

CHAPTER FIFTEEN

Text No. 1

English Synonyms

Śrībhāgavān uvāca--the Supreme Personality of Godhead said, Urdhvaṁūlam--with the roots above, Adhaḥ--downwards, Aśakham--branches, Aśvattham--banyan tree, Brāhṇa--said, Avyayam--eternal, Chandāmāsi--Vedic hymns, Yasya--of which, Parnāni--the leaves, Yaḥ--anyone, Tam--that, Veda--knows, Sa--he, Vedavit--the knower of the Vedas.

Translation

The Supreme Lord said: It is said that there is a banyan tree which has its roots upward and its branches down; and the Vedic hymns are its leaves. One who knows this tree is the knower of the Vedas.

Purport

After discussing the importance of bhaktiyoga, there may be some question: what about the Vedas? It will be explained in this chapter that the purpose of Vedic study is to understand Krishna. Therefore, one who is in Krishna Consciousness, engaged in devotional service, is already in knowledge of the Vedas. The entanglement of this material world is compared here to a banyan tree. For one who is engaged in fruitive activities, there is no end to the banyan tree. He

wanders from one branch to another, to another, to another; the tree of this material world has no end; and one who is attached to this tree has no possibility of liberation. The Vedic hymns, meant for elevating oneself, are called the leaves of this tree. This tree being root-upward means that it begins from ~~the~~ ~~at~~ where Brahma is located; which is the topmost planet of this ~~universe~~. One should understand this indestructible tree of illusion, and then one can get away from it. I will explain how to get out of the entanglement of the branches of this tree.

This ~~is~~ should be understood. In the previous chapters it has ~~been~~ explained that there are many processes to get out of the material ~~entanglement~~. And, up to the Thirteenth Chapter, we have seen that devotional service to the Supreme Lord is the best ~~way~~. Now, the basic principles of ~~devotional~~ devotional service is detachment from the material activities and attachment to the transcendental service of the Lord. How to get out of the attachment to the material world is the beginning of this chapter. ~~I~~ ~~THE~~ The root of this material existence is upward. This means that it begins from the total material substance, from the topmost planet of the universe. From there, the whole universe is expanded, with so many branches, the various planetary systems. The fruits ~~are~~ are the results of the living entities' activities. They include religiousness, economic development, sense gratification and liberation. One should have a thorough understanding of this

imperishable tree.

Now, we have no ready experience in this world of a tree situated with its branches down and its roots ~~xxx~~ upward, but there is such a thing. That tree can be found when we ~~get~~ go to a reservoir of water. We can see that the trees on the bank are reflected upon the water--branches down, and roots up. In other words, the tree of this material world is only a reflection of the real tree. The real tree is the spiritual world. This ~~xxxx~~ reflection of the ~~x~~ real tree is situated on desire, as the ~~xxxx~~ tree's reflection is situated on water. Desire is the cause of things situated in this reflected shadow of material light. One who wants to get out of this material existence must know thoroughly, through analytical study, this tree. Then he can ~~x~~ cut off the relationship with ~~xxx~~ this material world.

This tree, being the reflection of the real tree, is an exact replica. Everything is there in the spiritual world.

The impersonalist takes ~~x~~ Brahma as the root of this material tree and from the root according to Sankara philosophy, prakriti purusha, then ~~xxx~~ the three gunas, then (panchipahaput) () (dasendriha) mine. In this way they divide the whole material world (eternity) four elements. If Brahma is the center of all manifestation then this material world is manifestation of the center by hundred eighty degrees. But actually the center is 360 degrees. So 180 degree is to be supposed the spiritual world and the material world is the ~~x~~ perverted reflection so the spiritual world must be the same

variegatedness in reality. The Purusha and the Prakriti they must be. The Prakriti is the internal energy of the Supreme Lord and the Purusha is the Supreme ~~and~~ Lord Himself, and that is explained in the Bhagavad Gita. (Purusha sha pak sha tah) Purusha-para h -parth. The difference is that this manifestation ~~x~~ being material, is temporary. Reflection is temporary. Reflection is sometimes seen and sometimes not seen. But the origin from where the reflection is reflected that is eternal. As the ~~material~~ material reflection of the real tree in the spiritual world has to be cut off. Therefore when it is said that (abavedas) a person knows the vedas, it means that ~~one~~ one who knows how to ~~cut~~ cut off this ~~attachment~~ attachment from this material world. If somebody knows ~~that~~ that process, he actually knows the Vedas. One who is attracted by the ritualistic formulas of the Vedas, they are attracted by the beautiful green leaves of the tree. They do not know exactly the purpose of the ~~Vedas~~ Vedas. The purpose of the Vedas as it will be disclosed by the Personality of Godhead Himself, is to cut off this reflection ~~tree~~ tree and to get into the real tree of the spiritual world.

Text No. 2

English Synonyms

Adhas ^h--downward, ^{Ca-and, urdhvam} urdhva ^h--upward, Prasṛta ^h--extended,
Tasya ^h--each, Sakhā ^h--branches, Guna ^h--modes of material nature,

addh-

ca-ancl;

Pravṛddhā^h--developed, Viśaya--sense objects, Pravālah^{but}--twigs,
~~Adhā~~^{downward}, Mūlāṅⁱ--roots, Anusantatāniⁿ--extended, Karmā^m
 according to work, Bandhīni^{act}--bound up, Anusaloke^{m y}--in the world
 of human society.

Translation

anubandhīni-

The branches of this tree extend downward and upward, nourished by the three modes of material Nature. The twigs are the objects of the senses, and This tree also has roots going down, bound to the fruitive action of human society.

Purport

The description of the banyan tree above is further explained here. Its branches are spread in all directions. In the lower parts, there are variegated manifestations of the ~~the~~ living entities, such as human beings, animals, horses, cows, dogs and cats. These are of the lower parts of the branches, whereas the upper part are higher forms of living entities: the demigods, gandharvas (fairies), and many other higher species of life. As a tree is nourished by water, so this tree is nourished by three three ~~the~~ modes of material Nature. Sometimes we find that a ~~the~~ tract of land is barren for want of sufficient ~~the~~ water, and sometimes a tract is very green; similarly, where the modes of material Nature are proportionately greater in quantity, the different species of life are manifested in that proportion.

