of passion.

PURPORT

Intelligence in the mode of passion is always working perversely. It accepts religions which are not actually religions and rejects actual religion. All views and activities are misguided. Men of passionate intelligence understand a great soul to be a common man and accept a common man as a great soul. They think truth to be untruth and accept untruth as truth. In all activities they simply take the wrong path; therefore their intelligence is in the mode of passion.

TEXT 32

adharmam dharmam iti ya
manyate tamasavṛta
sarvarthan viparitam ca
buddhih sa partha tamasi

SYNONYMS

adharmam--irreligion; dharmam--religion; iti--thus; ya--which; manyate--thinks; tamasa--by illusion; avṛta--covered; sarva-arthan--all things; viparitan--the wrong direction; ca--also; buddhih--intelligence; sa--that; partha--O son of Prtha; tamasi--the mode of ignorance.

TRANSLATION

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.

PURPORT

Intelligence in the mode of ignorance is always working the opposite of the way it should. It accepts religions which are not actually religions and rejects actual religion. Men in ignorance understand a great soul to be a common man and accept a common man as a great soul. They think truth to be untruth and accept untruth as truth. In all activities they simply take the wrong path; therefore their intelligence is in the mode of ignorance.

TEXT 33

dhṛtya yaya dharayate
manah-pranendriya-kriyah
yogenavyabhicarinya
dhṛtiḥ sa partha sattviki

SYNONYMS

dhṛtya--determination; yaya--by which; dharayate--is sustained; manah--mind; prana--life; indriya--senses; kriyah--activities; yogena--by yoga practice; avyabhicarinya--without any break; dhṛtiḥ--such determination; sa--that; partha--O son of Prtha; sattviki--in the mode of goodness.

TRANSLATION

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

PURPORT

Yoga is a means to understand the Supreme Soul. One who is steadily fixed in the Supreme Soul with determination, concentrating one's mind, life and sensual activities on the Supreme, engages in Kṛṣṇa consciousness. That sort of determination is in the mode of goodness. The word avyabhicarinya is very significant, for it refers to persons

who are engaged in Krsna consciousness and are never deviated by any other activity.

TEXT 34

yaya tu dharma-kamarthan
dhrtya dharayate 'rjuna
prasangena phalakanksi
dhrtih sa partha rajasi

SYNONYMS

yaya--by which; tu--but; dharma-kama-arthan--for religiosity and economic development; dhrtya--by determination; dharayate--in such terms; arjuna--O Arjuna; prasangena--for that; phala-akanksi--desiring fruitive results; dhrtih--determination; sa--that; partha--O son of Prtha; rajasi--in the mode of passion.

TRANSLATION

And that determination by which one holds fast to fruitive results in religion, economic development and sense gratification is of the nature of passion, O Arjuna.

PURPORT

Any person who is always desirous of fruitive results in religious or economic activities, whose only desire is sense gratification, and whose mind, life and senses are thus engaged, is in the mode of passion.

TEXT 35

yaya svapnam bhayam sokam
visadam madam eva ca
na vimuncati durmedha
dhrtih sa partha tamasi

SYNONYMS

yaya--by which; svapnam--dream; bhayam--fearfulness; sokam--lamentation; visadam--moroseness; madam--illusion; eva--certainly; ca--also; na--never; vimuncati--is liberated; durmedha--unintelligent; dhrtih--determination; sa--that; partha--O son of Prtha; tamasi--in the mode of ignorance.

TRANSLATION

And that determination which cannot go beyond dreaming, fearfulness, lamentation, moroseness and, illusion--such unintelligent determination is in the mode of darkness.

PURPORT

It should not be concluded that a person in the mode of goodness does not dream. Here dream means too much sleep. Dreaming is always present; either in the mode of goodness, passion or ignorance, dreaming is a natural occurrence. But those who cannot avoid oversleeping, who cannot

avoid the pride of enjoying material objects and who are always dreaming of lording it over the material world, whose life, mind and senses are thus engaged, are considered to be in the mode of ignorance.

TEXT 36

sukham tv idanim tri-vidham
srnu me bharatarsabha
abhyasad ramate yatra
dukhantam ca nigacchati

yat tad agre visam iva
pariname 'mrtopamam
tat sukham sattvikam proktam
atma-buddhi-prasada-jam

SYNONYMS

sukham--happiness; tu--but; idanim--now; tri-vidham--three kinds; srnu--hear; me--from Me; bharata-rsabha--O best amongst the Bharatas; abhyasat--by practice; ramate--enjoyer; yatra--where; dukha--distress; antam--end; ca--also; nigacchati--gains. yat--that which; tat--that; agre--in the beginning; visam iva--like poison; pariname--at the end; amrta--nectar; upamam--compared to; tat--that; sukham--happiness; sattvikam--in the mode of goodness; proktam--is said; atma--self; buddhi--intelligence; prasada-jam--satisfactory.

TRANSLATION

O best of the Bharatas, now please hear from Me about the three kinds of happiness which the conditioned soul enjoys, and by which he sometimes comes to the end of all distress. 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.

PURPORT

A conditioned soul tries to enjoy material happiness again and again. Thus he chews the chewed, but, sometimes, in the course of such enjoyment, he becomes relieved from material entanglement by association with a great soul. In other words, a conditioned soul is always engaged in some type of sense gratification, but when he understands by good association that it is only a repetition of the same thing, and he is awakened to his real Krsna consciousness, he is sometimes relieved from such repetitive so-called happiness.

In the pursuit of self-realization, one has to follow many rules and regulations to control the mind and the senses and to concentrate the mind on the self. All these procedures are very difficult, bitter like poison, but if one is successful in following the regulations and comes to the transcendental position, he begins to drink real nectar, and he enjoys life.

TEXT 38

visayendriya-samyogad
yat tad agre 'mrtopamam
pariname visam iva

tat sukham rajasam smrtam

SYNONYMS

visaya--objects of the senses; indriya--senses; samyogat--combination; yat--which; tat--that; agre--in the beginning; amrta-upamam--just like nectar; pariname--at the end; visam iva--like poison; tat--that; sukham--happiness; rajasam--in the mode of passion; smrtam--is considered.

TRANSLATION

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.

PURPORT

A young man and a young woman meet, and the senses drive the young man to see her, to touch her and to have sexual intercourse. In the beginning this may be very pleasing to the senses, but at the end, or after some time, it becomes just like poison. They are separated or there is divorce, there is lamentation, there is sorrow, etc. Such happiness is always in the mode of passion. Happiness derived from a combination of the senses and the sense objects is always a cause of distress and should be avoided by all means.

TEXT 39

yad agre canubandhe ca
sukham mohanam atmanah
nidralasya-pramadottham
tat tamasam udahrtam

SYNONYMS

yat--that which; agre--in the beginning; ca--also; anubandhe--by binding; ca--also; sukham--happiness; mohanam--illusion; atmanah--of the self; nidra--sleeping; alasya--laziness; pramada--illusion; uttham--produced of; tat--that; tamasam--in the mode of ignorance; udahrtam--is said to be.

TRANSLATION

And that happiness which is blind to self-realization, which is delusion from beginning to end and which arises from sleep, laziness and illusion is said to be of the nature of ignorance.

PURPORT

One who takes pleasure in laziness and in sleep is certainly in the mode of darkness, and one who has no idea how to act and how not to act is also in the mode of ignorance. For the person in the mode of ignorance, everything is illusion. There is no happiness either in the beginning or the end. For the person in the mode of passion there might be some kind of ephemeral happiness in the beginning and at the end distress, but for the person in the mode of ignorance there is only distress both in the beginning and at the end.

TEXT 40

na tad asti prthivya va
divi devesu va punah
sattvam prakrti-jair muktam
yad ebhiih syat tribhir gunaih

SYNONYMS

na--not; tat--that; asti--there is; prthivya--within the universe; va--or; divi--in the higher planetary system; devesu--amongst the demigods; va--or; punah--again; sattvam--existence; prakrti-jaih--under the influence of material nature; muktam--liberated; yat--that; ebhiih--by this; syat--so becomes; tribhir--by three; gunaih--modes of material nature.

TRANSLATION

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

PURPORT

The Lord here summarizes the total influence of the three modes of material nature all over the universe.

TEXT 41

brahmana-ksatriya-visam
sudranam ca parantapa
karmani pravibhaktani
svabhava-prabhavair gunaih

SYNONYMS

brahmana--the brahmanas; ksatriya--the ksatriyas; visam--the vaisyas; sudranam--the sudras; ca--and; parantapa--O subduer of the enemies; karmani--activities; pravibhaktani--are divided; svabhava--own nature; prabhavaih--born of; gunaih--by the modes of material nature.

