

CHAPTER FOURTEEN

Text No. 1

Ready for
JOBEnglish Synonyms

Srībhagavān uvāca--the Supreme Personality of Godhead said, Param--transcendental, dhūyah--again, pravakṣyāmi--I shall say, jñānā^{nām}--of all knowledge, jñānam--knowledge, uttamam--the Supreme, ta^t--which, jñātvā--knowing, munayah--the sages, sarve--all, param--transcendental, siddhim--perfection, itā^k--from this world, satāh--attain.

Translation

The Supreme Personality of Godhead said: I shall again declare to you this supreme wisdom, the best of all knowledge; knowing which, all the sages have attained to supreme perfection.

Purport

From the Seventh Chapter to the end of the ~~Twelfth~~ Twelfth Chapter, everything has been said about the ~~Absolute~~ Absolute Truth, the Supreme Personality of Godhead. Now, the Lord Himself is attempting to further enlighten Arjuna. If one understands this ~~what~~ chapter through the process of philosophical speculation he will come to an understanding of devotional service. In the ~~Thirteenth~~ Thirteenth Chapter, it was clearly explained that, by developing knowledge in the attitude of humility, there is the possibility of being freed from material entanglement. It has also been explained that it is due to association with the modes of Nature

that the living entity is entangled in this material world. Now, in this chapter, the Supreme Personality will explain what those modes of Nature are, how they act, how they bind and how they give liberation. Although knowledge is in relationship ~~to~~ to this material Nature and the living entity, the knowledge explained in this chapter is said by the Supreme Lord to be better than the knowledge given so far in other ~~chapters~~ chapters. And, by understanding this knowledge, various great sages attain perfection, and transfer to the spiritual world. The Lord is now placing the same knowledge ~~is~~ in a better way. This knowledge is far, far superior to all other processes of knowledge so far ~~is~~ explained, and, knowing this, many attain perfection~~s~~ and it is expected ~~is~~ one who understands this knowledge in the Fourteenth Chapter, he will also attain perfection.

Text No. 2

English Synonyms

Idam--this, Jñānam--knowledge, Upāsṛitya--taking ^{sh} center of, Mama--~~My~~, Sādharyam--nature, Āgatāḥ--~~are~~ attain, Sarge ^{ca} pi--~~in~~ ^{even in} the creation, Na--never, Upajāyante--comes in, Fralaye--^{in the} annihilation, Na--^{neither} ~~neither~~, Vyathanti--~~becomes~~ ^{disturbed} faithful, ca--also.

Translation

By becoming fixed in this knowledge, one can attain to the transcendental nature like My own, and not be born at the time of creation, nor disturbed at the time of dissolution.

Purport

The particular meaning of this verse is that, after acquiring perfect ~~a~~ transcendental knowledge, one acquires qualitative equality with the Supreme Personality of Godhead, becoming free from the repetition of ~~his~~ birth and death. One does not, however, lose his identity as individual soul. It is understood from Vedic literature that the liberated souls who have reached the transcendental planets of the spiritual sky always look to the Lotus Feet of the Supreme Lord, being engaged in His transcendental loving service. So, even after liberation, such devotees do not ~~immediately~~ ~~in~~ lose their individual identities.

Generally, in the material world, whatever knowledge we get is contaminated by the three modes of material Nature. But knowledge which is not contaminated by the three modes of Nature is called transcendental knowledge. As soon as one is situated in that transcendental knowledge, he is on the same platform as that of the Supreme Person. Those who have no knowledge of the spiritual sky ~~and~~ hold that, after being freed from the material activities of the material form, the spiritual identity becomes formless, without any baggage. However, just as there is material variegatedness in this ~~a~~ world, so, in the spiritual world, there is also variegatedness. Those in ignorance of this think that spiritual existence is opposite to material variety. But actually, in the spiritual sky, one attains spiritual Form, and there are spiri-

tual activities; and the spiritual situation is called devotional life. That atmosphere is said to be uncontaminated and one has equality with the Supreme Lord. To have obtained such knowledge, one must have developed all the spiritual qualities. And one who has developed the spiritual qualities is not affected, either in the creation or in the ~~destruction~~ destruction of this material world.

Text No. 3

English Synonyms

Mama--My, Yenih--source of birth, Mahad--^{the}total material existence, Brahma--Supreme, Tasmin--in that, Garbham--pregnancy, Dadhāmi--create, Aham--I, Sambhava--^mpossibility, Garva-bhūtānām--^hall of all living entities, Tato--^hthereafter, Bhavati--becomes, Bhārata--O the son of ~~MAHĀ~~ Bharata.

Translation

The ~~the~~ total material substance, called brahma, is the source of birth, and in that brahma do I create pregnancy. Then come the possibilities for the births of all living beings.

Purport

This is an explanation of the world: everything that takes place is due to the combination of kṣhetra and kṣhetrajña, the body and the spirit-soul. This combination of material Nature and

the living entity is made possible by the Supreme God Himself. The Maha Tattwa is the total Cause of the total cosmic manifestation; and because in the total subsistence of material cause, there are three modes of Nature, it is therefore sometimes called brahma. In that total substance, the Supreme Personality causes pregnancy, so that innumerable universes become possible. This total material substance, the Maha Tattwa, is described as Brahma in the Vedic literature as follows: tasmad aetad brahma namarutamannam ca jayant. Therefore it is called Brahma. Into that brahma the seeds of ~~the~~ the living entity are impregnated by the Supreme Person. The twenty-four elements, beginning from earth, ~~the~~ water, fire and air, are all material energy, called maha brahma, or the great brahma, the material Nature. As is explained in the Seventh Chapter, beyond this there is another, superior Nature--the living entity. So in the material Nature the superior nature is mixed up by the element of the Supreme Personality of Godhead and thereafter all living entities come ~~out~~ out as born of this material Nature. ~~the~~

The scorpion lays its eggs in the piles of rice, and ~~some~~ sometimes it is said that the scorpion is born out of rice. But the ~~the~~ rice is not the cause of the scorpion. Actually, the eggs were laid by the scorpion. Similarly, material Nature is not the cause ~~the~~ of birth of the living entities. The seed is given by the Supreme Personality of Godhead, and they only seem to come out as products of material Nature. And thus every living entity, according to his past activities, has a different body,

within the earth there are living entities, even within the water there are living entities, even within the fire there are living entities, all that appearance is due to ~~the~~ the mother material Nature and My seed-giving process. The purport is that the living entities being impregnated in the material world, they come out and forms at the time of creation ~~according~~ according to their past deeds.