The twigs of the tree are considered to be the sense objects. By development of the different modes of Nature, we de-

velop different senses; and, by the senses, we enjoy different varieties of sense objects. The source of the senses--the ears, the nose, ~~the~~ eyes, etc. are to be considered as the upper twigs, tuned to the enjoyment of different sense objects. The leaves are sound, form, touch--the sense objects. The other roots, which are subsidiary, are the by-products of different types of suffering and sense ~~a~~ enjoyment. Thereby, we develop attachment and aversion. The tendencies toward peltly and impiety are considered to be the secondary roots, spreading in all directions. The real root is from the Brahmaloaka, and the other roots are in the human planetary system. From the upper planetary system, after one has enjoyed the results of virtuous activities, he comes down to this earth, and renews his karma ~~of~~ or fruitive activities for promotion. This planet of the human beings is considered the field of activities.

Text No. 3

upalabhyate—

English Synonyms

Na--not, Rūpam--form, Asya--of this tree, Na--in this, Tathā--also, upalabhyate--can be ^{perceived} known, Na--never, anta--end, Na--never, Ca--also, prā--beginning, Na--never, Ca--also, Na sampratisthā--the foundation, āvattham--banyan tree, Enam--this, suvirūḍha--strongly rooted; Asaṅga ^{as} strena--by the ^{of detached} Drdhena--~~strong~~ strong, Chittvā--by cutting ^{up} mūlam--

; mūlam—

Translation

The real form of this tree can not be perceived in this world. No one can understand where it ends, where it begins, where its foundation is. This banyan tree must be cut out with determination, by the weapon of detachment.

Text No. 4

English Synonyms

Yatah--thereafter, Padam--situation, Tat--that, Parimārgita-
vyam--has to be searched out, Yasmin--wherein, Gata--going, Na--
never, Nivartanti--come back, Bhūyah--again, Tam--to him, Eva--
certainly, Ca--also, Adyam--original, Purusam--the Personality
of Godhead, Hrapadye--surrender, Yatah--for from ^{whom;} Pravṛttih--
^{ancient} beginning, Prasṛta--extension, Purāṇī--very old.
prasṛta

Translation

Thereafter, one must seek that situation from which, having gone, one never comes back. One must surrender to that Supreme Personality of Godhead from Whom everything was begun, and is extending since time immemorial.

Purport

As explained before it is now clearly stated that the real form of this banyan tree cannot be understood in this material world. The root being upwards it means that from

that root the extension of the real tree is in the other part, being complicated with the material expansion of the tree. Nobody can see how far the tree has extension neither one can see where is the beginning of this tree. Therefore one has to find out the cause in an opposite direction of genealogical travel. Just like I am the son of my father, my father is the son of such and such person, and just searching in that way one comes to Brahma and Brahma is generated by the Karbodoksi Vishnu in this way when we reach to the Supreme Personality of Godhead that is the end of research work in the matter of this perverted reflection of the real tree. One has to search out that origin of this tree, the Supreme Personality of Godhead by the association of persons who are in the knowledge of that Supreme Personality of Godhead and then by such understanding we become gradually detached to this false reflection of reality and by knowledge we can cut off the connection and we can actually become situated in that real tree. The word asanga is very important in this connection because our attachment for sense enjoyment and lording it over the material Nature is very strong. Therefore we have to learn detachment and by discussion ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ of spiritual science from authoritative scriptures, heard from the persons who are actually in the knowledge. As a result of such discussion in the association of devotees when you come to the Supreme Personality of Godhead then the first thing is to surrender there. And the description of that place is given here that going there nobody comes back again to this false reflected ~~the~~ tree.

done with material lust, ~~from~~ freed from the duality of happiness and distress, and who knows how to surrender unto the Supreme Person, attains to that ~~an~~ eternal kingdom.

Purport

The surrendering process is described here very nicely. The first qualification is that one should be out of the illusion of false prestige. The conditioned soul is puffed up, thinking himself the lord of material Nature. It is therefore very difficult for him to surrender unto the Supreme Personality of Godhead. One should know by the cultivation of real knowledge that he is not lord of the material Nature; the ~~is~~ Supreme ~~the~~ Personality of Godhead is the Lord. When one is free ~~next~~ from this false prestige, that is the first qualification of surrender. For one who is always expecting some honor in this material ~~a~~ world, it is not possible to surrender to the Supreme Person. This false prestige is due to illusion. One ~~thinks~~ thinks that he is the lord of the material world. He has come here for some time, and then goes away, living here briefly; but ~~it~~ still he has the foolish notion that he is the lord of the world. ~~Thus~~ He thus makes all things ~~complicated~~ complicated, and he is always in trouble. The ~~world~~ whole world moves under this impression. People are considering that the land, this Earth, belongs to the ~~a~~ human society; and they have divided ~~up~~ the land, by their mental concoction, under the false impression that they are the proprietors. One has to get out of

~~the~~ this false notion that human society is the ~~prop~~ proprietor of this world. When one is freed from such a false notion, he becomes free ~~x~~ from all false associations. False association means our family, social, and national ~~are~~ affections. This faulty association ~~k~~ binds us to this material world. After this stage, one has to develop spiritual ~~k~~ knowledge. One has to cultivate knowledge of what is actually his own, and what is actually not his own. And, when ~~k~~ one has an understanding of things as they are, he becomes free from all conceptions of happiness and distress. He becomes fully in knowledge, at which time it is possible to surrender to the Supreme Personality of Godhead.

Text No. 6

English Synonyms

Na--not, Tad--that, Prāśāyate--illuminates, Sūrya--sun, Na--neither, Śaśāṅka--the moon, Na--^{nor}neither, Pāvakaḥ--fire, ~~x~~ electricity, Yad--where, gatvā--going, Na--never, Nivartante--~~reverts~~ comes back, Tad dhāma--that abode, Paramam--supreme, Mama--My.