TRANSLATION

Brahmanas, ksatriyas, vaisyas and sudras are distinguished by their qualities of work, O chastiser of the enemy, in accordance with the modes of nature.

TEXT 42

samo damas tapah saucam
ksantir arjavam eva ca
jnanam vijnanam astikyam
brahma-karma svabhava-jam

SYNONYMS

samah--peacefulness; damah--self-control; tapah--austerity; saucam--purity; ksantih--tolerance; arjavam--honesty; eva--certainly; ca--and; jnanam--knowledge; vijnanam--wisdom; astikyam--religiousness; brahma--of a brahmana; karma--duty; svabhava-jam--born of his own nature.

TRANSLATION

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

TEXT 43

sauryam tejo dhrtir daksyam
yuddhe capy apalayanam
danam isvara-bhavas ca
ksatram karma svabhava-jam

SYNONYMS

sauryam--heroism; tejah--power; dhrtih--determination; daksyam--resourcefulness; yuddhe--in battle; ca--and; api--also; apalayanam--not fleeing; danam--generosity; isvara--leadership; bhavah--nature; ca--and; ksatram--ksatriya; karma--duty; svabhava-jam--born of his own nature.

TRANSLATION

Heroism, power, determination, resourcefulness, courage in battle, generosity, and leadership are the qualities of work for the ksatriyas.

TEXT 44

krsi-go-raksya-vanijyam
vaisya-karma svabhava-jam
paricaryatmakam karma
sudrasyapi svabhava-jam

SYNONYMS

krsi--plowing; go--cows; raksya--protection; vanijyam--trade; vaisya--vaisya; karma--duty; svabhava-jam--born of his own nature; paricarya--service; atmakam--nature; karma--duty; sudrasya--of the sudra; api--also; svabhava-jam--born of his own nature.

TRANSLATION

Farming, cow protection and business are the qualities of work for the vaisyas, and for the sudras there is labor and service to others.

TEXT 45

sve sve karmany abhiratah
samsiddhim labhate narah
sva-karma-niratah siddhim
yatha vindati tac chrnu

SYNONYMS

sve--own; sve--own; karmani--in work; abhiratah--following; samsiddhim--perfection; labhate--achieves; narah--a man; sva-karma--by his own duty; niratah--engaged; siddhim--perfection; yatha--as; vindati--attains; tat--that; srnu--listen.

TRANSLATION

By following his qualities of work, every man can become perfect. Now please hear from Me how this can be done.

TEXT 46

yatah pravrttir bhutanam
yena sarvam idam tatam
sva-karmana tam abhyarcya
siddhim vindati manavah

SYNONYMS

yatah--from whom; pravrttih--the emanation; bhutanam--of all living entities; yena--by whom; sarvam--all; idam--this; tatam--is pervaded; sva-karmana--in his own duties; tam--Him; abhyarcya--by worshiping; siddhim--perfection; vindati--achieves; manavah--a man.

TRANSLATION

By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection.

PURPORT

As stated in the Fifteenth Chapter, all living beings are fragmental parts and parcels of the Supreme Lord. As such the Supreme Lord is the beginning of all living entities. This is confirmed in the Vedanta-sutra--janmady asya yatah. The Supreme Lord is therefore the beginning of life of every living entity. And the Supreme Lord, by His two energies, His external energy and internal energy, is all-pervading. Therefore one should worship the Supreme Lord with His energies. Generally the Vaisnava devotees worship the Supreme Lord with His internal energy. His external energy is a perverted reflection of the internal energy. The external energy is a background, but the Supreme Lord by the expansion of His plenary portion as Paramatma is situated everywhere. He is the Supersoul of all demigods, all human beings, all animals, everywhere. One should therefore know that as part and parcel of the Supreme Lord it is his duty to render service unto the Supreme. Everyone should be engaged in devotional service to the Lord in full Krsna consciousness. That is recommended in this verse.

Everyone should think that he is engaged in a particular type of occupation by Hrsikesa, the master of the senses. And, by the result of the work in which one is engaged, the Supreme Personality of Godhead, Sri Krsna, should be worshiped. If one thinks always in this way, in full Krsna consciousness, then, by the grace of the Lord, he becomes fully aware of everything. That is the perfection of life. The Lord says in Bhagavad-gita (12.7), tesam aham samuddharta. The Supreme Lord Himself takes charge of delivering such a devotee. That is the highest

perfection of life. In whatever occupation one may be engaged, if he serves the Supreme Lord, he will achieve the highest perfection.

TEXT 47

sreyan sva-dharmo vigunah
para-dharmat sv-anusthitat
svabhava-niyatam karma
kurvan napnoti kilbisam

SYNONYMS

sreyan--better; sva-dharmah--one's own occupation; vigunah--imperfectly performed; para-dharmat--another's occupation; su-anusthitat--perfectly done; svabhava-niyatam--prescribed duties according to one's nature; karma--work; kurvan--performing; na--never; apnoti--achieve; kilbisam--sinful reactions.

TRANSLATION

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. Prescribed duties according to one's nature, are never affected by sinful reactions.

PURPORT

One's occupational duty is prescribed in Bhagavad-gita. As already discussed in previous verses, the duties of a brahmana, ksatriya, vaisya and sudra are prescribed according to the particular modes of nature. One should not imitate another's duty. A man who is by nature attracted to the kind of work done by sudras should not artificially claim himself to be a brahmana, although he may have been born into a brahmana family. In this way one should work according to his own nature; no work is abominable, if performed in the service of the Supreme Lord. The occupational duty of a brahmana is certainly in the mode of goodness, but if a person is not by nature in the mode of goodness, he should not imitate the occupational duty of a brahmana. For a ksatriya, or administrator, there are so many abominable things; a ksatriya has to be violent to kill his enemies, and sometimes a ksatriya has to tell lies for the sake of diplomacy. Such violence and duplicity accompany political affairs, but a ksatriya is not supposed to give up his occupational duty and try to perform the duties of a brahmana.

One should act to satisfy the Supreme Lord. For example, Arjuna was a ksatriya. He was hesitating to fight the other party. But if such fighting is performed for the sake of Krsna, the Supreme Personality of Godhead, there need be no fear of degradation. In the business field also, sometimes a merchant has to tell so many lies to make a profit. If he does not do so, there can be no profit. Sometimes a merchant says, "Oh, my dear customer, for you I am making no profit," but one should know that without profit the merchant cannot exist. Therefore it should be taken as a simple lie if a merchant says that he is not making a profit. But the merchant should not think that because he is engaged in an occupation in which the telling of lies is compulsory, he should give up his profession and pursue the profession of a brahmana. That is not recommended. Whether one is a ksatriya, a vaisya, or a sudra doesn't matter, if he serves, by his work, the Supreme

Personality of Godhead. Even brahmanas, who perform different types of sacrifice, sometimes must kill animals because sometimes animals are sacrificed in such ceremonies. Similarly, if a ksatriya engaged in his own occupation kills an enemy, there is no sin incurred. In the Third Chapter these matters have been clearly and elaborately explained; every man should work for the purpose of Yajna, or for Visnu, the Supreme Personality of Godhead. Anything done for personal sense gratification is a cause of bondage. The conclusion is that everyone should be engaged according to the particular mode of nature he has acquired, and he should decide to work only to serve the supreme cause of the Supreme Lord.

TEXT 48

saha-jam karma kaunteya
sa-dosam api na tyajet
sarvarambha hi dosena
dhumenagnir ivavrtah

SYNONYMS

saha-jam--born simultaneously; karma--work; kaunteya--O son of Kunti;
sa-dosam--with fault; api--although; na--never; tyajet--to be given up;
sarva-arambhah--any venture; hi--certainly; dosena--with fault;
dhumena--with smoke; agnih--fire; iva--as; avrtah--covered.

TRANSLATION

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

PURPORT

In conditioned life, all work is contaminated by the material modes of nature. Even if one is a brahmana, he has to perform sacrifices in which animal killing is necessary. Similarly, a ksatriya, however pious he may be, has to fight enemies. He cannot avoid it. Similarly, a merchant, however pious he may be, must sometimes hide his profit to stay in business, or he may sometimes have to do business on the black market. These things are necessary; one cannot avoid them. Similarly, even though a man is a sudra serving a bad master, he has to carry out the order of the master, even though it should not be done. Despite these flaws, one should continue to carry out his prescribed duties, for they are born out of his own nature.

