

FOURTH CHAPTER

Text No.1

Sri Bhagavan uvaca:

Imam vivasvate yogam proktavan aham avyem.

Vivasvan manave praha manur iksakave'avravat

English synonyms

Sri Bhagavan utaca=the Supreme Personality of Godhead said, Imam=this, Vivasvate=unto the Sun-god, Yogam=the science of relationship^{ONE'S} with the Supreme, Proktavan=instructed, Aham=I, Avyayam=imperishable, Vivasvan=the Sun-god² of the name, Manave=unto the father of mankind (of the name Vaivasvata), Praha=told, Manyu=the father of the mankind, Iksakave=unto King Iksaku, Avravat=said.

Translation

The Personality of Godhead, Lord Sri Kṛṣṇa, said, "I instructed this science of relationship with the Supreme to the Sun-god, of ~~the name~~ Vivasvan, and Vivasvan instructed the same to his son Manu, the father of ~~the~~ Mankind, and Manu in his turn instructed the same to his son Ikṣaku.

Purport

Herein we find the history of the Bhagavat Geeta, from a remote time, delivered to the royal order of all planets, beginning from the Sun planet. The royal order or the Kings of all planets are specially meant for protection of the inhabitants, and as such the royal order is also meant for understanding this science of Bhagavat Geeta, in order to rule over the citizens, just to protect them from the onslaught of the material bondage. 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 or all planets are obliged to impart this lesson to all the citizens, by education, culture and devotion. In other words, the executive heads of all states are meant for spreading this science of Kṛṣṇa consciousness, so that the people may take advantage of this great science, and ~~present~~ ^{live} a successful life in this opportunity of having a human form of life.

^{or in} At this millenium, the Sungod is known as Vivasvan, the King of the
the planet and the origin of all other planets within the universe. In the
Urahma Samhita it is said as follows:

Yat caksur esa savita sakala grahnam

Raja samasta suramurti ases a tejah

Yasya ajnaya bhramati sambhrita kalacakra

Govindam adipurusam tvam aham bhajami.

"Let me worship" Lord Brahma said, "the Supreme Personality of Godhead, Govinda (Kṛṣṇa), who is the original Person, and under whose order the Sun planet, which is the king of all planets, and assuming immense power and heat, and is presenting as the eye of the Lord, and rotating in its time orbit by obeying His order."

So the sun planet is the king of all planets, and the sun god (at present of the name Vivasvan) ruling over the sun planet, and controlling ~~over~~ all other planets by supplying heat and light, is rotating under the order of Kṛṣṇa, and Lord Kṛṣṇa originally made the sun god His first disciple, to understand the science of Bhagvat Gēta. The Bhagvat Gēta is not therefore a speculative treatise for the insignificant mundane scholars but it is a standard book of knowledge coming down from time immemorial.

In the Mahabharata we can trace out the history of the Bhagavat Gesta in the Santi-parva 248/51-52 as follows: 111.

Treta yugadau ca tato vivasvan manve dadau.
Manus ca lokabhrtyartham sutaya eksakave dadau.
Iksakuna ca kathito vyapya lokan avasthitah.

"In the beginning of the Treta Yuga millenium this science of relationship with the Supreme was delivered by Vivasvan to Manu. Manu, being the father of the Mankind, gave to his son Maharaj Iksaku - the King of this Earth planet, and fore-father of the Raghu dynasty in which Lord Ramachandra appeared. Therefore, Bhagavat Geeta existed in the human society from the time of Maharaj Iksaku"

At the present moment we have just passed ^{THROUGH} over five thousand ~~of~~ years of the Kali Yuga ^(Age of Kali) and before this Yuga there was Dvapara Yuga for about eight hundred thousand ~~of~~ years, and before that there was Treta Yuga for about twelve hundred thousand ~~of~~ years. So 1200000 plus 800000 plus 5000 ^{Age} equal to 2050000 ⁷⁴⁰ ~~twenty hundred and five thousand of years before~~ the Bhagavat Geeta was first given to His disciple ~~X~~ and son Maharaj Iksaku, the King of this planet Earth, by ~~his father~~ Manu. The age of one Manu is calculated to be $71 \times 4300000 = 30530000$ years. And Accepting that before the birth of Manu, the Bhagvat Geeta was instructed by the Lord to Vivasvan, father of the present Manu, who has just passed over $28 \times 4300000 = 12040000$ ^{Age} and before that the Bhagavat Geeta was spoken by the Lord to His disciple, Sungod Vivasvan. ~~Therefore,~~ the rough estimate is that the Bhagava Geeta was spoken at least one ^{the} million, ~~and two hundred four hundred thousand of years before~~ and in the human society it is current ^{for the} ~~since~~ ^{the} ~~twenty hundred thousand of years and~~ it was respoken by the Lord again about five thousand ~~of~~ years ~~before~~. That is the rough estimate of the history of the Bhagavat Geeta, according to Bhagavat Geeta itself, and according to the version of the speaker, Lord Sri Krsna. This was spoken to the Sungod Vivasvan because he is also a Ksatriya, and is the father of all Ksatriyas, called by the name Descendants of the Sungod, or the Suryavansa Ksatriyas. And, because Bhagavat Geeta ^{is} as good as the Vedas on account of its being spoken by the Supreme Personality of Godhead, this knowledge is Apauruseya, or superhuman. The Vedic instructions are accepted as they are, without any human interpretation, and therefore the Bhagavat Geeta has to be accepted without any mundane interpretation. The mundane wranglers may speculate on the Bhagavat Geeta in their own ways, but that is not Bhagvat Geeta as it is. Therefore, Bhagavat Geeta has to be accepted as it is from the disciplic succession, ^{as} ~~as~~ described herein that the Lord spoke to ^{the} Sungod, the Sungod spoke to his son Manu, and Manu spoke to his son Iksaku, and so on.

Text No.2

Evam parampara praptam imam rajarsayo viduh.
Sa kalena iha mahata yogo nastah paramtapa.

English synonyms

Evam=thus, Parampara=disciplic succession, Praptam=received, Imam=this science, Rajarsayo=the saintly kings, Viduh=understood, Sa=that knowledge, Kalena=in course of time, Iha=in this world, Mahata=by great, Yogo=the science of relationship with the Supreme, Nastah=scattered, Paramtapa=~~Of~~ Arjuna, the oppressor of the enemies.

Translation

This science of relationship with the Supreme was thus received through the chain of disciplic succession and the saintly kings understood ⁱⁿ that way. But in course of time ~~that~~ ^(the) ~~is now~~ scattered (or the disciplic succession broken), and therefore the science as it is appears to be lost.

Purport

It is clearly ~~however~~ stated that the Bhagavat Geeta was ^{especially} meant for the saintly kings, because they were to execute ~~the~~ ^{its} purpose in the matter of ruling over the citizens. Certainly Bhagavat Geeta was never meant for the

ular type of interpretation according to one's whims. As soon as the purpose was scattered by the motives of the unscrupulous commentators, there was need of re-establishing the disciplic succession. Five thousand ~~of~~ years ~~before~~ AGO, it was detected by the Lord himself that the disciplic succession was broken, and thus He declared that the purpose of the Bhagvat Geeta appeared to be lost. In the same way, at the present moment also there are so many editions of the Bhagavat Geeta (Especially in English) but almost all of them are not according to authorised disciplic succession. They are different interpretations of different mundane scholars, and almost all of them do not accept the Supreme Personality of Godhead Krsna, but make good business on the words of Sri Krsna. This spirit is demoniac, because demons do not believe in God but simply ~~do~~ enjoy the property of the Supreme. There is great need of an edition of the Bhagvat Geeta (in English) as it is received by the Parampara system, and an attempt is made herewith to fulfill the great want. Bhagavat Geeta-accepted as it is—is a great boon to the humanity, and the same accepted as a matter of philosophical speculation is simply waste of time.

Text No.3

Sa eva ayam maya te adya yogah proktah puratanah
Bhaktah asi me sakha ca iti rahasyam etad uttamam.

English synonyms

Sa= The same ancient, Eva=certainly, Ayam=this, Maya=by Me, Te=unto you, Adya=to-day, Yogah=science of relationship with the Supreme, Proktah=spoken, Puratanah=very old, Bhaktah=devotee, Asi=you are, Sakha=friend, Ca=also, Iti=therefore, Rahasyam=mystery, Hi=certainly, Etad=this, Uttamam=transcendental.

Translation

That very ancient science of relationship with the Supreme is spoken by Me unto you because you are My devotee as well as My friend, who can understand the transcendental mystery of this science. THEREFORE, YOU

Purport

There are two classes of men, namely the devotees and the demon. The Lord selected Arjuna for becoming the recipient of the great science on account of his becoming the devotee of the Lord, and 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. Some of them are commented by the devotees, and some of them are commented by the demons. Commentation by the devotees is real, while the same by the demons is useless. Arjuna is recognised by the Lord as a devotee, and therefore, one who follows the line of Arjuna in the matter of understanding the Bhagavat Geeta will derive benefit out of it. Otherwise, one would simply waste his ~~valuable~~ time in reading commentation on the Bhagavat Geeta. Arjuna accepts Sri Krsna as the Supreme Personality of Godhead, and commentation on the Bhagavat Geeta following the footsteps of Arjuna, is real devotional service to the cause of the great science. But the demons do not accept Lord Krsna as He is. The demons imagine something out of their mental concoction about Krsna, and mislead the public, general readers from the path of understanding Bhagavat Geeta. Here is the warning about such misleading path. One should try to follow the disciplic succession from Arjuna, and thus be benefitted out of the great science, Srimad Bhagavat Geeta.

Text No.4

Arjuna uvaca:
Aparam bhavato janma param janma vivasvatah.
Katham etad vijaniyam tvam adau proktavan iti.

ENGLISH SYNONYMS

Arjuna uvaca=Arjuna said, Aparam= junior, Bhavato=your, Janma=birth, Param= superior, Vivasvatah=of the Sungod, Katham=how, Etad=this, Vijaniyam=shall I understand, Tvam=yourself, Adau=in the beginning, Proktavan=instructed, Iti=thus.

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Translation

Arjuna said, "The Sungod Vivasvan was senior by birth and you yourself is junior by birth. How should I understand that in the beginning you had instructed this science?"

TO HIM

Purport

Arjuna is ^{AN} accepted devotee of the Lord, and how is it that ^{he} could not believe in the words of Krsna, that He had instructed ^{THEM} before to the Sungod Vivasvan? It is not for Arjuna 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, ~~it is~~ for them only ~~Krsna~~ enquires on this point, as if he was himself not aware of the Personality of Godhead of Krsna. As it would be evident from the Tenth Chapter of Bhagavat Gita, Arjuna perfectly knew ~~Krsna~~ ^{WELL} that He ^{IS} the Supreme Personality of Godhead, ^{THE} fountainhead of everything, and the last word in Transcendence. Krsna appeared as the son of Devaki as ~~a~~ a man is born out of the womb of his mother ^{and still} how Krsna remained ^{THE} same Supreme Personality of Godhead, ^{ETERNAL} original Person, - is very difficult to understand for an ordinary man. Therefore, to clarify this misconception of the common man, Arjuna put this question before Krsna, so that He Himself could speak as authority. Krsna is the Supreme Authority is accepted by the whole world - ~~not~~ ^{ONLY} present, but ~~also~~ from time immemorial, ~~only~~ the demons do not believe Him as such. Any way, Krsna being the Authority accepted ^{ALL} ^{ALONE}.

Arjuna put this question before ~~Krsna~~ ^{HIM} so that Krsna Himself would describe ~~about~~ ^{about} Himself without being depicted by the demons who ~~would~~ always try to ~~place~~ ^{place} Him in a different way, understandable ~~by~~ the demons and their followers. It is necessary that every one, for his own interest, ~~must~~ ^{must} know the science of Krsna ^{and} as such, when Krsna ^{speaks} ^{HIMSELF} about Himself, it is ~~an~~ ^{an} auspicious for all the worlds. To the demons, such explanations ~~of~~ ^{of} Krsna about Himself may appear to be ~~unknown~~ ^{unknown} because the demons would always study Krsna from the point of their own standard, but those who are devotees ~~they~~ would 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 ^{about} Krsna ^{more and more}. The demons, who consider Krsna ~~an~~ ^{an} ordinary man, may ~~know~~ ^{know} about Krsna ~~how~~ ^{how} He is superhuman, ~~how~~ ^{how} He ^{is} sat-chit-ananda Vighraha - the Eternal Form of Bliss and Knowledge, ~~how~~ ^{how} He is transcendental, and ~~how~~ ^{how} 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, ~~and~~ ^{and} yet Arjuna's putting this question before the Lord is just an attempt by the devotee to defy the atheistic attitude of persons who consider Krsna ~~an~~ ^{an} ordinary human being, subject to the modes of material nature.