Text No. 5

English Synonyms

^{note}
Sattvam--modes of goodness, ^rRajas--modes of passion,
^hTamā--modes of ignorance, Iti--thus, Guṇāḥ--qualities, Prakṛti--
Iti--material Nature, ^mSambhavān--produced of, Māyā ⁿNibadhaṁti--
^{one}conditions, Mahābāhū--O the mighty-armed, Dehā--in this body,
Dehinam--the living entity, Avyayam--~~eternal~~ ^{indestructible}.

does condition;

Translation

The material Nature consists of the three modes--goodness, passion and ignorance. And, ^{as} the living entity comes into contact with Nature, he becomes conditioned by these three modes.

Purport

The living entity, because he is transcendental, has nothing to do with this material Nature. Still, because he has become conditioned by the material world, he is acting under the spell

of the three modes of material Nature. And, because they have different kinds of bodies, in terms of the different aspects of Nature, they are induced to act according to that Nature. This is the cause of the varieties of happiness and distress.

Text No. 6

3

English Synonyms

Tatra--thereafter, Sattvam--mode of goodness, Nirmalatvāt--being purest in the material world, Prakāśakam--illuminating, Anāmayam--without ^{any} sinful reaction, Sukha--happiness, Saṅgena--association, Badhnati--conditions, Jñāna--knowledge, Saṅgena--association, Ca--also, Anagha--O the sinless^{one}.

Translation

O sinless One, the mode of goodness, being purer than the others, is illuminating, and frees one from all sinful reactions. Those situated in that mode develop knowledge, and become conditioned by the sense of happiness.

Purport

The living entities conditioned by the material Nature are of various types. One is happy, another is very active, and another is helpless. All these types of psychological manifestation are causes of the entity's conditioned status in Nature. How they are differently conditioned is being explained

In this section of The Bhagavad Gita. First taken is the mode of goodness. The effect of ~~the~~ developing ~~in~~ the mode of goodness in the ~~the~~ material world is that one becomes wiser than those otherwise conditioned. A man in the mode of goodness is not so much affected by material miseries, and he has a sense of advancement in material knowledge. The representative type is the brahmin. The brahmin is supposed to be situated in the mode of goodness. This sense of happiness is due to understanding that, in the modes of goodness, one is more or less free from sinful reactions. ~~XXXXXXXXXX~~ Actually, in the Vedic literature, it is said that the mode of goodness means more knowledge and a greater sense of happiness.

The difficulty here ~~text~~ is that, when ~~a~~ a living entity is situated in the mode of goodness, he becomes conditioned to feeling that he is advanced in knowledge, and is better than others. In this way he becomes conditioned. The best examples are the scientist and philosopher; each is very proud of his knowledge; and because he generally improves his living conditions, he feels a sort of material happiness. This sense of advanced happiness in conditioned life makes him bound by the mode of goodness of material Nature. As such, he is ~~xxx~~ attracted toward working in the mode of goodness; and, as long as he has an attraction for working in that way, he has to take some type of body in the modes of Nature. There is no likelihood of liberation, or of being transferred to the spiritual world. Repeatedly, he may become a philosopher, a scientist, or

a poet; and, repeatedly, has the same disadvantages of birth and death. But, due to the illusion of the material energy, he thinks that that sort of life is nice.

Text No. 7

English Synonyms

^{ah}
Rajasa--mode of passion, ^{-ā}Rāgatmakam--born of desire or lust,
Viddhi--know, ^aTrāṇā--hankering, ^āSaṅga--association, Samudbhavam--
produced of, ^tTasā--that, ^āĀbaddhātī--bound, ^{fruitive}Kaunteya--O the son
of Kuntī, ^āKarmasāṅga--the association with ^{fruitive}activity,
Dehinam--of the embodied.

Translation

The mode of passion is born of unlimited desires and longings, O son of Kuntī; and, on account of this, one is bound to material fruitive activities.

Purport

The mode of passion is exemplified in the attraction between man and woman. Woman has attraction for man, and man has attraction for woman. This is called the mode of passion. And, when the mode of passion is increased, one develops the hankering for material enjoyment. He wants to enjoy sense gratification. For sense gratification, a man in the mode of passion wants some honor in society, or in the nation; and he wants to have

a happy family, with nice children, wife, and house. These are the products of the ~~the~~ development of the mode of passion. As soon as one is hankering after these things, he has to work very hard. And therefore it is clearly stated here that he becomes associated with fruits of his activities, and ~~it~~ thus becomes bound by such activities. In order to please the wife, the children, and society and to keep ~~it~~ up the prestige, one has to work. Therefore, the whole material world is more or less in the mode of passion. Modern civilization is considered to be advanced in the standards of the mode of passion. Formerly, the advanced conditioned was considered to be in the mode of goodness. But there is no liberation in the mode of goodness, what to speak of those who are entangled in the mode of passion.

Text No. 8

English Synonyms

^b
~~Tamas~~--modes ~~of~~ of ignorance, ~~Tu~~--but, ~~Ajñāna~~^{deluder delusion}~~jam~~--products of ignorance, ^{being}~~Viddhi~~--knowing, ~~Mohanam~~--^{delusion}~~illusion~~, ⁽⁻⁾~~Sarvadehinām~~--of all embodied, ^{Madness}~~Pramādaḥ~~--madness, ^{indolence}~~Mālaya~~--ignorance, ^{sleep}~~Atirābhī-~~^{stitch}~~ṭha~~, ^t~~Tas-~~that, ~~Atirābhī-~~^{binds}~~ṭha~~ ~~Abadhnaṭi~~--binds, ^{binds}~~Bhārata~~--O the son of Bharata.

