

SECOND CHAPTER.

Samjaya uvaca;Tamtatha kripaya avistam asrupurnam akula iksanam.Visidantam idam vakyam uvaca madhusudanahEnglish synonyms

Samjaya uvaca-Samjaya said, Tam-unto Arjuna, Tatha-thus, Kripaya-by compassion, Avistam-overwhelmed, Akula-depressed, Iksanam-eyes, Asrupurnam=full with TEA, Visidantam=lamenting, Idam=this, Vakyam=words, Uvaca=said, Madhusudanah=Krsna, the killer of Madhu.

Translation

Sanjaya said, Madhusudana Krsna, After seeing Arjuna there full of compassion, depressed in his mind, with full of tears, ~~the~~ eyes said the following words.

Purport

Material compassion, lamentation and tears in the eyes ~~thereof~~ all are signs of ignorance without any knowledge of the real self. Compassion for the eternal soul is self realisation. The word Madhusudana is significant in this connection. Lord Krsna killed the demon Madhu and Arjuna meant Krsna to kill the demon of misunderstanding that ~~over took~~ him in the discharge of his duty. No body knows where compassion should be applied. Compassion for the dress of a drowning man is false. A man fallen in the ocean of nescience cannot be saved simply by taking out his outward dress-the bhirt and the ~~coat~~. One who does not know this, and laments for ~~the~~ outward dress, is called a Sudra or one who laments unnecessarily. Arjuna was a Ksatriya, such lamentation was not expected from him, and Lord Krsna was entrusted to dissipate such lamentation of the ignorant man, and thus, the Bhagavat Gita was sung by Him. This chapter is meant for self realisation by analytical study of the material body and the spirit soul explained by the Supreme Authority, Lord Sri Krsna, and this realisation is possible by working with ~~fruitive~~ result, being situated in ~~fixed up conception~~ of the real self.

Text No.2

Sri Bhagavan uvaca;Kutas tva kasmalam idam visame samapasthitamAnarya justam asvargam akirtikaram arjuna.English synonyms

Sri Bhagavan uvaca=the Supreme Personality of Godhead said, Kutas=wherefrom, Yva=unto you, Kasmalam=dirtiness, Idam=this particular lamentation, Visame=in this hour of crisis, Samupasthitam=arrived, Anarya=persons who do not know the values of life, Justam=practised by, Asvargam=that which does not lead to higher planets, Akirti=infamous, Karam=the cause of, Arjuna=Arjuna.

Translation

The Supreme Personality of Godhead said, "My dear Arjuna, wherefrom ~~this~~ ^{HAVE THESE} dirty things, which ~~is~~ ^{are} not at all befitting ~~for~~ ^{for} ~~you~~ ^{one} who knows the values of life, ~~does~~ ^{do} not lead one to higher planets and infamous for the doer, came upon you."

Purport

Krsna and the Supreme Personality of Godhead ~~is~~ ^{ARE} identical. Therefore, Krsna is directly depicted herein as the Supreme Personality of Godhead.

Bhagavan is the last word in the import of the Absolute Truth. Absolute Truth is realised in three phases of understanding namely Brahman or im personal spirit whole, Paramatma or localised aspect of the Supreme within the heart of all living entities, and Bhagavan or the Supreme Personality of Godhead Lord Krsna. In the Srimad Bhagavatam this conception of the Absolute Truth is explained as:

Vadanti tatvavidas tatvam yad jnanam advayam.
Brahma iti paramatma iti Bhagavan iti savdate.

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

Such three phases of understanding by different persons can be explained by example of the Sun. The Sun is experienced also in three different phases namely the sunshine, the sun disk and the sun planet. One who studies the Sun shine only is the preliminary student, one who understands the sun disk is still further advanced and who can enter into the sun planet is the highest. Ordinary students who are satisfied simply by understanding the sunshine its universal expansion and glaring effulgence of impersonal nature may be compared with the persons who can realise only Brahman feature of the Absolute Truth. The student who has further advanced in the matter can know the sun disk and such students are compared with persons who have realised the Paramatma feature of the Absolute Truth. Similarly the student who can enter into the heart of the sun planet is compared with the person who have realised the Personal feature of the Supreme Absolute Truth. Therefore the Bhaktas or the transcendentalist who has realised the Bhagavan feature of the Absolute Truth is the topmost transcendentalist although all students who are engaged in the studies of the sun or the Absolute Truth are engaged in the same subject matter. The sun shine, the sun disk and the inner affairs of the sun planet cannot separated from one another. Similarly neither of the three different phases of the Absolute Truth can be separated as different from one another and yet the students of the three different phases are not on the same category.

The word Bhagavan is explained by a great authority Parasara Muni the father of Vyasadeva. The Supreme Personality Who possesses the entire riches the entire strength, the entire reputation, the entire beauty, the entire knowledge and the entire renunciation is called Bhagavan. There are many persons who may be very rich, very powerful, very beautiful, very famous, very learned and very much detached but none of them can claim that he is possessor of all riches, all strength etc entirely. Such claim is applicable to Krsna only and as such He is the Supreme Personality of Godhead. No living entity including the Brahma can possess such opulence neither Lord Shiva nor even Narayana can possess such fullness of opulence as Krsna and by analytical study of such possession it is concluded in the Brahma Samhita by Lord Brahma himself that Lord Krsna is the Supreme Personality of Godhead. No body is equal or above Him. He is the Primeval Lord or Bhagavan known as Govinda and is the Supreme Cause of all Causes. It is stated as follows:

Iswara parama krsna sat chit ananda vigraha
Anadir adi govinda sarva karna karanam.

"There are many personalities possessing the qualities of Bhagavan but Krsna is the Supreme of all of them because no body can excel Him. He is the Person and His body is eternal, full of knowledge and bliss. He is the Primeval Lord Govinda and the cause of all causes."

In the Bhagavatam also there is list of many incarnations of the Supreme Personality of Godhead but Krsna is described there as the Original Personality of Godhead or from whom many many incarnations and Personalities of Godhead expand. It is said like this.

Ete ca amsa kala pumsas krsnas tu bhagavan svayam.

Indra ari vyakulam loke mrdayanti yuge yuge. (Bhag)

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

Therefore, Krsna is the Original Supreme Personality of Godhead—the Absolute Truth, source of both Paramatma and the impersonal Brahman.

In the presence of Such Supreme Personlity of Godhead, Arjuna's lamentation for the kinsmen is certainly a dirty thing and therefore Krsna expressed His surprise with the word Kutas, wherefrom. Such a dirty thing was never expected from a person belonging to the civilised class of men known as Aryans. The word Aryan is applicable to persons who know the value of life and thus they have a civilisation based on spiritual realisation. Persons who are led by the material conception of life do not know that the aim of life is realisation of the Absolute Truth, Visnu, or Bhagavan. Such persons are captivated by the external features of the amterial world, and therefore they do not know what is liberation. Persons who have no knowledge of liberation from material bondage are called non-Aryans. Arjuna was trying to deviate from his prescribed duties, namely, declining fight, although he was a Kasatriya. This act of cowardness is described herein as befitting to the non-Aryans. Such action of deviation from duty does not help anyone in the progressive life, neither gives the opportunity of becoming famous in the world. Lord Krsna did not approve the so-called compassion for his kinsmen.

Text No. 3

Klaivyaṁ ma asma gamah partha na evaṁ tvayi upapadyate
Ksudram hrdaya daurvalyaṁ tyaktva uttistha patantśpa.

English synonyms

Klaivyaṁ=impotence, Ma=do not, Asma=take it, Gamah=go in, Partha=the son of Pritha, Na=never, Evaṁ=like this, Tvayi=unto you, Upapadyate=exactly fit, Ksudram=very little, Hrdaya=heart, Daurvalyaṁ=weakness, Tyaktva=giving up, Uttistha=get up, Paramtapa=the chastiser of the enemies.

Translation

① the son of Kunti or Pritha, do not take to such degradation of impotence. This does not befit you. ②, the chastiser of the enemies, please give up this poor weakness of heart. Better get up by giving it up.

Purport

Arjuna was addressed as the son of Pritha, who happened to be the sister of Krsna's father Vasudeva. Therefore Arjuna had a blood relationship with Krsna. If a son of a Ksatriya declines to fight he is called the friend of a Ksatriya, and the son of a Ksatriya. Such friends of Ksatriya or friends of Brahmin are unworthy sons of their fathers, and thus Krsna did not like the idea that Arjuna would be called like that an unworthy son of a Ksatriya. Arjuna was the most intimate friend of Krsna, and Krsna was directly guiding him on the chariot, and, in spite of all these credits, if he would give up the battle it would be the most infamous act by Arjuna, along with Krsna, and thus He said that such attitude of Arjuna did not fit his personality. Arjuna might argue that he would give up the battle on the grounds of his magnanimous attitude for the most respectable Bhishma and his relatives, but Krsna liked to say that sort of magnanimity was only a weakness of his heart. That was false magnanimity, not approved by any authority. Therefore, such kind of magnanimity or so-called non-violence should be given up by persons like Arjuna under the dir-

Text No. 4

Arjuna uvaca:

Katham bhismaṁ ahaṁ saṁkhye dronaṁ ca madhusudana.
Isubhiḥ pratiyotsyami pujaṛhau arisudana.

English synonyms

> Katham - how ~~Arjuna uvaca~~ - Arjuna said, Bhisma-unto Bhisma, Aham-I, Saṁkhye-
in the fight, Dronam-unto Drona, Ca-also, Madhusudana-~~the~~ the killer of Madhu,
Isubhiḥ-by the arrows, Pratiyotsyami-shall counter attack, Pujaṛhau-those who are
worshipable, Arisudana-~~the~~ the killer of the enemies.

Translation

Arjuna said, ~~the~~ the killer of the enemies, Madhu and others, how should I
counter attack worshipable person^gities like Bhisma and Drona in the fight?

Purport

Respectable superiors like Bhisma the grandfather and Dronacharya the
teacher are always worshipable. Even^{if} they attack they should not be counter-
attacked. It is ~~is~~ general etiquette that superiors are not^{to} be offered even
^A fighting by talk^s. Even^{if} they are sometimes harsh in behaviour, they should
not be ~~so~~ harshly treated. Then, how it is possible for me to counter attack
them? Did you ever attack your grand father Ugrasena and teacher Sandipuni
Muni? These were some of the arguments offered by Arjuna to Kṛṣṇa.

Text No. 5

Gurun hatva hi mahanubhaban
Sreyo bhoktum bhaiksam api iha loke.
Hatva artha kamans tu gurun iha eva
Bhunjia bhogan rudhira pradighan.

English synonyms

Gurun-the superiors, Hatva-by killing, Hi-certainly, Mahanubhavan-great souls,
Sreyo-it is better, Bhoktum-to enjoy life, Bhaiksam-begging, Api-even, Iha-in
this life, Loke-in this world, Hatva-killing, Artha-gain, Kamans-so desiring,
Tu-but, Gurun-superiors, Iha-in this world, Eva-certainly, Bhunjia-has to enjoy
Bhogan-enjoyable things, Rudhira-blood, Pradighan-tinted with.

Translation

It is better to live by begging than to live at the cost of the lives of
great souls who are superiors, ~~also~~ ^{as well}. Even^{if} they are desiring some profit, still
they are superiors, and if they are killed then our enjoyable things will be
tinted with blood.

Purport

According^{to} scriptural codes a teacher who is engaged in something abomi-
nable and has ~~had~~ lost his sense of discrimination, is fit to be abandoned.
Bhisma and Drona have been obliged to take part with Druyodhona on account^{of}
~~this~~ financial assistance^{to them}. They should not have accepted such^A position
simply for financial consideration. Under the circumstances, they have lost
the respect^{of} ~~of~~ a teacher. But Arjuna thinks that even ~~they are~~ so, still ~~as~~
they remain ~~to be~~ his teachers and superiors, and as such, to enjoy material
profits after killing them means to enjoy things ~~s~~ ^{sp}read with blood. ~~is~~

Text No. 6

Na ca etad vidmah kataran na gariyo
Yad va jayema yadi va no jayeyuh.
Yan eva hatva na jijivisamas ~~xxxxxxxkhitah~~
Te ~~xxxx~~ avasthitah pramukhe dhartarastrah.

English synonyms

Na ~~xxxxxxxkhitah~~ =neither, Ca=also, Etad=this, Vidmah=do know, Katran=which, Na=us, Gariyo=better, Yad=what, Va=either, Jayema=may conquer, Yadi=if, Va=either, Jayemuh=conquer us, Yan=those, Eva=certainly, Hatva=by killing, Na=never, Jijivisama=like to live, Te=all of them, Avasthitah=are situated, Pramukhe=in the front, Dhartarastrah=the sons of Dhrtarastra.

Translation

Neither we do know which is better for us ~~whether by~~ conquering over them or being conquered by them. The sons of Dhrtarastra, whom killing we shall not like to live any more, are now standing before^{us} in this battlefield.

Purport

Arjuna became perplexed in this connection, whether he should execute the fighting with risk of committing unnecessary violence although it is the duty of the Ksatriyas, or he would not do that, rather prefer to live by begging. Because if he would not conquer over the enemy, there was no other means for their living except by begging. There is no certainty of victory also, because the victory may be on either side. Even if there was victory awaiting them because they were not on the wrong side and they were forced to fight for the right cause, still, if the sons of Dhrtarastra would die in the battle, it would be very difficult for them to live in their absence. Under the circumstances, that would be another kind of defeat for ~~xx~~ them. All these considerations by Arjuna prove it definitely that he was not only a great devotee of the Lord, but he was highly enlightened in the matter of knowledge and had complete control over his mind and senses. Desire to live on begging, although he was born in the royal household, is another sign of his detachment. He was fully in the quality of forbearance, and all these qualities, combined with his faith in the words of the instruction of Sri Krsna (his spiritual master) as it would be evident. It is concluded that ^{Arjuna} is quite fit for liberation. Without control of the senses there is no chance of being elevated on the platform of knowledge, and without knowledge and devotion there was no chance of liberation. Arjuna was competent with all these attributes, over and above his enormous attributes in material relationships.

Text No. 7

Karpanya dosa apahata svabhabah
Pricchami tvam ~~xxx~~ dharma sammudhacatah.
Yat sreya syat niscitam bruhi tat me
Sisyas te aham sadhi mam tvam prapannam.

English synonyms

Karpanya=miserly, Dosa=weakness, Apahatah=being inflicted by, Svabhavah=characteristics, Pricchami=I am asking, Tvam=unto you, Dharma=religiosity, Sammudha=bewildered, Cetah=in the heart, Yat=what, Sreya=all good, Syat=may be, Niscitam=confidently, Bruhi=tell, Me=unto me, Sisyas=disciple, Te=yours, Aham=I, Sadhi=just instruct, Mam=unto me, Tvam=unto you, Prapannam=surrendered.

Now I am bewildered in my sense of duty and natural calmness of the mind, on account of my miserly weakness, and in such condition only I am asking to inform what may be all good for me. Kindly say me that definitely. Now I am your disciple, and a surrendered soul unto you. Please instruct me.

Purport

By nature's own way the complete system of material activities is the source of perplexity for every one. In every step there is perplexity and it behoves therefore that one should approach the bonafide spiritual master, to give one proper guidance for executing the purpose of life. All Vedic literatures advise us to approach a bonafide spiritual master to get free from the perplexities of life, which happen without our desiring for them. They appear like the forest fire which takes place without being set by any one else. Similarly, the world situation is such that perplexities of life automatically appear, without our attempt for such confusion. No body wants fire, and yet it takes place and we are perplexed. The Vedic wisdom therefore advises that in order to solve the perplexities of life and to understand the science of solution, one must approach a spiritual master with Samit or ingredients for initiation to the spiritual master, who is in the disciplic succession. A person who has his bonafide spiritual master is supposed to know everything. One should not therefore remain miserly perplexities, but must approach a spiritual master — is the purport of this verse.