A very nice example is given herein. Although fire is pure, still there is smoke. Yet smoke does not make the fire impure. Even though there is smoke in the fire, fire is still considered to be the purest of all elements. If one prefers to give up the work of a ksatriya and take up the occupation of a brahmana, he is not assured that in the occupation of a brahmana there are no unpleasant duties. One may then conclude that in the material world no one can be completely free from the contamination of material nature. This example of fire and smoke is very appropriate in this connection. When in wintertime one takes a stone from the fire, sometimes smoke disturbs the eyes and other parts of the body, but still one must make use of the fire despite disturbing conditions. Similarly, one should not give up his natural occupation because there are some disturbing elements. Rather, one should be

determined to serve the Supreme Lord by his occupational duty in Krsna consciousness. That is the perfectional point. When a particular type of occupation is performed for the satisfaction of the Supreme Lord, all the defects in that particular occupation are purified. When the results of work are purified, when connected with devotional service, one becomes perfect in seeing the self within, and that is self-realization.

TEXT 49

asakta-buddhih sarvatra
jitatma vigata-sprhah
naiskarmya-siddhim paramam
sannyasena dhigacchati

SYNONYMS

asakta-buddhih--unattached intelligence; sarvatra--everywhere; jita-atma--control of the mind; vigata-sprhah--without material desires; naiskarmya-siddhim--perfection of non-reaction; paramam--supreme; sannyasena--by the renounced order of life; dhigacchati--attains.

TRANSLATION

One can obtain the results of renunciation simply by self-control and by becoming unattached to material things and disregarding material enjoyments. That is the highest perfectional stage of renunciation.

PURPORT

Real renunciation means that one should always think himself part and parcel of the Supreme Lord. Therefore he has no right to enjoy the results of his work. Since he is part and parcel of the Supreme Lord, the results of his work must be enjoyed by the Supreme Lord. This is actually Krsna consciousness. The person acting in Krsna consciousness is really a sannyasi, one in the renounced order of life. By such a mentality, one is satisfied because he is actually acting for the Supreme. Thus he is not attached to anything material; he becomes accustomed to not taking pleasure in anything beyond the transcendental happiness derived from the service of the Lord. A sannyasi is supposed to be free from the reactions of his past activities, but a person who is in Krsna consciousness automatically attains this perfection without even accepting the so-called order of renunciation. This state of mind is called yogarudha, or the perfectional stage of yoga, as confirmed in the Third Chapter, yas tv atma-ratir eva syat: one who is satisfied in himself has no fear of any kind of reaction from his activity.

TEXT 50

siddhim prapto yatha brahma
tathapnoti nibodha me
samasaenaiva kaunteya
nistha jnanasya ya para

SYNONYMS

siddhim--perfection; praptah--achieving; yatha--as; brahma--the Supreme; tatha--so; apnoti--achieves; nibodha--try to understand; me--

from Me; samasena--summarily; eva--certainly; kaunteya--O son of Kunti; nistha--stage; jnanasya--of knowledge; ya--which; para--transcendental.

TRANSLATION

O son of Kunti, learn from Me in brief how one can attain to the supreme perfectional stage, Brahman, by acting in the way I shall now summarize.

PURPORT

The Lord describes for Arjuna how one can achieve the highest perfectional stage simply by being engaged in his occupational duty, performing that duty for the Supreme Personality of Godhead. One attains the supreme stage of Brahman simply by renouncing the result of his work for the satisfaction of the Supreme Lord. That is the process of self-realization. Actual perfection of knowledge is in attaining pure Krsna consciousness; that is described in the following verses.

TEXTS 51-53

buddhya visuddhaya yukto
dhrtyatmanam niyamy ca
sabdadin visayams tyaktva
raga-dvesau vyudasya ca

vivikta-sevi laghv-asi
yata-vak-kaya-manasah
dhyana-yoga-paro nityam
vairagyam samupasritah

ahankaram balam darpam
kamam krodham parigraham
vimucya nirmamah santo
brahma-bhuyaya kalpate

SYNONYMS

buddhya--by the intelligence; visuddhaya--fully purified; yukta--such engagement; dhrtya--determination; atmanam--self; niyamy--regulated; ca--also; sabda-adin--the sense objects, such as sound, etc.; visayan--sense objects; tyaktva--giving up; raga--attachment; dvesau--hatred; vyudasya--having laid aside; ca--also; vivikta-sevi--living in a secluded place; laghu-asi--eating a small quantity; yata-vak--control of speech; kaya--body; manasah--control of the mind; dhyana-yoga-parah--always absorbed in trance; nityam--twenty-four hours a day; vairagyam--detachment; samupasritah--taken shelter of; ahankaram--false ego; balam--false strength; darpam--false pride; kamam--lust; krodham--anger; parigraham--acceptance of material things; vimucya--being delivered; nirmamah--without proprietorship; santah--peaceful; brahma-bhuyaya--to become self-realized; kalpate--is understood.

TRANSLATION

Being purified by his intelligence and controlling the mind with determination, giving up the objects of sense gratification, being freed from attachment and hatred, one who lives in a secluded place, who eats little and who controls the body and the tongue, and is always

in trance and is detached, who is without false ego, false strength, false pride, lust, anger, and who does not accept material things, such a person is certainly elevated to the position of self-realization.

PURPORT

When one is purified by knowledge, he keeps himself in the mode of goodness. Thus one becomes the controller of the mind and is always in trance. Because he is not attached to the objects of sense gratification, he does not eat more than what he requires, and he controls the activities of his body and mind. He has no false ego because he does not accept the body as himself. Nor has he a desire to make the body fat and strong by accepting so many material things. Because he has no bodily concept of life, he is not falsely proud. He is satisfied with everything that is offered to him by the grace of the Lord, and he is never angry in the absence of sense gratification. Nor does he endeavor to acquire sense objects. Thus when he is completely free from false ego, he becomes nonattached to all material things, and that is the stage of self-realization of Brahman. That stage is called the brahma-bhuta stage. When one is free from the material conception of life, he becomes peaceful and cannot be agitated. This is described in Bhagavad-gita (2.70):

apuryamanam acala-pratistham
samudram apah pravisanti yadvat
tadvat kama yam pravisanti sarve
sa santim apnoti na kama-kami

"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."

TEXT 54

brahma-bhuta prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param

SYNONYMS

brahma-bhuta--being one with the Absolute; prasanna-atma--fully joyful; na--never; socati--laments; na--never; kanksati--desires; samah--equally disposed; sarvesu--all; bhutesu--living entities; mad-bhaktim--My devotional service; labhate--gains; param--transcendental.

TRANSLATION

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

PURPORT

To the impersonalist, achieving the brahma-bhuta stage, becoming one with the Absolute, is the last word. But for the personalist, or pure

devotee, one has to go still further to become engaged in pure devotional service. This means that one who is engaged in pure devotional service to the Supreme Lord is already in a state of liberation, called brahma-bhuta, oneness with the Absolute. Without being one with the Supreme, the Absolute, one cannot render service unto Him. In the absolute conception, there is no difference between the served and the servitor; yet the distinction is there, in a higher spiritual sense.

In the material concept of life, when one works for sense gratification, there is misery, but in the absolute world, when one is engaged in pure devotional service, there is no misery. The devotee in Krsna consciousness has nothing to lament or desire. Since God is full, a living entity who is engaged in God's service, in Krsna consciousness, becomes also full in himself. He is just like a river cleansed of all dirty water. Because a pure devotee has no thought other than Krsna, he is naturally always joyful. He does not lament for any material loss or gain, because he is full in the service of the Lord. He has no desire for material enjoyment because he knows that every living entity is a fragmental part and parcel of the Supreme Lord and therefore eternally a servant. He does not see, in the material world, someone as higher and someone as lower; higher and lower positions are ephemeral, and a devotee has nothing to do with ephemeral appearances or disappearances. For him stone and gold are of equal value. This is the brahma-bhuta stage, and this stage is attained very easily by the pure devotee. In that stage of existence, the idea of becoming one with the Supreme Brahman and annihilating one's individuality becomes hellish, and the idea of attaining the heavenly kingdom becomes phantasmagoria, and the senses are like broken serpents' teeth. As there is no fear of a serpent with broken teeth, so there is no fear from the senses when they are automatically controlled. The world is miserable for the materially infected person, but for a devotee the entire world is as good as Vaikuntha, or the spiritual sky. The highest personality in this material universe is no more significant than an ant for a devotee. Such a stage can be achieved by the mercy of Lord Caitanya, who preached pure devotional service in this age.