TO BE AN.

Text No. 5

Sri Bhagavan uvaca:Bahuni me vyatitani janmani tava ca arjuna.Tani aham veda sarvani natvam vetthva parantapa.

IN THIS WAY

English synonyms

Sri Bhagavan uvaca=the Personality of Godhead said, Bahuni=good many, Me=mine, Janmani=births, Vyatitani=passed, Tava=your, Ca=also, Arjuna=O Arjuna, Tani=all those, Aham=I, Veda=do know, Sarvani=all, Na=not, Tvam=yourself, Vetthva=know, Parantapa=the subduer of the enemy.

The Personality of Godhead said, "Many many births of both you and I have passed and I can remember all of them, but you cannot, O the subduer of the enemies!"

Purnort

In the Brahma Samhita we have information of many many incarnations of the Lord. It is said there as follows:

Advaita acyuta anadi anaanta rupam
Adyam purana pursa nava youvanm ca
Vedesu durlabha adurlabha atmabhaktau
Govindam adipurusam tvam aham bhajami.

"I worship the supreme Personality of Godhead, Govinda (Krsna), who is the Original Person-Absolute, Infallible, without any beginning, although expanded in unlimited forms, still the same Original, the oldest and 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 said in the same scripture (Brahma Samhita) as follows:

Ramadi kurtisu kala niyamena tisthan
Mana avataram akarod bhuvanesu kintu
Krsna svayam samabhavat pramah puman yo
Govindam adipurusam tvam aham bhajami.

"I worship the Supreme Personality of Godhead, Govinda (Krsna), who is always situated in various incarnations like Rama, Krisningha and many other sub-incarnations; but He is the Original Personality of Godhead known as Krsna, and incarnates Personally also."

In the Vedas also it is said that the Lord, although He is One without a second, still He manifests Himself in innumerable forms. He is like the Vaidurya stone, which changes colour in varieties, and still He is one, without second. And all those multiforms are understood by the pure, unalloyed devotees and not by simple study of the Vedas, "Vedesu durlabha adurlabha atma bhaktau." The 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 such devotees, and in this verse it is understood that when Lord Krsna spoke the Bhagavat Geeta to the Sungod Vivasvan, Arjuna in a different capacity was also present there—some millions of years before. But the difference between the Lord and Arjuna is that the Lord remembers the incidence, while Arjuna could not remember. That is the difference between the part and parcel living entity and the Supreme Personality of Godhead. Arjuna is addressed herein as the mighty hero who could subdue the enemies. At the same time, 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, could never be as good as the Supreme Lord, cent-percent. Any one who is constantly companion of the Lord is certainly a liberated person, and yet he cannot be equal with the Lord, cent-percent. The Lord is described above in the Brahma Samhita as Infallible (Acyuta), which means He is never to forget Himself even though He is in the material world. The living entity, as soon as he is in the material contact, he forgets everything of his past life. Therefore, the Lord and the living entity can never be equal in all respects, even the living entity is as liberated as Arjuna. Although Arjuna is a devotee of the Lord, and yet he sometimes forgets the nature of the Lord, but by the Divine Grace a devotee at once can understand the infallible condition of the Lord, while a non-devotee or demon cannot understand such transcendental nature of the Lord. As such, these descriptions of the Bhagavat Geeta cannot be understood by demoniac brains—how Krsna could remember incidences which were performed by Him millions of years before, although by Duality both Krsna and Arjuna are eternal in nature. We may also note herein that a living entity forgets everything on account of his change of body but the Lord remembers be-

cause He does not change His Satcitananda body. He is advaita, means He has no distinction between His body and Himself. Everything is Spirit-while the conditioned soul is different from his material body. And, because the Lord is ~~not~~ identical in His body and Self, therefore His position ~~is~~ always different from the ordinary living entity, even on the material platform. The demons cannot adjust this transcendental nature of the Lord, and as such the Lord explains Himself in the following verse.

Text No. 6

Ajo api san avyaya atma bhutanam isvaro api san
Prakrtim svam adhithaya sambhavami atmanayaya.

English synonyms

Ajo=unborn, Api=although, San=being so, Avyaya=without deterioration, Atma=body, Bhutanam=all those who are born, Isvaro=the supreme Lord, Api=although San=being so, Prakrtim=transcendental Form, Svam=of myself, Adhithaya=being so situated, Sambhavami=do incarnate, Atmanayaya=by my internal energy.

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Translation

Although I am unborn, and my body transcendental never deteriorates, and although I am the Lord of all living entities, still in My original transcendental Form (of Krsna) I ~~do~~ appear in every millenium ~~in my own Form.~~

Purport

The Lord has spoken about the peculiarity of His birth. The peculiarity is that, although He appears like an ordinary person, He remembers everything of His many many passed births-whereas a common ~~man~~ cannot remember what He has ~~had~~ done a few hours before. If some body is asked what did he do exactly at the same time one day before, it would be very difficult for a common man to answer immediately. He will surely have to ~~recount~~ ^{recall} his ~~memory~~ ^{memory} what he was actually doing exactly at the same time one day before. And still, such a man would dare to claim that he is also God, or ^{that} he is also Krsna. One should not be ~~therefore~~ misled by such ~~minor~~ ^{misleading} claims. Then again, ~~he~~ ^{the Lord} explains about His prakrti, or about His Form. Prakrti means nature as well as Svarupa, or 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 ~~a~~ kind of body in the present birth, but he may have a different body in the next birth. In the material ~~the~~ living entity has no fixed body, but he transmigrates from one body to another. But the Lord does not do so. Whenever He appears, He does so in the same original body, by His internal ~~position~~ ^{power}. In other words, Krsna appears in this material ~~in~~ His original eternal Form, ~~of body~~ with two hands and a ~~flute~~ ^{in the hand}. He appears exactly in His eternal ~~nature~~ ^{form} of the body, without any contamination ~~of~~ this material world. So, although He appears in ~~the~~ same transcendental body, still it appears ~~like~~ that He has taken His birth like an ordinary living entity, although in fact He is the Lord of the universe. His body does not deteriorate like the material body, still it appears that Lord Krsna has grown up from childhood to boyhood and ~~boyhood~~ ^{from} to youthhood. But the astonishing fact is that He never becomes old ~~from~~ ^{from} youthhood. On the battle field of Kuruksetra, when He was present, at that time He had many grand children at home, or in other words, He ~~was~~ ^{was} sufficiently grown up in the material calculation. Still He looked just like a youngman of twenty ~~or~~ ^{or} twenty five years old. We have never seen a picture of Krsna in old age, because He never becomes ~~an~~ old man like us, although He is the oldest person in the whole creation-past, present and future. His body, or ^{his} intelligence never deteriorates or changes. Therefore, it is clear herein that, in spite of His ~~becoming~~ ^{being} in the material world, He is the same unborn, eternal Form of bliss and knowledge, without any change in His transcendental body and intelligence. Factually, His appearance and disappearance is like the sun, ~~moving~~ ^{moving} and ~~appearing~~ ^{dis-} appearing from our eyesight. When the sun is out of ~~our~~ sight we think that the sun is set, and when the sun is before our eyes, we think that the sun is on horizon. ~~Actually~~ ^{Actually}, the sun is always there, ~~it on account of our~~ ^{the}

Missing

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the direct order of the Supreme Personality of Godhead. These principles are clearly indicated in various places of the Bhagavat Geeta. The purpose of the Vedas is to ~~xxx~~ establish one ^{order} of the Supreme Lord, and the Lord directly orders, at the end of the Bhagavat Geeta, that the principle of religiosity is to surrender unto Him only and nothing more. The Vedic principles are to push one towards that end of complete surrender unto Him. And, whenever such principles are disturbed by the demons, the Lord appears. From the Bhagavatam we understand that Lord Buddha is ^{an} incarnation of Krsna, and He appeared when there was too much materialism on the pretext of the Vedas. Although there ~~is~~ ^{are certain} restricted rules and regulations ~~for~~ ^{for} animal sacrifice for particular purposes of the Vedas, still, people ~~in~~ ^{of} demoniac tendency took to animal sacrifices without any reference to the Vedic principles. Lord Buddha appeared to stop this nonsense, and establish the Vedic principles of Non-violence. Therefore, each ^{every} Avatara, or incarnation of the Lord, has a particular mission, and they are all described in the revealed scriptures. No body can be ~~therefore~~ accepted as an Avatara without reference to such scriptural indications. It is not a fact that the Lord appears only on ~~spot~~ ^{of} Indian soil, but He can appear Himself any where and everywhere, and whenever He ~~desires~~ ^{wishes} to appear. In each and every incarnation, He speaks on the matter of religiosity as much as ~~they~~ ^{it} could be understood by ~~such~~ ^{the} particular people under ^{their} particular circumstances. But the mission is the same — to lead people to be Godconscious, and obedient to the principles of religiosity. Sometimes He descends Personally, and sometimes He sends His bonafide representative in the Form of His Son, or Servant, or Himself in some disguised Form. The principles of the Bhagavat Geeta ~~was~~ ^{were} spoken to Arjuna ~~on~~ ^{for} that matter of ~~that~~ ^{the} highly elevated persons — because they ~~are~~ ^{were} far advanced ~~than~~ ^{than} ordinary persons in other parts of the world. Two plus two equals ~~four~~ ^{four} is a mathematical principle, and ~~this~~ ^{this} is true both in the infant ^{ARITHMETIC} class and in the master ^{of} degree class ~~also~~ ^{also} without any change. Still, to understand the ~~same~~ ^{same} principle there are higher and lower mathematics. In all incarnations of the Lord, therefore, the same principles are taught, but ~~it~~ ^{they} appear to be different under varied circumstances ~~only~~ ^{only}. The higher principles of religiosity begin ~~from~~ ^{from} the acceptance of the four orders, and status of social life — as it will be explained hereinafter. The whole purpose of the mission of the incarnation is to arouse Krsna consciousness all around, and such consciousness is manifest and non-manifest under different circumstances only.

COMPARED

Text No. 8

Paritranaaya sadhunam vinasaya ca duskrtam
Dharma samsthapanarthaya sambhavami yuge yuge,

English synonyms

Paritranaaya=for the matter of deliverance, Sadhunam=of the persons in Krsna consciousness, Vinasaya=for the matter of annihilation, Ca=also, Duskrtam=of the miscreants, Dharma=principles of religiosity, Samsthapanarthaya=for the matter of reestablishing, Sambhavami=I do appear, Yuge=millenium, Yuge=after milleniums.

Translation

In order to deliver the pious devotees, and to annihilate the miscreant nondevotees, as ~~also~~ ^{also} to reestablish the principles of religiosity, I do ~~appear~~ ^{appear} myself millenium after millenium.

ADVENT

Purport.

According to Bhagavat Geeta, a Sadhu means the man in Krsna consciousness. A person may appear to be irreligious, but if he has the qualification of being in Krsna consciousness wholly and fully, he is to be understood as Sadhu. And duskrtam means ^{ONE} who does not care for being Krsna conscious.

Such miscreants, or Duskrtam, are described as the foolish, and the lowest of ~~the~~ Mankind, even though decorated with mundane education. Whereas another person who is ^{one hundred} percent engaged in Krsna consciousness is accepted as Sadhu, even though such person is not learned, and not well-cultured. So far as Duskrtinas are concerned, it is not necessary for the Supreme Personality of Godhead to appear as He is and ~~destroy~~ such demons ~~like~~ ^{like} Ravana, Kansa. The Lord has many agents who are quite competent ~~even~~ to vanquish many such demons. The Lord especially descends to appease His unalloyed devotees, who are always harassed by the demons. The demons harass the devotee, even though the latter happens to be his ~~son~~ ^{son} ~~similar~~ ^{similar} ~~think~~ ^{think} ~~and~~ ^{and} ~~thin~~ ^{thin}. Prahlad Maharaj was the son of ~~X~~ Hiranyakasipu, and still Prahlad Maharaj was ~~so~~ much ~~persecuted~~ ^{persecuted}. Devaki, mother of Krsna, was the sister of Kansa and still she and her husband Vasudeva were persecuted only because Krsna was to be born of them. So Lord Krsna appeared ~~to~~ more to deliver Devaki than to kill Kansa. But both things are performed simultaneously, and therefore it is said here that for delivering the devotee and vanquishing the demon miscreants, the Lord appears in different incarnations.

In the Chaitanya Chaitamrita of Krishna Das Kaviraj, the following verses summarize the principles of incarnation:

Sristihetu yei murti prapannmche avatare.