Who is the man in miserly perplexities? It is he who does not understand the problems of life. In the Garga Upanisad it is as follows:

Yo va etad aksaram garga aviditva asmat lokat preti sa kripānah
"He is the miserly man who does not make solution of the problems of life in the human form of life and thus quits this world like the cats and dogs — without understanding the science of self-realisation — is called the miserly man". This human form of life is most valuable asset for the living entity, who is to utilise it for solving the problems of life, and one who does not utilise this properly is miser. And the opposite number is called the Brahmana, or the Brahmin who is intelligent enough to utilise this body for making a solution of all problems of life. Etad viditva yo prayati sa Brahmanah"

The Kripānas, or the miserly persons, waste their time in the matter of being too much affectionate for family, society, country, etc. in the material conception of life. One is attached to family life, namely to wife, children and other members on the basis of skin disease. The Kripānas think that they would be able to protect their family members from death; or the Kripāna thinks for himself that his family or society can save from the verge of death. Such family attachment can be found even in the lower animals, who take care of children also. So Arjuna could understand that his too much affection for the family members and to protect them from death is the cause of perplexities, and that is due to such weakness of becoming a miserly man. Actually, he could understand that his duty to fight was awaiting him, and still, on account of miserly weakness, he could not discharge the duties. He is asking therefore Lord Kṛṣṇa the Supreme Spiritual Master to make a solution definitely. He offers himself to Kṛṣṇa as disciple, and he wants to stop friendly talks. Talks between the master and the disciple are serious, and now Arjuna wants to talk very seriously before the recognised spiritual master. Kṛṣṇa is therefore the original spiritual master in the matter of the science of the Bhagwat Geeta, and Arjuna is the original disciple for understanding the Bhagwat Geeta. How Arjuna understands the Bhagwat Geeta is stated in the Bhagwat Geeta itself. And yet the foolish mundane scholar explains that one has not got to submit to Kṛṣṇa as a person, but to the Unborn within Kṛṣṇa. There is no difference between Kṛṣṇa's within and without. And one who has no sense of this understanding is the greatest fool to understand Bhagwat Geeta. One who attempts commenting on the Bhagwat Geeta without knowing this science is the greatest pretender.

Text No.8

Na hi prapasyami mama apanudyad
Yat sokam utsosanam indriyanam.
Avapya bhumou asapatnam rddham
Rajyam suranam api ca adhipatyam.

English synonyms

HI = CERTAINLY

Na=do not, Prapasyami=see, Mama=mine, Apanudyad=that can drive away, Yat=that, Sokam=lamentation, Utsosanam=drying up, Indriyanam=of the senses, Avapya=achieving, Bhumou=on the earth, Asapatnam=without any rival, Rajyam=kingdom, Suranam=of the demigods, Api=even, Ca=also, Adhipatyam=supremacy.

Translation

I do not find any means of counteracting the lamentation which is drying up my senses, and which is not going to be driven away even if I do get rivalless kingdom on the earth with supremacy like the demigods in the heaven.

Purport

Although Arjuna was putting forward so many arguments on the basis of his knowledge of the principles of religiosity, moral codes, and economic problems, it appears that he was unable to solve his real problem without the help of the spiritual master Lord Sri Krsna. He can understand that his so-called knowledge is useless to drive away his causes of lamentations, which was drying up his whole existence, and it was impossible for him to solve such perplexities without the help of a spiritual master like Lord Krsna. Our accademic knowledge, scholarship and high position, etc. all are use less in the matter of solving the problems of life without being helped by a spiritual master like Krsna. Therefore, the conclusion is that a spiritual master who is ~~cent~~ percent Krsna conscious is the bonafide spiritual master, and he can solve the problems of life. Lord Caitanya said that one who is master in the science of Krsna consciousness, never mind what he is, is the real spiritual master.

Kiva vipra kiva sudra nyasi kene naya.

Yei krsna tatva vetta sei guru haya. (Ch.Ch.)

"It does not matter whether a person is vipra (learned scholar in Vedic wisdom) or a person born in lower family, or a person in the renounced order of life, if he is master in science of Krsna, he is the perfect and bonafide spiritual master." So, without becoming a master in the science of Krsna consciousness, no body is a bonafide spiritual master. It is also said in Vedic literatures, "Sat karma nipuna vipra mantra tantra visarada avaisnava gurur na syat syat va is ~~sa~~ svapaco guruh." A scholar Brahmin, expert in all subjects of Vedic knowledge, is unfit to become a spiritual master without being a Vaisnava, or expert in the science of Krsna Consciousness. But a person born in the family of a lower caste can become the spiritual master if he is Vaisnava, or Krsna conscious."

Lamentation in the matter of our material existence cannot be counteracted by accumulation of wealth and economic development. In many parts of the world there are many states which are full with all facilities of life, and is full of wealth and economic development, but yet the lamentation of material existence is present there. They are seeking peace in different ways, and but they can achieve real happiness if they prefer to consult Krsna, or the Bhagavat Geeta, or Srimad Bhagwatam which are the science of Krsna from the bonafide representative of Krsna, or the man in Krsna consciousness.

If economic development and material comforts could drive away the lamentations for family, social, national or international inequities, then Arjuna would not have said that even unrivalled kingdom on earth or supremacy like that of the demigods in the heavenly planets would be unable to drive away ~~my~~ his lamentation. He sought, therefore, refuge in Krsna consciousness, and that is the right path for peace and harmony. Economic development or supremacy of the world can be finished at any moment by the ~~effects~~ ^{effects} of material nature. Even elevation in higher planetary situation as ~~they~~ ^{they} seeking place on the moon planet can also be finished by one stroke. The Bhagwat Geeta confirms this as Kseene punye punah martalokam visanti. When the results of pious activities are finished, one falls down again from the top of happiness to the lowest status of life. Many politicians of the world have fallen down in that way. Such ~~falls down~~ are still more causes for lamentation. Therefore, if we want to curb down lamentation for good, then we have to take shelter unto Krsna as Arjuna is seeking. So Arjuna asked Krsna to solve his problem definitely, and that is the way of Krsna consciousness.

Text No.9

Samjaya uvaca:

Evam uktva hrsikesam gudakesah paramtapah.

Na yotsya iti govindam uktva tusni babhuva ha.

English synonyms

Samjaya uvaca=Samjaya said, Evam=thus, Uktva=speaking, Hrsikesam=unto Krsna, the master of the senses, Gudakesa=the master ~~of fighting~~ curbing ignorance, Paramtapah=the chastiser of the enemies, Na=shall not, Yotsye=fight, Iti=thus, Govindam=Krsna, the pleasure of senses, Uktva=saying, Tusni=silent, Babhuva=became, ha=certainly

Translation

Samjaya said, "Thereafter Arjuna, the chastiser of enemies and master of ⁴⁷ controlling ignorance, informed Krsna, the master of the senses, saying ~~the~~ this: 'O Govinda, the pleasure of all senses, I shall not fight' "

Purport

Dhrtarastra might have been very ~~much~~ glad to understand that Arjuna ~~was~~ not going to fight, but ~~he~~ was leaving the battlefield for ^{was} begging profession. But Samjaya depressed him again, that Arjuna ~~is~~ was competent to kill his enemies (Paramtapah); and therefore, although he was for the time being overwhelmed with false grief on account of family affection, he surrendered unto Krsna, the Supreme Spiritual Master, as disciple. This indicated that he would be free from such false lamentation of family affection and would be enlightened with perfect knowledge of self-realisation, or Krsna consciousness, ~~when~~ ^{where} he would surely fight ~~and thus his~~ Dhrtarastra's joy would be foiled, when Arjuna ~~would be~~ more enlightened by Krsna and would fight to the end.

BECAME

Text No.10

Tam uvaca hrsikesah prahasan iva bharata.

Senayor ubhaya madhye visidantam idam vacah.

English synonyms

Tam=unto him, Uvaca=said, Hrsikesah=the master of the senses (Krsna) Prahasan=smiling, Iva=like that, Bharata=O Dhrtarastra, the descendant of Bharat, Senayor=of the armies, Ubhaya=of the both parties, Madhye=in between, Visidantam=unto the lamenting, Idam=the following, Vacah=words.

Q Dhrtarastra the descendant of Bharata-at that time Hrsikesa said the following words to lamenting Arjuna, in the midst of the armies of both the parties.

Purport

The talks were going on between intimate friends, namely the Hrsikesa and the Gudakesha. As friends, both of them were on the same level, but one of them voluntarily came to the level of becoming a student of the other, the other, Lord Krsna, smiled, because a friend had accepted to become a disciple. As Lord of ~~E~~ all, He is always in the superior position of becoming the Master of every one, and yet the Lord ~~accepts to be a friend~~ ^{accepts to be a friend} a son, a lover of the devotee who wants Him in such a calibre. But when He was accepted as the Master, He at once assumed Himself as such, and talked with the disciple like the Master with gravity as it is required. It appears that the talks between the Master and the disciple were ^{freely} exchanged in the presence of both the armies, so that all of them were benefited. So the talks of Bhagvat Geeta ^{are} is not for any particular person, society, or community, but they are for all, either friends or enemies, equally acceptable.

Text No.11

Sri Bhagavan uvaca:

Asocyan anvasocas ~~am~~ tvam prajnavadas ca bhasase.
Gata asun agata asuns ca ~~x~~ na anusocanti panditah.

English synonyms

Sri Bhagavan uvaca=the Supreme Personality of Godhead said, Asocyan=What is not worthy of lamentation, Anvasocas=You are lamenting, Tvam=you, Prajnavadam=learned talks, Bhasase=speaking, Gata=lost, ~~am~~ ^{am}=life, Agata=not past, ~~asuns~~ ^{asuns}=life, Na=never, Anusocanti=lament, Panditah=the learned.

Translation

The Supreme Personality of Godhead said, While speaking learned ~~talks~~ ^{words} you are lamenting ~~on~~ ^{of} what is not worthy. Those who ^{are} learned ~~they~~ do not lament either ~~on~~ ^{of} the dead or living bodies.

Purport

The Lord at once took the position of the teacher and chastised the student, calling him, indirectly, a fool. The Lord said, ~~that~~ you are talking like a learned, but you do not know that one who is learned, one who knows what is body and what is soul, does not lament ~~on~~ ^{of} any stage of the body, namely, neither in living, or dead condition. As it will be explained in later chapters, it will be clear that knowledge means to know the matter and the spirit and the Controller of the both. Arjuna argued that religious principles should be given more importance than politics or sociology, but he did not ~~know~~ ^{have} knowledge of the matter, soul and the Supreme is more important than religious formularies. And, because he was lacking in that knowledge, he should not have posed himself as a very learned man. As he did not happen to be a very learned man, therefore he was lamenting ~~on~~ ^{of} something which is unworthy of lamentation. The body is born and is destined to be vanquished to day or to-morrow. Therefore, the body is not so important as the soul. One who knows this is actually learned, and for him there is no cause for lamentation in any stage of the material body.

Text No.12

Na tu eva aham jatu na asam na tvam na ime janadhipah.
Na ca eva bhavisyamah sarve vayam atahparam.

English synonyms

Na=never, Tu=but, Eva=certainly, Aham=I, Jatu=at any time, Na=never Asam=existed, Na=it is not so, Tvam=yourself, Na=not, Ime=all these, Janadhipah=kings, Na=never, Ca=also, ~~Bhavisyamah~~, Na=not like that, ~~Bha~~ Bva=certainly, Bhavisyamah=shall exist, Sarve=all of us, Vayam=we, Atahparam=hereafter.

Translation

It is not ~~like~~ that ever before I, you, or all these kings were not in existence; ^{THE FUTURE} ~~in future~~ also it is not ~~like~~ that we shall all not exist.

Purport

In the Vedas, ~~both~~ in the Katha upanishad as well as in the Svetasvatara up^Apanishad, it is said that the Supreme Personality of Godhead is the maintainer of innumerable living entities, in terms of their different situations, according to individual work and reaction of work. That Supreme Personality of Godhead is also, by His plenary portions, ^{and} alive in the heart of every living entity, ~~and~~ ^{and} saintly persons who can see, within and without, the same Supreme Personality of Godhead can actually attain to perfect peace eternally, and no body else. It is said like ~~this~~ this:

Nityo nityanam cetanas cetananam

Eko vahunam yo biddhadhati kaman.

Tam atmastham ye anupasyanti dheeras

Tesam santih sasvato na itaresam.

The same Vedic truth ~~is~~ enumerated here in ^{to} ~~just~~ give Arjuna and, in that connection, ~~to~~ all persons in the world who pose themselves as very learned superficially but factually they are in poor fund of knowledge ~~as Arjuna is supposed to be known herein.~~ The Lord says clearly that the Lord Himself, also Arjuna, and all the kings who ^{are} assembled in the battlefield, are all eternally individual beings and eternally the Lord is the Maintainer of the individual living entities, both in their conditioned as well as in their liberated situation. The Supreme Personality of Godhead is the Supreme individual Person, and so also Arjuna, the Lord's eternal associate, and all the kings assembled there, ~~are~~ all individual, eternal persons. It is not that they did not exist as individuals in the past and it is not that in the future also they would not remain as such eternal persons. Their individuality existed in the past and their individuality would continue in the future without any stop. Therefore, there is no cause for lamentation for any one of the individual living entities.

The Mayavadi theory that after liberation the individual soul, separated by the covering of Maya or illusion, would merge into the impersonal Brahman without any individual existence is not supported herein by Lord Krsna, the Supreme Authority. Their theory that, in the conditioned state, ~~only~~ ^{one} think of individuality is not supported herein. ~~Because~~ Krsna clearly says herein that in the future also the individuality of the Lord and ^{others}, as it is confirmed in the upanishads, will continue eternally. This statement of Krsna is authoritative because Krsna cannot be in illusion and thus think of individuality. If individuality is not a fact then Krsna would not have stressed ^{so} much even for the future. The Mayavadi may argue that individuality spoken ^{by} Krsna is not spiritual but ~~it~~ is material. ~~If~~ Even ~~if~~ accepting the argument, the individuality is material, then how you can distinguish Krishna's individuality?

Kṛṣṇa affirms His individuality in the past and confirms His individuality in future also. He has confirmed His individuality in so many ways and impersonal Brahman has been declared as subordinate to Him. Kṛṣṇa has maintained Spiritual individuality all along, and if He is accepted as an ordinary conditioned soul in individual consciousness, the Bhagwat Geeta has no value for teaching. A common man with all four defects of human frailties is unable to teach, which is worth hearing. Bhagwat Geeta is above such literatures. There is no comparison of any other book with the Bhagwat Geeta, and thus, accepting Kṛṣṇa as an ordinary man, the Bhagwat Geeta loses its whole importance. The Mayavadi argues that the plurality mentioned in this verse is conventional. The Mayavadi argues that the plurality refers to the body. But previous to this verse such bodily conception is already condemned. After condemning the bodily conception of the living entities, how it was possible for Kṛṣṇa to place a conventional proposition on the body again? Therefore, the plurality is on the spiritual grounds as it is confirmed by great Acharya's like Sri Ramanuja and others. As it will appear in later chapters of the Bhagwat Geeta, it is clearly mentioned in many places of the Bhagwat Geeta that it is understood by those who are devotees of the Lord. Those who are envious of Kṛṣṇa as the Supreme Personality of Godhead have no bonafide access into the great literature. No devotee's approach to the teachings of the Bhagwat Geeta is something like bees licking on the bottle of honey. One cannot have any taste of honey unless one can taste within the body. Similarly, the mysticism of the Bhagwat Geeta can be understood only by the devotees, and no body else. As it is in the fourth chapter of the book. Neither the Bhagwat Geeta can be touched by such persons who envy the very existence of the Lord. Therefore, Mayavadi explanation of the Bhagwat Geeta is the most misleading presentation of the whole truth. Lord Caitanya has forbidden to read any commentation made by the Mayavadis, and opines that one who takes to such understanding of the Mayavadi philosophy loses all potency for understanding the real mystery of the Bhagwat Geeta. If the individuality has any reference to the empirical universe, then there was no need of teaching by the Lord. The plurality of the individual soul and that of the Lord is an eternal fact, and it is confirmed by the Vedas as above mentioned.