Translation

That abode of Mine is not illumined by the sun or moon, or by ^{fire or electricity} electricity. And anyone who reaches It never comes back to this material world.

Purport

The description of the spiritual world and of the Abode of the Supreme Personality of Godhead, Krishna--which is known as Krishna Loka, Goloka Vrindaban--is described here. In this spiritual sky there is no need of sunshine, moonshine or electricity, because all the planets there are self-illuminated. We have only one planet in this universe, the sun, which is self-illuminated. But all the planets in the spiritual sky are self-illuminated; and the shining effulgence of all these self-illuminated ~~planets~~ ~~planets~~ planets (called Vaikunthas) is the shining sky, which is known as the Brahmajyoti. Actually, the effulgence is emanating from the planet of Krishna, Goloka Vrindaban. Part of that shining effulgence is covered by this Maha Tattva, the material world. Other than this, the major portion of that shining sky is full ~~of~~ of spiritual planets, which are called Vaikunthas, and there is also Goloka Vrindaban. So ~~long~~ long as a living entity is in this dark material world, he is in conditional life. And, as soon as he reaches the spiritual sky, by cutting through the false, perverted tree, of this material ~~world~~ world, he becomes liberated, and there is no chance of his coming back here. In other words, in his conditional life, ~~the~~ the living entity considers that he is the lord of this material world. But in his liberated state he enters into the spiritual kingdom and becomes the associate of the ~~Supreme~~ Supreme Lord. There he enjoys eternal bliss, eternal life, and full knowledge. One should rightly be capti-

vated by this information in The Bhagavad Gita. He should desire to transfer himself to that eternal world, and not be attached to this false reflection of reality. For one who is too much attached to this material world, it is very difficult to cut out that attachment. But if he takes to Krishna Consciousness, there is the chance of gradually becoming detached. One has to associate himself with devotees, those who are in Krishna Consciousness. One should search out the Society for Krishna Consciousness, and learn how to discharge devotional service. In this way he can cut off his attachment to the material world. Unless one becomes attracted by the devotional service of ~~the~~ the Lord, one cannot be detached from the attraction of the material world simply by dressing himself in orange cloth. Therefore one should take it very seriously that devotional service described in the 12th Chapter is the only way for getting out of this false representation of the real tree. The previous Chapter, 14, --the contamination of all kinds of processes with material Nature is described and only devotional is described as transcendental.

The word Paramatman is very important here. Practically every place every nook and corner that is the property of the Supreme Lord. But the spiritual world is Paramun, full of 6 opulences, therefore it is called Paramun. In the Upanishads it is also confirmed that in the spiritual world there is no need of the sunshine, moonshine, the whole spiritual sky is illuminated by the ~~intentional~~ internal potency of the Supreme Lord. That Supreme Abode may be achieved only by surrender and by no other means.

Tattwa is called the Personal expansion and the living entities are called separated expansions. By His personal expansion, He is manifested by various forms & just like Lord Rama, Nrishinghadeva, and Vishnumurti and all the predominating deities in the Vaikuntha planets. And so far the separated expansions are eternally servants, the living entities. And the ~~personal~~ personal expansion of the Supreme Personality of Godhead, the individual identity of Godhead is always present and similarly, the separated expansions or living entities they have got their identical conception also. As fragmental part and parcel of the Supreme Lord the living entities have also fragmental qualitative perception of life of which independence is also there. ~~EM~~ Every living entity has individual soul, has his personal individuality and ~~minute~~ minute form of independence. By misuse of that independence, either the conditioned soul or without misuse of independence he is always liberated, but he is qualitatively eternal as the Supreme Lord is. In his liberated state he is freed from this material condition and he is under the engagement of transcendental service unto the Lord and in his conditioned life he is designated by the ~~material~~ material modes of Nature and he forgets the transcendental loving service of the Lord. As a result of such a condition, he has to struggle very hard to pull on his existence in this material world. The living entities are not only the human beings and the cats and dogs but even the greater controller of this material world, & like Brahma, and Lord Shiva, and even Vishnu--all of them are parts and parcels of the Supreme Lord. And they are all eternal, not temporary manifestation like this material sky or the

material ingredients. The word karsati is very significant. The conditioned soul is so much bound up as if he is shackled by iron chains. He is bound up by false ego and mind is the chief agent which is driving him in this material existence. When the mind is in the modes of goodness his activities are good, when the mind is in the modes of passion his activities are troublesome and when the mind is in the modes of ~~ign~~ ignorance he is travelling in the lower ~~xxx~~ species of life. It is clear however in this verse that the conditioned soul is covered by the material ~~a~~ body with ~~a~~ mind and senses and when he is liberated he ~~is~~ is--this material covering is over but his spiritual body manifests in its individual capacity. The following information is there in the Madhyandi nayaan ~~xxxx~~ *bruteh: Sa pe esa pra hnistha edm sari ram martyamatis-rjya brahbhisameasy abrah na psyati brayhna snoti brahna bedm sarvam anubhuthi.*(?) It is stated here that a living entity when he gives up this material embodiment, he enters into the spiritual world, he revives his spiritual body and in the spiritual body he can see the Supreme Personality of Godhead face to face. He can hear him from face to face and he can understand the Supreme Personality as He is. In Smriti also it is understood that in the spiritual planets everyone lives just in the same feature as the Supreme Personality of Godhead, so far bodily construction is concerned there is no change either in the part and parcel living entities or in the expansion of Vishnu murti. In other words, being liberated the living entity gets the spiritual body by the grace of the Supreme Personality of Godhead. The word, fragmental parts and parcels of the Supreme Lord, momangsa is very

significant. The fragmental portion of the Supreme Lord is not like some material broken part. We have already understood, in the Second Chapter of The Bhagavad Gita, ~~that~~ that the spiritm cannot be cut into pieces. So this ~~far~~ fragment is not materially conceived, as matter is cut into pieces, and can be joined again to the whole. That conception is not applicable here, because the Sanskrit word sanatan, eternal, is used. The fragmental ~~px~~ portion is eternal. Just like it is stated in the beginning of the Second Chapter, that Jehasmentata--each and every individual body, the fragmental portion of the Supreme Lord is there. That fragmental portion when ~~fix~~ liberated from this body entanglement gets revived its original spiritual body in the spiritual sky in the spiritual planet and enjoys association with the ~~MP~~ Supreme Lord. It is however understood here that the living entity being fragmental part and parcel of the Supreme Lord they are qualitatively one just like parts and parcels of gold is also gold.