TEXT 55

bhaktya mam abhijanati
yavan yas casmi tattvatah
tato mam tattvato jnatva
visate tad-anantaram

SYNONYMS

bhaktya--by pure devotional service; mam--Me; abhijanati--one can know;
yavan--as much as; yah ca asmi--as I am; tattvatah--in truth; tatah--
thereafter; mam--Me; tattvatah--by truth; jnatva--knowing; visate--
enters; tat-anantaram--thereafter.

TRANSLATION

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

PURPORT

The Supreme Personality of Godhead, Krsna, and His plenary portions cannot be understood by mental speculation nor by the nondevotees. If anyone wants to understand the Supreme Personality of Godhead, he has to take to pure devotional service under the guidance of a pure devotee. Otherwise, the truth of the Supreme Personality of Godhead will always be hidden. It is already stated in Bhagavad-gita (7.25), *naham prakasah sarvasya*: He is not revealed to everyone. No one can understand God simply by erudite scholarship or mental speculation. Only one who is actually engaged in Krsna consciousness and devotional service can understand what Krsna is. University degrees are not helpful.

One who is fully conversant with the Krsna science becomes eligible to enter into the spiritual kingdom, the abode of Krsna. Becoming Brahman does not mean that one loses his identity. Devotional service is there, and as long as devotional service exists, there must be God, the devotee, and the process of devotional service. Such knowledge is never vanquished, even after liberation. Liberation involves getting free from the concept of material life; in spiritual life the same distinction is there, the same individuality is there, but in pure Krsna consciousness. One should not misunderstand that the word *visate*, "enters into Me," supports the monist theory that one becomes homogeneous with the impersonal Brahman. No. *Visate* means that one can enter into the abode of the Supreme Lord in his's individuality to engage in His association and render service unto Him. For instance, a green bird enters a green tree not to become one with the tree but to enjoy the fruits of the tree. Impersonalists generally give the example of a river flowing into the ocean and merging. This may be a source of happiness for the impersonalist, but the personalist keeps his personal individuality like an aquatic in the ocean. We find so many living entities within the ocean, if we go deep. Surface acquaintance with the ocean is not sufficient; one must have complete knowledge of the aquatics living in the ocean depths.

Because of his pure devotional service, a devotee can understand the transcendental qualities and the opulences of the Supreme Lord in truth. As it is stated in the Eleventh Chapter, only by devotional service can one understand. The same is confirmed here; one can understand the Supreme Personality of Godhead by devotional service and enter into His kingdom.

After attainment of the *brahma-bhuta* stage of freedom from material conceptions, devotional service begins by one's hearing about the Lord. When one hears about the Supreme Lord, automatically the *brahma-bhuta* stage develops, and material contamination--greediness and lust for sense enjoyment--disappears. As lust and desires disappear from the heart of a devotee, he becomes more attached to the service of the Lord, and by such attachment he becomes free from material contamination. In that state of life he can understand the Supreme Lord. This is the statement of *Srimad-Bhagavatam* also. After liberation the process of *bhakti*, or transcendental service, continues. The *Vedanta-sutra* (4.1.12) confirms this: *a-prayanat tatrapa hi drstam*. This means that after liberation the process of devotional service continues. In the *Srimad-Bhagavatam*, real devotional liberation is defined as the reinstatement of the living entity in his own identity, his own constitutional position. The constitutional position is already explained: every living entity is the part-and-parcel fragmental portion of the Supreme Lord. Therefore his constitutional position is to serve. After liberation, this service is never stopped. Actual liberation is getting free from misconceptions of life.

TEXT 56

sarva-karmany api sada
kurvano mad-vyapasrayah
mat-prasadad avapnoti
sasvatam padam avyayam

SYNONYMS

sarva--all; karmani--activities; api--although; sada--always; kurvanah--performing; mat--under My; vyapasrayah--protection; mat--My; prasadat--mercy; avapnoti--achieves; sasvatam--eternal; padam--abode; avyayam--imperishable.

TRANSLATION

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

PURPORT

The word mad-vyapasrayah means under the protection of the Supreme Lord. To be free from material contamination, a pure devotee acts under the direction of the Supreme Lord or His representative, the spiritual master. There is no time limitation for a pure devotee. He is always, twenty-four hours, one hundred percent engaged in activities under the direction of the Supreme Lord. To a devotee who is thus engaged in Krsna consciousness the Lord is very, very kind. In spite of all difficulties, he is eventually placed in the transcendental abode, or Krsnaloka. He is guaranteed entrance there; there is no doubt about it. In that supreme abode, there is no change; everything is eternal, imperishable and full of knowledge.

TEXT 57

cetasa sarva-karmani
mayi sannasya mat-parah
buddhi-yogam upasritya
mac-cittah satatam bhava

SYNONYMS

cetasa--by intelligence; sarva-karmani--all kinds of activities; mayi--unto Me; sannasya--giving up; mat-parah--My protection; buddhi-yogam--devotional activities; upasritya--taking shelter of; mat-cittah--consciousness; satatam--twenty-four hours a day; bhava--just become.

TRANSLATION

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

PURPORT

When one acts in Krsna consciousness, he does not act as the master of the world. Just like a servant, one should act fully under the direction of the Supreme Lord. A servant has no individual

independence. He acts only on the order of the master. A servant acting on behalf of the supreme master has no affection for profit and loss. He simply discharges his duty faithfully in terms of the order of the Lord. Now, one may argue that Arjuna was acting under the personal direction of Krsna, but, when Krsna is not present, how should one act? If one acts according to the direction of Krsna in this book, as well as under the guidance of the representative of Krsna, then the result will be the same. The Sanskrit word mat-parah is very important in this verse. It indicates that one has no goal in life save and except acting in Krsna consciousness just to satisfy Krsna. And, while working in that way, one should think of Krsna only: "I have been appointed to discharge this particular duty by Krsna." While acting in such a way, one naturally has to think of Krsna. This is perfect Krsna consciousness. One should, however, note that after doing something whimsically he should not offer the result to the Supreme Lord. That sort of duty is not in the devotional service of Krsna consciousness. One should act according to the order of Krsna. This is a very important point. That order of Krsna comes through disciplic succession from the bona fide spiritual master. Therefore the spiritual master's order should be taken as the prime duty of life. If one gets a bona fide spiritual master and acts according to his direction, then his perfection of life in Krsna consciousness is guaranteed.

TEXT 58

mac-cittah sarva-durgani
mat-prasadat tarisyasi
atha cet tvam ahankaran
na srosyasi vinanksyasi

SYNONYMS

mat--My; cittah--consciousness; sarva--all; durgani--impediments; mat--My; prasadat--My mercy; tarisyasi--you will overcome; atha--therefore; cet--if; tvam--you; ahankarat--by false ego; na--not; srosyasi--do not hear; vinanksyasi--then lose yourself.

TRANSLATION

If you become conscious of Me, you will pass over all the obstacles of conditional 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.

PURPORT

A person in full Krsna consciousness is not unduly anxious to execute the duties of his existence. The foolish cannot understand this great freedom from all anxiety. For one who acts in Krsna consciousness, Lord Krsna becomes the most intimate friend. He always looks after His friend's comfort, and He gives Himself to His friend, who is so devotedly engaged working twenty-four hours a day to please the Lord. Therefore, no one should be carried away by the false ego of the bodily concept of life. One should not falsely think himself independent of the laws of material nature or free to act. He is already under strict material laws. But, as soon as he acts in Krsna consciousness, he is liberated, free from the material perplexities. One should note very carefully that one who is not active in Krsna consciousness is losing

himself in the material whirlpool, in the ocean of birth and death. No conditioned soul actually knows what is to be done and what is not to be done, but a person who acts in Krsna consciousness is free to act because everything is prompted by Krsna from within and confirmed by the spiritual master.

TEXT 59

yad ahankaram asritya
na yotsya iti manyase
mithyaisa vyavasayas te
prakrtis tvam niyoksyati

SYNONYMS

yat--therefore; ahankaram--false ego; asritya--taking shelter; na--not; yotsye--shall fight; iti--thus; manyase--think; mithya esah--this is all false; vyavasayah te--your determination; prakrtih--material nature; tvam--you; niyoksyati--will engage you.

TRANSLATION

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.