= Text No.13
Dehinah asmin yatha dehe kaumaram yauvanam jara.
Tatha dehantaram praptir dheeras tatra na muhyati.

English synonyms

of
 Dehinah=the embodied, Asmin=in this, Yatha=as, Dehe=in the body, Kaumaram=boyhood
 Yauvanam=youthhood, Jara=old age, Tatha=similarly, Dehantaram=transference of the
 body, Praptir=achievement, Dheeras=the sober, Tatra=thereupon, Na=never, Muhyati=deluded.

Translation

As the embodied soul changes his body every moment from ^{boyhood} ~~bodyhood~~ to youthhood and then to old age, similarly, when there is final change of body from one to the other, the sober ^{ONE} does not become deluded by such change. ^A

Purport

Thus, every living entity being an individual soul, every one of them are ^{is} changing ~~their~~ his body every moment, manifesting sometimes as childhood, sometimes as youthhood, and sometimes as old man—although the same spirit soul is there without any change. This individual soul finally changes the body ^{for} ~~for~~ transmigrating from one body to another, and as it is sure to have another body in the next birth—either material or spiritual—there was no cause for lamenta-

tion by Arjuna on account of death either for Bhisma or for Drona, for whom he was so much concerned. Rather, he should rejoice in the matter of their changing the body from old to ~~the~~ new ones, and thus rejuvenate their energy. Such changes of body are meant for varieties of enjoyment, or suffering of the living entity, according to one's own work in this life. So Bhisma and Drona being all noble souls surely ~~they~~ are going to have either spiritual body in the next life, or at least life in the heavenly body for superior enjoyment of material existence. So, in either case, there was no cause of lamentation.

Any man who has perfect knowledge in the matter of the constitution of the individual souls, the Super Soul, the Nature—both material and spiritual—is called the Dheera or the best sober man. Such a sober man is never deluded by the changed of bodies by the living entities.

The Mayavadi theory of oneness of the spirit soul cannot be entertained on the ground that spirit soul cannot be cut into pieces as fragmental portion. Such cutting in to different individual souls would make the Supreme as cleavable or changeable, against the principle of the Supreme Soul's being unchangeable. As confirmed in the Bhagvat Geeta, such fragmental portions are eternally there (Svatana), and such fragmental portions are called the Ksara, or having a tendency of falling down into the material nature. These fragmental portions are eternally so, and even after liberation they remain the same—fragmental—but to live an eternal life in bliss and knowledge with the Personality of Godhead. The theory of reflection can be applied to the Super Soul who is present in each and every individual body of the living entity, and He is known as the Paramatma, different from the individual living entity. When the sky is reflected on the water, the reflections represent both the sun or the moon, and the stars also. The stars are compared with the living entities and the sun or the moon is compared with the Supreme Personality of Godhead. The individual fragmental spirit soul is represented by Arjuna and the Supreme Soul is the Personality of Godhead Sri Krsna. They are not on the same level, as it will be distinct in the beginning of the fourth chapter. If Arjuna is on the same level of Krsna, and Krsna is as good as Arjuna, then such relationship of instructor and being instructed becomes futile. If both of them are deluded by the illusory energy (Maya) then there is no need of one becoming the instructor and the other becoming the instructed. Such instructions are also useless because, in the clutches of Maya, no body can be instructor by pretention. Under the circumstances it is admitted that Lord Krsna is the Supreme Lord, superior in position than the living entity Arjuna who is apt to be a forgotten soul under illusion of Maya.

Text No. 14

Matras parsas tu kaunteya sita usna sukha dukkhadah.
Agama apayina anityas tams titiksasva bharata.

English synonyms

Matras=sensuous, Sparsa=perception, Tu=only, Kaunteya=Oh the son of Kuntī, Sita=winter, Usna=summer, Sukha=happiness, Dukkhada=painsgiving, Agama=appearing, Apayina=disappearing, Anityas=non permanent, Tams=all of them, Titiksasva=just try to tolerate, Bharata=Oh the descendant of the Bharata dynasty.

Translation

Oh the son of Kuntī, non permanent appearance of happiness and distresses and their disappearance in due course are like the appearance and disappearance of winter and summer seasons, and one has to learn to tolerate them without being agitated.

Purport

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

THE Two different types ^{OF} ~~addresses~~ ^{ARE} to Arjuna ~~is~~ ^{are} also significant. To address him as Kaunteya signifies his great blood relations from his mother's side. And to address him as Bharata signifies his greatness from the father's side. From both sides he is supposed to ~~be in~~ ^{have} a great heritage. ^{OR} ~~great heritage has~~ ^{responsibility} in the matter of proper discharge of duties, and as such he cannot avoid fighting ~~in the matter of proper discharge of duty~~.

Text No.15

Yam hi na vyathayanti ete purusam purasrabha.
~~XXXXXXXXXX~~ Sama duhkhasukham dheeram sa amritatvaya kalpate.

English synonyms

Yam=One who, Hi=certainly, Na=never, Vyathayanti=distresses, Ete=all these, Purusam=to person, Purasrabha=~~On~~ the best amongst ~~the~~ men, Sama=unaltered, Duhkha=distress, Sukham=happiness, Dheeram=patient, Sa=he, Amritatvaya=eligible for liberation, Kalpate=considered.

Translation

~~On~~ ^{the} best amongst men, (Arjuna), the person who is not disturbed by such happiness and distress and is steady both in happiness and distress is certainly eligible for being liberated.

Purport

Any one who is steady in his determination for ^{THE} advanced stage of spiritual realisation and can equally tolerate the onslaughts of distresses and happinesses is certainly the person eligible for liberation. In the institution of Varnasram system the fourth stage of life, namely the renounced order of life is ~~to~~ ^{such} painstaking situation. But, one who is serious about making his life perfect surely adopts the Sanyas order of life in spite of all difficulties. The difficulties are not for his living conditions but the difficulties are to cut off family relationship, give up the connection of wife and children. But if any one is able to tolerate such difficulties, surely his path to spiritual realisation is complete. Therefore, in the discharge of duties by Arjuna as a Ksatriya, he is advised to tolerate even ^{if} there is some difficulty in the matter of fighting with his family members or similarly affectionate persons. Lord Caitanya took sannyas at the age of twenty four and his dependents, young wife as well as old mother, had no body else to look after. ^{THEM} ~~But~~ Yet, for higher cause, he took sannyas and was steady in the discharge of higher duties. That is the way of achieving liberation from material bondage.

Na asato vidyate bhavo na abhavo vidyate satah.
Ubhayaor api drsto antas tu anayos tattva darsibhih.

English synonyms

Na ~~asato~~=never, Asato=of the non-existent, Vidyate=there, Bhavo=endurance, Na=never, Abhavo=changing quality, Vidyate=there is, ~~asato~~Sato=of the eternal, Ubhayaor=of the two, Api=verily, Drsto=observed, Antas=conclusion, Tu=but, Anayos=of them, Tattva=truth, Darsibhi=by the seers.

Translation

Those who are seers of the truth ~~such persons~~ have concluded ~~it~~ that there is no edurance of the nonexistent (material body) and there is no change of the eternal soul, by studying the nature of both of them up to the end.

Purport

There is no edurance of the changing body. ^{THAT} The body is changing every moment by actions and reactions of different corpuscles is admitted by the modern medical science and thus growth and oldage are taking place ~~of~~ the body. But the spirit soul is permanent, existing, the same in all ^{the} changing circumstances of the body or the mind. That is the difference between the matter and the spirit. By nature the body is ever changing and the soul is eternal. This conclusion is established by all classes of seers of the truth, ~~either~~ ^{either} the impersonalist ~~or~~ the personlist. In the Visnu Puranam also this truth has been established. It is stated there that Visnu and His abodes all ~~are~~ ^{HAVE} self-illuminated spiritual existence. "Jyotimsi visnurbhavanani visnuh" The words existent and non-existent ~~do~~ only refer to the spirit and matter, ~~always~~ that is the version of all seers of truth.

^{THE} This is the beginning of instruction by the Lord to the living entities who ^{are} bewildered by the influence of ignorance. Removal of this ignorance means reestablishment of the eternal relationship between the worshiper and the worshipable, or the difference between the part and parcel living entities ~~and~~ and the Supreme Personality of Godhead. One can understand the nature of the Supreme by thorough study of oneself, and the difference is understood as the part and the whole. In the Vedanta Sutras as well as in the Srimad Bhagavatam the Supreme has been accepted as the origin of all emanations. Such emanations are experienced by superior and inferior natural sequences. The living entities belong to the superior nature as it will be revealed in the Seventh Chapter. Although there is no difference ~~between~~ between the energy and ^{the} energetic, the energetic is accepted as the Supreme and ~~the~~ Nature is accepted as the subordinate. The relationship of the living entities therefore is always subordinate to the Supreme Lord, as the Master and the servant, or the teacher and the taught. Such clear knowledge is impossible to understand ^{under} in the spell of ignorance, and to drive away such ignorance of the living entity the Lord instructs the Bhagvat Geeta for enlightenment of all living entities for all ~~the~~ time.

Text No. 17

Avinasi tu tat biddhi yena sarvam idam tatam
Vinasam avyayasasya na kascid kartum arhati.

English synonyms

Avinasi=imperishable, Tu=but, Tat=that, Biddhi=know it, Yena=by whom, Sarvam=all body, Tatam=widespread, Vinasam=destruction, Avyayas=of the imperishable, Asya=of it, Na=no, Kascid=body, Kartum=to do, Arhati=?

= Translation

What is all spread over the body is to be known as indestructible. As such, ~~no body~~ ^{NO ONE} is able to destroy that indestructible soul.

Purport

This verse ~~is~~ more clearly explains ~~the~~ the real nature of the soul, which is spread all over the body. Any one can understand what is spread all over the body: It is consciousness. Every one is conscious about the pains and pleasure of the body in part or as a whole. This spreading of consciousness is limited within one's own body. The pains and pleasures of one body are unknown to the other. Therefore, each and every body is ^{the} embodiment of the individual soul, and the symptom of the soul's presence is perceived by individual consciousness. This soul is described as one tenthousandth part of the upper portion of the hair point. The Svetasvatara Upanisad confirms this as follows:

Valagra satabhagasya satadha kalpitasya ca.

Bhago jiva h sa vijneyah sa ca anantaya kalpate. (Svet.9)

"When the upper point of hair is divided into one hundred parts and again each such parts ~~are~~ divided into further one hundred parts, such one part is the measurement of the dimension of the spirit soul" Similarly, in the Bhagavata also the same version is stated as follows:

Kesagra sata bhagasya satams sadrisatmakah

Jivah suksmasvarupa ayam samkhyatito hi citkanah.

"There are innumerable particles of spiritual atoms, which are measured as one tenthousandth part of the upper portion of ^{THE} hair."

Therefore, the individual particle of spirit soul is a spiritual atom smaller than the material atoms, and such atoms are counted as innumerable. This small or very small spiritual spark is the basic principle of the material body and the influence of such spiritual spark is spread all over the ~~the~~ body as the influence of the active principle of some medicine ~~does~~ spreads all over the body. This current of the spirit soul is felt all over the body as consciousness and that is the proof of the presence of the soul. Any layman can understand that the material body minus consciousness is a dead body. And, this consciousness of the body cannot be returned by any means of material administration. Therefore, consciousness is not due to any amount of material combination but it is due to the spirit soul.

In the Mundaka Upanisad this measurement of the atomic spirit soul is further explained as follows:

Eso anur atma cetasaveditavya

Yasmin pranah pancadha samvivesa.

Pranais cittam sarvam otam prajanam

Yasmin visuddhe vibhavati esa atma. (Mund 9)

"The soul is atomic ^{IN SIZE} small and this can be perceived by perfect intelligence. This atomic soul is floating in the five kinds of (prana, apana, vyana, samana and udana) and is placed within the heart, spreading its influence all over the body of the embodied living entities. When such a soul is purified by such contamination of material five kinds of air, at that time the spiritual influence of the soul is exhibited."

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

So the constitution of the atomic soul is admitted in all Vedic literatures, and it is actually felt also by practical experience of any sane man. Only the insane man can think of this atomic soul as all-pervading Visnu Tatva. The influence of the atomic soul can be spread all over the particular body

According to Mundak Upanisad, this atomic soul is situated in the heart of every living entity, and because the measurement of the atomic soul beyond the power of appreciation of the material scientists, some of them assert very foolishly that there is no soul ~~or something like that~~. The individual atomic soul is definitely there in the heart, as well as the Super soul, and thus all the energies of the bodily movement are emanating from this part of the body. These corpuscles which carry the oxygen from the ~~lungs~~ ^{lungs} ~~the energy of the soul~~ and when the soul passes away from this position, there is no more any activity blood generating fusion. The Medical science ~~take~~ ^{take} importance of the red corpuscles but they cannot ascertain the source of the energy is the soul. The Medical science, however, admit that the heart is the seat of all energies of the bodily physiology.

Such atomic particles of the Spirit whole are compared like the sun - shine molecules. In the sunshine there are innumerable radiant molecules and, similarly, the fragmental parts of the Supreme Lord are atomic sparks of the rays of the Supreme Lord, called by the name Prabha or superior energy. So either by Vedic knowledge or by modern science no body can deny the existence of the spirit soul in the body and the science of such spiritual existence is directly described in the Bhagavat Geeta by the Personality of Godhead Himself.

Text No.18

Antavanta ime deha nityasyas uktah saririnah
Anasino aprameyasya tasmad yudhyasva bharata.

English synonyms

Antavanta=perishable, Ime=all these, Deha=material bodies, Nityasya=eternal in existence, Uktah=it is so said, Saririnah=the embodied souls, Anasino=never to be destroyed, Aprameyasya=immeasurable, Tasmad=therefore, Yuddhasva=just take to fight, Bharata=the descendant of Bharata.

Translation

The material body of the indestructible, immeasurable and eternal living entity is subject to be ended; therefore, you fight, O the descendant of Bharata.

Purport

The material ^{body} is perishable by nature. It may perish immediately or may be so after hundred years. It is a question of time only, otherwise there is no chance to keep it indestructible. But the living entity which is so minute that it cannot be seen even by the enemy, and what to speak of killing. As mentioned in the previous verse, it is so small that no body can have any idea to measure its dimension. So, from both sides there is no cause of lamentation — because neither the living entity as he is cannot be killed, nor the material body which cannot be saved for any length of time, can be permanently protected. The small minute particle of the whole spirit ~~does~~ ^{acquire} this material body according to his work, and thus it is observance of religious principles ~~that~~ ^{can} be utilised ~~only~~. In the Vedanta Sutas the living entity is qualified as light because he is part and parcel of the supreme Light. As the sun light maintains the entire universe, similarly the light of the soul maintains this material body. As soon as the spirit soul is out of this material body, the body begins to decompose, and thus it is the spirit soul which maintains this body. Body is therefore ~~material~~ and thus Arjuna was advised to fight without consideration of the material body and sacrificing the cause of religiosity.