Text No. 8

English Synonyms

api—karīram--body, ya--as ^{much} and as, avāpnoti--gets, ya--that which, ca--also, pr--virtually, utkrāmati--gives up, svarah--the Lord of the body, grhītvā--taking, tanī--all these, saṁyāti--goes away, vāyuh--air, gandhān--smell, svāsayāt--from the result. ^{retreats.}

īśvara—

etāni—

iva—like;

flower.

Translation

The living entity in the material world carries his different conceptions of life, as the air carries the smell from the river. ~~THE~~ Thus does he take one kind ~~of~~ of body, and again quit it to take another.

Purport

Here the living entity is described as iswara, the controller of his own body. If he likes, ~~xxx~~ he can change his body to a higher grade; and if he likes he can move to a lower class. Minute independence is there. The change his body depends upon him. The process is that, at the time of death, the consciousness ~~xxx~~ he has created will carry him on to the next type of body. If he has made his consciousness like a cat or dog he is sure to change from his human body to a cat's or dog's body. And, if he has fixed his consciousness to godly qualities, he will change his body ~~x~~ into the form of a demigod. And, if he changes his consciousness into Krishna consciousness, he will be transferred to the Krishna Loka in the spiritual world, to be with Krishna. One should not falsely claim that, after the annihilation of ~~xxx~~ this body, ~~x~~ everything is finished. He is transmigrating from one body to another, and the present body and present activity is the background of his ~~xxxx~~ next body. He gets a different body according to his karma and he has to quit this body in due course. That is stated here that the subtle body which carries the conception of his next body he develops another body in the next life. This process of

transmigrating from one body to another and while in this body he is struggling--is called Karsati or struggle for existence.

Text No. 9

English Synonyms

Protram--years, Ca--also, Cakṣuḥ--eyes, Sparsanam--touch, Ca--also, Rasanam--tongue, Chrānam--smelling power, Eva--also, Ca--and, Adhiṣṭhāya--being situated, Manas--mind, Ca--also, īyam--this, Viśayān--sense objects, Upasevate--enjoys.

↑
āyam-

Translation

The living entity, thus taking another gross body, obtains a particular type of ear, sense of touch, tongue and nose, centered about the mind. He thus enjoys a particular set of sense objects.

Purports

In other words, the living entity if he prepares his consciousness or adulterates his consciousness into the qualities of cats and dogs, in next life he gets the particular body of cats and dogs and enjoys. Consciousness is originally pure, like water. But if we mix water with a certain color, it changes. Similarly, consciousness is pure, for the spirit-soul is pure. But consciousness is changed according to the association of the material qualities. Real consciousness is Krishna Consciousness. When, therefore,

one is situated in Krishna Consciousness, that is his pure life. Otherwise, if his consciousness is adulterated by some type of mentality, in the next life he ~~gxxx~~ gets a corresponding body.

Not exactly that he ~~fixx~~ is to get a human body again; he can get the body of a cat or dog or hog or a demigod or many other forms, as there are 8,400,000.

Text No. 10

English Synonyms

Utkramantaṁ--quitting the body, Īthitaṁ--situated in the body, Vāpi--either, or, Bhujjānaṁ--enjoying, Vā--or, Guṇānvitaṁ--under the spell of the modes of material Nature, Vimūḍhaḥ--foolish persons, Na--never, Upaśyanti--can see, Paśyanti--one can see, Jñānacakṣuṣaḥ--one ^{who} has ~~get~~ the eyes of knowledge.

Translation

The foolish ~~xxx~~ cannot understand how a living entity can quit his body or what sort of body he enjoys under the spell of the modes of Nature. But one whose eyes are trained in knowledge can see.

Purport

The word jñānacakṣuṣaḥ is very significant. Without knowledge, with these ordinary eyes, no one can understand how a living entity leaves his present body, and what form of body he is going to

take in the next life and how he is living in a particular type of body. This ~~xxxx~~ requires a great amount of knowledge understood from Bhagavad Gita and similar literature heard from a bona fide spiritual master. So one who is trained to perceive all these things, he is fortunate. Every living entity is quitting his body under certain circumstances, he is leaving under certain circumstances and enjoying under certain circumstances under the spell of material Nature and as a result of that he is suffering different kinds of happiness & or distress, he is under illusion of sense enjoyment. Persons who have been everlastingly fooled by lust and desire, lost all power of understanding, this change of body, and staying in a particular ~~xxxxxx~~ body. They cannot think of it. Those who have developed spiritual knowledge they cannot see that the spirit ~~at~~ is different from this body and is changing its body in a different way and enjoying in a different way. A person in such knowledge can understand however how the conditioned living entity is suffering in this material existence. Therefore, those who are highly & developed in Krishna Consciousness they try their best to give this knowledge to the people in general that their conditional life is very very much troublesome, they should come out of it and be Krishna Consciousness and just liberate oneself for being transferred to the spiritual world.

Text No. 11

English Synonyms

Yatanto^h--endeavoring, Yoginas^h--transcendentalist, Cal--also;

Ham--this, Pasyanti--can see, Atmani--in self, Avasthitam--si-
 tuated, Jatanta^h although endeavoring, Py--although, Akrtatmano^h
~~without self realization~~, Na--does not, Ham--this, Pasyanti--
 can see, ~~XXXX~~ Acetasah--undeveloped mind.

without self-realization;

Translation

The endeavoring transcendentalist, who is situated in self realization, can see all this clearly. But those who are not situated in self realization, though they may try, they cannot see what is taking place.