Translation

O son of Bharata, the delusion of all living entities is the mode of ignorance. The result of this mode is madness, in-

dolence and sleep, which bind the conditioned soul.

Purport

This verse the specific application of the word tu is very significant. This means that ~~but~~ ⁱⁿ two verses explain in the modes of goodness and the modes of passion, the modes of ignorance is very ~~peculiar~~ peculiar as qualification of the embodied soul. This mode of ignorance is just the opposite of the mode of goodness. In the mode of goodness, by development of knowledge, ~~a~~ one can understand what is what. And the modes of ignorance is just the opposite. Everyone under the spell of the mode of ~~a~~ ignorance becomes mad; and a madman cannot understand what is what. Instead of making advancement, they become degraded. The definition of the mode of ignorance is stated in the ~~Yatz~~ Vedic literature: under the spell of ignorance, one cannot understand the thing as it is. For example, everyone can see that his ~~grandfather~~ grandfather has died, and therefore he will also die; man is mortal. The children that he has progenited also die. So death is sure. Still, people are madly accumulating money, and working very hard all day and ~~a~~ night, without any care for the eternal spirit. This is madness. In their madness, they are very reluctant to make advancement in spiritual understanding. Such people are very lazy. When they are invited to associate for spiritual understanding, they are not much interested. They are not even active like the man who is conducted by the modes of passion; And so, another symptom of ~~a~~ one embedded in the modes of ignorance is that he sleeps more than is required. Six hours of

sleep is sufficient; but a man in the mode of ignorance sleeps at least ten or twelve hours a day. Such a man appears to be always dejected, and is addicted to intoxicants and sleeping. These are the symptoms of a person conditioned by the modes of ignorance.

Text No. 9

English Synonyms

Sattvam--mode of goodness, dukhe--ⁱⁿhappiness, saṁjayati--develops, Rajah--mode of passion, phala--ⁱⁿfruit/of activities, Bharata--O the son of Bharata, Jñānam--knowledge, Āvṛtya--covering, Tu--^{but:} pramāde--^{pramāda}in madness, saṁjayati--develops, Uta--it is said like that. Samajayati--^{the mode of}ignorance;

Translation

The mode of goodness conditions one to happiness, passion conditions him to the fruits of action, and ignorance to madness.

Purport

A person in the modes of goodness is manifested that he is satisfied ~~at~~ which is all work of intellectual pursuit just like a philosopher, scientist, education is always engaged in a particular pursuit of knowledge and he is satisfied in that way. But a man in the modes of passion, if there is a mixture of goodness also then he ^{is} ~~is~~ engaged in fruit of activity, he owns as much as he can and spends in good causes. Sometimes

he tries to open hospitals, gives to ~~charity~~ charity institutions, these are the signs of modes of passion. And the modes of ignorance covers knowledge first a fool and all his activities just in the opposite direction, either from ~~the~~ modes of passion or modes ~~of~~ of ~~goodness~~ goodness. The prime activity of the modes of ignorance is that whatever one does in the modes of activity, it is neither good for him, nor for anyone.

Text No. 10

English Synonyms

Raja^h--modes of passion, Tama^h--modes of ^{ignorance} ignorance, Ca--also, Abhibhūya--also surpassing, Sattvam--modes of ^{goodness} goodness, Bha^avati--becomes prominent, Bhārata--O son of Bhārata, Rajah--modes of passion, Sattvam--modes of ^{goodness} goodness, Tama--modes of ignorance, Ca--also, Eva--like that, Tama--modes of ^{ignorance} ignorance, Sattvam--modes of ^{goodness} goodness, Rajah--modes of passion, Tathā--as in this.

Translation

Sometimes the mode of passion becomes prominent, defeating the mode of goodness, O son of Bharata; and sometimes the mode of goodness defeats passion; and again the mode of ignorance defeats goodness and passion. In this way, there is ever a competition for supremacy.

Purport

Where the mode of passion is prominent, the modes of good-

ness and ignorance are defeated. Where mode of goodness is ~~pre~~ prominent, passion and ignorance are defeated. And, when mode of ignorance is prominent, passion and goodness are defeated. This competition is always going on. Therefore, one who is actually intent on advancing in Krishna Consciousness has to transcend these three modes. The prominence of some certain mode of Nature is manifested in one's dealings, in the nature of his activities, in the matter of eating, etc. All this will be explained in later chapters. But if one wants, he can develop, by practice, the mode of goodness, thus defeating the modes of ignorance and passion. One can likewise develop the mode of passion, defeating goodness and ignorance. Or, one can develop the mode of ignorance, defeating goodness and passion. So, although there are ~~then~~ these three modes of material Nature, if one is determined, he can be blessed in the mode of goodness; and, by transcending the mode of goodness, he can be situated in pure goodness, which is called bashudova state and in which one can understand the science of God. By manifestation of particular activities, it can be understood in what mode of Nature one is situated.

Text No. 11

English Synonyms

Sarvadvāresu--all the ^{gates} ~~gates~~, Dehāyamin--in this body, Prakāśa--quality of illumination, Upajayate--develops, Jñānam--

knowledge, Yadā--when, Tadā--at that time, Vidyā--must know,
Vivṛddham--^{increased} ~~must know~~, Sattvam--modes of ^{happiness} goodness, Ita--thus,
Uta--said. ↑ it-

Translation

The manifestation of the modes of goodness can be experienced when all the gates of one's body are illuminated by knowledge.

Purport

There are nine gates in the ~~the~~ body: two eyes, two ears, two nostrils, the mouth, the genital and the anus. In every gate, when the symptoms of goodness is illuminated, it should be understood that he has developed the modes of goodness. In the mode of goodness, one can see things in the right position. One can hear things in right position. One can ~~a~~ taste things in the right position. It becomes cleansed inside and outside. In every gate there is development of the ~~the~~ symptoms of happiness and that is the position of goodness.