Text No.19

Ya enam vetti hantaram yas ca enam manyate hatam
Ubhau tau na vijanito na ayam hanti na hanyate.

English synonyms

Ya=any one, Enam=this, Vetti=knows, Hantaram=the killer, Yas=any one, Ca=also, Enam=this, Manyate=thinks, Hatam=killed, Ubhau=both of them, Tau=they, Na=never, Vijanito=in the knowledge, Na=never, Ayam=this, Hanti=kills, Na=neither, Hanyate=be killed.

Translation

Any one who thinks that the living entity is killing some body or ^{THAT} a living entity is being killed by others, does not know any thing. One who is in the knowledge, he knows that no body kills ^{any} body and no body is killed by ^{any} body. ^{THAT}

Purport

When an embodied living entity is hurt by fatal weapons it is to be known that the living entity within the body is not killed. ~~Because~~ The spirit soul is so small that it is impossible to kill him by any material weapon, as it ~~will~~ is evident from the foregoing verses. Neither living entity killable, on account of his spiritual constitution. What is killed or supposed to be killed is the body only. This, however, does not encourage killing of the body at all. The Vedic injunction is 'Mahimsyat sarva bhutani' never commit violence to any body. To understand that a living entity is not killed does not mean encouraging animal slaughter. Even killing of the body of any one without authority is abominable and punishable by the law of state as well as by the law of the Lord. Arjuna, however, is being engaged in the matter of killing on principle of religiosity and not whimsically.

Text No.20

Na jayate mriyate va kadacit

Na ayam bhutva bhavita va na bhuyah.

Ajo nityah sasvatah ayam purano

Na hanyate hanyamane sarire.

English synonyms

Na=never, Jayate=takes birth, Mriyate=ever dies, Va=either, Kadacit=at any time (Past present or future) Na=never, Ayam=this, Bhuta=came into being, Bhavita=will come to be, Bhuyah=or has come to be, Aja=unborn, Nitya=eternal, Sasvatah=permanant, Ayam=this, Puranam=the oldest, Na=never, Hanyate=becomes killed, Hanyamane=being killed, Sarire=by the body.

Translation

For the soul there is no birth, ~~death~~ ^{NOT} either, at any time. ^{NOT} Neither does he come into being, ~~will become or has become~~ ^{NOT} He is unborn, eternal, ever-existing, and never dies, even after the annihilation of body. ^{NOT}

Purport

Qualitatively, the small atomic fragmental part of the Supreme Spirit is one with the Supreme. He has no changes like the body. Sometimes the soul is called the Steady, or Kutastha. The body has six kinds of transformations. The body takes its birth in the womb of the mother's body, remains for some time, takes its growth, produces some effects, gradually dwindles, and at last vanishes into the oblivion. The soul, however, does not go through such changes of the body. The soul is not born; but, because he takes shelter of the material body, the body takes its birth on account of the soul. The soul does not take birth

there, the soul does not die. Anything which has birth has also death. And because the soul has no birth, therefore he has no past, present or future. He is eternal and ever-existing, although the oldest of them, there is no trace of history of his coming into being. Under the impression of the body, we seek the history of birth, etc., of the soul. Denial of his future means the soul does not at any time become old, as the body is subjected. The so-called old man, therefore, feels in the same spirit as he felt in his childhood or youth hood. The changes of the body does not affect the soul. The soul has neither any deterioration like the tree, or anything material. The soul has no byproduct also. The byproducts of the body, namely the children, are also different individual souls, and they appear as children of a particular man on account of the body. The body develops on account of the soul's presence, but the soul has neither any offshoots nor any change. Therefore, the soul is free from the six kinds of changes of the body.

In the Kathopanishad also we find a similar passage, which reads as follows: " Na jayate mriyate va vipascit

Na ayam kutas cid na babhuva kascit.

Ajo nitya sasvatah ayam purano

Na hanyate hanyamane sarire.

The meaning and purport of this verse is the same as in the Bhagavat Geta, but here in this verse there is one special word Vipascit which means ~~the~~ learned with knowledge. The soul is full of knowledge, or full always with consciousness. Therefore, consciousness is the symptom of the soul. Even if one does not find out the soul within the heart where he is situated, still we can understand the presence of the soul, simply by the presence of consciousness. Some of us do not find the sun in the sky due to cloud, or for any other reason. But the light of the sun is always there, and we are convinced that it is now day time. As soon as there is a little light in the sky early in the morning, we can understand that there is sun in the sky. Similarly, as there is a little consciousness in any sort of body—never mind man or animal—we can understand the presence of the soul. This consciousness of the soul is, however, different from the consciousness of the Supreme because the Supreme consciousness is all-knowledge—past, present or future. Consciousness of the individual soul is prone to be forgetful. When he is forgetful of his real nature, by education and enlightenment by superior lesson of Krsna. But Krsna is not like the forgetful soul. Otherwise, Krsna's teachings of Bhagwat Geta becomes useless. Therefore, two kinds of souls—namely, minute particle soul (Anu atma) and the Super Soul (the Bibhu Atma). So, there are two kinds of Souls—namely the Anu and the Bibhu—and this is also confirmed in the Katha upanishad like this: " Anor aniyam mahato mahiyan

Atmasya jantor nihito guhayam.

Tam akrotuh pasyati vitasokah

Dhatu prasadat mahimanam atmanah."

" Both the Super soul (Paramatma) and the atomic soul (Jivatma) are situated on the same tree of the body within the same heart of living being, and one who has become free from all material desires as well as lamentations, only he, by the Grace of the Supreme, can understand the glories of the soul." Therefore, Krsna is the Fountainhead of the Super soul also as it will be disclosed in the following chapters, and Arjuna is the atomic soul, forgetful of his real nature, and thus requires to be enlightened by Krsna, or by His bonafide representative (the spiritual master) for enlightenment of the atomic soul.

Text No: 21

Veda avinasinam nityam ya enam ajam avyayam.

Katham sa purusah partha kam ghatayati hanti kam.

English synonyms

Veda=in knowledge, Avinasinam=indestructible, Nityam=always, Ya=one who,

Enam=this (soul) Ajam=unborn, Avyayam=immutable, Katham=how, Sa=he, Purusah=person, Partha=~~On~~ Partha (Arjuna) Kam=whom, Ghatayati=hurts, Hanti=kills, Kam=whom.

Translation

On Partha, does a person who knows that the ~~xxxx~~ soul is unborn, eternal and immutable ~~de~~ kill or made to kill any one?

is HZ

Purport

Everything has its proper utility, and a man who is situated in complete knowledge knows how and where to apply ^{it} for its proper utility. Similarly, violence has also its utility, and ~~it depends on~~ the person in knowledge how to apply violence. Just ~~like~~ the justice of peace awards capital punishment to a person condemned for murdering, ~~and~~ the justice of peace cannot be blamed, because he orders for violence on another person ~~on~~ the codes of justice. In Manusamhita, the law book for the Mankind, it is supported that a murderer should be condemned to death so that in his next life he has not got to suffer for the great sin he has ~~had~~ committed. Therefore, the king's punishment to hang ^a murderer is doing good to him instead of doing violence to the persons. Similarly, when Krsna orders ~~for~~ fighting, it must be concluded that such violence is for Supreme Justice and, as such, Arjuna should follow the instruction, knowing ~~it~~ well that such violence committed in the act of fighting for justice is not all violence, because, at rate, the man ~~of~~ the soul, is not going to be killed, ~~but~~ for administration of justice, so-called violence is permitted. A surgical operation is not meant for killing the patient, but it is meant for his cure. Therefore, in the instigation for fighting to be executed by Arjuna, in terms of the instruction of Krsna, is with full knowledge, and there is no possibility of sinful reaction in such activities of Krsna or Arjuna.

Text No. 22

Vasansi jirnani yatha vihaya .

Navani grihnati narah aparani .

Tatha sarirani vihaya jirnani

Anyani samyati navani dehi .

English synonyms

Vasansi=garments, Jirnani=old ^{AND} worn out, Yatha=as it is, Vihaya=giving up, Navani=new garments, Grihnati=does accept, Narah=a man, Aparani=other, Tatha=in the same way, Sarirani=bodies, Vihaya=giving up, Jirnani=old ^{AND} useless, Anyani=different, Samyati=verily accepts, Navani=new sets, Dehi=the embodied.

Translation

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

Purport

Change of body by the atomic individual soul is an accepted fact. Even ^{some of} the modern scientists who ~~do not~~ believe in the existence ^{of} but at the same time cannot explain the source of energy from the heart, ^{have} to accept continuous changes of body which appears as changes body from childhood to boyhood, and ^{from} boyhood to youth hood, and again from youthhood to old age, ^{and} from old age, the change is transferred to other body. This ^{is} already explained in the previous verse (B.G.)

Transference of the atomic individual soul to ^{AN} other body ~~xxxxxx~~ is also made possible by the Grace of the Super soul. The Supersoul fulfills the desire of the atomic soul as ^{ONE} friend ~~fulfills~~ the desire of the ^{other}. The

Vedas like the Mundak Upanisad, as well as the Svetasvatara Upanisad, confirm ^{these} two kinds of souls by comparing them ^{as} two friendly birds sitting on the same tree. One of the birds (the individual atomic soul) is eating the fruits of the tree, and the other bird is simply watching his friend. These two birds-although ^{they are} in equality as birds-still one is captivated by the fruits of the material tree, whereas the other is simply witness of the activities of his friend. Kṛṣṇa is the witnessing bird, and Arjuna is the eating bird. Although they are friends, still one is the master and the other is the servant. Forgetful of this relationship of the atomic soul is the cause of his changing of position from one tree to another, or from one body to another. The Jiva soul struggling very hard on the tree of material body, but as soon as he agrees ^{to} the other bird as the Supreme Spiritual Master-as Arjuna has agreed to by voluntary surrender unto Kṛṣṇa for instruction at once, then, the subordinate bird becomes free from all lamentations. Both the Katha Upanisad and Svetasvatara Upanisad confirm this statement as follows:

Samane brikse puruso nomagno

Anisaya sochatī muhyamanah.

Justam yada paśyati anyam isam

Asya mahīmanam itī vitasokah.

"Although the two birds are on the same tree, the eating bird is fully engrossed with anxiety and moroseness as ^{the} enjoyer of the fruits of the tree. But if, some way or other, he turns his face towards his friend, who is the Lord, and knows His glories, at once the suffering bird becomes free from all anxieties."

Arjuna has now turned his face towards his eternal friend Kṛṣṇa, and is understanding the Bhagvat Geeta from him. And thus, hearing from Kṛṣṇa, he would understand the Supreme Glories of the Lord, and thus he would be free from the lamentation.

Arjuna is advised herewith by the Lord that he should not be lamenting for the bodily change of his old grand father and ^{his} teacher. He should rather be happy to kill them in the righteous fight so that at once they may be cleansed of all reactions ^{of} different bodily reactions. A living entity who lays down his life on the sacrificial altar, or in the proper battlefield, is at once cleansed of his reactions ^{of} the body, and promoted to higher status of life. So there was no cause of lamentation ^{for} Arjuna.

Text No. 23

Na enam chindanti sastrani na enam dahati pavakah.

= Na ca enam kledayanti apah na sosayati marutah.

English synonyms

Na=never, Enam=unto this soul, Chindanti=can cut into peices, Sastrani=all weapons, Na=never, Enam=unto this soul, Dahati=burns, Pavakah, Na=never, Ca=also, Enam=unto this soul, Kledayanti=moistens, Apah=water, Na=never=Sosayati=dry, Marutah=wind.

Translation

The soul can never be cut into peices by any kind of weapon, neither can he be burnt by fire, nor can ^{he} be moistened by water, nor can he be dried up by wind.

Purport

All kinds of weapons-namely the swords, flames of fire, raining, ^{TORUNDO} ~~torando~~, etc.-all of them are unable to kill the spirit soul. It appears that there were many kinds of weapons made of earth, water, fire, air, ether, etc. as against the modern weapons like fire. Even the nuclear weapons of the modern age ^{are} belong to the fire group weapons. But, formerly, there were other weapons made of

all different types of material elements. The fire arms were counteracted by water weapons which are unknown to the modern science. Neither they have ~~no~~ ^{any} knowledge of the ~~terrible~~ ^{terrible} weapons. Any way, the soul is never to be cut into pieces, nor put into annihilation by any number of weapons, nevermind how it is made of. The Mayavadi, however, cannot answer how the individual soul came into existence simply by ignorance, and thus became covered by the illusory energy. It was never possible to cut the individual souls from the original Supreme Soul, but they eternally separated parts and parcels of the Supreme Soul, and because they are atomic individual souls ~~from~~ always (Sanatana) and eternally, they are prone to be covered by the illusory energy, and thus become separated from the association of the Supreme Lord, as the sparks of the fire, although one in quality with the fire, still they are prone to be extinguished ~~being~~ ^{when} out of the fire. In the Varaha Puranam, the living entities are described as separated parts and parcels of the Supreme. They are eternally so, according to the Bhagvat, Geeta also, so, even after being liberated from illusion, the living entity remains a separate identity as it would be evident from the teachings of the Bhag Lord to Arjuna. Arjuna became liberated by the knowledge received from Krsna, but never he became one with Krsna, as it is contemplated by persons with poor fund of knowledge.

Text No. 24

Acchedyah ayam adahyah ayam akledyah asosya eva ca.
Nityah sarvagatah sthanur acalah ayam sanatana.

English synonyms

Acchedyah=unbreakable, Ayam=this soul, Adahya=cannot be burnt, Ayam=this soul, Akledya=insoluble, Asosya=nondriable, Nitya=everlasting, Sarvagatah=all pervading, Sthanur=non-changeable, Acalah=immovable, Ayam=this soul, Sanatana=eternally the same.

Translation

This individual soul is unbreakable, cannot be burnt, insoluble, nondriable, everlasting, present in everywhere, non-changeable, immovable and eternally the same.

Purport

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

The sarvagatah is significant because there is no doubt that living entities are all over the God's creation. There are living entities on the land, in the water, in the air, within the earth and there, living entities even within the fire also. The belief that living entities are sterilised in the fire is not acceptable, because it is clearly stated here that the soul cannot be burnt by fire. Therefore, there is no doubt that there are living entities also in the sun planet, with suitable bodies to live in there. If the sun globe is without any living entities, then the statement sarvagatah—living everywhere becomes a false thing.

Text No. 25

6466aktah ayam acintah ayam avikarvah ayam ucate. 18

Tasmad evam viditya enam na anusocitum arhasi.

English synonyms

Avyaktah=invisible, Ayam=this soul, Acintyah=inconceivable, Avikarya=~~non~~ unchangeable, Ucyate=it is said, Tasmad=therefore, Etad=as such, Evam=like this, Vidyatya=knowing it well, Enam=this soul, Na=do not, Anusocitum=may not be lamenting over, Arhasi=you deserve.

Translation

It is said that the soul is ~~not~~ invisible, inconceivable, immutable, ~~not~~ unchangeable and, knowing this, ~~as such~~ you should now give up this lamentation for the body.

Purport

As described hereinbefore, the magnitude of the soul is so small to our material calculation that he cannot be seen even by the most powerful microscope and as such he is invisible. So far as this existence is concerned, no body can establish his ~~factum~~ experimental stability beyond the proof of Sruti or Vedic wisdom. We have to accept the truth because there is no other source of understanding the existence of the soul, although it is a fact by perception. There are so many things we have to accept ~~them~~ only on the ground of superior authority. No body can deny the existence of his father ^{on the} authority of his mother. There is no other source of understanding the existence of the father except the mother. Similarly, there is no other source of understanding the soul except the Vedas. In other words, he is inconceivable by human experimental knowledge. The soul is consciousness and conscious also, that is the statement of the Vedas, and we ~~are~~ have to accept that. Like the bodily changes, there is no change of the soul. As unchangeable eternally, he remains atomic always in comparison to the infinite Supreme soul. The Supreme soul is infinite and the atomic soul is infinitesimal. Therefore, infinitesimal soul being unchangeable, he can never ^{be equal} equal with infinite soul or the Supreme Personality of Godhead. Such things are repeatedly being stated in different ways, just to confirm the stability of the conception of soul. Repetition of something is to understand the thing nicely, without any error.