PURPORT

Arjuna was a military man, and born of the nature of the ksatriya. Therefore his natural duty was to fight. But, due to false ego, he was fearing that by killing his teacher, grandfather and friends, there would be sinful reactions. Actually he was considering himself master of his actions, as if he were directing the good and bad results of such work. He forgot that the Supreme Personality of Godhead was present there, instructing him to fight. That is the forgetfulness of the conditioned soul. The Supreme Personality gives directions as to what is good and what is bad, and one simply has to act in Krsna consciousness to attain the perfection of life. No one can ascertain his destiny as the Supreme Lord can; therefore the best course is to take direction from the Supreme Lord and act. No one should neglect the order of the Supreme Personality of Godhead or the order of the spiritual master who is the representative of God. One should act unhesitatingly to execute the order of the Supreme Personality of Godhead--that will keep him safe under all circumstances.

TEXT 60

svabhava-jena kaunteya
nibaddhah svena karmana
kartum necchasi yan mohat
karisyasy avaso 'pi tat

SYNONYMS

svabhava-jena--by one's own nature; kaunteya--O son of Kunti; nibaddhah--conditioned; svena--by one's own; karmana--activities; kartum--to do; na--not; icchasi--like; yat--that; mohat--by illusion; karisyasi--you will act; avasah--imperceptibly; api--even; tat--that.

TRANSLATION

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

PURPORT

If one refuses to act under the direction of the Supreme Lord, then he is compelled to act by the modes in which he is situated. Everyone is under the spell of a particular combination of the modes of nature and is acting in that way. But anyone who voluntarily engages himself under the direction of the Supreme Lord becomes glorious.

TEXT 61

isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya

SYNONYMS

isvarah--the Supreme Lord; sarva-bhutanam--of all living entities; hrd-dese--in the location of the heart; arjuna--O Arjuna; tisthati--resides; bhramayan--causing to travel; sarva-bhutani--all living entities; yantra--machine; arudhani--being so placed; mayaya--under the spell of material energy.

TRANSLATION

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

PURPORT

Arjuna was not the supreme knower, and his decision to fight or not to fight was confined to his limited discretion. Lord Krsna instructed that the individual is not all in all. The Supreme Personality of Godhead, or He Himself, Krsna, the localized Supersoul, sits in the heart directing the living being. After changing bodies, the living entity forgets his past deeds, but the Supersoul, as the knower of the past, present and future, remains the witness of all his activities. Therefore all the activities of living entities are directed by this Supersoul. The living entity gets what he deserves and is carried by the material body, which is created in the material energy under the direction of the Supersoul. As soon as a living entity is placed in a particular type of body, he has to work under the spell of that bodily situation. A person seated in a high-speed motorcar goes faster than one seated in a slower car, though the living entities, the drivers, may be the same. Similarly, by the order of the Supreme Soul, material nature fashions a particular type of body to a particular type of living entity to work according to his past desires. The living entity is not independent. One should not think himself independent of the Supreme Personality of Godhead. The individual is always under His

control. Therefore his duty is to surrender, and that is the injunction of the next verse.

TEXT 62

tam eva saranam gaccha
sarva-bhavana bhārata
tat-prasadat param santim
sthanam prapsyasi sasvatam

SYNONYMS

tam--unto Him; eva--certainly; saranam--surrender; gaccha--go; sarva-bhavana--in all respects; bhārata--O son of Bharata; tat-prasadat--by His grace; param--transcendental; santim--in peace; sthanam--abode; prapsyasi--you will get; sasvatam--eternal.

TRANSLATION

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

PURPORT

A living entity should therefore surrender unto the Supreme Personality of Godhead who is situated in everyone's heart, and that will relieve him from all kinds of miseries of this material existence. By such surrender, one will not only be released from all miseries in this life, but at the end he will reach the Supreme God. The transcendental world is described in the Vedic literature (Rg Veda 1.22.20) as tad visnoh paramam padam. Since all of creation is the kingdom of God, everything material is actually spiritual, but paramam padam specifically refers to the eternal abode, which is called the spiritual sky or Vaikuntha.

In the Fifteenth Chapter of Bhagavad-gita it is stated, sarvasya caham hr̥di sannivistah: the Lord is seated in everyone's heart, so this recommendation that one should surrender unto the Supersoul sitting within means that one should surrender unto the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa has already been accepted by Arjuna as the Supreme. He was accepted in the Tenth Chapter as param brahma param dhama. Arjuna has accepted Kṛṣṇa as the Supreme Personality of Godhead and the supreme abode of all living entities, not only because of his personal experience but also because of the evidence of great authorities like Narada, Asita, Devala and Vyasa.

TEXT 63

iti te jnanam akhyatam
guhyad guhyataram maya
vimrsyaitad asesena
yathecchasi tatha kuru

SYNONYMS

iti--thus; te--unto you; jnanam--knowledge; akhyatam--described; guhyat--confidential; guhya-taram--still more confidential; maya--by Me; vimrsya--by deliberation; etat--that; asesena--fully; yatha--as you; icchasi--you like; tatha--that; kuru--perform.

TRANSLATION

Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully, and then do what you wish to do.

PURPORT

The Lord has already explained to Arjuna the knowledge of brahma-bhuta. One who is in the brahma-bhuta condition is joyful; he never laments, nor does he desire anything. That is due to confidential knowledge. Krsna also discloses knowledge of the Supersoul. This is also Brahman knowledge, knowledge of Brahman, but it is superior.

Here Lord Krsna tells Arjuna that he can do as he chooses. God does not interfere with the little independence of the living entity. In Bhagavad-gita, the Lord has explained in all respects how one can elevate his living condition. The best advice imparted to Arjuna is to surrender unto the Supersoul seated within his heart. By right discrimination, one should agree to act according to the order of the Supersoul. That will help one become situated constantly in Krsna consciousness, the highest perfectional stage of human life. Arjuna is being directly ordered by the Personality of Godhead to fight. Surrender to the Supreme Personality of Godhead is in the best interest of the living entities. It is not for the interest of the Supreme. Before surrendering, one is free to deliberate on this subject as far as the intelligence goes; that is the best way to accept the instruction of the Supreme Personality of Godhead. Such instruction comes also through the spiritual master, the bona fide representative of Krsna.

TEXT 64

sarva-guhyatamam bhuyah
srnu me paramam vacah
isto 'si me drdham iti
tato vaksyami te hitam

SYNONYMS

sarva-guhya-tamam--the most confidential of all; bhuyah--again; srnu--just hear; me--from Me; paramam--the supreme; vacah--instruction; istah asi--you are very dear to Me; me--of Me; drdham--very; iti--thus; tatah--therefore; vaksyami--I am speaking; te--for your; hitam--benefit.

TRANSLATION

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.

PURPORT

The Lord has given Arjuna confidential knowledge of the Supersoul within everyone's heart, and now He is giving the most confidential part of this knowledge: just surrender unto the Supreme Personality of Godhead. At the end of the Ninth Chapter He has said, man-manah: "Just always think of Me." The same instruction is repeated here to stress

the essence of the teachings of Bhagavad-gita. This essence is not understood by a common man, but by one who is actually very dear to Krsna, a pure devotee of Krsna. This is the most important instruction in all Vedic literature. What Krsna is saying in this connection is the most essential part of knowledge, and it should be carried out not only by Arjuna but by all living entities.

TEXT 65

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi satyam te
pratijane priyo 'si me

SYNONYMS

mat-manah--thinking of Me; bhava--just become; mat-bhaktah--My devotee;
mat-yaji--My worshiper; mam--unto Me; namaskuru--offer your obeisances;
mam--unto Me; eva--certainly; esyasi--come; satyam--truly; te--to you;
pratijane--I promise; priyah--dear; asi--you are; me--Mine.

TRANSLATION

Always think of Me and 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.

PURPORT

The most confidential part of knowledge is that one should become a pure devotee of Krsna and always think of Him and act for Him. One should not become an official meditator. Life should be so molded that one will always have the chance to think of Krsna. One should always act in such a way that all his daily activities are in connection with Krsna. He should arrange his life in such a way that throughout the twenty-four hours he cannot but think of Krsna. And the Lord's promise is that anyone who is in such pure Krsna consciousness will certainly return to the abode of Krsna, where he will be engaged in the association of Krsna face to face. This most confidential part of knowledge is spoken to Arjuna because he is the dear friend of Krsna. Everyone who follows the path of Arjuna can become a dear friend to Krsna and obtain the same perfection as Arjuna.