Text No. 12

English Synonyms

Lobhah--^{greed;} ~~great~~, Pravṛttih--hankering, Ārambhah--endeavor,
Karmanām--of activities, Āsāh--^{un}non-controllable, Spṛhā--de-
sire, Rajas--^{in the} ~~in the~~ modes of passion, Etāni--all this, Jāyante--de-

velop, Vivṛddha--when there is excess, ~~Bharata~~ Bharatarsabha--
 O the chief of the ^{descendants} ~~descends~~ of Bharata.

Translation

O the chief of the descends of Bharata, When there is increase of the modes of passion, the symptom of great attachment undertaking and undertaking, all these symptoms are developed.

Purport

One in the mode of passion is trying to separate with the position he has already acquired and he has still more hankering for increasing his position. And he wants to construct for residential ~~houses~~ houses and he tries his best to have a residential house as if all the time he would be able to reside in that residential house. And he develops a great hankering for sense gratification. There is no end to sense-gratification. He always wants to remain in family connection, in house, and continues the process of sense gratification. There is no cessation of this. All these symptoms should be understood as the development of the ~~symptom~~ symptom of mode of passion.

Text No. 13

English Synonyms

Aprakāśa ^b ~~without~~ ^{darkness} pleasure, Apravṛttiḥ ^b ~~without~~ ^{stagnation, inactivity} activity, ca - an

Prāṇādo^h--madness, Moha^h--~~illusion~~^h, Eva--certainly, Ca--also, ṬṬ Tamasⁱ--of the modes of ignorance, Ētāni--of ^{these} this, Jāyante--becomes manifested, Vivṛddhe--^{is} being developed^{increased}, Kurunandana--O the son of Kuru.

Translation

O son of Kuru, when there is an increase of the mode of ignorance, madness, illusion, inertia and darkness are manifested.

Purport

Without any illumination means want of knowledge, practically no knowledge and in reference to work in regulative principle, want to act whimsically without any ~~per~~ purpose. Even though one has got ~~the~~ the capacity to work, still there is no endeavor. This is called illusion and under a false impression and consciousness going on, inactive life. These are the symptoms when there is increase in the modes of ignorance.

Text No. 14

English Synonyms

Yadā--when, Battve--modes of goodness, Pravṛddheⁱⁿ--development, Tu--but, Pralayan^{dissolution}--~~dissolution~~, Yāti--goes, Dehabhrt--embodied, Tadā--at that time, Uttamavidām^{of the great sages}--~~at that time~~, the person; Lokān--the planets, Āmalān--pure, Pratipadyate^{attains}--attends.

Translation

When one dies in the mode of goodness, he attains to the pure higher planets.

Purport

Sinless persons approach. Those who are worshippers of Kṛṣṇa, he attains higher planetary system just like Kṛmā loka, Jona loka and there they enjoy ~~godly~~ godly happiness. The word amalan is significant; it means free from the modes of passion and ignorance. There are ~~dirty~~ dirty things in the material world and the mode of goodness is the purest form of existence in the material world. Therefore ~~there~~ there are different kinds of planets, different kinds of ~~living~~ living entities, for those who pick their death in the mode of goodness they're elevated to the planets where people, living entities, great sages and great devotees live.

Text No. 15

English Synonyms

Karma-saṅgiṣu
~~Rajasi~~ ^{in passion}, ~~pralaya~~ ^{dissolution}, ~~gatva~~ ^{attaining},
~~saṅgiṣu~~ ^{in the association of} ~~fruity~~ ^{fruitful} activities, ~~jayate~~ ^{take place},
~~Tatha~~ ^{thereafter}, ~~Pralīna~~ ^{dissolved} ^{being resolved}, ~~Tamasi~~ ^{in ignorance},
~~Mūḍha~~ ^{animal}, ~~Yonisu~~ ^{species}, ~~Jāyate~~ ^{take birth}.

Translation

One who dies in the mode of passion takes birth among those

engaged in fruitive activities, and one who dies in the mode of ignorance takes a birth in the animal kingdom.

Purport

Some people have the impression that, when the soul reaches the platform of a human life, he never goes down again. This is incorrect. According to this verse, if one develops the mode of ignorance, after his death he is degraded to the animal form of life. From there he has to again elevate himself by an evolutionary process, ~~has~~ to come again to the human form of life. Therefore, those who are actually serious about human life, should take to the mode of goodness; and in good association transcend, to become situated in Krishna Consciousness. This is the aim of human life. Otherwise, there is no guarantee ~~that~~ that the ~~has~~ human being will again attain to the human status. There is no guarantee.

Text No. 16

English Synonyms

~~KRMH~~ Karmanah--of the ^{work;} world, Sukrtasya--^{in the mode of goodness;} past, Ahuh--^{spoke,} who said, Sāttvikam--^{of the} modes of goodness, Hirṇyam--^{purified,} purified, Phalam--^{the - but,} result, Rajasah--of the modes of passion, Phalam--^{about result} desire, MK Duhkham--^{misery;} ~~nonsense~~, Tamasah--of the modes of ignorance, Phalam--^{nonsense;} result. ajñānam--^{misery;}

Translation

By acting in the mode of goodness, one becomes purified; ~~work~~ works done in the mode of passion result in distress, and action performed in the mode of ignorance results in foolishness.