DONE SO THAT WE MAY

Text No. 26

Atha ca enam nityajatum nityam va manyase mritam.
Tathapi tvam mahavaho na enam socitum arhasi.

English synonyms

Atha=if however, Ca=also, Enam=this soul, Nityajatum=always born, Nityam=for good, Va=either, Manyase=so think, Mritam=dead, Tathapi=still, Tvam=you, Mahavaho=~~on~~ the mighty-armed, Na=never, Enam=about the soul, Socitum=lamenting, Arhasi=deserve.

Translation

If, however, you think that the life symptoms or the soul is always born and dies for good, still you have no reason for your lamenting ~~on the~~ mighty-armed.

Purport

There are ^{is} always a class of philosophers almost akin to the Buddhists, ~~philosophy~~ who do not believe in the existence of the soul separately beyond the body. When Lord Krsna spoke on the Bhagwat Geeta, it appears that such philosophers were existing, and they were known as the Lokayitik and Baibhasikas. Such philosophers say that life symptoms take place at a certain mature condition of material combination. Material scientist also thinks almost like that. According to them, body is a combination of physical elements, and at a certain stage, the life symptoms develop by interaction of the physical and chemical combinations. The science of Anthropology is based on this philosophy. 49

If Arjuna did not believe in the existence of the soul-like the Baibhasika Philosophy, even then ~~also~~ there ~~is~~ ^{was} no cause of lamentation. No body laments the loss of a certain bulk of chemicals, and stops discharging one's prescribed duties. On the other hand, in the modern science and scientific warfare, so many tons of chemicals are wasted for achieving victory over the enemy. According to the Baibhasika philosophy, the so-called soul or Atma also vanquishes along with the deterioration of the body. So, in any case, ~~either~~ ^{whether} Arjuna may accept the Vedic conclusion that there is an atomic soul, or he may not believe in such existence of the soul, he had no reason for lamenting. According to this theory, there so many living entities generating out of matter every moment, and so many of them are being vanquished every moment, and what is there of being aggrieved for such incidences. On the contrary, in the absence of rebirth of the soul, Arjuna has nothing to be afraid of being affected with sinful activities on account of killing his grand father and ~~the~~ teacher. But at the same time, Krsna sarcastically addressed Arjuna as Mahabahu, because he did not at least believe in the theory of the Baibhasikas, leaving aside the Vedic wisdom. As a Ksatriya, Arjuna belonged to the Vedic culture, and it behoved that he would continue to follow the principles.

Text No.27

Jatasya hi dhruvah mrtur dhruvam janma mrtasya ca.
Tasmad apariharyayah arthe na tvam socitum arhase.

English synonyms

Jatasya=one who has taken his birth, Hi=certainly, Dhruvah=a fact, Mrtur=death, Dhruvam=it is also a fact, Janma=birth, Mrtasya=of the dead, Ca=also, Tasmad=therefore, Apariharyayah=for things unavoidable, Arthe=in the matter of Na=do not, Tvam=you, Socitum=to lament, Arhasi=deserve.

Translation

One who has taken his birth is sure to die, and after death one is sure to take his birth again. Therefore, in the unavoidable discharge of duty you do not deserve to be lamenting.

Purport

According to logicians, one has to take his birth according to one's activities of life. And, after finishing one term of activities, one has to die to take birth for the next. In this way the cycle of birth and death is going one after another without any liberation. This cycle of birth and death does not, however, support murder, slaughter and war unnecessarily. But, at the same time, violence and war are inevitable factors in the human society for keeping up the law and order. The Battle of Kuruksetra was an inevitable factor, and to fight for the right cause is the duty of a Ksatriya, and why should he be afraid of or be aggrieved for the death of his relatives in the matter of his discharge of proper duty. He does not deserve to break the law, and thus become subjected to the reactions of sinful acts of which he was so much afraid of. By ceasing from the discharge of his proper duty he would not be able to stop the death of his relatives, but he would be degraded on account of his selection of wrong path of action.

Text No.28

Avyaktadini bhutani vyakta madhyani bhārata.
Avyakta nidhanani eva tatra ka parivedana.

English synonyms

~~AVYAKTADINI~~

~~AVYAKTADINI~~=everything unmanifested, Bhutani=all that are created, Vyakta

=manifested, Madhyani=in the middle, Bharata=~~On~~ the descendant of Bharata, Avyakta=nonmanifested, Nidhanani=all that are vanquished, Eva=it is all like that, ~~Tat~~Tatra=therefore, Ka=what. Parivedana=lamentation.

Translation

All that are created were non-manifested before, and in the middle they are manifested only, and when vanquished they non-manifested again. So what is there lamentation for? BECOME

Purport

Accepting that there are two classes of philosophers—one believing in the existence of soul and the other not believing in the existence of the soul, there is no cause for lamentation in either case. Although non-believers in the existence of the soul are called the Atheist by the followers of Vedic wisdom, yet, for arguments sake, if we accept the theory even for arguments sake there is no cause for lamentation. Apart from the existence of the soul separately, the material elements remain non-manifested before creation. From the subtle state of non-manifestation, just like from ether, air is generated; from air, fire is generated; and from fire, water is generated; and from water, earth becomes manifested. And from the earth so many varieties of manifestations take place. Take, for example, a big sky scraper house manifested from the earth and when it is dismantled the earthly manifestation becomes again non-manifested, but remains as atoms in the ultimate stage. The law of conservation of energy remains there, but in course of time things are manifested and non-manifested—that is the difference. Then what is there for lamentation either in the stage of manifestation or non-manifestation? Somehow or other, even in the non-manifested stage, the things are not lost. Both in the beginning and at the end all elements remain unmanifested, but only in the middle they are manifested—which does not make any material difference.

And if we accept the Vedic conclusion as stated in the Bhagvat Geeta (Antavat tu eme deha) that these material bodies are perishable in due course of time (nityasya ukta saririnah) but the soul is eternal—then we must remember always that the body is like the dress, and what is there lamentation for changing the dress. The material body has no factual existence with the eternal soul. It is something like a dream in ignorance. In a dream we may think of flying in the sky, or be seated on the chariot as a king, but when one wakes up he can see that neither he is on the sky nor is he seated on the chariot. The Vedic wisdom like that makes further realisation of self on the basis of non-existence of the material body. Therefore, in either case, whether one believes in the existence of the soul or one does not believe in the existence of soul, there is no cause for lamentation on the loss of body. THE

Text No.29

Ascaryavat pasyati kascid enam

Ascaryavat vadati tatha eva ca anyah.

Ascaryavat ca enam anyah srinoti

Srutva api enam veda na ca eva kascid.

English synonyms

Ascaryavat=amazing, Pasyati=sees, Kascid=somebody, Enam=this soul, Ascaryavat=amazing, Vadati=speaks, Tatha=there, Eva=certainly, Ca=also, Anyah=others, Ascaryavat=similarly amazing, Ca=also, Enam=this soul, Anyah=others, Srinoti=do hear about, Srutvapi=in spite of hearing, Enam=about this, Veda=does know, Ca=also, Na=never, Eva=certainly, Kascid=any one.

Translation

Somebody sees the soul as amazing, some body describes him as amazing,

and somebody hears about him amazingly, while others cannot at all understand him, even by so much hearing ~~the~~ about him.

Purport

Geetopanisad being fully based on the principles of ^{THE} Upanisads, exactly the parallel passage in the Katho Upanisad appears like this:

Sravanayapi bahubhir yo na labhyah

Srinvantah api bahavah yam na viduh.

Ascaryah vakta kusalah asya labdhah

Ascaryah jnata kusala anusistah.

THAT This sense of realisation of the atomic soul¹⁵ within the body of an animal in a gigantic body¹⁶, in the body of a gigantic banyan tree, and the same small atomic soul is also present in the microbic germs accommodated in an inch of space by millions and billions in number, is certainly very much amazing for the common man. Men with poor fund of knowledge in the absence of sufficient penance and austerity cannot understand this amazing story of the individual atomic spark of spirit, even though it is explained by the greatest authority of knowledge, who imparted knowledge even to Brahma, the first living Being in the universe. In gross material conception of things one cannot imagine how such a small particle can become so great, and so small, and they look at the soul proper as wonderful either by constitution or by description. Illusioned by the material energy, people are so much engrossed with subject matter for sense gratification that they have very little time to understand the question of self-understanding. Although it is a fact that without this self-understanding, all activities are meant for one's defeat in the struggle for existence. Perhaps he has had no idea that one has to think of the soul and thus one has to make a solution of all material miseries.

PEOPLE Some of them are inclined to hear about the soul, who may be attending lectures in some good association, but due to a poor fund of knowledge, sometimes they are misguided by acceptance of the super soul and the atomic soul as one, without any distinction of magnitude. Therefore, it is very difficult to find out a man who understands ~~the~~ perfectly about the position of the soul proper, the super soul, the atomic soul, their respective functions, relationships and all other major and minor details. And it is still more difficult to find out a man who has actually derived the full benefit of the knowledge of the soul, and thus able to describe such position of the soul in different aspects. But some how or other, if somebody is able to understand the subject matter of the soul, then everything in his life is successful.

SO The easiest process of understanding the subject matter of self is, however, to accept the statements of the Bhagwat Geeta spoken by the greatest authority, Lord Krsna, without being deviated by so many other theories in this respect. But that also requires a great deal of penance and sacrifice either in this life or in the previous and thus one is able to accept Krsna as the Supreme Personality of Godhead. Krsna can, however, be known as such by the causeless mercy of the pure devotee of Krsna, and by no other way.

Text No.30

Dehi nityam a

Text No.30

Dehi nityam avadhyah ayam dōhe sarvasya bharata.
Tasmat sarvani bhutani natvam socitum arhasi.

English synonyms

DEHI = The owner of the material body, Nityam = eternal, Avadhyah = unfit for being killed, Ayam = this soul, Sarvasya = of every body, Bharata = ~~on~~ the descendant of Bharata, Tasmat = therefore, Sarvani = all, Bhutani = living entities (that are born), Na = never, Tvam = yourself, Socitum = for lamentation, Arhasi = deserve.

Translation

being ^{body} the descendant of Bharata, the owner of the body is always unfit for being in all bodies, and as such you do not deserve to lament for any one of all living entities.

THE

Purport

The Lord now concludes the chapter of instructing about the immutable spirit soul. Beginning from 'Asochyan anvasocastvam' up to 'Dehā nityam avadhyah' He has described about the immortal soul in various ways and in every step He has ~~had~~ tried to establish it that the soul is immortal, but the body is temporary. There Arjuna as Kṣatriya should not have deviated from his duty out of fear that his grandfather or teacher ~~like~~ Bhishma and Drona would die in the battle. On the authority of Sri Kṛṣṇa, one has to believe therefore that there is a soul different from the material body, and one has not got to believe that there is no such thing as soul, but living symptom develops at a certain stage of material maturity as interaction of chemicals. ^{THE} Soul being immortal, violence is not encouraged herewithout at the same time war is not discouraged when there is actual need for it. That ^{is} justified in terms of sanction of the Lord, and not capriciously.

Text No.31

Svadharmam api ca abeksya na vikampitum arhasi
Dharmād hi yudhyat sreyo anya ksatriyasya navidyate.

English synonyms

Svadharmam = One's own religious principles, Api = Also, Ca = indeed, Abeksya = considering, Na = never, Vikampitum = to hesitate, Arhasi = deserve, Dharmād = from religious principles, Yuddhat = of fighting, Sreyo = better engagements, Anyat = anything else, Kṣatriyasya = of the ksatriya, Na = does not, Vidyate = exist.

Translation

Considering your specific duty as Kṣatriya, you should know there is no better engagement for you than fighting on religious principles, and as such there was no cause for hesitation.

Purport

Out of the four orders of social administration, the second order for the matter of good administration is called the Kṣatriyas. Kṣat means hurt. One who gives protection from hurt is called Kṣatriya (trayate = to give protection). The Kṣatriyas are trained for killing in the forest. A Kṣatriya would go into the forest ^{AND} challenge a tiger face to face, and fight with the tiger hand to hand with sword, and when the tiger is killed it would be offered the royal order of cremation. This system was being followed even up

HE ~~also~~ by the Ksatriya kings of Jaipur state. The ksatriyas are specially trained for such challenge and killing art because religious violence is a necessary factor for ^{to} keep of the society. Therefore, Ksatriyas are never meant for accepting directly the order of Sannyas, or renouncement. Non-violence in politics may be a diplomacy, but ^{it} is never a factor or principle. In the religious law books it is stated as follows:

Ahavesu mithah anyanyam jighamsanto mahiksitah
Yuddhamanah param saktya svargam yanti aparammukhah.
Vajnesu pasavah brahmanhanyante satatam dwijaih.
Samskritah kila mantrais ca te api svargam apnuvan.

"In the battlefield a king or the Ksatriya, while fighting another King envious to him, is eligible for achieving heavenly planets after death. As the Brahmins also attain the heavenly planets by sacrificing animals in the sacrificial fire." Therefore, killing in the battlefield on the religious principle, or killing of the animals in the sacrificial fire are not at all violence. Because every one of them are benefitted by such religious principles. The animal sacrificed gets immediately human life without undergoing the gradual evolutionary process from one form to another. And the Ksatriya killed in the battlefield also attains the heavenly planet as much as the Brahmins attain by offering sacrifice.

There are two kinds of Svadharma, specific duties. So long ^{as} one is not liberated, one has to perform the specific duty of the particular body in terms of religious principles, just to achieve to the status of liberation ^{at} point. When one is liberated, one's Svadharma-specific duty becomes ~~on~~ spiritual, ~~ground~~ and not on the material bodily conception. In the bodily conception of life there are specific duties for the Brahmins and Ksatriyas respectively, and such duties are unavoidable. Such Svadharma is ordained by the Lord as it would be clear in the Fourth Chapter. Such Svadharma, or religious principles, on the plane of body, is called the Varnasram Dharma, or the stepping stone for the human being towards spiritual understanding. Human civilisation begins from the stage of Varnasram Dharma, or specific duties in terms of ~~the~~ specific modes of nature of the body obtained. To discharge one's specific duty in any field of action, and as ordered by higher authority, is the opportunity for being elevated to higher status of life.

Text No. 32

ca Yadrecchaya/upapannam/svarga dvaram apavritam.
Sukhinah ksatriyah partha labhante yuddham idrisam.

English synonyms

Yadrecchaya=by its own accord, Upapannam=arrived at, Ca=also, Svarga=heavenly planet, Dwaram=door, Apavritam=wide open, Sukhinah=very happy, Ksatriyah=the royal orders, Partha=^{OP} the son of Pritha, Labhate=do achieve, Yuddham=war, Idrisam=like this.

Translation

^{OP} Partha, Ksatriyas who attain such opportunity of fighting out of its own accord, they are very much happy because for them the door of the heavenly planets become wide open.

Purport

As Supreme Teacher of the world, Lord Krsna condemns the attitude of Arjuna when he said "I do not find any good in this fighting." It would cause perpetual habitation in the hell. Such statements of Arjuna were due to his ignorance only that he wanted to become nonviolent in the discharge of his specific duty. To be in the battlefield and to become non violent is the philosophy of the fools. In the Parasara smrti or religious codes made by Parasara the great sage and father of Vyasa-deva, it is said like this: 54.