Purport

There are many transcendentalists for advancing in the path of spiritual self realization. But one who is not situated in self realization he cannot see how things ~~xxxxxx~~ are changing in the body of the living entity. The word yogina is very significant in this connection. At the present day there are many so-called yogis, and there are many so-called associations of the yogis; but these are actually blind in the matter of ~~self-realization~~ self realization. They simply take addition to some sort of gymnastic exercise, and are satisfied if the body is well-built and the body is well-situated; they have ~~no~~ no other information. They ~~are~~ are called jatanta ve akrtatmana--they have got--that even they are endeavoring in so-called yogi system they are not a self realized. Such ~~persons~~ ~~xxxxxx~~ non self realized people cannot understand how the process of changing bodies,

the transmigration of the soul, is taking place. Only those who are actually in the Yoga system, and have realized self, the world, and the Supreme Lord--in other words, the bhaktiyogis--or the persons who are engaged in pure devotional service in Krishna Consciousness, they can understand how things are taking place.

Text No. 12

English Synonyms

^tYag--that which, ⁽⁻⁾Adityagatam--in the sunshine, ~~THYXX~~
^hTejo--^{splendor}render, ^tJagat--the whole world, Bhasayate--emanating,
^aKhilam--entirely, ^tYag--that which, Ca--also, Candramasi--in
 the moon, ^tYag--that which, Ca--also, ^{the}agnau--fire, Tat--that,
^hTejo--^{splendor}render, Viddhi--understand, Manakam--from Me.

Translation

The splendor of the sun which dissipates the darkness of this universe, is due to Me. And the splendor of the moon, and the splendor of fire are also originally from Me.

Purport

The less intelligent person cannot understand how things are taking place. The beginning of their knowledge can be made by understanding what the Lord explains here. Everyone sees the sun and moon and fire and electricity. Simply try to understand

that the splendor of the sun, the splendor of the moon, and the splendor of electricity or fire--are coming from the Supreme Personality of Godhead. In such a conception of life or beginning of Krishna Consciousness maybe a great deal of advancement for the conditioned soul in this material world. The living entities are essentially the parts and parcels of the Supreme Lord and He is giving herewith the hint how he can come back to Godhead, ~~he~~ back to ~~his~~ home. From this verse we can understand that the sun ~~is~~ ~~it~~ is illuminating the whole universe. There are different universes and there are different suns, moons also, but in each and particular universe there is one sun, that is clear here. The moon is considered one of the stars. Naksatranam Aham sasi. It is stated in The Bhagavad Gita that the moon is one of the stars. But the sun, there is only one sun in each universe, so the sunlight is due to the spiritual effulgence in the spiritual sky of the Supreme Lord. With the rise of the sun the beginning of the activity of the human beings is set up, they set on fire to prepare their foodstuff, they set on fire to start the factories, and so many things are done with the help of fire. Therefore sunrise and the fire or moonlight they are so pleasing to the living entities without their help no living entity can live. So if one can understand ~~that~~ that this splendor of the sun and moon and the fire is emanating from the Supreme Personality of Godhead, Krishna, then he begins his Krishna Consciousness. By the moonrise all the vegetables become nourished, the moonshine is so pleasing, therefore peoples can understand that we are living under the mercy of the Supreme Personality of Godhead

Krishna. Without His mercy there cannot be sun, without His mercy there cannot be moon, without his mercy there cannot be fire and without the help of sun, moon and fire nobody can live. So these are some of the hints of beginning of Krishna Consciousness for the conditioned soul. So that in far future developing Krishna Consciousness they can be transferred in the spiritual world.

Text No. 13

Ām--the planets, Āviśya--entering, Ca--also, Bhūtāni--living entities, Dharaṇām--sustaining, Aham--I am, Ījāsā--by My energy, Puṣṇāmi--nourishing, Ījāsā--all vegetables, Āṇu Sarvāṇ--all, Bhūmā--the moon, Bhūtvā--becoming, Rasātmakāḥ--supplying the juice.

rasa-ātmakāḥ

ca-and; auṣadhīḥ

Translation

IN I enter into each planet's moon, and by My energy these stay in orbit. I become the moon, and thereby I supply the juice of life to all vegetables.

Purport

It is understood here that all the planets are floating in the air only by the energy of the Lord. The Lord enters into every atom, every planet, and ~~my~~ every living ~~and~~ being. That is ~~and~~ discussed in the Brahma Samhita. It is said there that one plenary portion of the Supreme Personality of Godhead, Paramatma, enters

into the planets enters into the universe, enters into the living entity, enters even into the atom, so due to His entrance everything is so nicely manifested. Just like a living man, a living body, when the spirit soul is there a living man can float on the water but when the living spark is out of the body and the body is dead, it goes down in the water. Of course when it is decomposed it floats just like straw and other things but as soon as the man is dead, ^{he at once} ~~it~~ goes down in the water. So we can take this practical example, so long as the spirit soul is there it can be floated, similarly, all these planets are floating in the weightlessness atmosphere of material world they are due to the entrance of the Supreme energy of the Supreme Personality of Godhead. His energy is sustaining each planet just like a handful of dust. If somebody takes a handful of dust there is no possibility of the dust falling down, but if you throw it in the air it will fall down, similarly, these planets which are floating in the air it is practically under the fist of the universal form of the Supreme Lord. By His strength and ~~energy~~ energy ~~everything~~ all moving and nonmoving things stay in their original place. Vedic hints, it is said that by the Supreme Personality of Godhead the sunshine is so severe and the planets are so steadily moving otherwise all the planets by the motion of the air would have been splitted like dirt in the air, similarly it is due to the Supreme Personality of Godhead that the moon nourishes all vegetables. Due to the moon's influence, the vegetables become delicious. Without the moonshine, the vegetables can neither grow, nor are they good to eat. Human society is working so nicely,

living comfortably and enjoying their food, due to the supply from the Supreme Lord. Otherwise, they could not get on. The word ~~सर्वस्य~~ ~~सर्व~~ rasatmakah is very significant. Everything becomes palatable by the agency of the Supreme Lord, through the influence of the moon.