Purport

The result of pious activities in the mode of goodness is purified; and therefore the sages who are free from all illusion are ~~not~~ situated in happiness. Similarly, activities in the mode of passion are simply miserable. Any activity for material happiness is bound to be defeated. If, for example, you want to have a skyscraper, it is not ~~x~~ easily done. So much human misery has to be undergone before a big skyscraper can be built. The financier has to take much trouble to earn the mass of wealth, and those who are slaving to construct the building have to render physical toil. The miseries are there. Bhagavad Gita says that in any activity done ~~under~~ under the spell of the mode of passion, there is definitely great misery. There may be a little so-called mental happiness; ~~if~~ I have this house or this money; but this is not actual happiness. So far as the modes of ignorance are concerned, the performer is without knowledge. And therefore all his activities result in present misery, and afterwards he will go on toward animal life. Animal life is always miserable, although, under the spell of the Illusory Energy, Maya, the animals do not understand this. Slaughtering poor animals--this is due to the modes of ignorance. The ~~most~~ animal killers do not know that, in

the future, the animal will have a body suitable to kill them. That is the law of Nature. In human society, if you kill a man you will have to be hanged. That is the law of the state. Because of ignorance, people do not perceive that there is a complete state of the Supreme Lord; and every living creature is the son of the Supreme Lord. The Supreme Lord does not ~~tolerate~~ tolerate even an ant being killed. One has to pay for it. So, indulgence in the matter of animal killing for the taste of the tongue is the ~~gross~~ grossest kind of ignorance. A human being has no need to kill ~~any~~ animals, because God has supplied so many nice things. And so, if he ~~indulges~~ indulges anyway, it is to be understood that he is acting in ignorance and is making his future very dark. Of all kinds of animal killing, the killing of the cows is most ~~a~~ vicious, because the cow gives us all kinds of pleasure by supplying milk. If we kill the cow, this is an act of grossest type of ignorance. In the Vedic literature we find godhih trinitamatsaram. This means that one who, being fully satisfied by the milk supply, is desirous of killing the cow, is in the ~~gross~~ grossest ignorance. We find a prayer in the Vedic literature about Lord Krishna as ~~it~~ follows: namo brahmanaya devaya. The purport is that Lord Krishna offers respectful obeisances ~~to~~ with the feeling that My Lord You are the well-wisher of the cows and the brahmins and then you are the releaser of the entire human society and entire world. The purport is that a special space has been given in that prayer protection of the cows and the brahmins. Brahmins are the symbol of spiritual education and cows are the symbol of supplying the most valuable food, so these two living creatures, the brahmins

and the cows, must be given all protection--that is the kind of real advancement of civilization. In modern human society, spiritual knowledge is neglected and cow killing ~~is~~ is encouraged. It is to be understood, then, that human society is ~~not~~ advancing in the wrong direction, and is clearing the path to its own condemnation. A structure of civilization which guides the citizens to become animals in their next lives is certainly not human civilization. The present human civilization is, of course, grossly misled by the modes of passion and ignorance. Therefore it is very risky and the age of all the nations and society should take care of it and they should provide the easiest process of Krishna Consciousness to save the humanity from the greatest type of danger.

Text No. 17

English Synonyms

Sattvāt--^{from the} ~~by~~ ^h modes of goodness, Sanjāyate--develops, Jñānam--knowledge, Rajaso--^h from the modes of passion, Lobha--^{greed} ~~grief~~, Eva--certainly, ~~EN~~ Ca--also, Pramāda--^h ~~madness~~, Mohau--^{delusion} ~~illusion~~, Tamaso--^h from the modes of ignorance, Bhavato--^h develops, ajñānam--nonsense, Eva--certainly, Ca--also.

Q

Translation

From the mode of goodness real knowledge develops; from the mode of passion, grief develops; and from the mode of ignorance, foolishness, madness and illusion develop.

Purport

The present civilization, being not very congenial to the living entities in terms ~~both~~ both of the present and the future, Krishna Consciousness is recommended. The reason is that, by Krishna Consciousness, the society will develop the mode of goodness. Where the mode of goodness is developed, people will see things as they are. In the mode of ignorance, people are just like animals who cannot see things clearly. In the mode of ignorance, for example, they do not see that by killing one animal they are taking a chance of being killed ~~in~~ by the ~~a~~ same animal in the next life. Sort of ~~mix~~ division because he has no education in the actual knowledge, he becomes irresponsible. So to stop his irresponsibility educational propaganda for developing the modes of goodness of the ~~p~~ people in general must be there. When they are actually educated in the mode of goodness, they will become sober, in full knowledge of things as they are. And the result will be that they will be happy and ~~as~~ prosperous. Even if the ~~majority~~ majority of the people aren't happy and prosperous, if a certain per centage of the human population develops in Krishna Consciousness, becomes situated in the mode of goodness, then there is the possibility for peace and prosperity all over the world. Otherwise, if the world is devoted to the modes of passion and ignorance, there can be no peace or prosperity. By encouraging the mode of passion, people become greedy; and their hankering for sense enjoyment will have no limit. One can see that, even if one has enough money and adequate

~~arrangement~~ arrangement for sense gratification, there is ~~no~~ no happiness, nor peace of the mind. That is not possible, because he is situated in the mode of passion. If he wants happiness at all, his money will not help him; he has to elevate himself to the mode of goodness by practicing Krishna Consciousness. One engaged in the mode of passion is not only unhappy with his mind, but his profession and occupation are also very troublesome. He has to devise so many ~~plan~~ plans and schemes to acquire enough money to maintain his status quo. Which is all miserable. Although there may be a little mental distraction, so much things, that is mentally concoction, it has no practical value. In the modes of ignorance, people become mad. Being distressed by their circumstances, they take center of intoxication, and thus they sink ~~into~~ into still more ignorance. Their future in life is very dark.

Text No. 18

English Synonyms

Urdhva--^{upwards}acquires, Gacchanti--^{goes}goes, Sattvasthā--^hone who is situated in the mode of goodness, ~~Madhya~~ Madhye--in the middle, Tisthanti--^{dwelt}state, Rājasāh--those ~~who~~ ~~are~~ are situated in the mode of passion, Jaghanya--^{vilest}abominable, Guṇa--quality, Yrttisthā--^hoccupation, Adho--^hdown, Gacchanti--go, Tāmasāh--^{the}Persons in modes of ignorance.

Translation

Those situated in the mode of goodness gradually go upwards to the higher planets; those in the mode of passion live on the earthlike planets; and those in ignorance go down to the ~~the~~ hellish world.