Ksatriya hi praja raksan satra pani pradandayan.

Nirjitya para sainyasya adi ksitim dharmena palayet.

"A Ksatriya's duty is to protect the citizens from all kinds of difficulties, and for that reason he has to apply violence in suitable cases in the matter of law and order. As such, he has to conquer over the soldiers of the ^{enemical} kings, and thus, ^{on} religious principles, he should rule over the world."

So from all sides Arjuna had no reason ^{TO REFRAIN} from the fighting. If he ⁵⁴ would conquer over the enemies, he would enjoy the kingdom; and if he ⁵⁵ would die in the battle, he would be elevated ^{to} the heavenly planets of which the door was wide open for him. So fighting was there for ^{HIS} benefit in either way. CASE 6

Text No. 33

Atha cet tvam imam dharma~~nyam~~ samgramam na karisyasi.

Tatah svadharmam ~~kirtim~~ ca hitva papam avapsyasi.

English synonyms

Atha=~~if~~ therefore, Cet=if, Tvam=you, Imam=this, Dharmyam=religious duty, Samgramam=fighting, Na=do not, Karisyasi=perform, Tatah=then, Svadharmam=your religious duty, ~~Kirtim~~=reputation, Ca=also, Hitva=losing, Papam=sinful reaction, Avapsyasi=do gain.

Translation

If, therefore, you do not fight this religious ~~fight~~ performance (for the Ksatriyas) then certainly you will attain to sinful reactions for neglecting you duties, and thus lose your all reputation as fighter.

Purport

Arjuna was a famous fighter and he obtained certificates by fighting with many great demigods including even Lord Shiva. After fighting and defeating Lord Shiva in the dress of hunter, Arjuna pleased the Lord and got ⁴³ reward from him one weapon called Pasupata Astra. Every one knew that he was a great warrior. Even Dronacharya gave him benediction and awarded him the special weapon by which he could kill even his teacher. So, he was credited with so many military certificates from many authorities, including his adopted father Indra, the heavenly king. ~~So~~ if he ~~would~~ give up the battle, he would not only neglect his specific duty as ~~ksatriya~~, but he would lose all the fame and good name and thus prepare his royal road to hell. In other words, he would go to hell not by ~~ceasing from the fight~~, but he would go to hell by not doing so.

Text No. 34

Akirtim ca api bhutani kathayisyanti te^h avyam.

Sambhavitasya ca akirtim maranad api atiricyate.

English synonyms

Akirtim~~is~~ =bad name, Ca=also, Api=over and above, Bhutani=all people, Kathayisyanti=would speak, Te=of you, Avyayam=for ever, Sambhavitasya=for the respectable man, Ca=also, Akirtim=ill fame, Maranad=greater than death, Api=also, Atiricyate=becomes more than anything.

Translation

People in general will always advertise your ill-fame, and such ^A thing for a respectable person is ~~worse~~ ^{Worse} than death.

Purport

Both as friend and philosopher ^{go} Arjuna, Lord Krsna now gives His final judgement in the matter of Arjuna's declining to fight. The Lord says, "Arjuna, if you go away from the battlefield, all people in general will call you a coward, ~~for your fleeing away from the battle field even before it was actual~~ ly performed. And if you think that people may call you by bad names but you will save your life by fleeing away from the battlefield, then my advice is that ^{you} ~~you~~ better die in the battle. ~~Because~~ For a respectable man like you, ill-fame is ~~more~~ ^{more} than death. So, you may not flee away for fear of your life; better die in the battle ~~and~~ that will save you from the ~~ill~~ ^{ill} fame ~~by~~ ^{misusing} my friendship and your prestige ~~in the society.~~"

So, the final judgement of the Lord on Arjuna was to die in the battle, and not to go away.

Text No. 35

Bhayad ranad uparatham mamsyante tvam maharathah.
Yesam ca tvam bahumatam bhutva yasyasi laghavam.

English synonyms

Bhayad=out of fear, Ranad=from the battlefield, Uparatham=ceased, Mamsyante=would consider, Tvam=unto you, Maharatha=the great generals, Yesam=of them who Ca=also, Bahumatam=in great estimation, Bhutva=should become, Yasyasi=would go Laghavam=decreased in value.

Translation

The great generals who ^{HAVE} ~~had~~ ^{very} ~~great~~ ^{HIGH} estimation for your name and fame will consider that have ~~had~~ gone away from the battle field out of fear only, and thus they will think of you as fig.

Purport

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

Text No. 36

Avacya vadans ca bahun vadisyanti tava ahitah.
Nindantas tava samarthyam tato dukhataaram nu kim.

English synonyms

Avacya=uncanny, Vadas^N=fabricated words, Ca=also, Bahun=many, Vadisyanti=will say, Tava=your, Ahitah=enemies, Nindantas=while vilifying, Tava=your, Sam^hthyam=ability, Tato=thereafter, Duhkhataaram=more painful, Kim=what is there.

Translation

Your enemies ^{WILL} ~~would~~ describe you in so many ^{UNKIND} ~~uncanny~~ words, while vilifying your ability ^{and what may} ~~and~~ be the cause of ^{more} ~~more~~ painful situation for you?

Purport

Lord Krsna was astonished in the beginning ^{AT} ~~on~~ Arjuna's uncalled for compassion and he described his compassion as befitting the non-Aryans. Now, by so many words He has proved His statements against Arjuna's so-called com-

Text No. 37

Hato va prapsyasi svargamjitva va bhoksase mahim.
Tasmad uttistha kaunteya yuddhaya krita niscayah.

English synonyms

Hato=being killed, Va=either, Prapsyasi=do gain, Kaunteya=~~On~~ the son of Kunti, Svargam=the heavenly kingdom, Jitva=by conquering, (Va=either, Bhoksase=enjoy, Mahim=the world, Tasmad=therefore, Uttistha=get up, Yuddhaya=for fighting, Krita=determination, Niscayah=inceptainty.

Translation

~~On~~ the son of Kunti, either you ^{will be} killed ~~on~~ battlefield ^{AND} you will achieve the heavenly planet, ~~and~~ or you become conqueror ^{AND} you shall enjoy the earthly kingdom. Therefore, with determination please get up ^{AND} for fighting.

Purport

Even though there was no certainty of victory on the side of Arjuna, still he had to fight, for being killed there, ~~and thus~~ ^{he would still} be elevated into the heavenly planet.

Text No. 38

Sukha dukkhe same kritva labhalabhau jayajayau.
Tato yuddhaya yuddhasva naevam papam avapsyasi.

English synonyms

Sukha=happiness, Dukkhe=in distress, Same=in equanimity, Kritva=doing so, Labhalabhau=both in loss and profit, Jayajayau=both in defeat and victory, Tato=thereafter, Yuddhaya=for the matter of fight, Yuddhasva=do fight, Na=never, Evam=in this way, Papam=sinful reaction, Avapsyasi=shalt thou gain.

Translation

Do thou fight for the sake of fighting, without any consideration of happiness or distress, loss or gain, victory ~~and~~ defeat, and doing so, you shall never ~~be~~ ^{be in} complication of sinful reactions.

Purport

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Lord Kṛṣṇa now directly says that Arjuna should fight for the sake of fighting, because Kṛṣṇa desires the fighting. There is no consideration ~~of~~ ^{for} happiness or distress, profit or gain, ~~and~~ victory or defeat in the activities of Kṛṣṇa consciousness. Everything should be performed for the sake of Kṛṣṇa is transcendental consciousness, and there is no reaction of material activities. Any one who acts for his sense gratification, either in goodness or in passion, is liable ~~for~~ ^{to} the reaction good or bad. Any one who has completely surrendered himself in the activities of Kṛṣṇa consciousness is no longer obliged to any one, neither he is debtor to any one, as one is in the ordinary course of activities. It is said like this:

Devarsī bhūtaptā mṛinam pṭṛnam

Na ayam kṛmkara'ni ca rājan.

Sarvatmna ye sarnam saranyama

Gato mukundam parihartyu kartum

"Any one who has completely surrendered unto Kṛṣṇa, Mukunda, giving up all other duties, he is no more debtor, nor obliged to any one, either the demigods, the sages, people in general, kinsmen, the humanity, or the forefathers." That is the indirect hint given by Kṛṣṇa to Arjuna in the verse and the matter will be more clearly explained in the following verses.

Esa te abhihita samkhye budhir yoge tu imam srinu.
Budhya yuktah yaya partha karmabandham prahasyasi.

English synonyms

Esa=all these, Te=unto you, Abhihita=described, Samkhye=by analytical study, Buddhir=intelligence, Yoga=work without fruitive result, Tu=but, Imam=this, Srinu=just hear, Budhya=by intelligence, Yuktah=dovetailed, Yaya=by which Partha=~~the~~ the son of Pritha, Karmabandham=bondage of reaction, Prahasyasi=you can get released from.

Translation

So far I have spoken to you all about this in analytical study by knowledge. Now I shall explain the same in work without fruitive result. ~~the~~ the son of Pritha, when you do work by such intelligence, ~~or~~ work with fruitive result, then you can get yourself released from the reactions of work.

Purport

According to Nirukti, or Vedic dictionary, Samkhya means that which describes things in detail. And Yoga means controlling the senses. Arjuna's proposal ~~as~~ not to fight was based on sense gratification. Forgetting his prime duty, he wanted to cease from fighting on account of his sense gratification. He thought that by not killing his relatives and kinsmen he would be happy more than by enjoying the kingdom ~~by~~ conquering over his cousin brothers, the sons of Dhrtarastra. In both ways, the basic principles were sense gratification. Happiness derived ~~by~~ conquering over them, and happiness derived by seeing his kinsmen alive—both are on the basis of personal sense gratification, even at the sacrifice of wisdom ~~and~~ duty. Krsna, therefore, wanted to explain ~~before~~ to Arjuna that by killing the body of his grand father he would not be killing the soul proper, and He tried to explain all individual persons, including the Lord Himself, ~~all~~ are eternal individuals; they were such individuals in the past, they are individuals in the present and they would continue to remain individuals in the future, because all of us are individual souls eternally, and we simply change our dress of the body in different manners, but, actually, we keep our individuality even after liberation from the bondage of material dress. Such an analytical study of the soul and the body has ~~been~~ very ~~descriptively~~ ^{descriptively} explained by Lord Krsna to Arjuna. And this descriptive knowledge ~~about~~ the soul and the body from different angles of vision has been described here as Samkhya in terms of Nirukti dictionary. This Samkhya has nothing to do with the Samkhya philosophy of ~~atheist~~ Kapila. Long before ^{the} Kapila's Samkhya, such Samkhya philosophy was explained by Lord Kapila, incarnation of Lord Krsna. Lord Kapila explained His Samkhya philosophy before His mother, Devahuti, ~~in which~~ it is clearly explained that the Purusha, or the Supreme Lord, is active by looking over the Prakriti, which is accepted ~~both~~ in the Vedas as well as in the Bhagavat Geeta. ~~His~~ This activity of the Lord is described in the Vedas, that the Lord glanced over the Prakriti, and thus the Prakriti became impregnated with the atomic individual souls, all of whom are working in the material world for sense gratification only, and under the spell of material energy each and every one of them is thinking of becoming the enjoyer. ~~Such~~ ^{the} enjoying spirit is ~~also~~ dragged to the last point of liberation, and the living entity wants to become one with the Lord. This mentality of becoming one with the Supreme is the last snare of Maya, or sense gratificatory illusion, and ~~there~~ ^{after} many, many births of such sense gratificatory activities, a great soul surrenders unto Vasudeva Lord Krsna, and thus one's search after the Ultimate Truth is fulfilled.

Arjuna has already accepted Krsna as his spiritual master by surrendering himself unto Him, "Sisyas te aham sadhi mam prapannam" As such, Krsna will now tell him about the working process in Buddhiyoga, or Karmayoga, or, in other words, ~~the~~ ^{the} devotional service only for the sense gratification of the Lord. This Buddhiyoga is clearly explained in Chapter ten, Verse ten. 58

This Buddhiyoga is direct communion with the Lord, who is sitting as Paramatma in every one's heart. But such communion does not take place without being conducted by devotional service. One who is therefore situated in devotional or transcendental loving service of the Lord, or, in other words, in Krsna consciousness, attains to such stage of Buddhiyoga by the special Grace of the Lord. The Lord says therefore that those who are engaged in devotional service out of transcendental love always, to them only the Lord awards pure knowledge of devotion in love, and by that way the devotee can reach Him easily in the spiritual everblissful Kingdom of God.

Thus the word "Buddhiyoga" mentioned herein this verse is ^{the} devotional service of the Lord, and the word Samkhya mentioned herein has nothing to do with the Atheistic Samkhyayoga enunciated by the imitation Kapila. One should not, therefore, misunderstand that the Samkhyayoga mentioned herein has any reference with the Atheistic Samkhya, neither such philosophy had any influence during that time, nor Krsna had any business to mention such Godless philosophical speculations. Real Samkhya Philosophy is described by Lord Kapila in the Srimad Bhagavatam, but even that Samkhya has nothing to do with the current topics. Here, Samkhya means analytical description of the body and the soul. Lord Krsna made an analytical study of the constitution of soul just to bring Arjuna to the point of Buddhiyoga, or Bhaktiyoga. Therefore, Lord Krsna's Samkhya, or Lord Kapila's Samkhya as described in the Bhagavatam, are one and the same. They are all Bhaktiyoga. He said, therefore, that only the less intelligent class of men make a difference between Samkhya yoga and Bhakti yoga. "Samkhyayoga prithagvala pravadanti avipascitah" Of course, atheistic Samkhyayoga has nothing to do with Bhaktiyoga, and thus, less intelligent class of men ~~make~~ the atheistic Samkhyayoga has reference in the Bhagavat Geeta. The atheistic Samkhya has nothing to do with Bhagwat Geeta.

One should therefore understand ^{that} Buddhiyoga means to work in Krsna consciousness in full bliss and knowledge of devotional service. One who works for the satisfaction of the Lord only, however such work may be difficult, the person working under the principles of Buddhiyoga finds himself always in transcendental bliss. By such transcendental engagement, one achieves all transcendental ^{activities} automatically, by the Grace of the Lord, and thus his liberation is complete in itself, without any extraneous endeavour for acquiring knowledge. There is much difference between work in Krsna consciousness and work for fruitive results, in the matter of sense gratification for achieving results in terms of family or material happiness. Buddhiyoga is therefore ^{the} transcendental quality of the work that we may perform.

Text No. 40

Na iha abhikrama nasah asti pratyavyayah na vidyate.
Avalpam api asya dharmasya trayete mahato bhayat.

English synonyms

IHA=IN THIS WORLD

Na=there is not, Abhikrama=endeavouring, Nasah=loss, Asti=there is, Pratyavyayah=diminution, Na=never, Vidyate=there is, Svalpam=little, Api=although, Asya=of this, Dharmasya=of this occupation, Trayete=releases, Mahato=of very great, Bhayat=from danger.

Translation

There is no loss or diminution of such endeavouring, and a little advancement in the path can protect one from the dangerous type of fearfulness.