Sevi Isvarmurti 'avatar' nama dhare.

Mayatita paravyome savar avasthan.

Visve avatari dhare avatara nama.

The Avatara, or incarnation of Godhead, descends from the kingdom of God for ~~the matter of~~ 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-kingdom of God-and when they come down ~~to~~ the material creation, they assume the Name Avatara.

There are various grades of Avatars, as Purusavatars, Gunaavatars, Lilaavatars, Saktavesa Avatars, Manvantara Avatars, Yuga Avatars—all ~~in~~ ⁱⁿ routine schedule all over the universes, but Lord Krsna is the Primeval Lord, the fountain head of all Avatars. Lord Sri Krsna descends for some specific purposes of mitigating the anxieties of the pure devotees, who are very ~~much~~ anxious to see Him in His original Vrindaban pastimes. Therefore, the prime necessity of Krsna avatara is to satisfy ~~the~~ ^{HIS} unalloyed devotees ~~of the Lord.~~

The Lord says that He incarnates Himself in every millenium. 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 Chaitanya Mahaprabhu, who spread the ~~cult~~ ^{work} of Krsna by ~~Samkirtan~~ ^{Samkirtan} movement, and spread ~~the~~ Krsna consciousness all over India. ~~He~~ predicted that this culture of Samkirtan movement would be broadcast all over the world, from town to town, village to village. Lord Chaitanya, as ~~an~~ ^{the} incarnation of Krsna, the Personality of Godhead, is kept secret in the confidential parts of the revealed scriptures, like Upanisads, Mahabharata, Bhagavatam, etc. But the unalloyed devotees of Lord Krsna are ~~very~~ ^{much} attracted by the Samkirtan movement of Lord Chaitanya. In this Avatara of the Lord, there is no function of killing the miscreants, but there is ~~the~~ ^{the} deliverance of ~~the~~ miscreants by ~~THE~~ causeless mercy of the Lord.

CA Text No. 9

Janma karma me divyam evam yo vetti tatvatah

Tyaktva deham punarjanma na eti mam ~~xxx~~ eti sa Arjuna

English synonyms

EVAM = LIKE
THAT

Janma=birth, karma=work, Ca=also, Me=mine, Divyam=transcendental, Yo=any one who, ~~knows~~ ^{knows}, Tatvatah=in reality, Tyaktva=leaving aside, Deham=this body, punar=again, Janma=birth Na=never, Eti=does attain, Mam=unto me, ~~Eti=does attain~~ ^{Eti=does attain} Sa=he Arjuna=Arjuna.

Translation

One who knows the transcendental nature of My appearance and activities, does not take his birth again in this material world but attains to My eternal abode, O ARJUNA.

Purport

THEY ACHIEVE
The Lord descends from His abode transcendental, is already explained in the 6th verse. One who can understand this truth of appearance of the Personality of Godhead, is already liberated from the material bondage, and as such he goes back to the Kingdom of God just after quitting this present material body. This liberation of the living entity from material bondage is not at all easy. The impersonalist of the Yogis do attain liberation after so much troubles and many, many births, and such liberation of merging into the impersonal Brahmajyoti of the Lord is only partial, and there is risk of coming back again in this material world. But the devotee, simply by understanding the transcendental nature of the body and activities of the Lord, comes to the abode of the Lord just after ending this body, without any risk of coming back again in this material world. In the Brahma Samhita it is stated that the Lord has many, many Forms and incarnations. "Advaita acyuta anadi ananta rupam". Although they are many transcendental forms of the Lord, still they are one and the same Supreme Personality of Godhead. One has to understand this fact, convincing although it is inconceivable by the mundane scholars and empiric philosophers. It is stated in the Vedas as follows:

"Eko devo nityalilanurakto bhaktavyapihridi antaratma"

The One Supreme Personality of Godhead is eternally engaged in many, many transcendental Forms, in relationship with His unalloyed devotees. This Vedic version is confirmed in this verse of the Bhagavat Geeta personally by the Lord, and any one who accepts this truth on the strength of the authorities of the Vedas and the Supreme Personality of Godhead, even though he does not waste time in philosophical speculations, does attain the highest perfectional stage of liberation. Simply by acceptance of this truth on faith, one can get liberation without any doubt. The Vedic version, "Tatvamasi" is actually applied in this case. Any one who understands Lord Krsna as the Supreme, or says unto the Lord "You are the same Supreme Brahman, Personality of Godhead", is certainly the liberated person instantly, and thus his entrance in the transcendental association of the Lord is guaranteed. In other words, such faithful devotee of the Lord attains perfection, as it is confirmed in the Vedic assertion like this:

"Evam eva viditva atimrtyum eti nanyah pantha vidyate

ayanaya." One can attain perfectly the stage of liberation from birth and death simply by knowing the Lord Supreme Personality of Godhead, and there is no other way to achieve this perfection. There is no other alternative means. Any one who does not understand Lord Krsna as the Supreme Personality of Godhead is surely in the modes of ignorance, and as such will not attain salvation simply by licking the outer surface of the bottle of honey, or by interpreting the texts of the Bhagavat Geeta according to his own so-called mundane scholarship. Such empiric philosophers may assume a very important part in the material world, but that does not mean that they are eligible for liberation. Such puffed-up mundane scholars have to wait for the causeless mercy of the devotee of the Lord. One should, therefore, accept the principle of Krsna Consciousness with faith and knowledge, and thus attain perfection of life.

CAN
ONE

Text No. 10

Vita raga bhaya krodha manmaya mam upasritah.
Bahavo jnana tapasa puta madbhavam agatah.

English synonyms

Vita=freed from, Raga=attachment, Bhaya=fear, Krodha=anger, Manmaya=full in Me (Krsna consciousness), Mam=unto Me, Upasritah=being fully situated, Bahavo=many, Jnana=knowledge, Tapasa=by penance, Puta=being purified, Madbhavam=transcendental love for Me, Agatah=attained.

Translation

Being freed from attachment, fear and anger, and being situated in full Krsna consciousness, many many persons in the past became purified by transcendental knowledge about the Lord and thus all of them became perfect devotees.

Purport

As described above, it is very difficult for a person who is too ~~much~~ materially affected, to understand the personal nature of the Supreme Absolute Truth. Generally, people are attached to the bodily conception of life, and they are so ~~much~~ absorbed in the material conception of life that it is almost impossible for them to understand how the Supreme can be person like them. Such a materialist cannot imagine even that there ~~can be~~ ^{is} a transcendental body, also which is non-perishable, full of knowledge, and eternally blissful. Materialistic conception of the body is that it is ~~now~~ perishable, full of ignorance and completely miserable. Therefore, people in general carry the same idea of the body when they are ~~properly~~ informed of the Personal Form of the Lord. For such materialistic men, the form of the gigantic material manifestation is the supreme, and therefore they imagine that the Supreme is impersonal. And because they are too ~~much~~ materially absorbed, therefore the concept of personality after liberation from matter ~~is a great~~ fear. When such materialistic men are informed that spiritual life is also individual and personal, they become afraid of becoming a person again, and ~~naturally~~ they conclude a kind of merging into the impersonal void. ~~And~~ Generally, they compare ~~that~~ living entities as bubbles of the ocean, merge into the ocean, and that is the highest perfection of spiritual existence, without any individual personality. This is a kind of fearful stage of life, without any perfect knowledge of spiritual existence. ~~And~~ there are many persons, also who cannot understand spiritual existence at all, and being embarrassed by so many theories and contradictions of various types of philosophical speculations, become disgusted, ~~with~~ angry, and foolishly conclude that there is nothing like the Supreme Cause—everything is void at the ultimate end. All these are diseased condition of life. Some of them are too ~~much~~ materially attached, and thus do not give any attention to spiritual life; some of them want ~~merge~~ ^{merge} into the Supreme Spiritual Cause; and some of them disbelieve in everything, being angry ~~at all~~ sorts of spiritual speculation—out of hopelessness. The last class of men take to the shelter of some kind of intoxication, and the effective hallucination is accepted as spiritual existence. One has to get rid of all these three stages of attachment to the material world, fear of personal identity, and voidness under frustration of life.

TO GET FREE OF THESE THREE STAGES IN THE

NEGLIGENCE OF SPIRITUAL LIFE,

~~take complete shelter of the three stages of material life and thus become~~
 MATERIAL CONCEPT OF LIFE, ONE HAS TO TAKE COMPLETE CENTER OF THE LORD, GUIDED BY THE BONAFIDE SPIRITUAL master, under penances of disciplinary and regulative principles of devotional life. The last stage of such devotional life is called Bhava, or transcendental love of Godhead.

Adau sraddha tatah sadhusangah atha bhajana kriya. SERVICE
Tatah anartha nibrittiḥ syat tatq mistha rucistatah.
Atha asaktis ta bhavastatah prema bhavadanti.
Sadhakanam ayan premanah pradurbhave bhavati pranaḥ.

In the beginning one must have a preliminary desire for self-realization, and thus one would try to ~~the~~ association with persons who are spiritually elevated. The next stage is that one becomes initiated by such an elevated spiritual master, and under the instruction of the spiritual master, the neophyte devotee begins the process of devotional service. By execution of such devotional service, under the guidance of a spiritual master, one becomes free from all material attachment and attains a readiness in the matter of self-realisation, and a taste for hearing about the Absolute Personality of Godhead, Sri Kṛṣṇa. This taste leads one forward to the attachment for Kṛṣṇa consciousness, and this Kṛṣṇa consciousness is matured in Bhava, or preliminary stage of transcendental love of Godhead, and when the devotee reaches the stage of real love for Godhead, this is called Prema—the highest perfectional stage of life. In the Bhava stage there is a constant engagement in the transcendental loving service of the Lord, and it is confirmed in the Bhava stage. So, by the execution of devotional service under the guidance of a bona fide spiritual master one can attain the Bhava stage—being freed from all material attachment, fearfulness of one's individual spiritual personality, and frustration of voidness. And one is actually free from such lower stages of life, one can attain to the abode of the Supreme Personality of Godhead.

Text 10.11

Ye yatha mam prapadyante tans tatha eva bhajami aham.
Mama vartmanuvartante mayi syah partha sarvasah.

English synonyms

Ye—all they, Yatha—as, Mam—unto me, Prapadyante—surrender, Tans—unto them, Tatha—so, Eva—certainly, Bhajami—do I reward, Mama—mine, Vartma—path, Anuvartante—do follow, Mamasyah—all men, Partha—O son of Pritha, Sarvasah—in all respects.

Translation

All of them—as and as they surrender unto me, I reward them accordingly. Every one follows My path in all respects, O son of Pritha.

Purport

Every one is searching after Kṛṣṇa in ~~the~~ different aspects of HIS manifestations. Kṛṣṇa the Supreme Personality of Godhead is fully realised in His impersonal Brahmajyoti. Kṛṣṇa is partially realised as the all-pervading Supersoul dwelling within ~~each~~ and everything even in the particles of atoms. But Kṛṣṇa is fully realised by His pure devotees. Therefore, Kṛṣṇa is the object of every one's realisation, and as such, any one and every one is satisfied according to one's desire to have Him. In the transcendental stage also, Kṛṣṇa reciprocates with His pure devotees in transcendental ~~business~~ as the devotee wants Him. Some devotee wants Kṛṣṇa as the Supreme Master, some as his personal friend, some as his son, and some as his lover. And Kṛṣṇa ~~equally~~ rewards all the devotees, in their different intense love for Him. In the material world, also the same reciprocation of feeling ~~and~~ there, and they ~~equally~~ exchanged by the Lord to different types of worshippers. The pure devotees both here and in the transcendental ~~abode~~

abode associate with Him in person, and are able to render personal service to the Lord, and thus derive transcendental bliss in loving service. Those who are impersonalists, and want to make spiritual suicide by annihilating the individual existence of living entity, Kṛṣṇa helps such impersonalists also, by absorbing such impersonalists in His effulgence. Such impersonalists do not agree to accept eternal, blissful Personality of Godhead, and thus they cannot relish the bliss of transcendental personal service of the Lord, on account of extinguishing their individuality. Some of them, who are not fixed even in impersonal existence, do come back again in this material field, to exhibit their dormant desire of activities. They are not admitted in the spiritual planets, but they are again given chance to act on the material planets. Those who are fruitive workers, the Lord awards them their desired results of prescribed duties, as the Āyājñesvara, and those who are Yogins seeking for mystic powers, are awarded with such powers, as Śikhaṭī. In other words, every one is dependent to be successful for His mercy only, and all kinds of spiritual processes are different degrees of success on the same path. Unless, therefore, one does not come to the highest perfection of Kṛṣṇa consciousness, all such remains imperfect as it is stated in the Srimad Bhagwatam:

Akama
Akama sarva kama va moksakama udaradhih
Tibrena bhaktiyogena yajeta purusam param.