Purport

In this verse the results of the three modes of Nature are more explicitly set forth. There is an upper planetary system, consisting of the heavenly planets, where everyone is highly elevated. So, according to the degree of development of the mode of goodness, the living entity ~~a~~ can be transferred to various planets in this system. The highest planet is Satyaloka, or Brahmaleka, where the prime person of this universe, Lord Brahma, resides. We have seen already that we can hardly calculate the wondrous condition of life in Brahma Loka. The highest condition of life, the mode of goodness, can bring us to this. The mode of passion is ~~a~~ mixed. It is in the middle, between the modes of goodness and ignorance. A person is not always pure. But, even if he should be purely in the mode of passion, he will simply remain on this Earth--as a king or a rich man. But, because there are mixtures, one can also, sometimes, go down. People on this Earth, in the modes of passion or ignorance, cannot forcibly approach the higher planets by machine. And, in the mode of passion, there is the chance of becoming, in the next life, mad. Because all men are not on the same level, those developing the mode of passion may become human in the next life. And the lowest quality, ~~the~~ the

mode of ignorance, is described here as abominable. The result of this developing ignorance is very, very risky. It is the lowest quality in material Nature. Beneath the human level there are eight million species of life: birds, beasts, reptiles, trees, & etc. And, according to the development of the mode of ignorance, people are brought down to such abominable conditions. The word tamasah is very significant here. Tamasah means those who stay continually in the modes of ignorance without any change. ~~TE~~ Their future is very dark. There is so many chance for ~~giving~~ giving an opportunity both to the men in modes of ignorance the modes of passion for being elevated to modes of goodness, and that system is called Krishna Consciousness. But one who ~~does~~ does not take advantage of such nice society ~~existence~~ certainly they are ~~remain~~ continually in the modes of ignorance & and the result is ignorance.

Text No. 19

English Synonyms

Na--never, Anyam--other than, Gunebhyah--from the qualities, Kartāram--the performer, Yadā--when, Drastā^{he who sees} anupāsya^{ti}--sees properly, Gunebhyah^{ca}--from the modes of nature, Param--transcendental, Vetti--know, Matbhāvan^t--My spiritual nature, So^h--he, Adhigacchati--is promoted.

Translation

When you see that there is nothing beyond these modes of Nature

in all activities--and that the Supreme Lord is transcendental to this, then you can know My spiritual Nature.

Purport

One can transcend all these activities of the modes of material Nature simply by understanding them properly, learning from the proper ~~and~~ souls. The real spiritual master is Krishna, and He is imparting this spiritual knowledge to Arjuna. Similarly, it is from those who are fully in Krishna Consciousness that one has to learn this science of the real situation of activities, in terms of the modes of Nature. Otherwise, his life is very wrong. By the instruction of a bona fide spiritual master, a living entity can know of his spiritual ~~position~~ position, his material body, his senses, how he is ~~is~~ entrapped, and how he is under the spell of the material ~~N~~ modes of Nature. He is helpless, being in the grip of these modes. But when he can see his real position, then he can attain to the transcendental platform, having the scope for spiritual life. Actually, the living entity is not the performer of different activities. He is forced to act because he is situated in a particular type of body, conducted by some particular mode of material Nature. Unless one has the help of spiritual authority, he cannot understand what position he is actually situated in. But with the association of a bona ~~the~~ fide spiritual master, he can see his real ~~and~~ position; and, by such an understanding, he can become fixed in full Krishna Consciousness. A man in Krishna Consciousness is not controlled by the spell of the material modes of Nature. It has already been ~~is~~

stated in the Seventh Chapter that one who has surrendered to Krishna is relieved from the activities of the material Nature. Therefore, for one who is able to see things as they are, slowly the influence of material Nature ceases.

Text No. 20

English Synonyms

gunāṇaḥ--qualities, etān--all these, atītya--transcending, trīṇ--tree, dehī--body, dehāt--body, samudbhavān--~~are~~ produced of, jāma--birth, mṛtyu--death, jarā--old age, duḥkhaḥ--dis-
tresses, vinukt vimukto--~~being~~ being freed from, amṛtam--nectar, ~~of immortality~~
~~as~~ asṇute--^{enjoys} releases, ~~drinks it~~;

Translation

When he is able to transcend those three qualities, the embodied ~~being~~ being can become free from birth, death, old age and their ~~are~~ resultant distresses, and can enjoy nectar even in this life.

Purport

How one can stay in the transcendental position, ~~are~~ even in this body, in full Krishna Consciousness, is explained in this verse. The Sanskrit word Dehī means embodied. Although he is within this material body, by his advancement in spiritual knowledge, he can be free from the influence of the modes of Nature.

He enjoys the resultant happiness of spiritual life even in this body, because, after~~t~~ leaving this body, he is certainly going to the spiritual sky. But even in this body he enjoys spiritual happiness. In other words, devotional service in Krishna Consciousness always engaged in the activities of Krishna is the sign of liberation from this material entanglement and this very fact will be explained in the Eighteenth Chapter. When ~~se~~ one is freed in such a way from the influence of the ~~a~~ modes of material nature, he enters into the devotional service.

Text No. 21

English Synonyms

Arjuna^h uvāca--Arjuna said, Kaṁ^h--by which, Līngāṁ^h--symptoms, Trīṇ--three, Guṇāṁⁿ--qualities, Etāṁ--all this, Atītaⁿ--transcend, Bhavati--become, Prabho--My Love, Kim--^{what}work, Ācāra^h--behavior, ~~XXXX~~ Natham--what, Caⁿ--also, Etāṁ^{These}--~~is~~, Trīṇ--three, Guṇāṁ--qualities, Ativartate--transcend.

Translation

Arjuna enquired: O my dear Lord, by what symptoms is one transcendental to these qualities known? What is his behavior? And, how does he transcend the modes of Nature?

Purport

In this verse, Arjuna's questions are very nice. He wants to know what the symptoms of such a person, who has already transcended the modes of material qualities, are. The first question is that what are the symptoms of such transcendental person, how one can understand that he ~~x~~ has already transcended the influence of the modes of material Nature. The second question is how he live what his activities whether regulated or non-regulated, these ~~symptoms~~ symptoms are to be known and then he inquires what are the means by which he can attain such transcendental nature, that is very important. Unless one knows the direct means by which one can be situated always transcendently, there is no ~~possibility~~ possibility of showing the symptoms. So all these questions put by Arjuna are very important and the Lord will answer gradually.