Purport

Activities in Krsna consciousness, or acting for the benefit of Krsna without any expectation of sense gratification, is the highest transcendental

quality of work. Even ^A small beginning of such activity ^{FINDS} has no impediment, neither ~~that~~ that small beginning ~~could~~ be lost at any stage. Any work begun in the material plane has to be done nicely till the end, otherwise the whole attempt becomes a failure. But any work begun in Kṛṣṇa consciousness shall have permanent effect, even though not finished. The performer of such work in Kṛṣṇa consciousness is therefore not in loss even if his work in Kṛṣṇa consciousness is not complete. One percent done in Kṛṣṇa consciousness is a permanent result, so that ~~next~~ ^{with that} beginning is from the point of two percent. Whereas, in material activity, ~~unless~~ ^{without} ~~one~~ ^{one} percent success, ~~is not~~ there is no profit. A jāmī performed his duty in some percentage of Kṛṣṇa consciousness, but the result he enjoyed at last was ~~one~~ ^{one} percent, by the Grace of the Lord. There is a nice verse in this connection in the Śrīmad Bhagavatam. It says like this:

Tyaktva svadharmaṃ caranaṃ ambujam harer

Bhajan na pakkaḥ atha patet tato yadi.

Yatra kva va abhadraṃ abhūt amuṣya kim

Kaḥ va artha aptaḥ abhajatam svadharmaṃ tāt.

"If somebody gives up his occupational duties and work in terms of Kṛṣṇa consciousness and then again falls down on account of not being complete in such activities, still, what is there loss on his part? And, what ^{one} gain if one performs his material activities very perfectly?"

Material activities, and the results of such actions, will finish along with body. But, work in Kṛṣṇa consciousness will carry the person again to Kṛṣṇa consciousness, even after ^{the} loss of this body. At least one is sure to have a chance next life of being born in the human society, either in the family of a great cultured Brahmin, or in a rich aristocratic family, giving the man further chance for elevation. That is the unique quality of work done in Kṛṣṇa consciousness.

Text No. 41

Vyavasayitṃkā buddhir eka iha kurunandana.

Bahusakha anantas ca buddhyā avyavasayinam.

English synonyms

Vyavasayitṃkā=resolute Kṛṣṇa consciousness, Buddhir=intelligence, Eka=only one, Iha=in this world, Kurunandana=^{the} ~~the~~ beloved child of the Kurus, Bahusakha=various branches, Anantas=unlimited, Ca=also, Buddhyā=intelligence, Avyavasayinam=of those who are not in Kṛṣṇa consciousness.

Translation

Persons who are in Kṛṣṇa consciousness are resolute in their purpose and their aim is one. ~~On the~~ ^{the} beloved child of the Kurus, those who are not in Kṛṣṇa consciousness have many branches of intelligence.

Purport

A strong faith in Kṛṣṇa consciousness that one should be elevated to the highest perfection of life is called Vyavasayitṃkā intelligence. There is a nice verse in the Caitanya Caitamrita in which it is stated like this:

Śraddhā saye bisvas sudrḍha niscaya.

Kṛṣṇe bhakti kaila sarva karma kṛta hai.

"Faith means unflinching trust in something sublime. When one is engaged in duties of Kṛṣṇa consciousness, he has no more ^{act} in relationship with any obligation of the material world, obligatory to family traditions, humanity, nationality. Fruitive activities are ^{engagement} of one's reactions of past, good or bad deeds. When one is awake in Kṛṣṇa consciousness he has no more

to endeavour for good results of his activities. Being situated in Krsna Consciousness, all his activities are on the Absolute plane and cease to be on the platform of duality, as good and bad. The highest perfection of such Krsna consciousness is renunciation of material conception of life, and this state of life is automatically achieved by progressive Krsna consciousness.

The resolute purpose of a person in Krsna consciousness is based on knowledge: "Vasudeva sarvam iti sa mahatma sudurlabha". A person in Krsna consciousness is the rare good soul who knows perfectly that Vasudeva or Krsna is the root of all manifested causes. As watering the root of the tree is automatically distributed to the leaves and branches of the tree, similarly by acting in Krsna consciousness, one can render the highest service to every one, namely self, family, society, country, humanity, etc. If Krsna is satisfied by one's actions, then every one will be satisfied without any separate effort.

Service in Krsna consciousness is, however, practised under the able guidance of the spiritual master, who is the bonafide representative of Krsna. The bonafide spiritual master knows the nature of the student, and thus he can guide the student to act in Krsna consciousness. As such, to be well-versed in Krsna consciousness one has to act firmly under the obedience of the representative of Krsna, and one should accept the instruction of the spiritual master as one's mission of life. Srila Viswanath Chakravarty Thakur instructs us, in his famous prayers for the spiritual master, as follows:

Yasya prasadat bhagavat prasadah

Yasya aprasadat na gatiḥ kuta api.

Dhyayam stuvam tasya yasas trisandhyam

Vande guror sri charanaravindam.

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

The whole thing, however, depends on perfect knowledge of the soul beyond the conception of the body—not theoretically but practically, when there is no more chance for sense gratification manifested in fruitive activities. One who is not fixed in mind is diverted by various branches of fruitive acts.

Text No. 42 & 43

Yam imam puspitam vacampravadanti avipascitah.

Vedavadarataḥ partha na anyat asti iti vadinah.

Kamatmanah svargaparah janmakarmaphalapradaḥ.

Kriyavisesa vahulam bhogaḥ aisvarya-gatiḥ prati-

English synonyms

Yam imam=all these, Puspitam=flowery, Vacam=words, Pravadanti=say, Avipascitah=men with poor fund of knowledge, Vedavadarataḥ=supposed to be followers of the Vedas only, Partha=son of Pritha, Na=never, Anyat=anything else, Asti=there is, Iti=thus, Vadinah=advocates, Kamatmanah=desirous of sense gratification, Svargaparah=aiming to achieve heavenly planets, Janmakarmaphalapradaḥ=resulting in fruitive action by good birth, etc, Kriyavisesa=pompous ceremonies, Vahulam=various, Bhoga=sense enjoyment, Aisvarya=opulence, Gatiḥ=progress, Prati=towards.

Translation

Men with poor fund of knowledge are very much attached to the flowery words of the Vedas, in which various fruitive activities are recommended for being elevated to the heavenly planets, and resultant good birth, etc. They say there is nothing more than this. Being desirous of sense gratification and

People in general are not very intelligent, and due to their poor fund of knowledge they are ~~more~~ attached to the fruitive activities recommended in the Karmakanda portions of the Vedas. They do not ~~anything~~ more than sense gratificatory proposals for enjoying life in heaven, where wine and women are available, and material opulence very common. In the Vedas many sacrifices are recommended for being elevated ~~to~~ the heavenly planets, especially the "Jyotis toma" sacrifices, where ~~it~~ it is stated that any ~~desiring~~ to be elevated ~~to~~ heavenly planets must perform this sacrifice, and such men with poor fund of knowledge think that is the whole purpose of Vedic wisdom. It is very difficult for such inexperienced persons to be situated in the determined action of Krsna consciousness. As fools are attached to the flowers of poison trees without knowing the result of such attractions, similarly, men with ~~poor~~ fund of knowledge are attracted by such heavenly opulence and ~~sense~~ enjoyment thereof.

In the Karmakanda section of the Vedas it is said "Apama somam amrita abhuma aksayam ha vai caturmasya yajinah sukritam bhavanti." Those who perform the four monthly penances ~~they~~ become eligible for drinking the Somarasa beverages, for becoming immortal, and happy for ever. Even on this earth some are very ~~much~~ eager to have Somarasa for becoming strong and fit to enjoy sense gratifications. Such persons have no faith in the matter of being liberated from ~~the~~ material bondage, and they are very much attached to the pompous ceremonies of Vedic sacrifices of ~~different~~ nature. They are generally sensuous and they do not like anything more ~~heavenly~~ pleasures of life. It is understood that there are very good gardens called Nandan Kanana, and good opportunity for associating with angel-like, beautiful women and profuse supply of Somarasa wine. Such happiness ~~of the body~~ are certainly sensuous, and thus they are purely attached ~~for~~ material, temporary happiness, as ~~the~~ lords of material world.

Text No. 44

Bhoga aisvarya prasaktanam taya apahrtacetasam.
Vyavasayatmika buddhi samadhou nabidhiyate.

English synonyms

Bhoga=material enjoyment, Aisvarya=opulence, Prasaktanam=those who are so attached, Taya=by such things, Apahrtacetasam=bewildered in mind, Vyavasayatmika=fixed determination, Buddhi=devotional service of the Lord, Samadhou=in the mind, Na=never, ~~Abidhiyate~~ Bidhiyate=does take place.

Translation

Those who are too ~~much~~ attached to sense enjoyment and material opulence, and are bewildered by such things ~~for~~ their resolute determination ~~for~~ devotional service ~~to~~ the Lord does not take place in the mind.

Purport

Samadhi means fixed ~~in~~ mind. The Vedic dictionary, Nirukta, says "Samyak dheeyate asmin atma tatta yathatmayam." When the mind is fixed for understanding the self, it is called Samadhi. Such samadhi is never possible for ~~such~~ persons interested in ~~the~~ material sense enjoyment, and are bewildered by such temporary things. They are more or less condemned by the process of material energy.

Text 45

Traigunya visaya veda nistraigunyah bhava arjuna.
Nirdvando nitya satvastah nir yoga ksema atmavan.

Traigunya=pertaining to the three modes of material nature, Visaya=On the subject matter, Vedas=Vedic literatures, Nistraigunya=transcendental to the three modes of material nature, Bhava=just become, Arjuna=Arjuna, Nirdvan=without duality, Nityasattvastha=in a pure state of spiritual existence, Nir-yogaksemah=care free from ideas of gain and protection.

Translation

The Vedas mostly deal ^{with} the subject ^{OF THE} matter ~~in~~ three modes of material nature and Arjuna is advised herewith to become transcendental to such three modes of material nature. He is advised to be free from ~~xxxx~~ duality and also from all anxieties of gain and protection.

Purport

~~The~~ ^{ALL} material activities are actions and reactions of the three modes of material nature. They are meant for fruitive results, which cause bondage in the material world. The Vedas deal ~~in~~ mostly in such fruitive activities, just to raise the people in general from the field of sense gratification gradually, to the position ^{of} transcendental plane. Arjuna, as student and friend of Lord Krsna, is advised to raise himself to the transcendental position of Vedanta Philosophy, where, in the beginning, is Brahmajijnasa, or questions on the Supreme Transcendence. All the living entities who are in the material world struggling very hard for existence. For them the Lord, after creation of the material world, gave the Vedic wisdom as to how to live and get rid of the material entanglement. When the activities for sense gratification, namely, Karmakanda chapter, is finished, then the chance for spiritual realisation is ~~in~~ offered in the shape of Upanisads, which are parts of different Vedas, as the Bhagavat Geeta is the part of Fifth Veda, namely, Mahabharata. The Upanisads are beginning of transcendental life. But, so long the material body is there, there are action and reactions of the material modes, and as such one has to learn tolerance in the matter of such dualities of happiness and distress, or cold and warmth. And, by such tolerance of dual actions, one can become free from anxieties of gain and loss. This transcendental position is achieved by full Krsna consciousness, fully dependent on the good will of Krsna.

Text No. 46

Yavan artha udapane sarvatah samplutodake.
Tavan sarvesu vedesu brahmanasya vijanatah

English synonyms

Yavan=all that, Artha=is meant, Udapane=in the water of well, Sarvatah=in all respects, Samplutodake=in great reservoir of water, Tavan=similarly, Sarvesu=in all, Vedesu=Vedic literatures, Brahmanasya=of the man who knows the Supreme Brahman, Vijanatah=of one who is in complete knowledge.

Translation

All purposes that are served ^{by the} in a small well can at once be served ~~in~~ ^{by} great reservoirs of water. Similarly, all the purposes of the Vedas can be served by the student of the Vedas simply by knowing the purpose.

Purport

The rituals and sacrifices mentioned in the Karmakanda division of the Vedic literatures is meant for gradual development of the sense of self-realisation. And this purpose of self-realisation ~~is~~ ^{is} by study of the Vedas is clearly disclosed in the Fifteenth Chapter of the Bhagavat Geeta (15 sloka) in which it is clearly mentioned that the purpose of studying Vedas is to know Lord Krsna, the Primeval Cause of everything. So, self-realisation means

one's understanding of Kṛṣṇa, and one's eternal relationship with Kṛṣṇa. The relationship of the living entities with Kṛṣṇa is also mentioned in the Fifteenth Chapter of the Bhagvat Gēta (7 SLOKA); that The living entities are parts and parcels of Kṛṣṇa, and, therefore, revival of Kṛṣṇa consciousness by the individual living entity is the highest perfectional stage of Vedic knowledge. This is confirmed in the Srimad Bhagavatam (3/33/8) as follows:

Aho vato svapacah atah garianxuxxixinnagrxvaxrxtaxrxnaxa

Yat jihvagre vartate nama tubhyam

Stopuk tapaste juhuvuh sasnur

Aryah brahman ucurnama grnanti ye te.

"Oh my Lord, a person who is chanting the holy Name, ~~even~~ ^{you} although born of a low family like that of a Candala, is situated on the highest platform of self-realisation. Such a person must ~~have~~ ^{have} performed all kinds of penances and sacrifices as per Vedic rituals, and must ~~have~~ ^{have} studied the Vedic literatures many, many times after taking bath in all the holy places of pilgrimage, and thus such a person is considered to be the best of the Aryan family."

So, one must be intelligent enough to understand the purpose of the Vedas, without being attracted to the rituals only, and desiring to be elevated to the heavenly kingdoms for better quality of sense gratification. Neither it is possible for the common man in this age to follow all the rules and regulations of the Vedic rituals, nor ~~it is possible all the Vedantas, or THE Upanisads, thoroughly.~~ It requires sufficient time, energy, knowledge and resources for executing the above purposes of the Vedas. The best purpose of Vedic culture is therefore served by chanting the holy Name of the Lord, as introduced by Lord Caitanya, the deliverer of all fallen souls. When Lord Caitanya was asked by a great Vedic scholar, Prakasananda Sarasvati, why the Lord was chanting the holy Name of the Lord like a sentimentalist instead of studying the Vedanta Philosophy, the Lord replied that His spiritual master found Him to be a great fool, and thus he asked Him to chant the holy Name of Lord Kṛṣṇa. He was doing so, and was being situated in ecstasy like a madman. The idea was that, in this age of Kali, mostly the population is foolish, without sufficient education or studying the Vedanta philosophy, and the best purpose of Vedanta philosophy is served by chanting the holy Name of Lord without any offence. Vedanta is the last word in the Vedic wisdom and the author and knower of the Vedanta Philosophy is Lord Kṛṣṇa, and the highest Vedantist is the great soul who takes pleasure in chanting the holy Name of the Lord. That is the summary purpose of all Vedic mysticism.

Text No. 47

Karmani eva adhikaras te ma phalesu kadacana.

Karmani eva adhikaras te ma phalesu kadachana.
Ma karmaphale hetur bhur ma te karmaphalx sangam astu akarmani.

English synonyms

Karmani= prescribed duties, Eva=certainly, Adhikaras=propriety, Te=of you, Ma=never, Phalesu=in the fruit, Kadacana=at any time, Ma=never, Karmaphale=in the result of the work, Hetur=cause, Bhur=become, Ma=never, Te=of you, Samgam=attacment, Astu=be there, Akarmani=in the matter of not doing.

Translation

You have proprietary right in the matter of doing your prescribed duty, but never be the proprietor of the result. Neither ~~because~~ ^{consequences, etc.} the cause of the result of activities, ~~neither~~ ^{nor have they} attachment ~~nor~~ ^{nor} for not doing your duties.

Purport.

There are three considerations ^{FORM} in the matter of prescribed duties, cap-
HERE, 64

icious work and inaction. Prescribed duties mean activities in terms of one being in the modes of material nature. Capricious work means actions without the sanction of authority; and inaction means not performing one's prescribed duties. The Lord advised Arjuna not to be inactive, but to be ~~active~~ active in the prescribed duty without being attached to the result. One who is attached to the result of the work is also the cause of the action, and thus he is the enjoyer or sufferer of the result of such actions.