~~Text~~ Text No. 14

English Synonyms

^{aham}
~~Aham~~--I, ^hValśvānara--by ^{portion is} My plenary, the digesting fire, Bhūtvā--becoming, Prāṇinām--of all living entities, Deham--body, Āsitah--situated, ^aPrāṇā--outgoing air, Apāna--downgoing air, Samāyuktah--keep balance, Pacāṇ--digest, Annam--foodstuff, Ṣaturvidham--four kinds of.

Translation

I am the fire of digestion in every living ~~ent~~ body, and I am the air of life, outgoing and incoming, by which I digest the four kinds of ~~ent~~ foodstuff.

Purport

There is a fire in the stomach which is according to all Vedic shastra, all Vedic literature, we understand there is a fire in the stomach which digests everything, ~~sent~~ foodstuff sent there. When the fire is not blazing nicely there is no hunger and when the fire is in order we get our natural hunger.

Sometimes when the fire is not blowing nicely treatment is required. But this fire is the presentation of the Supreme Personality of Godhead. Vedic mantra also it is confirmed that the Supreme Lord or Brahma in the form of fire within the stomach, is situated there ~~and~~ and digesting all kinds of ~~a~~ foodstuff. Therefore He is also helping the digestion of all kinds ~~of~~ of foodstuff enjoyed by the living entity. The living ~~entity~~ entity is ~~not~~ not independent in the eating process. Unless the Supreme Lord ~~he~~ helps him ~~a~~ in digesting, there is no use of eating. He, therefore, produces, the foodstuff, and digests the foodstuff, and, by His grace, we are enjoying life. In the Vedanta Sutra this is also confirmed by this verse: Svavdagibhy antas pra gisthana t cha. The Lord is situated even within the sound and even within this body and even in the air and even in the stomach and as the digestive force. There are four divisions of foodstuff: Some foods are swallowed, some are chewed, some are licked up, and some are sucked.

Text No. 15

English Synonyms

Sarvasya--of all living beings, Ca--and, Aham--I, Hrdi--in the heart, Sannivista--being situated, Mattah--from Me, Smara--remembrance, Jñānam--knowledge, Apoṣhanam--forgetfulness, Vedaḥ--by the Vedas, Ca--also, Sarvāṇi--all, Aham--I am, Eva--certainly, Vedya--knowable, Vedāntakṛt--I am the Compiler of

smṛti-

Handwritten: the Vedānta, ~~Vedavī~~ I am the knower of the Vedas, Eva--certainly, Ca--and, Qhan--I.

Translation

I am seated in everyone's heart and from Me come remembrance, knowledge and forgetfulness. By all the Vedas I am to be known; I am the Compiler of Vedānta; and I know Veda as it is.

Purport

The Supreme Lord is situated as Paramatma in everyone's heart, and it is from Him that all ~~his~~ activities are initiated. The living ~~entity~~ entity forgets everything of his ~~past~~ past life but he has to act according to the direction of the Supreme Lord, who is a witness to all his work. Therefore, he begins his work according to his past deeds, and the required knowledge is supplied to him, and remembrance is given to him, and he ~~forgets~~ forgets, also, about his past life. Thus, the Lord is not only all-pervading, but is also localized in every individual heart. He awards the different fruitive ~~xxx~~ results. He is not only worshipable as the Impersonal Brahman, the Supreme Personality of Godhead, or the localized Paramatma, but is to be worshiped in the Form of the incarnation of the Vedas as well. The Vedas give the right direction to the people, so that they can mold their lives and come back to Godhead, ~~h~~ back to home. The Vedas offer knowledge of the Supreme Personality of Godhead, Krishna, and Krishna in His incarnation as Vyasadeva is the Compiler of the Vedānta Sutra. Therefore, the Vedānta Sutra, as commented upon by Vyasadeva

in the Srimad Bhagwatam, is the real understanding of Vedanta Sutra. The Supreme Lord is so full that, for the deliverance of the conditioned soul He is the supplier of foodstuff, He is the digester of foodstuff, He is the Witness of His activity, He is the Giver of knowledge in the Form of Vedas and He is the Supreme Personality of Godhead, Sri Krishna, as the Teacher of the Bhagavad Gita. He is worshipable by the conditioned soul. So God is all good, God is all merciful, He is described in these words.

We find as follows: antahprapishth shata jananan. The living entity forgets as soon as he quits his present body but he begins his work again and initiated by the Supreme Lord. Although he forgets the Lord & gives him the intelligence to renew his work where he ended his last life. So not only a living entity enjoys or suffers in this world according to the dictation from the Supreme Lord situated locally in the heart of everyone but He gives opportunity to understand Vedas. If one is serious to understand the Vedic knowledge then He gives the required intelligence to understand them. Why does He present the Vedic knowledge for understanding? Because a living entity, individually requires to understand Krishna. Vedic literature confirms it syosou sarvai pedair giyata In all Vedic literature beginning from the four Vedas, Vedanta Sutra and the Upanishads and Puranas & everywhere the glories of the Supreme Lord are there. And by performing Vedic & xx rituals and discussing the Vedic philosophy and worshipping the Lord in devotional service He is attained. Therefore the purpose of the XXX Vedas is to understand Krishna. Vedas

gives us direction to understand Krishna and the process of understanding and the ~~mitta~~ ultimate goal of such and the ultimate goal is the Supreme Personality of Godhead. Vedanta Sutra confirms it in the following words: ~~abtaatta~~ samanvayat. One can attain ~~perfect~~ perfection by combination of 3 by understanding Vedic literature, one can understand the relationship with the Supreme Personality of Godhead, by performing the different processes ~~of~~ we can approach Him and at the end he attains the Supreme Goal who is ~~not~~ no other than the ~~Supreme~~ Supreme Personality of Godhead. In this verse however, the purpose of the Vedas, ~~an~~ the understanding ~~of~~ of the Vedas and the goal of Veda is clearly defined.