These words stress that one should concentrate his mind upon Krsna--the very form with two hands carrying a flute, the bluish boy with a beautiful face and peacock feathers in His hair. There are descriptions of Krsna found in the Brahma-samhita and other literatures. One should fix his mind on this original form of Godhead, Krsna. He should not even divert his attention to other forms of the Lord. The Lord has multiforms as Visnu, Narayana, Rama, Varaha, etc., but a devotee should concentrate his mind on the form that was present before Arjuna. Concentration of the mind on the form of Krsna constitutes the most confidential part of knowledge, and this is disclosed to Arjuna because Arjuna is the most dear friend of Krsna's.

TEXT 66

sarva-dharman parityajya
mam ekam saranam vraja

aham tvam sarva-papebhyo
moksaisyami ma sucah

SYNONYMS

sarva-dharman--all varieties of religion; parityajya--abandoning; mam--unto Me; ekam--only; saranam--surrender; vraja--go; aham--I; tvam--you; sarva--all; papebhyah--from sinful reactions; moksaisyami--deliver; ma--not; sucah--worry.

TRANSLATION

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

PURPORT

The Lord has described various kinds of knowledge, processes of religion, knowledge of the Supreme Brahman, knowledge of the Supersoul, knowledge of the different types of orders and statuses of social life, knowledge of the renounced order of life, knowledge of nonattachment, sense and mind control, meditation, etc. He has described in so many ways different types of religion. Now, in summarizing Bhagavad-gita, the Lord says that Arjuna should give up all the processes that have been explained to him; he should simply surrender to Krsna. That surrender will save him from all kinds of sinful reactions, for the Lord personally promises to protect him.

In the Seventh Chapter it was said that only one who has become free from all sinful reactions can take to the worship of Lord Krsna. Thus one may think that unless he is free from all sinful reactions he cannot take to the surrendering process. To such doubts it is here said that even if one is not free from all sinful reactions, simply by the process of surrendering to Sri Krsna he is automatically freed. There is no need of strenuous effort to free oneself from sinful reactions. One should unhesitatingly accept Krsna as the supreme savior of all living entities. With faith and love, one should surrender unto Him.

According to the devotional process, one should simply accept such religious principles that will lead ultimately to the devotional service of the Lord. One may perform a particular occupational duty according to his position in the social order, but if by executing his duty one does not come to the point of Krsna consciousness, all his activities are in vain. Anything that does not lead to the perfectional stage of Krsna consciousness should be avoided. One should be confident that in all circumstances Krsna will protect him from all difficulties. There is no need of thinking how one should keep the body and soul together. Krsna will see to that. One should always think himself helpless and should consider Krsna the only basis for his progress in life. As soon as one seriously engages himself in devotional service to the Lord in full Krsna consciousness, at once he becomes freed from all contamination of material nature. There are different processes of religion and purificatory processes by cultivation of knowledge, meditation in the mystic yoga system, etc., but one who surrenders unto Krsna does not have to execute so many methods. That simple surrender unto Krsna will save him from unnecessarily wasting time. One can thus make all progress at once and be freed from all sinful reaction.

One should be attracted by the beautiful vision of Krsna. His name is Krsna because He is all-attractive. One who becomes attracted by the beautiful, all-powerful, omnipotent vision of Krsna is fortunate. There

are different kinds of transcendentalists--some of them are attached to the impersonal Brahman vision, some of them are attracted by the Supersoul feature, etc., but one who is attracted to the personal feature of the Supreme Personality of Godhead, and, above all, one who is attracted by the Supreme Personality of Godhead as Krsna Himself, is the most perfect transcendentalist. In other words, devotional service to Krsna, in full consciousness, is the most confidential part of knowledge, and this is the essence of the whole Bhagavad-gita. Karma-yogis, empiric philosophers, mystics, and devotees are all called transcendentalists, but one who is a pure devotee is the best of all. The particular words used here, ma sucah, "Don't fear, don't hesitate, don't worry," are very significant. One may be perplexed as to how one can give up all kinds of religious forms and simply surrender unto Krsna, but such worry is useless.

TEXT 67

idam te natapaskaya
nabhaktaya kadacana
na casusrusave vacyam
na ca mam yo 'bhyasuyati

SYNONYMS

idam--this; te--you; na--never; atapaskaya--one who is not austere; na--never; abhaktaya--one who is not a devotee; kadacana--at any time; na--never; ca--also; asusrusave--one who is not engaged in devotional service; vacyam--to be spoken; na--never; ca--also; mam--unto Me; yah--anyone; abhyasuyati--envious.

TRANSLATION

This confidential knowledge may not be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me.

PURPORT

Persons who have not undergone the austerities of the religious process, who have never attempted devotional service in Krsna consciousness, who have not tended a pure devotee, and especially those who are conscious of Krsna as a historical personality or who are envious of the greatness of Krsna, should not be told this most confidential part of knowledge. It is, however, sometimes found that even demoniac persons who are envious of Krsna, worshiping Krsna in a different way, take to the profession of explaining Bhagavad-gita in a different way to make business, but anyone who desires actually to understand Krsna must avoid such commentaries on Bhagavad-gita. Actually the purpose of Bhagavad-gita is not understandable to those who are sensuous--even if one is not sensuous but is strictly following the disciplines enjoined in the Vedic scripture, if he is not a devotee, he also cannot understand Krsna. Even when one poses himself as a devotee of Krsna, but is not engaged in Krsna conscious activities, he also cannot understand Krsna. There are many persons who envy Krsna because He has explained in Bhagavad-gita that He is the Supreme and that nothing is above Him or equal to Him. There are many persons who are envious of Krsna. Such persons should not be told of Bhagavad-gita, for they cannot understand. There is no possibility of

faithless persons' understanding Bhagavad-gita and Krsna. Without understanding Krsna from the authority of a pure devotee, one should not try to comment upon Bhagavad-gita.

TEXT 68

ya idam paramam guhyam
mad-bhaktesu abhidhasyati
bhaktim mayi param krtva
mam evaisyaty asamsayah

SYNONYMS

yah--anyone; idam--this; paramam--most; guhyam--confidential; mat--Mine; bhaktesu--amongst devotees of; abhidhasyati--explains; bhaktim--devotional service; mayi--unto Me; param--transcendental; krtva--having done; mam--unto Me; eva--certainly; esyati--comes; asamsayah--without doubt.

TRANSLATION

For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me.

PURPORT

Generally it is advised that Bhagavad-gita be discussed amongst the devotees only, for those who are not devotees will neither understand Krsna nor Bhagavad-gita. Those who do not accept Krsna as He is and Bhagavad-gita as it is should not try to explain Bhagavad-gita whimsically and become offenders. Bhagavad-gita should be explained to persons who are ready to accept Krsna as the Supreme Personality of Godhead. It is a subject matter for the devotees only and not for philosophical speculators. Anyone, however, who tries sincerely to present Bhagavad-gita as it is will advance in devotional activities and reach the pure devotional state of life. As a result of such pure devotion, he is sure to go back home, back to Godhead.

TEXT 69

na ca tasman manusyesu
kascin me priya-krttamah
bhavita na ca me tasmad
anyah priyataro bhuvi

SYNONYMS

na--never; ca--and; tasmad--therefore; manusyesu--among mankind; kascin--anyone; me--My; priya-krt-tamah--more dear; bhavita--will become; na--nor; ca--and; me--My; tasmad--than him; anyah--other; priya-tarah--dearer; bhuvi--in this world.

TRANSLATION

There is no servant in this world more dear to Me than he, nor will there ever be one more dear.

TEXT 70

adhyesyate ca ya imam
dharmyam samvadam avayoh
jnana-yajnena tenaham
istah syam iti me matih

SYNONYMS

adhyesyate--will study; ca--also; yah--he; imam--this; dharmyam--sacred; samvadam--conversation; avayoh--of ours; jnana--knowledge; yajnena--by sacrifice; tena--by him; aham--I; istah--worshiped; syam--shall be; iti--thus; me--My; matih--opinion.

TRANSLATION

And I declare that he who studies this sacred conversation worships Me by his intelligence.

TEXT 71

sraddhavan anasuyas ca
srnuyad api yo narah
so 'pi muktah subhal lokan
prapnuyat punya-karmanam

SYNONYMS

sraddha-van--faithful; anasuyah ca--and not envious; srnuyat--does hear; api--certainly; yah--who; narah--a man; sah--he; api--also; muktah--being liberated; subhan--auspicious; lokan--planets; prapnuyat--attains; punya-karmanam--of the pious.

TRANSLATION

And one who listens with faith and without envy becomes free from sinful reactions and attains to the planets where the pious dwell.