Whether one is without any desire (the devotees), or one is desirous of all fruitive results, or one is after liberation, one should, with all efforts, try to worship the Supreme Personality of Godhead for complete perfection, culminating in Kṛṣṇa consciousness.

Text No. 12

Kamksantam karmanam siddhim yajanta iha devatah.
Ksipram hi manuse loke siddhirbhavati karmaja.

English synonyms

Kamksantah-desiring, Karmanam-of the fruitive activities, Siddhim-perfection, Yajante-worship by sacrifices, Iha-in the material world, Devatah-the demigods, Ksipram-very quickly, Hi-certainly, Manuse-in the human society, Loke-within this world, Siddhirbhavati-becomes successful, Karmaja-the fruitive worker.

Translation

In this world the human society is desiring to have success in their fruitive activities, and thus they are worshipping the demigods. Quickly, of course, they get results of such fruitive work in this human society.

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 as various forms of the Supreme Lord. Actually, the demigods are not different forms of God, but they are different parts and parcels of God. God is one, and the parts and parcels are many. The Vedas say "Nitya nityanam" God is one. "Iswara parama Kṛṣṇa" the supreme God is one. Kṛṣṇa and the demigods with delegated powers for management of this material world. Such demigods are all living entities (nityanam) in different grades of material powers. Such demigods cannot be equal with the Supreme God-Narayana, Visnu, or Kṛṣṇa. Any one who thinks that God and the demigods are on the same level is called atheist, or Pasandis. Even the big demigods like

GREAT

Brahma or Shiva cannot be compared equal with the Supreme Lord-Narayana or Krsna. It is said that the Lord is respected even by such demigods as Brahma and Shiva. (Shiva Birimci nyutam) The powerful man, even on this earth, is worshipped by ordinary man as God(?). There are so many leaders of the human society who are worshipped by the foolish men under the misgivings of anthropomorphism or zoomorphism. Iha devatah means the powerful man or demigod of this material world. Narayana, Vismu or Krsna - the Supreme Personality of Godhead - does not belong to this world. He is above, or transcendental to, material creation. Even Sripada Samkaracharya, the leader of the impersonalists, does accept that Narayana or Krsna does not belong to this material creation. Therefore, foolish people (Mrtanjana) worship the demigods because they want immediate effects of such worship and they do get it without knowing that such results obtained are temporary, and they are meant for less intelligent persons. The intelligent person is in Krsna consciousness, and he has no business to worship the paltry demigods for some immediate temporary benefit. The demigods of this material world, as well as the worshipers of such demigods, will vanish with vanishing of this material world. Both the material world and their inhabitants, including the demigods and their worshipers - all are bubbles in the cosmic ocean. In this world, however, the human society is mad after temporary things like material opulence by possessing land, family, and enjoyable paraphernalia for achieving such temporary things they worship demigods, or big men of the human society. If a man gets one ministership in the government by worshipping some political leader, he considers that he has achieved a great boon. All of them are therefore after such so-called leaders or big guns for achieving such temporary boons, and they do achieve such things. Such foolish men are not interested in Krsna consciousness for permanent solution of material existence. They are all after sense enjoyment, and to get a little facility for such sense enjoyment they are attracted to worship such empowered living entities known as the demigods. The idea of this verse is that rarely people are interested in the matter of Krsna consciousness, but mostly they are interested in material enjoyment and thus they worship some powerful living entity.

Text No. 13

Catur varnayaṁ maya sṛṣṭam guṇakarma vibhagaśaḥ.
Tasya kartaram api mān biddhi akartaram avyayaṁ.

English synonyms

Caturvarnyam=four divisions human society, Maya=by me, Sṛṣṭam=created, Guṇa=quality, Karma=work, Vibhagaśaḥ=in terms of division, Tasya=of that, Kartaram=the father, Api=though, Mān=unto me, Biddhi=do thou know, akartaram=non-doer, Avyayaṁ=unchangeable.

Translation

In terms of the divisions of different modes of material nature, and the work thereto, the four divisions of human society are created by Me. And, although I am the engineer of this system, still you may know that I am non-doer of the same, being unchangeable.

Purport.

The Lord is the Creator of everything. Everything is born of Him, everything is sustained by Him, and everything, after annihilation, is resting in Him. He is therefore the Creator of the four divisions of social orders - the intelligent class of men technically called by the name Brahmins, on account of their being situated in the modes of goodness. Next, the admin-

istrative class, technically called the Ksatriyas on account ^{of their} being situated in the modes of passion. The merchantile ^{class} of men called the Vaisyas are situated in mixed quality of passion, ignorance, and Sudras or the laborer class of men situated in the ignorant modes of ~~the~~ material nature. In spite of His creating the four divisions of ~~the~~ human society, Lord Krsna does not belong to any one of such divisions because He is not one of the conditioned souls, a section of whom ^{form} ~~are~~ the human society. The human society is ^{the same} ~~as~~ ^{as} animal, but to elevate ^{from} ~~them~~ from the animal status, the above mentioned divisions ^{of the human society} ~~is~~ ^{is} created by the Lord for systematic development of Krsna consciousness. Tendency ^{of} ~~work~~ of a particular man is determined by the modes of material nature ^{which he} ~~he~~ has acquired. Such symptoms of life, according to different modes of material nature, are described in the 10th ~~chapter~~ ^{chapter} of the book. A person in Krsna consciousness ^{is} ~~is~~ above ^{the} ~~the~~ Brahmins ^{even} ~~even~~ because a Brahmin by quality is supposed to know about Brahman, the Supreme Absolute Truth. Most of them do approach up to the impersonal brahman manifestation of Lord Krsna, but ^{only} ~~a~~ ^{MAN} ~~qualified Brahmin~~ who transcends the limited knowledge of a Brahmin, and reaches to the knowledge of the Supreme Personality of Godhead, Lord Sri Krsna, ~~he~~ becomes a person in Krsna consciousness or, in other words, he becomes a Vaishnava. This Krsna consciousness includes knowledge of all different plenary expansions of Krsna-namely Rama, Nrsingha, Baraha etc. As Krsna is transcendental to this system ^{of the} ~~of the~~ divisions of human society, ~~similarly~~ ^{similarly} a person in Krsna consciousness is also transcendental to the mundane divisions of human society ~~either by caste, or by society, or by community, or by nations, or by species.~~ ^{whether we consider the divisions of}

Text No. 13.

Na mam karmāni limpanti na me karmaphale spriha.
Iti mam yo abhijanati karmabhir na sa badhyate.

English synonyms

Na-never, Mam-unto Me, Karmāni-all kinds of work, Limpanti-do affect, Na-neither, Me-Me, Karmaphale-in fruitive action, Spriha-aspiration, Iti-thus Mam-unto Me, Yo-one who, Abhijanati-does know Me, Karmabhir-by reaction of such work, Na-never does, Sa-he, Badhyate-become entangled.

Translation.

Fruitive reaction of activities does not affect Me, neither I have ^{ANY} aspiration for fruitive results. One who understands this truth about me ^{the} ~~does not~~ also become entangled in fruitive reactions of work.

Purport

As there ^{are} ~~is~~ constitutional laws in the material world ^{stating} ~~that~~ the King can do no wrong, or the king is not subjected ^{to} ~~under~~ the state laws - similarly the Lord, although He is the Creator of this material world, ~~he~~ 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, on account of their propensity for lording it over the 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 for the right or wrong acts. The living entities are engaged in their respective sense gratification ^{activities of} ~~activities~~.

the activities without being ordained by the Lord. For advancement of sense gratification, the living entities are engaged in work in this world, and they aspire for heavenly happiness after death. The Lord, being full in Himself, He has no attraction for the so-called heavenly happiness. The heavenly demigods are His engaged servants only. The proprietor never desires such low-grade happiness as the workers may desire. He is aloof from the material actions and reactions, like rains in the rainy season. The rains are not responsible for different types of vegetation on the earth, although without such rains on the ground there was no possibility of the growth of vegetation. Vedic Smritis confirm this fact as follows:

Nimittamatram eva asou srjyanam sargakarmani.

Pradhana karanibhuta yato vai srjyasaktayah.

"In the material creations, the Lord is only the Supreme Cause. The material cause is the material nature, and due to this the cosmic manifestation is visible." The created beings are of many varieties, like the demigods, the human beings and the lower animals—and all of them are subjected to the reactions of their past good or bad activities. The Lord gives them proper facilities for such activities, only and regulations of the modes of nature, but He is never responsible for their past and present activities. In the Vedanta Sutrās it is confirmed, "Vaisamyanaighrnyena." The Lord is never partial to any living entity. The living entity is responsible for his own acts. The Lord only gives them facilities, through the agency of the material nature, the external energy. Any one, who is fully conversant with all the intricacies of this law of Karma of fruitive activities, does not also become affected with 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 as such he is never subjected to the laws of Karma. One who does not know the transcendental nature of the Lord, and applies the same categories of fruitive results in the activities of the Lord as in the case of ordinary living entities, certainly becomes entangled in the fruitive results. Whereas, one who knows the supreme Truth is a liberated soul in Kṛṣṇa consciousness.

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FIXED

Text No. 15

Evam jnatva kṛtam karma purvairāpi mumuksabhiḥ

Kuru karma eva tasmāt tvam purvair purvataram kṛtam.

API = ALTHOUGH

English synonyms

Evam—thus, Jnatva—knowing well, Kṛtam—performed, Karma—work, Purvair—by past authorities, Mumuksabhiḥ—who attained liberation, Kuru—just perform, Karma—prescribed duties, Eva—certainly, Tasmāt—therefore, Tvam—you, Purvair—by the predecessors, Purvataram—ancient predecessors, Kṛtam—as performed.

Translation

All the liberated souls in the past ancient times did act with such an understanding of the transcendental nature of the Lord and thus acted in Kṛṣṇa consciousness, and therefore you should also act following their foot-prints.

Purport

There are two classes of men. Some of them are full with material ^{OF DIRTY} things within the heart, and some of them are free from material dirty things. Kṛṣṇa consciousness is equally beneficial for both the persons. Those who are full with dirty things can take to the line of Kṛṣṇa consciousness for gradual cleansing process, following the regulative principles of devotional service. Those who are already cleansed of the dirty things may also continue to act in the same Kṛṣṇa consciousness, for exemplary activities so that others may follow and thus be benefited.

of neophytes ~~persons~~ in Kṛṣṇa consciousness want to retire from activities, without the knowledge of Kṛṣṇa consciousness. Arjuna's ~~attitude~~ ^{desire} to retire from activities ^{or} not to fight is ^{not} approved by the Lord. One ^{need only} know ^{only} how to act. To retire from activities of Kṛṣṇa consciousness and be ^{scared} ~~sifted~~ privately, making a show of Kṛṣṇa consciousness, is less important than one who is actually in the field of activities for the ~~matter~~ ^{of} Kṛṣṇa consciousness. Arjuna is ~~recommended~~ ^{recommended} to act in Kṛṣṇa consciousness, following the footprints of his ^{previous} ~~disciples~~ ^{disciples}, like the Sun god Vāvasan, as ^{spoken} ~~hereinbefore~~ ^{hereinbefore}. The Supreme Lord knows all his past activities, as well as persons who acted in ~~terms of~~ ^{of} Kṛṣṇa consciousness in the past—and thus He recommends the acts of the Sun god, who learnt this art from the Lord some millions of years before. All such students of Lord Kṛṣṇa are mentioned here as ~~the~~ ^{past} liberated persons, engaged in the discharge of duties allotted by Kṛṣṇa.

Text No. 16-17

karmāṇo hi api bodhavyam bodhavyam ca vikarmanah,
akarmāṇas ca bodhavyam gahana karmāṇo gatiḥ.

English synonyms

Karmāṇo-working order, hi-certainly, api-also, Bodhavyam-should be understood, Bodhavyam-to be understood, Ca-also, Vikarmanah-forbidden work, Akarmāṇas-inaction, Ca-also, Bodhavyam-should be understood, Gahana-very difficult, Gatiḥ-to enter into.

KARMANO= WORKING ORDER

Translation

It is very difficult to enter into the intricacies of work and its different ^{ri} phases. One should therefore ^{try} to understand rightly ~~as to~~ what ~~is~~ the working order, what is forbidden to be, and what ~~is~~ inaction is ^{is}.