Text No. 22

English Synonyms

Śrībhagavān uvāca--the Supreme Personality of Godhead said, Prakāśaṁ ca^{and}--illumination^{and}; Pravṛttim ca^{and}--attachment^{and}; Moham--illusion^{eva}, Ca--also, Pāṇḍava--O the son of ~~Pāṇḍu~~ Pāṇḍu-, Na dvesti--does not hate, Sampravṛttāni--although developed, Na nivṛttāni--^{nor}neither stop development, Kāṅkṣati⁵--desires.

undesirable, Dhīra^h--steadily, Tulya--equally, Nirā^h Mindā--inⁱⁿ ^{defamation} ~~infer-~~
 mation, Ātmasaṁstūti^h--praising of self, ^{himself}.

Translation

He who looks ~~as~~ equally upon happiness and distress, upon a
 table, a stone or a piece of gold, who is equal toward the de-
 sirable and the undesirable, steady and ~~well-situated~~
 well-situated in defamation or adoration;

Text No. 25

English Synonyms

Māna--honor, amānaya^h--dishonor, Tulya^h--equally, Tulya^h--
 equally, Mitra--friend, Arī--enemy, Pakṣa^h--party, Sarva^h--
 all, Abhaya^h--endeavor, Parityāgi^h--renouncer, gunātīta^h--
 transcendental to the material modes of Nature, Sa^h--he, Ucyate^h--^{is} said.

ārambhah—

Translation

He is said to be transcendently situated when he treats
 equally both honor and dishonor, both friend and enemy, and is
 not engaged in material activities. That is the position of tran-
 scendence over the three modes of Nature.

Purport

Arjuna had submitted the three ~~as~~ different questions, and
 the Lord is answering one after another. In these verses, beginning

from 22 up to the end of 25th verse, the ~~first~~ first answer is given that a person transcendently situated ~~is~~ is without any enviousness and without any hankering for anything. This neutral stage when a living entity stays in this material world embodied by the material body he is to be understood that certainly he is under the control of either of the three modes of material Nature. When actually out of this body then he is out of the clutches of the material modes of Nature, therefore so long as he is not out of this material body he should be neutral. He should engage himself in the devotional service of the Lord, so that his identity with this material body will automatically be ~~forgot~~ forgotten, because when we are in ~~our~~ consciousness of this material body then we act only for sense gratification. But when we transfer the consciousness to Krishna, the consciousness of this material body, sense gratification automatically stops. He does not have to have ~~this~~ this material body. Neither does he accept the dictation of the material body. The qualities of the material ~~and~~ modes in this body they will ~~act~~ act certainly, but as spirit soul he is aloof from such activities. ~~How~~ ~~How~~ How becomes aloof? He does not desire them to enjoy ~~and~~ neither does he desire to get out of it. Such transcendental situation of the devotee makes him automatically free. He hasn't got to try for becoming free from the influence of the modes of material Nature. The next question is what are the dealings of such transcendently situated person. The materially situated person is affected by so-called honor and dishonor offer to the body, but the transcendently situated person is not affected by such false honor, dis-

honor. He stays in the performance of his duty in Krishna Consciousness and does not mind whether a man honors or dishonors him. He accepts things what is favorable for doing his duty in Krishna Consciousness otherwise he has no need necessity of anything material either a stone or gold. He takes everyone as his dear who helps him in his execution of duty in Krishna Consciousness, and he does not hate his so-called enemy. He is equally ~~a~~ reposed and sees everything on equal level because he knows perfectly well that they are material and he has nothing to do with material existence. Social, political does not affect him because he knows the situation of such temporary upheaval and disturbances. He does not also attempt anything for his attachment. He can attempt every- which was done in Krishna Consciousness, but for his personal self ~~a~~ he does not attain anything new. By such behavior one becomes actually transcendently situated.

Text No. 26

English Synonyms

Maṇ--unto Me, Ca--also, Yo^b--person, Avyabhicārena--^{without further without failing} ~~without~~ ^{exclusivity} ~~any fault~~, Bhakti-yogena--by devotional service, Sevate--renders service, Sa^h--he, Guṇānⁿ--all the modes of material Nature, Samatī^{ya}~~at~~--transcending, Itan^e--all this, Brahmabhūyāya--to be elevated on the Brahmaⁿ platform, Kalpate--is considered.

Translation

One who is engaged in full devotional service, ~~and~~ unfailing in all circumstances, at once transcends the modes of material Nature, and thus comes to the level of Brahman bliss.

Purport

This verse is a reply to Arjuna's third question: ■ what is the means of attaining to the transcendental position? As explained before, the material world is acting under the spell of the modes of material Nature. One should not be disturbed by the activities of the modes of Nature; but, instead of putting his consciousness into such activities, he may transfer his consciousness to Krishna activities. This Krishna activities are known as bhaktiyoga: ~~one~~ always acting for Krishna. This includes not only Krishna, but His different plenary ~~exp~~ expansions ■ such as Rama and Narayana. He has innumerable expansions. Anyone who is engaged in the ~~service~~ service of any of such Forms of Krishna, of Krishna, or of His plenary expansions, is ■ considered to be transcendently situated. One should also note that all the Forms of Krishna are fully transcendental, blissful, full of knowledge and eternal. Such personalities of Godhead are ■ omnipotent, ~~omniscient~~ omniscient, and ~~possess~~ possess all transcendental qualities. So, if one engages himself in the service of Krishna or His plenary ~~expansions~~ expansions with ~~unfailing~~ unfailing determination, although these modes of material nature are very difficult to overcome, he can overcome easily. This is