Text No. 16

English Synonyms

^{dva-}
~~Dva-~~^{two} ~~to~~, ~~Ina-~~ ⁱⁿ ~~the~~ ~~world~~ this (world); ~~Purusa-~~ ^{living} entities, ~~Loka-~~ ^{the} world, ~~Ksara-~~ ^{fallible}, ~~Ca-~~ ^{and} ~~also~~, ~~Ksara-~~ ^{infallible}, ~~Eva-~~ ^{certainly}, ~~Ca-~~ ^{and}, ~~Ksara-~~ ^{the} fallible, ~~Sarva-~~ ^{all}, ~~Mūṭa-~~ ^{living} entities, ~~Kūṭastho-~~ ^{unchanged} ~~in oneness~~, ~~Ksara-~~ ^{infallible}, ~~Vyate-~~ ^{is} said.

Translation

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

Purport

As already explained, the Lord in His incarnation as Vyasa-deva compiled the Vedanta Sutra. Here the Lord is giving, in summary, the contents of the Vedanta Sutra: He says that the living entities, who are innumerable, can be divided into two classes--the fallible and the infallible. The living entities are eternally separated parts and parcels of the Supreme Personality of Godhead. When they are in contact with the material world, they are called jivabhutah, and the Sanskrit words given here, sarvani bhutani mean that they are fallible. Those who are in oneness with the Supreme Personality of Godhead, however, are called infallible. Oneness does not mean that they have no individuality, but that there is no disunity. They are all agreeable to the purpose of the Creation. Of course, in the spiritual world, there is no such thing as creation, but as the Supreme Personality of Godhead as stated in the Vedanta Sutra, that the source of all emanations, therefore that conception is explained. Now according to the statement of the Supreme Personality of Godhead Lord Krishna, that in the Vedas, there are two classes of men expressed, Veda being the evidence, so there is no doubt about it. The living entities who are struggling in this world with mind and six senses, they have got their material body and the material body is changing so long as living entity is conditioned he is body is changing on account of contact with matter, matter is changing, so he appears to be changing, whereas in the spiritual world the body is not made of matter therefore there is no change

the body there is no change. Just ~~fk~~ like here in the material world we have got 6 changes--birth, growth, stay, producing some by-products, then dwindlings, then vanishing. These are the changes of the ~~the~~ material body. Whereas in the spiritual world the body does not change there is no old age there is no birth, there is no death, therefore that is in oneness, it is ~~far~~ farther clearly ~~explicated~~ explained Arvan bhutani, any living entity who has come in contact with matter beginning from the first created being, Brahma, ~~any living entity~~ down to the small ant, everyone is changing the body, therefore they are all fallible. ~~Whereas~~ Whereas in the spiritual world, they are always in liberation in oneness.

Text No. 17

English Synonyms

Uttamah--the best, Purusah^h--Personality, Tu--^{but}~~birth~~, Anyah--another, Param--the Supreme, Atma--Self, Iy--thus, Udgahrtah--said, Yo^h--one who, Loka--^{the universe;}~~perish~~, Trayam--the three divisions, Avisya--entering, Bibharti^h--maintaining, Ayaya^h--inexhaustible, Ivarah--the Lord.

Translation

Besides these two, there is the greatest living Personality, the Lord Himself, Who has entered into ~~them~~ the three worlds, and is ~~maintaining~~ maintaining them.

Purport

This verse is very nicely expressed in the Katho Upanishad, Sridhatsatara Upanishad. It is clearly stated there ~~a~~ that above the innumerable living entities, some of them are conditioned and some of them are liberated there is the ~~in~~ Supreme Personality ~~of~~ who is paramatma. The verse runs as follows: *Spnityo nityanam ~~etam~~ chetanaschatanan*. Purport of this verse is that amongst all the living entities, both conditioned and liberated, there is One Supreme living Personality of the Supreme Personality of Godhead who maintains them, who gives all the ~~in~~ living entities facility of enjoyment according to different work, and that Supreme Personality of Godhead is situated in everyone's heart as Paramatma. Any wise man who can understand Him is eligible to attain the perfect peace, not others. Therefore it is always ~~not~~ unnecessary to think of the Supreme Lord and the living entities on the same level or equal in all respects. There is always the difference of superiority and inferiority of personalities. This particular word utama is very significant. Nobody can surpass Him, the Supreme Personality of Godhead. Dureloke is also significant because in the *Burusia Agam* Vedic literature which is stated as follows: *splokyate vetartho anane*. This Supreme Lord in his localized aspect as Paramatma is the ~~etam~~ ~~etam~~ Cause of expanding the purpose of the Vedas. The Vedas also the following verse appears: The purport of this verse is that the ~~etam~~ Supersoul coming out of the body ~~a~~ comes into the Impersonal Brahmajyoti then in His form He remains in

His spiritual identity, that Supreme is called the Supreme Personality. This means the Supreme Personality is exhibiting, diffusing His spiritual effulgence as this ultimate illumination and that Supreme Personality is also localised aspect staying as Paramatma. That Supreme Personality of Godhead by incarnating Himself as the son of ~~Shatax~~ Shatavati and Parasa is expanding the Vedic knowledge as Vyasadeva.

Text No. 18

English Synonyms

Yasmāt--because, Kṣaram--the fallible, Atita^{ah}--transcendental, Akṣarā^{from}--the infallible, Api^{also}--better than that, Ea^{and}--also, Aham--I am, Itamah--the best, Ata^h--therefore, ami--I am, Loka--in the world, Veda--also in the Vedic literature, Ea--and, Prathitah--celebrated, Puruṣottamah^{as}--the Supreme Personality.

aham—I
ami—
puruṣottamah—

Translation

Because I am transcendental, beyond the fallible and the infallible, and greatest, I am celebrated both in the world and in the Vedas as the Supreme Person.