* Purport [see next page]

Text No. 16

kim karma kim vikarma iti kavayo api atra mohitah
tat te karma pravaksami yajñatva moksase asubhat

English synonyms

Kim-what is, Karma-action, Kim-what is, Vikarma-inaction, Iti-thus, Kavayo ~~apironas~~ ^{apironas} the intelligent, Api-also, Atra-in this matter, Mohitah-bewildered, Tat-that, Te-unto you, Karma-work, Pravaksami-I shall explain, Iti & Yat-which, Jñatva-knowing, Moksase-be liberated, Asubhat-from inauspiciousness, ^{yc}

Translation

Even the intelligent ^{are} ~~is~~ bewildered to ^{ascertain} ~~ascertain~~ what is action and what is inaction. I shall explain to you ~~as to~~ that, which knowing you shall be liberated from all ~~inauspiciousness~~ ^{inauspiciousness}.

Purport

Action in Kṛṣṇa consciousness has to be done ^{accord with the examples} ~~in accordance~~ of previous, bonafide, ^{reverts to this} ~~is~~ recommended in the 15th verse. Why not independently is explained in this verse.

To act in Kṛṣṇa consciousness, one has to follow the leadership of authorised persons. This authorised persons are in ^{the} disciplic succession. This is also already ^{been} explained in the beginning of this chapter. The system of Kṛṣṇa consciousness was first explained to the Sun god ^{and} explained to his son Manu. Manu explained to his son Iksaku and since then the system is current on this earth from ^{the} very remote time. Therefore, one has to follow the footprints of previous authorities in the line of disciplic succession. Other ^{even} the greatest intelligent man will be bewildered in the matter of ^{the} standard actions in Kṛṣṇa consciousness. Therefore, the Lord decided to instruct Arjuna in the matter of Kṛṣṇa consciousness directly. Direct instruction of the Lord to Arjuna means ^{any} one who follows ^{the} footprints of Arjuna is certainly not bewildered. It is said that one cannot ascertain the ways of religiosity simply by imperfect experimental knowledge. Actually, the principles of religiosity can ^{only} be laid down by the Lord Himself. "Dharmam hi saksat bhagavat pranitam". No body can manufacture a principle of religion by ^{one's} imperfect speculation. One must follow ^{the} footprints of great authorities like Brahma, Shiva, Narada, Manu, Kumara, Kapila, Prahlada, Shishma, Sukdeva, Goswami, Yamara, Janaka, etc. By mental speculations one cannot ascertain what is religion or what is self-realisation. ^{As such}, out of His causeless mercy ^{to} devotees of the Lord, the Lord explained ^{the} matter directly to Arjuna what is action and what is inaction. ^{ONLY} actions in Kṛṣṇa consciousness can ^{only} deliver a person from the entanglement of material existence.

Purport (17)

If one is serious about liberation from ^{the} material bondage, ^{of} self one has to understand the distinctions between action, inaction and unauthorized actions. One has to ^{understand} such analysis of action, reaction and perverted actions because it is a very difficult subject matter. ^{TO} Kṛṣṇa consciousness and to act ⁱⁿ ^{such} modes, one has to learn one's relationship with the Supreme. ^{One} who has learnt it perfectly, knows ^{well} that every living entity is ^{an} eternal servitor of the Lord, and ^{thus} such he has to act in Kṛṣṇa consciousness. ^{The} whole theme of the Bhagavat Gita is directed toward this ^{one} conclusion. Any other conclusion against ⁱⁿ this consciousness and actions, ^{thereof} are Vikarmas or prohibitive actions. ^{and} To understand all those ^{one} has to associate with authorities in Kṛṣṇa consciousness, and ^{know} the secret from them, which ^{as} good as ^{THOUGH} it is ^{known} from the Lord directly. Otherwise, even the ^{greatest} intelligent person will be bewildered. ^{MOST}

Text No. 18

Kartani akarma yah pasyed akarmani ca karma yah.
Sa buddhiman manusyesu sa yuktaḥ kṛtsnakarmakṛt.

English synonyms

Karmani-in action, Akarma-inaction, Yah-one who, Pasyet-do observe, Karmani-in inaction, Ca-also, Karma-fruitive action, Yah-one who, Sa-he, Buddhiman-intelligent, Manusyesu-in the human society, Sa-he, Yuktaḥ-is in ^{the} transcendental position, Kṛtsnakarmakṛt-although engaged in all activities.

Translation

One who sees in action in action, and action in inaction, is the intelligent ⁱⁿ the human society, and he is in ^{the} transcendental position, although engaged in all sorts of activities.

Purport

A person acting in Kṛṣṇa consciousness is naturally free from the resultant action of work. His activities are all on account of Kṛṣṇa, and thus he does not enjoy or suffer any effects of work. He is therefore intelligent in the human society, even though he is engaged in all sorts of activities on account of Kṛṣṇa. Akarma means without any reaction of the work. A personalist ceases from fruitive activities out of fear, so that the resultant action may not be a stumbling block on the path of self-realisation, while the personalist knows rightly his position as eternal servitor of the Supreme Personality of Godhead. Thus he engages himself in activities of Kṛṣṇa consciousness, everything for Kṛṣṇa, and thus enjoys only transcendental happiness in the discharge of service for Kṛṣṇa. This process of activities is without any desire for personal sense gratification. The sense of eternal servitorship in Kṛṣṇa makes one immune from all sorts of reactionary elements of work.

Text No. 19

Yasya sarve samarambhaḥ kama saṅkalpavarjitah.
Jnana agni dāḍha karmānam tam ahuḥ paṇḍitam budhaḥ.

English synonyms

Yasya—one whose, Sarve—all sorts of, Samarambhaḥ—in the attempt of all activities, Kama—desire for sense gratification, Saṅkalpa—determination, Varjitah—are devoid of, Jnana—perfect knowledge, Agni—fire, Dāḍha—being burnt by, Karmānam—the performer, Tam—in, Ahuḥ—declare, Paṇḍitam—learned, Budhaḥ—those who know things.

Translation

One whose ^{EVERY} attempt is devoid of desire for sense gratification is to be understood in full knowledge, and he is said ^{WHOSE} by persons who know things, to be a worker whose resultant action of work is burnt up by the fire of perfect knowledge.

Purport

Only a person in full knowledge can understand the activities of a person in Kṛṣṇa consciousness. Because the person in Kṛṣṇa consciousness is devoid of all kinds of sense gratification, it is to be understood that he has burnt up the reactions of his work by perfect knowledge of his constitutional position as eternal servitor of the Supreme Personality of Godhead. He is actually the learned who has attained to such perfection of knowledge. Development of this knowledge of eternal servitorship of the Lord is compared with fire, and such ^{ONCE KINDLED} kindled fire can burn all kinds of reactions of work.

Text No. 20

tyaktva karmaphalasāṅgam nitya tṛpto nirasrayaḥ
karmaṇi abhipravṛttaḥ api na eva kiṁcid karoti saḥ.

English synonyms

tyaktva—having given up, Karmaphalasāṅgaṁ—attachment for the fruitive results, Nitya—always, Tṛpto—being satisfied, Karmaṇi—activities, Abhipravṛttaḥ—being fully engaged, Api—in spite of, Na—does not, Eva—certainly, Kiṁcid—anything, Karoti—do, Saḥ—he.

Translation

One who is not attached to the results of his activities, and is

over-satisfied without being so attached, does not do any fruitive action, although he is engaged in all kinds of undertakings.

Purport

... This freedom ^{FROM} resultant actions is possible only in Kṛṣṇa consciousness, ^{WHEN} doing everything on account of Kṛṣṇa. A Kṛṣṇa-conscious person acts out of pure love for the supreme personality of Godhead, and therefore has no attraction for the results of the action. He is not even mindful ~~of~~ his personal maintenance, and everything is ~~done~~ ^{done} for Kṛṣṇa, without being anxious ^{for} how to secure things, or to protect things already in possession. He does his duty ^{to} Kṛṣṇa, and rests everything on Kṛṣṇa. Such an unattached person is always free from the result, ^{whether} good and bad, as ^{long} as he does not do anything ^{for} himself. The sign of ~~attachment~~ ^{detachment} or actions without any fruitive reaction. Any other action, therefore, ^{is} ~~not~~ Kṛṣṇa consciousness, is binding upon the worker and that is the ~~real~~ ^{real} aspect of Vikarma as explained herein before.

Text No. 23

Nirasir yata cittatma tyakta sarva parigraha
harirak hevalan kama kurvanaceti kilbisam

English synonyms

Nirasir—without any desire for the result, yata—controlled, cittatma—mind and intelligence, tyakta—giving up, sarva—all, parigraha—sense of proprietorship in all possessions, harirak—in the matter of ~~maintaining~~ ^{maintaining} the body and soul together, hevalan—only, kama—work, kurvan—doing so, ka—never, apnohi—does not acquire, kilbisam—sinful reactions.

Translation

Such Kṛṣṇa-conscious person acts with perfect control over the mind and intelligence, giving up all kinds of sense of proprietorship in his possessions. He acts only for the bare necessities of life, and therefore, even when he performs all kinds of acts, is not affected by the sinful reactions.

Purport

A Kṛṣṇa-conscious person has no expectations for good or bad results in his activities. His mind and intelligence are fully controlled. He knows that he is part and parcel of the Supreme, and therefore the part played by him, as part and parcel of the whole, is not his activity, but it is being done by the Supreme through his agency only. When the hand moves, it does not move out of its own accord, but it moves by the endeavour of the whole body. A Kṛṣṇa-conscious person is always dovetailed with the Supreme desire, and has no desire for his personal sense gratification. He moves exactly like the part of a machine. As the part of the machine also requires oiling and cleaning for maintenance, similarly, a Kṛṣṇa-conscious man maintains himself by his work, just to remain fit for being acted on in the transcendental loving service of the Lord. He is therefore immune from all reactions of such undertakings. He has no sense of proprietorship even over his body, as much as an animal has no proprietorship over his body. The cruel proprietor of an animal sometimes kills the animal under his possession, and the animal does not make any protest for that. Neither has it

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from ~~on account of one's~~ becoming fully Kṛṣṇa consciousness, one is freed from all dualities, and (thus ~~he~~ is free from all contaminations of material modes. And he can become so liberated because he knows his constitutional position in relationship with Kṛṣṇa, and as such his mind cannot be separated from Kṛṣṇa consciousness. Consequently, whatever he does, he does it for Kṛṣṇa, who is the Primeval Viṣṇu, and therefore, all works done by a person in Kṛṣṇa consciousness are technically sacrifices, because sacrifice means to satisfy the Supreme Person, Kṛṣṇa or Viṣṇu. The resultant reactions of all work done by a person in Kṛṣṇa consciousness certainly merge into transcendence, without any material effect.

HAYAG.

Text No. 24

Brahmarpanam brahma havir brahma agnau brahmāna hutam
Brahma eva tena gantarvyaṁ brahma karma samadhina.

English synonyms

Brahma-spiritual nature, Arpanam-contribution, Brahma-the Supreme, Brahma-spiritual, Agnau-in the fire of consumption, Hutam-offered, Brahmāna-by the spirit soul, Brahma-spiritual kingdom, Eva-certainly, Tena-by him, Gantarvyaṁ-to be reached, Brahma-spiritual, Karma-activities, Samadhina-by complete absorption.

Translation

A person who is fully absorbed in Kṛṣṇa consciousness is sure to attain the spiritual kingdom by his full contribution to the spiritual activities wherein the consumption is Absolute, and the things offered are also of the same spiritual nature.

Purport

How activities in Kṛṣṇa consciousness can lead one ultimately to the goal of spiritual nature is described here. There are various activities in Kṛṣṇa consciousness, and all of them will be described in the following verses, but for the present principle of Kṛṣṇa consciousness is described. A conditioned soul, entangled in the material contamination, is sure to act in the material atmosphere, and yet he has to get out of such environments, and the process by which the conditioned soul can get out of the material atmosphere is Kṛṣṇa consciousness. It is like the disease caused by milk is treated by another form of milk. A patient who is suffering from a disorder of bowels on account of over-indulgence in milk products is cured by another form of milk product, namely curd. Similarly, materially absorbed conditioned soul can be cured by Kṛṣṇa consciousness, as it is prescribed here in the Bhagavat-Geeta. This process of Kṛṣṇa Consciousness is generally known as Yajna, or activities simply meant for the satisfaction of Viṣṇu or Kṛṣṇa. Therefore the more the activities of material world are performed in Kṛṣṇa consciousness, or for the matter of Viṣṇu only, the more the atmosphere becomes spiritualized by complete absorption. Brahma means spiritual. The Lord is spiritual and His rays of transcendental body is called spiritual effulgence, or Brahma Jyoti. Everything that be is situated in that Brahma Jyoti, and when the Jyoti is covered by an illusion of Maya, or sense gratification, it is called Material. This material feature can be at once removed by Kṛṣṇa consciousness, where in the offering (for the cause of Kṛṣṇa consciousness), the consuming agent of such offering or contribution, the process of consumption, the contributor, and the result of such activities, are all combined together. Brahma, or the Absolute Truth, Absolute Truth covered by Maya is called Matter. Matter dovetailed for the cause of the Absolute Truth, remains

its spiritual quality, ~~and~~ Krsna consciousness is the process ^{of} ~~for~~ converting the illusory consciousness into Brahman, or the Supreme. When the mind is fully absorbed in such Krsna consciousness, ~~it~~ ^{it} is called Samadhi, or Transcendental Consciousness, and anything done in such transcendental consciousness is called Yajna, or sacrifice for the Absolute; and, in that condition of spiritual or Krsna consciousness, the contributor, the contribution, the consumption, the performer or ~~the~~ leader of the performance, and the result or ultimate gain—everything becomes one in the Absolute, or the Supreme Brahman. That is the explanation of Krsna Consciousness.