already explained in the Seventh Chapter. One who surrenders unto Krishna he at once surmounts the limits of the influence of the modes of material Nature, and to be in Krishna Consciousness or in devotional service means to acquire the equality of Krishna. Therefore the Lord says My nature of Krishna is eternal, blissful and full of knowledge, and the living entities are part and parcel of the Supreme as gold particles and gold similarly, when his spiritual position is as good as gold, as good as Krishna in quality. The difference of individuality ~~remains~~ continues, otherwise there is no question of bhaktiyoga. Bhaktiyoga means that the Lord is there, the devotee is there and the activity or exchange of love ~~exists~~ between the Lord and the devotee is there. Therefore the individuality of two persons is the Supreme Personality of Godhead and the individual person; otherwise there is no meaning of bhaktiyoga and without being situated on the same level of transcendental position like the Lord, nobody can serve the supreme Lord. Just like to be personal assistant to the king one must acquire the qualifications, so the qualification is to become Brahma, or freed from all material contamination. It is said in the Vedic literature: ~~brahma brahma brahma brahma~~ brahma san brahma apyati. One can attain the supreme Brahma by becoming ~~one~~ Brahma, these means just becoming qualitatively one with Brahma. By attainment of Brahma situation one does not lose his ~~his~~ Brahma eternal identity as individual soul.

Text No. 27

English Synonyms

^hBrahmano--of the impersonal Brahmajyoti, Hi--certainly,
^{rest}Pratisthā--^{rest}rest, Aham--I am, Amṛtasya--of the ~~imperishable~~ imperishable,
Avyāyasya--immortal, Ca--also, sāsvatasya--^{et}eternity, Dharmasya--
^{of the}of the constitutional position, Sukhasya--happiness, Śāntikasya--
^{ultimate}ultimate, Ca--also.

Translation

I am the basis of the impersonal Brahman, which is immortal and imperishable, eternal, the constitutional position of ultimate happiness.

Purport

The constitution of Brahman is immortality, imperishability, eternity, and happiness. Brahman is the beginning of transcendental realization. Paramatman, the Supersoul, is the middle, the second stage in transcendental realization; and the Supreme Personality of Godhead is the ultimate realization of the Absolute Truth. Therefore, both Paramatman and the impersonal Brahman are within the Supreme Person. It is explained in the Seventh Chapter that material Nature is the manifestation of the inferior energy of the Supreme Lord; and, while impregnating the inferior material Nature with the fragments of the superior Nature, that is the spiritual touch in the material Nature. When a living entity conditioned by

this material Nature ~~may~~ begins the cultivation of spiritual knowledge, he elevates himself from the position of material existence, and gradually rises up to the Brahman conception of the Supreme. This attainment of the Brahman conception of life is the first stage in self realization. At this stage the Brahman-realised person is transcendental to the material position; but he is not actually perfect in Brahman realization. If he wants, he can continue to stay in the Brahman position, and then gradually rise up to the Paramatman realization, and then to the Supreme Personality of Godhead realization. There are many examples of this in Vedic literature. The four Kumaras, or Ubishany, were situated first in the ~~lower~~ impersonal ~~conception~~ Brahman conception of ~~the~~ Truth, but then they gradually rose to the platform of devotional service. One who cannot elevate himself beyond the impersonal conception of Brahman, runs the risk of falling down. In the Srīmad Bhāgavatam it is stated that a person may rise to the stage of impersonal Brahman, but, without going farther, with no information of the Supreme Person, his intelligence is not perfectly clear. Therefore, in spite of being ~~not~~ raised to the Brahman platform, there is the chance of falling down, not being engaged in the devotional service of the Lord. In the Vedic ~~the~~ language it is also said: raso pai sah rasam hi eva ayam labthva nandi bhavati. When one understands the Personality of God, the Reservoir of Pleasure, Krishna, then he actually becomes transcendently blissful. The Supreme Lord is full in six opulences; and, when a devotee approaches Him, they reciprocate these six opulences. The servant of the king ~~is~~ enjoys on an almost

equal level with the king. And so, eternal happiness, imperishable happiness, eternal life--these things accompany devotional service. Therefore, all conceptions of Brahman, or eternity, or imperishability are included ~~and~~ in devotional service. They are all subordinate to a person who is engaged in devotional service.

The living entity, although he is Brahman by nature, has the desire to lord it over the material world, and by this he falls down. By his constitutional position, a living entity is above the three modes of material Nature, but his association with the material Nature makes him entangled in the different modes of material Nature~~of~~ of goodness, passion or ignorance. Due to the association of these three modes of material Nature, his desire for lording over the material world is there. By engagement in devotional service in full Krishna Consciousness, he is immediately situated in the transcendental position and his unlawful desire to lord it over material Nature is removed. Therefore the process of devotional service beginning with hearing, chanting, remembering, as they are prescribed nine ~~different~~ different kinds of methods for realizing devotional service, such things should be continued in the association of devotees and gradually by such association, by the influence of the spiritual master, his material desire to lord it over becomes vanquished and he is firmly situated in the Lord's transcendental loving service. To attain this stage the method ~~is~~ is prescribed from the 22nd to the last verse of this chapter. Devotional service to the Lord is very simple, to be ~~an~~ always engaged in the service of the Lord, to ~~not~~ ~~not~~ eat the remnants

of foodstuffs and to smell the flowers offered to the Lotus Feet of the Lord and to see the places where the Lord in His transcendental pastimes, to read the different activities of the Lord in terms of His reciprocation of love between the devotees and to chant always the transcendental vibration Hare Krishna, Hare Krishna, Krishna Krishna, HareHare/ Hare Rama, Hare Rama, ~~Rama~~ Rama Rama, Hare Hare, to observe the fasting days of ~~the~~ different appearance and disappearance of the Lord and His devotees, by following such process one becomes completely detached from all kinds of material activities and these are the signs of transcendental position, one who can situate himself in this Brahmasanjoti or different varieties of Brahma conception, then naturally he is situated in Brahma realization on the equal level qualitatively ~~a~~ of the Supreme Personality of Godhead.

Thus end the Bhaktivedanta Purports to the Fourteenth Chapter of Srimad ~~Bhagavad~~ Bhagavad Gita, in the matter of the three modes of material Nature.