Purport

No one can surpass the Supreme Personality of Godhead, Krishna--neither the conditioned soul nor the liberated soul. He is, therefore, the greatest of all Personalities. Now, it is clear

here that the living entities and the Supreme Personality of Godhead are all individuals. The difference is that the living entities, either in the conditioned state or in the liberated state, cannot surpass the quantity of inconceivable potencies of the Supreme Personality of Godhead.

Text No. 19

English Synonyms

Ke--anyone, Mām--unto Me, Evam--certainly, Asa^mmūdhō^h--with-
~~undoubtedly~~ out any doubt, Janāti--knows, Puruṣottaman--the Supreme Personality
 of Godhead, Sa^h--he, Sarvavid^t--knower of everything, Bhajati--
 renders devotional service, Mām--unto Me, Sarvabhāvena⁽⁻⁾--in all
 respects, Bhārata--O the son of Bharata.

Translation

Anyone who knows Me as the Supreme Personality of Godhead, without doubting, is to be understood as the knower of everything. And he therefore engages himself in full devotional service, O son of Bharata.

Purport

There are many philosophical speculations about the constitutional position of the living entities and the Supreme Absolute Truth. Now in this verse the Supreme Personality of Godhead clearly explains that ~~anyone who knows~~ anyone who knows

Lord Krishna as the Supreme Person is actually the knower of everything. The difference between a perfect knower and an imperfect knower is that the imperfect knower goes on simply speculating about the Absolute Truth; but the perfect knower, without wasting his valuable time, engages directly in Krishna Consciousness, the devotional service of the Supreme Lord. Throughout the whole of The Bhagavad Gita, this fact is being stressed at every step. And still there are so many stubborn commentators on the Bhagavad Gita who unnecessarily try to make the Supreme Absolute Truth and the living entities one and the same.

Vedic knowledge is called Śruti to learn by oral reception. One should actually receive the Vedic message from authorities like Krishna and His representatives. Here Krishna distinguishes everything very nicely and one should hear from this source. Simply to hear like the hogs is not sufficient; one must be able to understand from the authorities. It is not that one should simply make some scholastic speculation. One should submissively hear from Bhagavad Gita that these living entities are always subordinate to the Supreme Personality of Godhead. Anyone who is able to understand according to the Supreme Personality of Godhead, Sri Krishna, he knows the purpose of Veda and no other body knows the purpose of Veda. The word bhajate is very significant. In many places the words bhajate is expressed in relationship with the service of the Supreme Lord. The summary is that if a person is engaged in full Krishna Consciousness in devotional service of the Lord it is to be understood that he has all the Vedic knowledge and in the Vaishnava Parampara it is said that

if one is engaged in the devotional service of Krishna, then there is no more necessity of any kind of spiritual ~~an~~ process to understand the Supreme Absolute Truth. He has already come to the post because he is engaged in the devotional service of the Lord. He has ended all preliminary processes of understanding and similarly if anyone after speculating for hundreds of thousands of ~~xxx~~ lives does not come to the point that Krishna is the Supreme Personality of Godhead and one has to surrender there, all his speculation for many years and so many lives is a ~~an~~ useless spoil of time.

Text No. 20

English Synonyms

thus;
~~Iti~~ ^{the} ~~does~~, Guhyataman--the most confidential, Bāstram--revealed scriptures, Idam--this, Uktam--disclosed, Mayā--by Me, Na^{one} agha--O the sinless, Etad^t--this, Buddhvā--by the ^{knowing} intelligent, Buddhiman--intelligence, Syāt--one becomes, Kṛtakṛtyas--the most perfect, Bhārata--O the son of Bhārat.

ca-and;
Translation

Kṛta-Kṛtyah

This is the most confidential part of the Vedic scriptures, O sinless one, disclosed now by Me. Anyone who understands this will become wise, and his endeavors will know perfection.

Purport

The Lord ~~is~~ clearly explains here that this is the ~~the~~ substance of all revealed scriptures. And one should understand it as it is given by the Supreme Personality of Godhead. Thus one will become intelligent and perfect in transcendental knowledge. In other words, by understanding this philosophy of the Supreme Personality of Godhead, and engaging oneself in His transcendental service, everyone can become freed from all contaminations of the modes of material Nature. Devotional service is a process of spiritual understanding. Wherever such devotional service exists, the material contamination cannot coexist. Devotional service to the Lord and the Lord Himself are one and the same, because this is spiritual--the internal energy of the Supreme Lord. The Lord is said to be the sun, and ignorance is called darkness. Where sun is present, there is no question of darkness. Therefore, whenever devotional service is present under the proper guidance of ~~a~~ a bona fide spiritual master, there is no question ~~of~~ of ignorance. Everyone must take to this consciousness of Krishna, and engage himself in devotional service so that he can at once become the most ~~the~~ intelligent and purified. Unless one has come to this position of understanding Krishna the Supreme Personality of Godhead and does not engage himself in devotional service, however he may be intelligent in the estimation of some common man, he is not perfectly intelligent. The word addressing Arjuna as nagha is very significant. Nagha--O the sinless, this means unless one is free from all sinful reactions it is very difficult to under-

stand Krishna. One has to become free from all contamination, all sinful activities, then he can understand. But the devotional service is so pure and nice that once one is engaged in devotional service automatically he comes to the stage of sinlessness.

While performing devotional service in the association of pure devotees in full Krishna Consciousness there are certain things which require to be vanquished altogether. The most important thing, one has to get out of his weakness of the heart. The first fall down from the strength of heart is to desire to lord it over the material Nature, giving up the transcendental loving service of the Supreme Lord. The second weakness of the heart is that as he increases the propensity of lording it over the material Nature he becomes attached to the matter, possession of matter, that is called 2nd stage of the weakness of the heart. The problems of material existence is due to this two kinds of weakness of heart. This chapter in the 5 verses the process of discarding the weakness of heart is mentioned and from the 6th Chapter 6th verse up to the end of the chapter, discussion on purusottam yoga has taken place.

Thus end the Bhaktivedanta Purports to the Fifteenth Chapter of Brimad Bhagavad Gita, in the matter of the Purusottam Yoga, the Yoga of the Supreme Person.