Text No. 25

Daivam evam apare yajnam yoginah paryupasate.
Brahma agnau apare yajnam yajna eva upajuhvati.

English synonyms

EVAM = LIKE THIS

Daivam—in the matter of worshiping the demigods, Apare—some, ~~eva~~ like this, Yajnam—sacrifices, Yoginah—the mystics, Paryupasate—perfectly worship, Brahma—in the Absolute Truth, Agnau—in the fire of, Apare—others, Yajnam—sacrifice, Yajna—by sacrifice, va—thus, Upajuhvati—worship.

Translation

Others perfectly worship the ^{mi} demigods by offering different sacrifices like this, and some of them offer sacrifice in the fire of Supreme Brahman like that.

Purport

As described above, a person engaged in the matter of discharging duties in Krsna consciousness is called also a perfect Yogi, or the first class mystic; but there are others also, who perform similar sacrifices in the ~~matter of~~ ^{work of} demigods, ~~as well as~~ ^{and} others who sacrifice in the matter of TO the Supreme Brahman, or impersonal feature of the Supreme Lord. So there are different kinds of sacrifices in terms of different categories. Such different categories of sacrifices by different types of performers, superficially demark different varieties of sacrifice. Although factual sacrifice means to satisfy the Supreme Lord, Visnu, ~~and~~ ^{as well as} Brahma, etc. But all the different varieties of sacrifices can be ~~divided into~~ ^{divided into} two divisions—namely, sacrifices of worldly possessions, and sacrifices ~~of~~ ⁱⁿ pursuit of knowledge transcendental. Those who are in Krsna consciousness ~~they~~ sacrifice everything in material possession for the satisfaction of the Supreme Lord, while others, who want some temporary material happiness, sacrifice their material possessions for satisfying the demigods, ^{such as} Indra, Sun, etc. And others, who are impersonalists, do sacrifice in the matter of merging into the existence of impersonal Brahman. The demigods are ~~delegated~~ ^{appointed} powerful living entities appointed by the Supreme Lord for maintenance and supervision of all material functions like heating, watering, lighting of the universe. Those who are interested in such supplies of material benefits worship the demigods by various sacrifices according to the Vedic rituals, and they are called Bahvisvaravadi, or believers in many gods. While others, who stick to the impersonal feature of the Absolute Truth, ~~and~~ ^{and} the forms of the demigods as temporary, do sacrifice their individual self in the Supreme fire, and thus ~~win~~ ^{merge} individual existences by merging into the existence of the Supreme. Such impersonalists sacrifice their time in the matter of philosophical speculation for understanding the transcendental nature of the Supreme.

English synonyms

Sarvani-all, Indriya~~nt~~-senses, Karmani-functions, Pranakarmani-functi-
ons of the life breathing, Ca-also, Apare-others, Atmasamyama-controlling the
mind, Yoga-linking process, Agnau-in the fire of, Juhvati-offers, Jnanadipite
-on account, ^{OF THE}urge for self-realisation.

Translation

Those who are interested in ~~the matter of~~ self-realisation in terms
of controlling the mind and the senses ~~do~~ offer ~~an~~ oblation^s of the senses
in^{TO} the fire of the controlled mind.

Purport

~~in~~ The Yoga system conceived by Patanjali is ~~also~~ mentioned here-
with. In the Patanjali system of Yoga the soul is called Pratyag Atma and
Parag Atma. So long^{as} the soul is attached to the sense enjoyment it is cal-
led Parag Atma, but as soon as the same soul ~~is turned to~~ becomes detac-
hed from such sense enjoyment, it is called Pratyag Atma. The soul is subjec-
ted to the functions of ~~ten~~ kinds of air^{within} the body, and ~~ventilation~~ is
ultimately perceived ~~by~~ the breathing system. The Patanjali system of Yoga
instructs ^{how} to control ~~these~~ functions of the air in a technical ~~method~~ ^{MANNA}
so that ultimately all the functions of the air within become favourable
for purification of the soul from ~~all~~ material attachment. According to this
Yoga system, Pratyag Atma is the ultimate goal. This Pratyag Atma is ^{with-}
drawal from ~~from~~ activities in matter. The senses ~~are~~ interacted with the
sense objects, like ear for hearing, eyes for seeing, nose for smelling, ton-
gue for tasting, hand for touching, and all of them are ~~to~~ engaged ~~are enga-~~
~~ged in~~ outside activities. They are called the functions of the Pranavayu.
The Apanavayu goes downwards, Vyana-vayu acts to shrink and expand, Samana Va-
yu adjusts equilibrium, Udana vayu goes upwards and thus, ~~a~~ when one is enli-
ghtened, one engages all these ~~are engaged~~ in searching after self realis-
ation.

Text No. 28

Dravyayajnas tapoyajna yogayajnas tatha apare.
Svadyaya jnanayajnas ca yatayah samsitavratah.
English synonyms

Dravyayajnas-sacrificing one's possession^s, Tapoyajnas-sacrifice in
austerities, Yogayajnas-sacrifice in eightfold mysticism, Tatha-thus, apare-
-some others, Svadyaya-sacrificing in the study of the Vedas, Jnanayajnas-
sacrifice in advancement of transcendental knowledge, Ca-also, Yatayah-enli-
ghtened, Samsita-taken into ~~xxxx~~ strict, ~~xxxxxx~~ Vratah-vows.

Translation

There are others who are ~~all~~ taken into strict vows, enlightened in
the matter of sacrificing their possessions, in severe austerities, in the
practice of ^{THE} Yoga of eightfold mysticism, in the studies of Vedas and advan-
cement of transcendental knowledge.

Purport

All these sacrifices may be ~~divided~~ ^{FITTED} into various divisions. There
are persons who are sacrificing their possessions in the ~~matter of various~~
^{Form}

various kinds of charities. In India, ^{the} rich mercantile community or princely orders ~~do~~ open various kinds of charitable institutions like Dharamsala, Annaksetra, Atithisala, Anathalaya, Vidyapitha, etc. Not only in India but also in other countries, ~~also~~, there are many hospitals, ~~old men's~~ ^{old people's} homes and various other charitable foundations meant for distributing food, education, ~~and~~ medical treatment free to the poor. ~~and~~ All these charitable activities are called Dravyamaya Yajna. There are others who, for higher elevation ~~of~~ ⁱⁿ life or for being promoted to better planets within the universe, voluntarily accept many kinds of austerities such as Chandrayana, Chaturmasya. These processes ~~are~~ ^{are} severe vows for conducting life under certain rigid rules. ~~Just like~~ ^{Like} Chaturmasya vow, the candidate does not shave for four months during the year (July to October), does not eat varieties of foodstuff, does not ~~eat~~ ^{eat} twice in a day, and does not go out of ~~one's~~ ^{one's} place. Such sacrifices of the comforts of life is called Tapomaya Yajna. There are others who engage themselves in different kinds of mystic Yogas like Patanjali system (for merging into the existence of the Absolute), or ~~others in~~ ^{others in} Hatayoga or Astanga Yoga (for ~~particular type of~~ ^{certain} ~~perfections~~ ^{practices}), or some of them ~~do~~ ^{travel} ~~to~~ all over the sanctified places of pilgrimage. ~~and~~ All these ~~are~~ ^{are} called Yogayajna—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 Samkhya Philosophy. ~~And~~ ^{THE} All of these are called Sadhyaya Yajna, or engagement in the matter of sacrifices in the studies. ~~And~~ All these Yogins are faithfully engaged in different types of sacrifices, for higher status of life. Krishna consciousness is, however, different from these, because it is direct service of the Supreme Lord. Such Krishna consciousness cannot be attained by any one of the above-mentioned ~~different~~ types of sacrifices, but can be attained only by the mercy of the Lord or His bonafide devotee. Therefore, Krishna Consciousness is transcendental.

Text No. 29

Apane juhvati pranam prane'apanam tathapare.
Prana apana gati ruddha pranayana parayanah.
Apare niyata aharah pranah pranesu juhvati.

English synonyms

Apane—air which acts downward, Juhvati—offers, Pranam—air acts outward, Prane—in the air going outward, Apanam—air going downward, Tatha—as also, Apore—others, Prana—air going outward, Apana—air going downward, Gati—movement. Ruddha—checking, Pranayana—^{checked}trance by stopping all breathing, Parayanah—so inclined, Apore—others, Niyata—controlled, Aharah—eating, Prana—air outgoing, Pranesu—in air outgoing, Translation
 Juhvati—sacrifices.

Persons who are inclined to the process of breath restraint to remain in trance, ~~do~~ ^{they} practice it by stopping the movement of outer breathing into the inner, and inner ~~breathing~~ ^{breathing} to get out through the outer, and thus at last remain in trance, stopping all breathing. Some of them, curtailing eating process, offer the out going breathing into itself, as sacrifice. ~~THE~~

Purport

This system of yoga ^{MEANS} for controlling the breathing process, is called Pranayam, and in the beginning ~~they~~ ^{they} are practiced by Hatayoga system under different sitting postures. All of them ~~are~~ ^{are} recommended for controlling the senses ^{TOWARD} for higher advancement of spiritual realisation. This practice is just to accept or control the airs within the body for passing on the opposite direction. The Apana air goes downward and the Prana air goes up ~~and~~ ^{and} ~~THE~~ Pranayam Yogi practices just the opposite way, ~~and~~ ^{and} ~~when~~ ^{when} they are neutralised

BREATHING IN

into ~~समन्वित~~ puraka equilibrium. Similarly, when the exhaled breathing is offered to the inhaled breathing it is called Rechaka. ~~And~~ both the airs are completely stopped, it is called Kumbhaka Yoga. By practice of Kumbhaka Yoga one can increase the duration of life for perfection of spiritual realization. Intelligent Yogi is interested to attain perfection in one life without waiting for the next, and ~~thus~~ by practice of Kumbhaka Yoga, the yogins increase the duration of life to the extent of many, many years. A Krishna conscious person, being always situated in the transcendental loving service of the Lord, becomes automatically controller of the senses. A Krishna conscious person's senses, being always engaged in the service of Krsna, ~~there is no~~ chance of becoming otherwise engaged, and ~~as such~~ at the end of life, naturally he is transferred to the transcendental plane of Lord Krsna, without attempting to increase the duration of life. A Krishna conscious person is at once raised to the platform of liberation, as it is said in the Bhagavad Gita:

Ham ca avyabhiچارena bhakti-yogena ye sevate.
Sa gunan samatitya etan brahmabhūaya kalpate.

Therefore, a Krishna conscious person begins from the transcendental stage, and he is constantly in that consciousness. Therefore, there is no fall down, and ultimately he enters into the abode of the Lord without any delay. Practice of reducing eating process is automatically done when one does not eat anything which is not Krishna prasada ~~or~~ which is not offered first to the Lord. Reducing eating process is very much helpful in the matter of sense control. And, without sense control, there is no possibility of getting out of material entanglement.

THE

Text No. 30

Sarve api ete vajnavide vajnakṣapita kalmasah.
vajnasista amritabhojanti brahma sanatanam.

English synonyms

Sarve-all, Api-although apparently different, vajnavide-conversant in the purpose of performing Vajna, vajnakṣapita-being cleansed out of the result of such performances, kalmasah-sinful reactions, vajnasista-as a result of such performances of Vajna, amritabhoj-one who has tasted such nectarine, Yanti-do approach, brahma-the Supreme, sanatanam-eternal atmosphere.

Translation

So all the above-mentioned different types of performers of sacrifices become cleansed from the sinful reactions, and thus having tasted the nectarine of the results of such performances, all of them prepare to go the Supreme eternal atmosphere.