PURPORT

In the 67th verse of this chapter, the Lord explicitly forbade the Gita's being spoken to those who are envious of the Lord. In other words, Bhagavad-gita is for the devotees only. But it so happens that sometimes a devotee of the Lord will hold open class, and in that class all the students are not expected to be devotees. Why do such persons hold open class? It is explained here that although everyone is not a devotee, still there are many men who are not envious of Krsna. They have faith in Him as the Supreme Personality of Godhead. If such persons hear from a bona fide devotee about the Lord, the result is that they become at once free from all sinful reactions and after that attain to the planetary system where all righteous persons are situated. Therefore simply by hearing Bhagavad-gita, even a person who does not try to be a pure devotee attains the result of righteous activities. Thus a pure devotee of the Lord gives everyone a chance to become free from all sinful reactions and to become a devotee of the Lord.

Generally those who are free from sinful reactions, those who are righteous, very easily take to Krsna consciousness. The word punya-karmanam is very significant here. This refers to the performance of

great sacrifices. Those who are righteous in performing devotional service but who are not pure can attain the planetary system of the polestar, or Dhruvaloka, where Dhruva Maharaja is presiding. He is a great devotee of the Lord, and he has a special planet which is called the polestar.

TEXT 72

kaccid etac chrutam partha
tvayaikagrena cetasa
kaccid ajnana-sammohah
pranastas te dhananjaya

SYNONYMS

kaccit--whether; etat--this; srutam--heard; partha--O son of Prtha;
tvaya--by you; eka-agrena--with full attention; cetasa--by the mind;
kaccit--whether; ajnana--ignorant; sammohah--illusion; pranastah--
dispelled; te--of you; dhananjaya--O conqueror of wealth (Arjuna).

TRANSLATION

O conqueror of wealth, Arjuna, have you heard this attentively with your mind? And are your illusions and ignorance now dispelled?

PURPORT

The Lord was acting as the spiritual master of Arjuna. Therefore it was His duty to inquire from Arjuna whether he understood the whole Bhagavad-gita in its proper perspective. If not, the Lord was ready to re-explain any point, or the whole Bhagavad-gita if so required. Actually, anyone who hears Bhagavad-gita from a bona fide spiritual master like Krsna or His representative will find that all his ignorance is dispelled. Bhagavad-gita is not an ordinary book written by a poet or fiction writer; it is spoken by the Supreme Personality of Godhead. Any person, if he is fortunate enough to hear these teachings from Krsna or from His bona fide spiritual representative, is sure to become a liberated person and get out of the darkness of ignorance.

TEXT 73

arjuna uvaca
nasto mohah smrtir labdha
tvat-prasadan mayacyuta
sthito 'smi gata-sandehah
karisye vacanam tava

SYNONYMS

arjunah uvaca--Arjuna said; nastah--dispelled; mohah--illusion; smrtih--
memory; labdha--regained; tvat-prasadat--by Your mercy; maya--by me;
acyuta--O infallible Krsna; sthitah--situated; asmi--I am; gata--
removed; sandehah--all doubts; karisye--I shall execute; vacanam--
order; tava--Your.

TRANSLATION

Arjuna said: My dear Krsna, O infallible one, my illusion is now gone. I have regained my memory by Your mercy, and I am now firm and free from doubt and am prepared to act according to Your instructions.

PURPORT

The constitutional position of a living entity, represented by Arjuna, is that he has to act according to the order of the Supreme Lord. He is meant for self-discipline. Sri Caitanya Mahaprabhu says that the actual position of the living entity is that of eternal servant of the Supreme Lord. Forgetting this principle, the living entity becomes conditioned by material nature, but in serving the Supreme Lord, he becomes the liberated servant of God. The living entity's constitutional position is to be a servitor; he has to serve either the illusory maya or the Supreme Lord. If he serves the Supreme Lord, he is in his normal condition, but if he prefers to serve the illusory external energy, then certainly he will be in bondage. In illusion the living entity is serving in this material world. He is bound by his lust and desires, yet he thinks of himself as the master of the world. This is called illusion. When a person is liberated, his illusion is over, and he voluntarily surrenders unto the Supreme to act according to His desires. The last illusion, the last snare of maya to trap the living entity, is the proposition that he is God. The living entity thinks that he is no longer a conditioned soul, but God. He is so unintelligent that he does not think that if he were God, then how could he be in doubt? That he does not consider. So that is the last snare of illusion. Actually to become free from the illusory energy is to understand Krsna, the Supreme Personality of Godhead, and agree to act according to His order.

The word moha is very important in this verse. Moha refers to that which is opposed to knowledge. Actually real knowledge is the understanding that every living being is eternally a servitor of the Lord, but instead of thinking oneself in that position, the living entity thinks that he is not a servant, that he is the master of this material world, for he wants to lord it over the material nature. That is his illusion. This illusion can be overcome by the mercy of the Lord or by the mercy of a pure devotee. When that illusion is over, one agrees to act in Krsna consciousness.

Krsna consciousness is acting according to Krsna's order. A conditioned soul illusioned by the external energy of matter does not know that the Supreme Lord is the master who is full of knowledge and who is the proprietor of everything. Whatever He desires He can bestow upon His devotees; He is the friend of everyone, and He is especially inclined to His devotee. He is the controller of this material nature and of all living entities. He is also the controller of inexhaustible time, and He is full of all opulences and potencies. The Supreme Personality of Godhead can even give Himself to the devotee. One who does not know Him is under the spell of illusion; he does not become a devotee, but a servitor of maya. Arjuna, however, after hearing Bhagavad-gita from the Supreme Personality of Godhead, became free from all illusion. He could understand that Krsna was not only his friend, but the Supreme Personality of Godhead. And he understood Krsna factually. So to study Bhagavad-gita is to understand Krsna factually. When a person is in full knowledge, he naturally surrenders to Krsna. When Arjuna understood that it was Krsna's plan to reduce the unnecessary increase of population, he agreed to fight according to Krsna's desire. He again took up his weapons--his arrows and bow--to fight under the order of the Supreme Personality of Godhead.

TEXT 74

sanjaya uvaca
 ity aham vasudevasya
 parthasya ca mahatmanah
 samvadam imam asrausam
 adbhutam roma-harsanam

SYNONYMS

sanjayah uvaca--Sanjaya said; iti--thus; aham--I; vasudevasya--of Krsna; parthasya--of Arjuna; ca--also; maha-atmanah--two great souls; samvadam--discussing; imam--this; asrausam--heard; adbhutam--wonder; roma-harsanam--hair standing on end.

TRANSLATION

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.

PURPORT

In the beginning of Bhagavad-gita, Dhrtarastra inquired from his secretary Sanjaya, "What happened in the Battlefield of Kuruksetra?" The entire study was related to the heart of Sanjaya by the grace of his spiritual master, Vyasa. He thus explained the theme of the battlefield. The conversation was wonderful because such an important conversation between two great souls never took place before and would not take place again. It is wonderful because the Supreme Personality of Godhead is speaking about Himself and His energies to the living entity, Arjuna, a great devotee of the Lord. If we follow in the footsteps of Arjuna to understand Krsna, then our life will be happy and successful. Sanjaya realized this, and as he began to understand it, he related the conversation to Dhrtarastra. Now it is concluded that wherever there is Krsna and Arjuna, there is victory.

TEXT 75

vyasa-prasadac chrutavan
 etad guhyam aham param
 yogam yogesvarat krsnat
 saksat kathayatah svayam

SYNONYMS

vyasa-prasadat--by the mercy of Vyasadeva; srutavan--heard; etad--this; guhyam--confidential; aham--I; param--the supreme; yogam--mysticism; yoga-isvarat--from the master of all mysticism; krsnat--from Krsna; saksat--directly; kathayatah--speaking; svayam--personally.

TRANSLATION

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.

PURPORT

Vyasa was the spiritual master of Sanjaya, and Sanjaya admits that it was by his mercy that he could understand the Supreme Personality of Godhead. This means that one has to understand Krsna not directly but through the medium of the spiritual master. The spiritual master is the transparent medium, although it is true that the experience is direct. This is the mystery of the disciplic succession. When the spiritual master is bona fide, then one can hear Bhagavad-gita directly, as Arjuna heard it. There are many mystics and yogis all over the world, but Krsna is the master of all yoga systems. Krsna's instruction is explicitly stated in Bhagavad-gita--surrender unto Krsna. One who does so is the topmost yogi. This is confirmed in the last verse of the Sixth Chapter. Yoginam api sarvesam.