Purport

FORGIVING

From the above explanations of different types of sacrifices (namely performance of sacrifice of one's possessions, study of the Vedas or philosophical doctrines, and performance of yoga system) it is found that the greatest common aim of all these performances of sacrifices is to have control over the senses. Because sense gratification is the root cause of material existence. Therefore, unless and until one is not situated on the platform of no sense gratification, there is no chance of being elevated to the eternal platform of full knowledge, full bliss and full life. This stage of life is called eternal atmosphere, or Brahma atmosphere. Any kind of the above-mentioned sacrifices helps one to be cleansed from the sinful reactions of material existence, and by such advancement of life, one does not only 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 being

PART

THE SUTREMS OF PERSONALITY OF GODHEAD KRṢṢA.

Text No.31

Na ayam loka asti ayajnyasyaKuto anyah kurusattama.English synonymsASTI-THERE IS
OF THE
AYAJNYASYA-FOOLISHNa-never, Ayam-this, Loka-planet, Kuto-where is, Anyah-the other, Kur -
usattama-~~the~~ best amongst the Kurus.Translation

Q. ~~the~~ best of the Kuru dynasty, never ~~one~~ can live satisfactorily even on this planet or in this life, and what to speak of other or next, better life?

Purport

In any form of material existence, every one is ignorant of the real situation of living conditions. In other words, existence in the material world is due to our multi reaction ~~for~~ sinful lives. Ignorance is the cause of sinful life, and sinful life is the cause of dragging the material existence. Human form of life is the only loophole from which ~~get~~ out of this entanglement. The Vedas therefore give us chance for relief by pointing out the paths of religiosity, economic comfort, regulated sense gratification and, at last, to get of the miserable condition of material existence. The path of religiosity, or the different kinds of sacrifices recommended above, automatically solves our economic problems. By performance of Yajna we can have enough food, enough milk, ~~the~~ enough ~~even~~ there is so-called increase of population. When ~~our~~ body is fully with all supplied, naturally the next stage is to satisfy the senses. Vedas prescribe, therefore, sacred marriage for regulated sense gratification, and thus gradually one is raised to the platform of release from material engagement. Therefore, the ultimate goal of life is to get liberation from the material bondage. ~~The~~ The highest perfection of liberated life is to become associated with the Supreme Lord. ~~And~~ All these different stages of perfection is achieved by performance of Yajna, as described above. Now, if a person is inclined to perform Yajna in terms of the Vedic literature, how can he expect any happy life even in this body? ~~And~~ what to speak of another body, which is always seeking in search of eternal blissful life.

in another planet? There are different grades of material comforts in different heavenly planets, and on all of them (or beyond them in the spiritual planets also) there ~~is~~ immense source of happiness for the persons engaged in different kinds of Yajna. But the highest kind of happiness that a man can achieve is to get promoted ~~in~~ to the spiritual planets by practice of Krsna consciousness. Life of Krsna consciousness is therefore solution of all problems of material existence.

Text No.32

Evam vahunidha yajna vitata brahmani mukheKarmajan biddhi tan sarvan evam jnatva vimoksase.English synonyms

Evam-thus, vahunidha-various kinds of, Yajna-Sacrifice, Vitata-wide-spread, Brahmani-of the vedas, Mukhe-in the face of, Karmajan-born of work, Biddhi-do thou know, Tan-them, Sarvan-all, Evam -thus, Jnatva-knowing, Vimok sase-be liberated.

Translation

All these different types of sacrifice are approved by the Vedas,

and all of them are depending on our different types of work, and knowing them as such shalt thou become liberated.

Purport

Different types of sacrifice, as ^{discussed} above-mentioned, are mentioned in the Vedas to suit different types of worker. Generally, men are too much ~~deeply~~ absorbed in the concept of the body, and therefore all these sacrifices are so arranged ~~that~~ one has work either with the body, or ~~with~~ ^{the} mind or with ~~the~~ ^{the} intelligence, but all of them are recommended for ~~being~~ ^{being} liberated at the ultimate end, and this is confirmed by the Lord herewith ~~in~~ ⁱⁿ His own mouth.

Text No. 33

Sreyan dravyamayaj yajna jnanayajna paramatapa.
Sarvam karma akhilam partha jnane parisamapyate.

English synonyms

Sreyan-greater, Dravyamayaj-than sacrifice of material possessions, Jnanam-knowledge, Jnanayajna-sacrifice in knowledge, Paramatapa-~~the~~ ^{the} chastiser of the enemies, Sarvam-all, Karma-activities, Akhilam-in total, Partha-~~the~~ ^{the} son of Pritha, Jnane-in knowledge, Parisamapyate-ends in.

translation

~~the~~ ^{the} ~~the~~ ^{the} chastiser of the enemies, sacrifice ^{of} in knowledge is better than sacrifice in material possessions, ~~the~~ ^{the} son of Pritha, after all, sacrifices in activities do end in totality of transcendental knowledge.

Purport

The whole process of different types of sacrifice is to ^{gradually} terminate ~~gradually~~ in the status of complete knowledge, then release from material miseries, and ultimately, in loving transcendental service of the Supreme Personality of Godhead, ~~an~~ ^{an} (Krsna consciousness). Still, there is a mystery about all these different activities of sacrifice. One should know this mystery. In terms of the particular performer, such sacrifices ~~take~~ ^{take} the ~~shape~~ ^{shape} of sacrifice in material possessions, and sometimes they take the shape of sacrifice in knowledge according to particular faith of the doer. When ~~the~~ ^{the} faith reaches the stage of sacrifice in knowledge, it is far better than the other, namely, sacrifice in material possessions, ~~because~~ ^{because} without attainment of knowledge, such sacrifices remain on the material platform, without any spiritual benefit. ~~And~~ ^{And} such knowledge culminates in Krsna consciousness, the highest stage of knowledge transcendental. With ~~such~~ ^{such} elevation of knowledge, ~~such~~ ^{such} sacrifices ~~become~~ ^{become} simply material activities, and when ~~however~~ ^{however} they are elevated to transcendental knowledge, all such activities ~~become~~ ^{become} ~~elevated~~ ^{elevated} on the spiritual platform. In terms of different consciousness, sometimes such activities are called karmakanda, or fruitive activities, and sometimes they are called jnanakanda, or knowledge in pursuit of Truth. It is better when the end ~~in pursuit of~~ ⁱⁿ knowledge.

Text No. 34

tat biddhi pranipatena pariprsnena sevaya.
opadeksyanti te jnanam jnaninah tatvadarsinah.

English synonyms

Tatva-^{THAT} knowledge of different sacrifices, Biddhi-try to understand
 Pranipatena-by approaching a spiritual master, Pariprasnana-by submissive
 enquiries, Sevaya-by ^{THE} rendering of service, Upadeksanti-initiates, Te-unto you,
 Jnanam-knowledge, Jnaninas-the self-realised, Tatva-truth, Darsinah-the seers.

Translation

Just try to know the truth of all these by approaching a self-realised spiritual master with all submission, ^{WITH} enquiries, and rendering service unto him. Such a learned, self-realised spiritual master initiates knowledge unto you because ~~they~~ ^{HE} have seen the truth.

Purport

The path of spiritual realisation is undoubtedly difficult. The Lord therefore advises to approach a bonafide spiritual master in the line of disciplic succession from the Lord Himself. No body can be a bonafide 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 body can be spiritually realised by manufacturing his own process, as is the fashion of the foolish pretenders. The Bhagvat says Dharma hi saksat bhagavat pranitam; the path of religion is directly enunciated by the Lord. Therefore, mental speculation or dry arguments cannot lead one to the right path. Neither by self ^{STUDY} study of the book of knowledge can ~~help~~ one progress in spiritual life. One has to approach, therefore, a bonafide spiritual master ~~for receiving~~ the knowledge. Such spiritual master should be accepted in full surrender. One should serve the spiritual master like a menial servant without any false prestige. Satisfaction of the self-realised spiritual master is the secret of advancement in spiritual life. Enquiries and submission ^{CAUSE} the combination for spiritual understanding. Unless there is ^{AND} submission ^{AND} service, enquiries from the learned spiritual master will not be effective. One must be able to pass the test of the spiritual master. When the spiritual master sees the genuine desire of the disciple ~~automatically~~ ^{as} he ~~benedicts~~ ^{blesses} the disciple ~~in~~ ^{with} genuine spiritual understanding. In this verse, both blind following as well as absurd enquiries are condemned. One should not only hear submissively from the spiritual master, but ~~also must~~ ^{also} ~~take things clear from the spiritual master~~ ^{bring things clear from the spiritual master} in submission with service. A bonafide spiritual master is by nature very kind ^{TO} the disciple, and ~~still~~ ^{when} the student is submissive and is ready always to render service, ~~to the spiritual master~~ the reciprocation of knowledge and enquiries become perfect.

Text No. 35

GET A CLEAR UNDERSTANDING

Jaj jnatva na punar moham eva yasyasi pandava.
 Yena bhutani asesena draksyasi atmani atho mayi.

English synonyms

Jaj-which, Jnatva-knowing, Na-never, Punar-again, Moham-illusion, evam-like this, Yasyasi-shalt thou go, Pandava-O son of Pandu, Yena-by, which, bhutani-all living entities, Asesena-totally, Draksyasi-you will see, Atmani-in the Supreme Soul, Atho-or in other words, Mayi-unto Me.

Translation

By ^{OBTAINING} knowing real knowledge from the self-realised soul you ~~would~~

will have no more any illusion like this, because, by that knowledge, you will know that all living entities are only parts and parcels of the Supreme in other words mine.

THEY ARE Purport

AT ARJUNA
The result of receiving knowledge from a self-realised soul or one who knows things as they are, is that all living beings are parts and parcels of the Supreme ~~Lord~~ Personality of Godhead, Sri Krsna. The feelings of a separate existence of the living entities from Krsna is called Maya (Ma-not, Ya-this). At present, we are thinking that we have nothing to do with Krsna. Krsna is an historical great personality, only and the Absolute is the impersonal Brahman. Factually, as it is stated in the Bhagavad Geeta, this impersonal Brahman is the personal effulgence of Krsna. But Krsna, as the Supreme Personality of Godhead, is the cause of everything. In the Brahman Samhita it is clearly stated that Krsna is the Supreme Personality of Godhead, the Cause of all Causes. Even the millions of incarnations are His different expansions only. Similarly, the living entities are also expansions of Krsna. The Mayavadi philosophers ~~think~~ wrongly think that Krsna loses His own existence separately by His so many expansions. This thought is material in nature. As we have experience in the material world that a thing when fragmentally distributed, loses its own original identity. The Mayavadi philosophers fail to understand that Absolute means one plus one is equal to one, and one minus one is equal to one, ~~also~~ in the absolute world.

TO LIVING BEINGS
For want of sufficient knowledge in the Absolute science, we are now covered with illusion, and therefore we think that we are separate from Krsna. Although we are separated parts of Krsna, we are not different from Krsna. The bodily difference of the living entities is Maya, or not the actual fact. We are all meant for satisfying Krsna. By Maya, only Arjuna thought that bodily relationship with his kinsmen is more important than his spiritual eternal relationship with Krsna. The whole teaching of the Bhagavad Geeta is targeted toward this end, that a living being cannot be separated from Krsna as an eternal servitor, and his sense of being a separate identity from the interest of Krsna is called Maya. The living entities, as separate parts and parcels of the Supreme, have a purpose to fulfill and ~~forgetting~~ ^{HAVING} that purpose, from time immemorial they are situated in different material bodies, namely men, animals, demigods, etc. Such bodily differences are due to ~~his~~ forgetfulness of transcendental service of the Lord, and when one is engaged in such transcendental service by Krsna consciousness, ~~certainly~~ one becomes at once liberated from the illusion. One can have such pure knowledge only from the bonafide spiritual master, without being deluded that a living entity is on the par with Krsna. Perfect knowledge is that the Supreme Soul, Krsna, is the Supreme Shelter for all living entities, and giving up such shelter, the living entities are deluded by the material energy to have separate identity. ~~They~~ ^{they} be forgetful of Krsna under different ~~xx~~ standards of material identity. When, however, such deluded living entities become situated in Krsna consciousness, it is to be understood that they are on the path of liberation, as it is confirmed in the Bhagavatam: Mukti hitva anyatha rupam svarupena avasthita. Liberation means to be situated in one's constitutional position as an eternal servitor of Krsna or (Krsna consciousness).

Text No. 36

Api ced asi papebhyah sarvebhyah papakrttamah.
Sarvam jnanaplavena eva brjjanam samtaryasi.

English synonyms

Api-even, Ced-if, Asi-you are, Papibhyah-of all sinners, Sarvebhyah-of all, Papakrttamah-the greatest sinner, Sarvam-all such sinful actions,

JNANAPRAVENA^{ARE} by the boat of transcendental knowledge, ^{ALL SINNERS}eva-certainly, BrijinAM^{WILL} of crossing the ocean of miseries, Samtarisyasi-perfectly

Translation

even if you ^{ARE} consider^{ED} to be the most ^{SINFUL}sinner of ^{ALL SINNERS}the sinners, ^{WILL}yet when you are situated ^{ON}the boat of transcendental knowledge, you ^{WILL}be able to cross over the ocean of miseries.

Purport

Proper understanding^F of one's constitutional position in relationship ^{TO}with Krsna is so nice that one can at once be lifted up from the struggle for existence in the ocean of nescience. This material world is ~~considered~~ ^{REGARDED} sometimes as the ocean of nescience and sometimes it is ~~considered~~ ^{REGARDED} as the blazing forest. In the ocean, however, expert swimmer^{ONE} may be, the struggle for existence is ~~very~~ very severe. And ~~yet~~, if somebody comes forward and lifts the struggling ~~swimmer~~ swimmer from the ocean, he is ^{THE} greatest savior. This perfect knowledge of the human being, received from the Supreme Personality of Godhead, is the path of liberation. The boat of Krsna consciousness is very simple, but it is the most sublime (at the same time).

Text No. 37

Yatha edhamsi samiddhah agnir bhasmasat kurute arjuna
gnagnih sarvakarmani bhasmasat kurute arjuna.

English synonyms

Yatha-as much as, Edhamsi-^{FIRE}wood, Samiddha-blazing, Agnir-fire, Bhasmasat-turns into ashes, Kurute-so does, Arjuna-^{ON} Arjuna, Gnagnih-the fire of knowledge, Sarvakarmani-all reaction of material activities, Bhasmasat-into ashes, Kurute-it so does, Tatha-similarly.

Translation

As the blazing fire ~~does~~ turns into ashes the fire ^{FIRE}wood, ^{ON}Arjuna, similarly ^{DOES}the fire of knowledge ~~does~~ also turn into ashes all reactions ^{TO}material activities.

Purport

Perfect knowledge of self and Superself and ^{OF}their relationship, is ~~the~~ compared herein ^{TO}as a fire, and such fire ~~does~~ not only ~~turns~~ ^{turns} all ~~interactions~~ ^{interactions} ^{TO}of impious activities, but also all ~~interactions~~ ^{interactions} of pious activities, ~~in~~ ^{into} ashes. There are many stages of ~~interactions~~ ^{interactions} of our activities. Reaction in the stage of making up, in the stage of fructifying, in the stage of already achieved and in the stage of ~~aprior~~ ^{aprior}. But this knowledge of the constitutional position of the living entity ~~does~~ turns everything into ashes. ^{When one is} ~~completely conversant with such complete knowledge~~ ^{completely conversant with such complete knowledge} all reactions, both prior and ~~aprior~~ ^{aprior}, become vanquished. In the Vedas ~~it is~~ ^{it is} stated as follows:

"Ubhe uhaivaisha ete tarati amritah sadhu asadhuni"

One overcomes both ^{THE} pious and ~~impious~~ ^{impious} interactions of work.

LIKE
A BURNING
FIRE

Text No. 38

Na hi jnanena sadrisam pavitram iha vidyate.

Tat svayam yoga samsiddhah kalena atmani vindati

English synonyms

Ha-never, Hi-certainly, Jnanena-like knowledge, Sadrisam-in comparison, Pavitram-sanctified, Iha-in this world, Vidyate-exists, Tat-that, Svayam-itself, Yogasiddhah*-devotion, Samsiddha-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 ~~kind~~ mysticism. And one who has achieved ~~such~~ ^{THIS} stage ~~does~~ ^{with} enjoy in himself in due course of time.

Purport.

When we speak of transcendental knowledge, we do ^{it} in terms of spiritual understanding. As such, there is nothing so sublime and pure as ~~it~~ ^{the} knowledge, 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 such transcendental knowledge, he ~~has not~~ ^{does not} get to search for peace elsewhere, but ~~he~~ ^{he} enjoys such peace in himself. In other words, this knowledge and peace ~~is~~ ^{is} culminated in Krsna consciousness. That is the last word in the Bhagavad Geeta.

Text No. 39

Sraddhavan labhate jnanam tatparah samyata indriyah.
Jnanam labdhva param santim acirena adhigachati.

English synonyms

Sraddhavan-a faithful man, Labhate-achieves, Jnanam-knowledge, Tatparah-very much attached to it, Samyata-controlled, Indriya-senses, Jnanam-knowledge, Labdhva-having achieved, Param-transcendental, Santim-peace, Acirena-very soon, adhigachati-attains.

Translation

A faithful man, attached to transcendental knowledge, is ^{an} eligible candidate for it, and who achieves such transcendental knowledge attains to spiritual peace very soon.

Purport

Such knowledge in Krsna Consciousness can be achieved by a faithful person who believes in Krsna ^{firmly}. One who thinks that, simply by acting in Krsna consciousness, one can attain the highest perfection is called a faithful man. His faith is attained by ^{the} discharge of devotional service, and by chanting "Hare Krishna Hare Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Hare Hare," which cleanses one's heart of all material dirt. ~~Over~~ ^{Over} and above this, one should ~~also~~ ^{also} be controlling the senses. In other words, a person who has control over the senses and is faithful in Krsna can ~~not~~ ^{not} easily attain to the perfection of Krsna Consciousness knowledge without any delay.

IN THE KNOWLEDGE OF

Text No. 40

Ajnas ca asraddadhanas ca samsaya atma vinesyati.
Na ayam lokas asti na paro na sukham samsaya atmanah.

ENGLISH SYNONYMS

CA=AND

Ajna^S-fools without any knowledge in standard scriptures, Asraddadhanas-faithless in revealed scriptures, Ca-also, Samsaya-doubts, Atma-person, Vinasyati-falls back, Na-never, Ayam-this, Loka-world, Asti-there is, Na-neither, Paro-next life, Na-neither, Sukham-happiness, Samsaya-doubtful, Atmanah-of the person.

Translation

Fools^{SK AND} ~~faithless and doubtful~~ persons, ^{WHO DOUBT THE} in revealed scriptures fall down from the knowledge of Krsna consciousness, ~~and~~ ^{and} for them there is no good ~~for them~~ in this world, ~~nor~~ ^{and} in the next ~~neither~~ ^{and} there is any happiness for them.

Purport.

Out of many standard and authoritative revealed scriptures, the Bhagavad Geeta is the best. Only persons who are almost like animals have no faith [✓], or knowledge of, such standard revealed scriptures. ^{SOME} Even though they have knowledge or can cite passages from such revealed scriptures, they have actually no faith in such words. ^{AND} Even though some of them have faith in scriptures like Bhagavad Geeta, they do not believe in 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, one who has no faith and ~~are~~ ^{is} always doubtful cannot make any progress at all. Such doubtful persons have ^{FIND} no good ~~even~~ in this world, nor in the next ^{and} for them there is no happiness whatsoever. One should therefore follow the principles of revealed scriptures with faith, and that will raise one to the platform of knowledge, ~~and~~ such knowledge will help one ~~being~~ ^{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 footprints of great Acharyas ^{WHO ARE THE} in disciplic succession, and thus attain success.

Text No. 41

Yoga samnyasta karmanam jnana samchhinna samsayam.
Atmavantam na karmani nibadhnanti dhannanjaya.

English synonyms

Yoga-devotional service or Karmayoga, Samnyasta-renounced, Karmanam-of the performers, Jnana-knowledge, Samchhinna-cut by advancement of knowledge, Samsayam-doubts, Atmavantam-situated in self, Na-never, Karmani-work Nibadhnanti-do bind up, Dhananjaya-~~On~~ ^{the} Conquerer of riches.

Translation

Therefore, one who acts in Krsna consciousness, renouncing the fruits of his actions, and ^{WHO} is above all doubts on account of knowledge transcendental, is situated factually on self, and thus ^{THE} reactions of ~~all~~ work do not bind him at all ~~On Arjuna the~~ Conquerer of riches.

Purport

One who follows ~~therefore~~ the instruction of the Bhagavad Geeta as it is instructed by the Lord, ^{WHO} Personality of Godhead Himself, becomes free from all ~~sorts~~ doubts on account of knowledge transcendental. He is already

fully conversant with self-knowledge, as ^{part} and parcel of the Lord in full Krsna consciousness, and as such, undoubtedly he is above ^{THE} all reactions of all activities that he may do.

Text No. 42

Tasmat Ajnanasambhutam hrtstham jnana asina atmanah ~~SAMSAYAM~~
Chhitva enam samsayam yogam atistha uttistha bharata.

English synonyms

Tasmat-therefore, Ajnanasambhutam-outcome of ignorance, Hrtstham-situated in the heart, Jnana-knowledge, Asina-be the weapon of, Atmanah-of self ~~Samsaya doubts~~, Chhitva-cutting off, Yogam-in Krsna consciousness, Atistha-be situated, Uttistha-stand up for fighting, Bharata-~~the~~ descendant of Bharata.

ENAM = THIS, SAMSAYAM = DOUBTS

Translation

Therefore, ~~the~~ descendant of Bharata, ^{THE} doubts which have arisen in your heart out of ignorance, should be ~~cut off~~ by the weapon of knowledge, and should stand up for fighting.

YOU

AND

Purport

The Yoga system instructed in this chapter is called Sanatan yoga, or eternal activities performed by the living entity. This Yoga has two divisions of actions, called sacrifices. The one is called sacrifice of one's material possession, and the other part is called knowledge of self, which is pure spiritual activity. If sacrifice of one's material possessions is not dovetailed for spiritual realisation, then such sacrifice becomes material ~~only~~. But one who performs such sacrifices with spiritual ~~and~~ objective, or in devotional service, ^{his} sacrifice is perfect. When we come to the spiritual activities, ~~these~~ are also divided into two: namely, understanding of one's own self (or one's constitutional position), and the ~~other~~ truth about ^{the} Supreme Personality of Godhead. One who follows the path of Bhagavad Geeta as it is can very easily understand these two important divisions of spiritual ~~and~~ knowledge. ~~And~~ for them there is no difficulty to have perfect knowledge of ^{the} self as part and parcel of the Lord. Such understanding is beneficial, ^{so} such a person can easily understand ^{the} transcendental activities of the Lord. In this chapter, ^{the} transcendental activities of the Lord have been discussed in the beginning. ~~It~~ ^{is} spoken by the Supreme Lord Himself. One who does not understand ^{these} instructions of the Supreme Personality of Godhead is faithless, and is considered to be misusing ~~his~~ ^{THE} ~~own~~ 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 ~~knowledge~~ ^{KNOWLEDGE} personality of Godhead, is certainly ~~the~~ fool number one. This foolishness of the so-called ^{STUDENT} ~~reader~~ of Bhagavad Geeta can be removed by gradual acceptance of the principles of Krsna consciousness. Such Krsna consciousness is awakened by different types of sacrifices ~~mentioned in this chapter~~ and they have been differently named: sacrifice in household life, sacrifice in controlling the senses, sacrifice in practicing mystic Yoga, sacrifice in penance, sacrifice in material possession, sacrifice in studying the Vedas, sacrifice in observing the scientific social institution called Varnashrama Dharma (or divisions of human status). All of ~~them~~ are known as sacrifices, but all of them are based on regulated action. And within all those activities, the important factor is self-realisation. One who seeks that objective is ^{the} real student of Bhagavad Geeta. But one ~~who~~ has any doubt ⁱⁿ the authority of Krsna falls back. One is therefore advised to study Bhagavad Geeta or any other scripture ~~from~~ ^{with} ~~the~~ ^A ~~bonafide~~ ^{bonafide} spiritual

master-with service and surrender. Such a bona fide spiritual master comes in THE disciplic succession from eternal time and there is not the slightest deviation from the instruction of the Personality of Godhead, which was imparted ~~even~~ millions of years ~~before~~ to the Sun-god, from whom the instruction of Bhagavad Geeta ~~came~~ ^{has} come down to the earthly kingdom. One should, therefore, follow the path of Bhagavad Geeta as it is stated ⁱⁿ the Bhagavad Geeta, without being misled by ~~self~~ ^{self} interested persons ^{PEOPLE} who want to deviate ~~per~~ ^{to} ~~OTHER~~ ^{OTHER} persons from the actual path of Bhagavad Geeta for their personal interest. 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 Bhagavad Geeta.

Thus end the Bhaktivedanta Purports ^{to} of the Bhagavad Geeta as it is in the Fourth Chapter, ~~in the matter of~~ transcendental Knowledge.

REGARDING

AGGRANDIZEMENT.