Narada is the direct disciple of Krsna and the spiritual master of Vyasa. Therefore Vyasa is as bona fide as Arjuna because he comes in the disciplic succession, and Sanjaya is the direct disciple of Vyasa. Therefore by the grace of Vyasa, his senses were purified, and he could see and hear Krsna directly. One who directly hears Krsna can understand this confidential knowledge. If one does not come to the disciplic succession, he cannot hear Krsna; therefore his knowledge is always imperfect, at least as far as understanding Bhagavad-gita is concerned.

In Bhagavad-gita, all the yoga systems, karma-yoga, jnana-yoga and bhakti-yoga, are explained. Krsna is the master of all such mysticism. It is to be understood, however, that as Arjuna was fortunate enough to understand Krsna directly, similarly, by the grace of Vyasa, Sanjaya was also able to hear Krsna directly. Actually there is no difference between hearing directly from Krsna and hearing directly from Krsna via a bona fide spiritual master like Vyasa. The spiritual master is the representative of Vyasadeva also. According to the Vedic system, on the birthday of the spiritual master, the disciples conduct the ceremony called Vyasa-puja.

TEXT 76

rajan samsmrtya samsmrtya
samvadam imam adbhutam
kesavarjunayoh punyam
hrsiami ca muhur muhuh

SYNONYMS

rajan--O King; samsmrtya--remembering; samsmrtya--remembering;
samvadam--message; imam--this; adbhutam--wonderful; kesava--Lord Krsna;
arjunayoh--and Arjuna; punyam--pious; hrsiami--taking pleasure; ca--
also; muhuh muhuh--always, repeatedly.

TRANSLATION

O King, as I repeatedly recall this wondrous and holy dialogue between Krsna and Arjuna, I take pleasure, being thrilled at every moment.

PURPORT

The understanding of Bhagavad-gita is so transcendental that anyone who becomes conversant with the topics of Arjuna and Krsna becomes righteous, and he cannot forget such talks. This is the transcendental

position of spiritual life. In other words, one who hears the Gita from the right source, directly from Krsna, attains full Krsna consciousness. The result of Krsna consciousness is that one becomes increasingly enlightened, and he enjoys life with a thrill, not only for some time, but at every moment.

TEXT 77

tac ca samsmrtya samsmrtya
rupam aty-adbhutam hareh
vismayo me mahan rajan
hrsyami ca punah punah

SYNONYMS

tat--that; ca--also; samsmrtya--remembering; samsmrtya--remembering;
rupam--form; ati--great; adbhutam--wonderful; hareh--of Lord Krsna;
vismayah--wonder; me--my; mahan--great; rajan--O King; hrsyami--
enjoying; ca--also; punah punah--repeatedly.

TRANSLATION

O King, when I remember the wonderful form of Lord Krsna, I am struck with even greater wonder, and I rejoice again and again.

PURPORT

It appears that Sanjaya also, by the grace of Vyasa, could see the universal form Krsna exhibited to Arjuna. It is, of course, said that Lord Krsna had never exhibited such a form before. It was exhibited to Arjuna only, yet some great devotees could also see the universal form of Krsna when it was shown to Arjuna, and Vyasa was one of them. He is one of the great devotees of the Lord, and he is considered to be a powerful incarnation of Krsna. Vyasa disclosed this to his disciple Sanjaya, who remembered that wonderful form of Krsna exhibited to Arjuna and enjoyed it repeatedly.

yatra yogesvarah krsno
yatra partho dhanur-dharah
tatra srir vijayo bhutir
dhruva nitir matir mama

SYNONYMS

yatra--where; yoga-isvarah--the master of mysticism; krsnah--Lord Krsna; yatra--where; parthah--the son of Prtha; dhanuh-dharah--the carrier of the bow and arrow; tatra--there; srir--opulence; vijayah--victory; bhutih--exceptional power; dhruva--certain; nitih--morality; matih mama--is my opinion.

TRANSLATION

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.

PURPORT

The Bhagavad-gita began with an inquiry of Dhrtarastra. He was hopeful of the victory of his sons, assisted by great warriors like Bhishma, Drona and Karna. He was hopeful that the victory would be on his side. But, after describing the scene on the battlefield, Sanjaya told the King, "You are thinking of victory, but my opinion is that where Krsna and Arjuna are present, there will be all good fortune." He directly confirmed that Dhrtarastra could not expect victory for his side. Victory was certain for the side of Arjuna because Krsna was there. Krsna's acceptance of the post of charioteer for Arjuna was an exhibition of another opulence. Krsna is full of all opulences, and renunciation is one of them. There are many instances of such renunciation, for Krsna is also the master of renunciation.

The fight was actually between Duryodhana and Yudhisthira. Arjuna was fighting on behalf of his elder brother, Yudhisthira. Because Krsna and Arjuna were on the side of Yudhisthira, Yudhisthira's victory was certain. The battle was to decide who would rule the world, and Sanjaya predicted that the power would be transferred to Yudhisthira. It is also predicted here that Yudhisthira, after gaining victory in this battle, would flourish more and more because he was not only righteous and pious, but he was a strict moralist. He never spoke a lie during his life.

There are many less intelligent persons who take Bhagavad-gita to be a discussion of topics between two friends in a battlefield. But such a book cannot be scripture. Some may protest that Krsna incited Arjuna to fight, which is immoral, but the reality of the situation is clearly stated: Bhagavad-gita is the supreme instruction in morality. The supreme instruction of morality is stated in the Ninth Chapter, in the thirty-fourth verse: man-mana bhava mad-bhaktah. One must become a devotee of Krsna, and the essence of all religion is to surrender unto Krsna, as stated, Sarva-dharman. The instructions of Bhagavad-gita constitute the supreme process of religion and of morality. All other processes may be purifying and may lead to this process, but the last instruction of the Gita is the last word in all morality and religion: surrender unto Krsna. This is the verdict of the Eighteenth Chapter.

From Bhagavad-gita we can understand that to realize oneself by philosophical speculation and by meditation is one process, but to fully surrender unto Krsna is the highest perfection. This is the essence of the teachings of Bhagavad-gita. The path of regulative principles according to the orders of social life and according to the different courses of religion may be a confidential path of knowledge in as far as the rituals of religion are confidential, but one is still involved with meditation and cultivation of knowledge. Surrender unto Krsna in devotional service in full Krsna consciousness is the most confidential instruction and is the essence of the Eighteenth Chapter.

Another feature of Bhagavad-gita is that the actual truth is the Supreme Personality of Godhead, Krsna. Absolute Truth is realized in three features--impersonal Brahman, localized Paramatma, and the Supreme Personality of Godhead, Krsna. Perfect knowledge of the Absolute Truth means perfect knowledge of Krsna. If one understands Krsna, then all the departments of knowledge are part and parcel of that understanding. Krsna is transcendental, for He is always situated in His eternal internal potency. The living entities are manifested and are divided into two classes, eternally conditioned and eternally liberated. Such living entities are innumerable, and they are considered fundamental parts of Krsna. Material energy is manifested into twenty-four divisions. The creation is effected by eternal time, and it is created and dissolved by external energy. This manifestation of the cosmic world repeatedly becomes visible and invisible.

In Bhagavad-gita five principal subject matters have been discussed: the Supreme Personality of Godhead, material nature, the living entities, eternal time and all kinds of activities. All of these are dependent on the Supreme Personality of Godhead, Krsna. All conceptions of the Absolute Truth, namely, impersonal Brahman, localized Paramatma, or any other transcendental conception, exist within the category of understanding the Supreme Personality of Godhead. Although superficially the Supreme Personality of Godhead, the living entity, material nature and time appear to be different, nothing is different from the Supreme. But the Supreme is always different from everything. Lord Caitanya's philosophy is that of "inconceivably one and different." This system of philosophy constitutes perfect knowledge of the Absolute Truth.

The living entity in his original position is pure spirit. He is just like an atomic particle of the Supreme Spirit. The conditioned living entity, however, is the marginal energy of the Lord; he tends to be in contact with both the material energy and the spiritual energy. In other words, the living entity is situated between the two energies of the Lord, and because he belongs to the superior energy of the Lord, he has a particle of independence. By proper use of that independence he comes under the direct order of Krsna. Thus he attains his normal condition in the pleasure-giving potency.

Thus end the Bhaktivedanta Purports to the Eighteenth Chapter of the Srimad Bhagavad-gita in the matter of its Conclusion--the Perfection of Renunciation.

"Bhagavad-gita As It Is" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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