So far ^{as} prescribed duties are concerned, they can be ~~divided~~ ^{divided} into three subdivisions, namely routine work, emergency work and desired activities. Routine work, in terms of the scriptural injunctions, without any desire for results. As one has to do it, obligatory action in the modes of goodness. Work with results become the cause of bondage, and thus such work is not auspicious. Therefore, every one has his proprietary right in the matter of prescribed duties, without any desire for the result, and thus such disinterested obligatory duties lead one to the path of liberation without any doubt.

Arjuna was therefore advised by the Lord to fight as a matter of duty, without being desirous of the result. His not participating in the battle is another side of attachment, and therefore such attachment will never lead him to the path of salvation. Any attachment, positive or negative—all are causes for bondage. Inaction is sinful. Therefore, ^{to} fight as a matter of duty was only the auspicious path to salvation and ~~nothing else~~. ^{NO OTHER}

Text No. 48

Yogastha kuru karmanisangam taktva dhananjaya.
Siddhya sidhyoh samo kritva samatvam yoga ucyate.

English synonyms

Yogastha=in equipped condition, Kuru=do, Karmani=your duty, Sangam=attachment, Taktva=giving up, Dhananjaya=^{to} Arjuna, Siddhya=siddhyah=success or ~~success~~, Samo=equipoosition, Bhutva=so becoming, Samatvam=equanimity, Yoga=^{of the} ~~name~~, Ucyate=is said.

Translation

Do your prescribed duty in ^{an} equipped condition. ^{to} Do such duty without being attached to success or failure, and to remain ⁱⁿ ~~just~~ in equipped condition is called Yoga.

Purport

Krsna says to Arjuna that he should act on the platform of Yoga. And what is that Yoga? The Yoga means to concentrate the mind upon the Supreme by controlling the ever disturbing mind. And who is the Supreme? Supreme is the Lord, and He himself ^{tells} Arjuna to fight. From ^{Arjuna's} personal account, ^{he} has ^{nothing} to see about the results of the fight. Gain or Victory—that is Krsna's concern, and Arjuna is advised to act according to the dictation of Krsna. The following of that dictation from Krsna is the real Yoga, and everything lies there in the Krsna consciousness. By Krsna consciousness only one can give up the sense of proprietorship. One has to become the servant of Krsna, or ^{the} servant of Krsna, and that is ^{the} right way of discharging duty in Krsna consciousness, which alone can help one to act in Yoga.

Arjuna is a Ksatriya, or part of the Varnasram Dharma institution. It is said in the Visnupurana ~~that~~ the Varnasram Dharma institution, the whole aim is to satisfy Visnu. No body has to satisfy himself as is the rule of the material world. One has to satisfy Krsna. So, without satisfying Krsna, no body can observe correctly the principles of Varnasram Dharma. ^{also} Indirectly, Arjuna was advised to act as Krsna said to him.

EITHER

Text No. 49

Durena hi avaram karma buddhiyogat dhananjaya
Buddhou saranam anviccha krpanah phalahetavah.

English synonyms

Durena=by discarding it to long distance, Hi=certainly, Avaram=abominable Karma=activities, Buddhiyogat=on the strength of Krsna consciousness, Dhananjaya=~~the~~ conquerer of wealth, Buddhou=in such consciousness, Saranam=full surrender, Krpanah=the misers, Phalahetavah=those desiring fruitive action.

Translation

① Dhananjaya, keep all abominable activities ^{at a great distance} ~~to a far distant place~~ and by dint of devotional service, and, in such consciousness, try to surrender unto Him. Those who want to enjoy fruits of work are misers.

Purport

One who has actually ~~has~~ come to the understanding of one's constitutional position as ^{an} eternal servitor of the Lord ~~and~~ gives up all other engagements, save and except working in Krsna consciousness. As already explained ~~(Buddhiyoga means transcendental loving service of the Lord. Such~~ devotional service is the right action of the living entity, and ~~misers~~ only desire to enjoy the fruits of ~~his~~ own work just to be entangled in material bondage. Except ^{for} work in Krsna consciousness, all ~~other~~ activities are abominable because they would bind the worker in the cycle of birth and death continually. One should therefore never desire to be the cause of work, but everything should be done in Krsna consciousness, or for the satisfaction of Krsna. The misers do not know how to utilise the assets of riches ~~which~~ one may have by good fortune or hard labor. One should spend all energies in the matter of Krsna consciousness, and that ~~would~~ make one's life successful. Like the misers, unfortunate persons do not employ the human energy in the service of the Lord.

Text No. 50

Buddhiyuktah jahati iha ubhe duskrtesukrte.
Tasmat yogaya yujyasva yogah karmasu kausalam.

English synonyms

Buddhiyuktah=one who is engaged in devotional service, Jahati=can get rid of Iha=in this life, Duskrtesukrte=in the matter of good or bad results, Ubhe=in the both, Tasmat=therefore, Yogaya=for the sake of devotional service, Yujyasva=be so engaged, Yogah=Krsna consciousness, Karmasu=in all activities, Kausalam=~~facility~~ ^{ART}

Translation

To act in Krsna consciousness is the ^{ART} ~~facility~~ of all work and, therefore, be thou engaged in such devotional service, getting rid of all effects of good or bad action.

Purport

Since time immemorial ^{has} a living entity ^{has} accumulated various reactions of his good and bad work ~~and~~ ^{As} such, he is continuously in ignorance ~~to understand~~ his real constitutional position. That ignorance can be removed by the instruction of the Bhagvat Geeta, which teaches ^{one} to surrender unto Lord Sri Krsna in all respects, and thus be liberated from the chained victimization of action and reaction, birth after birth. Arjuna is thus advised to act in such Krsna consciousness, the purifying process of resultant actions.

Text No.51

Karmajam buddhiyukta hi phalam tyaktva manisinah.
Janmabandha vinirmuktah padam gacchanti anamayam.

English synonyms

Karmajam=on account of, frutitive activities, Buddhiyukta=being done in devo-
 tional service, Hi=certainly, Phalam=results, Tyaktva=giving up, Manisinah=
 great sages or devotees, Janmabandha=bondage of birth and death, Vinirmuktah=
 liberated souls, Padam=position, Gacchanti=reaches, Anamayam=without any miser-
 ies.

Translation

Thus, by being engaged in devotional service ^{to} the Lord, great sages or
 devotees are able to get free from the resultant actions of work in the
 material world, and thus become ^{from} the cycle of birth and death, and go back
 to Godhead where there is no more any miseries.

Purport

ONLY For the liberated living entities, the place where there ^{are} no material
 miseries is just the position. The Bhagvatam says ~~(S)~~ ^(S):

Samasritam ye pada pallavam plavam

Mahatpadam yat jaso murareh.

Bhavambudhi vatsapadam param padam

Padam padam yat vipadam na tesam.

" One who has accepted the boat of the lotus feet of the Lord Who is the shel-
 ter of the cosmic manifestation, and is famous as Mukunda or the giver of
 Muk(ti)-for him the ocean of material world is supposed to be like the water
 contained in a hole impressed by the hooves of a calf; and Param Padam, or the
 place where there is no material miseries, or Vaikuntha, is for them and not
 the place where there is danger in every step of life."

By ignorance only, one does not know that this material world is a
 miserable place, where there are dangers at every step. Out of ignorance only,
 less intelligent persons do try to adjust the situation by frutitive activities,
 thinking that the resultant action will make him happy. He does not know
 that any kind of material body and any where within the universe cannot give
 life without any miseries. The miseries of life-namely birth, death, old
 age and diseases are present in every place within the material world. But one
 who understands his real constitutional position as ^{the} eternal servitor of the Lord,
 and thus knows the position of the Personality of Godhead, certainly engages
 himself in the transcendental loving service of the Lord and thus becomes
 qualified for entering into the Vaikuntha planets, where there is no material
 miserable life, or influence of time and the planets. To know one's consti-
 tutional position means to know also the sublime position of the Lord.
 One who thinks wrongly that living entity's position and the Lord's position
 is on the same level, is to be understood in the darkness, still and thus
 such a person cannot engage himself in the devotional service of the Lord.
 He becomes Lord himself, and thus clears the way of repetition of birth and
 death. But one who understands that his position is to serve, and if he trans-
 fers himself to the service of the Lord-at once he becomes eligible for
 Vaikuntha loka. Service for the cause of the Lord is called Karmayoga or
 Buddhiyoga or, in plain words, devotional service of the Lord.

Text 52

Yada te moha kalilam buddhirvatitarisyati
Tada gantasi nirvedam srotavyasya srutasya ca.

English synonyms

Yada=when, Te=your, Moha=illusory, Kalilam=dense forest, Buddhi=transcendental service with intelligence, Vyatitarisyati=surpasses, Tada=at that time, Nirvedam=calmness, Srotavyasya=all that are to be heard, Srutasya=all that is already heard, Ca=also, Gantasi=you shall go.

Translation

When your intelligence (in Krsna consciousness) will surpass all the course of illusory dense forest, at that time you shall become callous to all that have been heard and all that is to be heard.

OF THE DENSE FOREST
OF ILLUSION,

Purport

There are many good examples in the lives of great devotees of the Lord who became callous to the rituals of the Vedas simply by devotional service to the Lord. When a person factually understands Krsna, and one's relationship with Krsna, naturally one becomes completely callous to the rituals of fruitive activities. It is said that an experienced Brahmin becomes callous to the rituals of fruitive activities. Sri Madhvendra Puri, a great devotee and Acharya in the line of the devotees, says like this:

Sandhya vandana bhadram astu bho snanam tubhyam namo.
Bho devah pitaras ca tarpanabidhouna aham ksamah ksamyatam.
Yatra kvapi nisadya yadavakula uttamsasya kamsadvisah.
Smaram smaram agham harami tad alam manye kim anyena me.

"On my prayers three times a day, all glory to you, O, bathing I offer my obeisances unto you, O, the demigods, O, the forefathers—please excuse me for my inability to offer you my respects. Now I am able to remember the great descendant of the Yadu dynasty (Krsna), and the enemy of Kamsa at any place where I may sit, and thus I can get myself freed from all sinful bondage. I think this is sufficient for me."

The Vedic rites and rituals are imperative for the beginner of the human life, comprehending all kinds of prayer three times a day, to take bath early in the morning, offering respects to the forefathers, etc. But, when one is fully in Krsna consciousness, and is engaged in His transcendental loving service, one becomes callous to all these regulative principles, because he has already reached to the perfection of life. If one can reach to the platform of understanding and serving the Supreme Lord Krsna, he has no more any duty for executing different types of penances and sacrifices recommended in revealed scriptures. And, similarly, one has not understood the purpose of the Vedas is to reach Krsna, and simply engages in the rituals, etc., then, also uselessly wasting time in such engagements. Such persons in Krsna consciousness transcend the limit of Sabdabrahma, or the range of Vedas and Upanisads.

Text No. 53

Sruti vipratipanna te yada sthasyati niscala.
Samadhau acala buddhis tada yogam avapsyasi.

English synonyms

Sruti=Vedic revelation, Vipratipanna=without being influenced by the fruitive results of the Vedas, Te=your, Yada=when, Sthasyati=remains, Niscala=unmoved, Samadhau=in transcendental consciousness, or Krsna consciousness, Acala=unflinching, Buddhi=intelligence, Tada=at that time, Yogam=self-realisation, Avapsyasi=achieve.

When your mind will not any more be disturbed by the flowery language of the Vedas, then you shall be situated in ^{the} trance of self-realisation, in unflinching Kṛṣṇa consciousness.

Purport

Samadhi means Kṛṣṇa consciousness, all-inclusive—namely, Paramātmā and impersonal Brahman. Highest perfection of self-realisation is to understand that one is eternally the servitor of Kṛṣṇa, and his only business is ~~to~~ to discharge his duties in Kṛṣṇa consciousness. Such a Kṛṣṇa conscious person, or unflinching devotee of the Lord, may not be disturbed by the flowery language of the Vedas in fruitive activities of being promoted to the heavenly kingdoms. In that Kṛṣṇa consciousness, one becomes directly in communion with Kṛṣṇa, and thus all directions from Kṛṣṇa may be understood by him in that transcendental state. There is no question of achieving the result of such activities of conclusive knowledge. One has only to carry out the orders of Kṛṣṇa or His representative, the spiritual master.

Text No. 54

Arjuna uvaca.

Sthitaprajnasya ka bhasa samadhisthasya kesava.
Sthitadhih kim prabhaseta kimasita brajeta kim.

Arjuna uvaca=Arjuna said,

English synonyms

Sthitaprajnasya=of one who is situated in fixed Kṛṣṇa consciousness, Ka=what, Bhasa=language, Samadhisthasya=of one situated in trance, Kesava=Kṛṣṇa, Sthitadhih=one fixed in Kṛṣṇa consciousness, Kim=what, Prabhaseta=speak, Kim=how, Asita=does remain, Brajeta=walk, Kim=how.

Translation

Arjuna inquired: "What are the symptoms of such ^Atranscendentally fixed consciousness? How does ^{he} speak, and what ^{is his} language? How does ^{he} remain, and how does ^{he} walk?"

Purport

As there are symptoms for each and every man, in terms of his particular situation, similarly, one who is Kṛṣṇa conscious has his particular nature—talking, walking, thinking, feeling, etc. As a rich man has his symptoms, by which he is known as a rich man; as a diseased man has his symptoms, by which he is known as diseased; or a learned man has his symptoms for his becoming a learned man; similarly, a man in transcendental consciousness of Kṛṣṇa has specific symptoms in his various dealings. One should know this specific symptom of a man in Kṛṣṇa consciousness from Bhagvat Gēta. The most important thing is how ~~the~~ the man in Kṛṣṇa consciousness speaks. Speaking is ^{the} most important symptom of any man. It is said that a fool is ~~long~~ covered as long as he does not speak. A well-dressed fool cannot be identified unless he speaks. As soon as he speaks, he is at once known whether he is a fool or intelligent. Similarly, the immediate symptom of a Kṛṣṇa conscious man is that he speaks only of Kṛṣṇa, and matters relating to Him. And other symptoms then automatically follow, as stated below.

Text No. 55

Sri Bhagavan Uvaca:Prajahati yada kaman sarvan partha manogatan.Atmani eva atmana tustahsthitaprajna tada ucyate.

Sri Bhagavan uvaca=the Supreme Personality of Godhead said, Prajahati=gives up, Yada=when, Kaman=desires for sense gratification, Sarvan=of all varieties, Partha=~~the~~ son of Pritha, Manogatan=of mental concoction, Atman=in pure state of the soul, Atmana=by discovered mind, Tustah=satisfied, Sthita prajna=transcendentally situated, Tada=at that time, Ucyate=is said.

Translation

The Supreme Personality of Godhead said, "On Partha, when a living entity gives up all varieties of sense desire ^{which rise} out of mental concoction, and in a purified mind becomes self-satisfied, at that time he is ^{called} in pure consciousness" said to be

Purport

The Bhagvatam affirms that any person who is fully in Kṛṣṇa consciousness, or devotional service of the Lord, has all the good qualities of great sages. Whereas a person who is not so transcendently conscious has no good qualification because he is sure to be abounded by mental concoction. Therefore, rightly is said herein that one has to give up all kinds of sense desires manufactured by mental concoction. Artificially, such sense desires cannot be stopped. But if one is engaged in Kṛṣṇa consciousness, then, automatically, the sense desires subside without any extraneous effort. Therefore, one has to engage himself in the matter of Kṛṣṇa consciousness without hesitation, and this devotional service will ^{help} simultaneously one to the platform of transcendental ^{situation}. That highly developed soul always remains satisfied in himself by realising himself as eternal servitor of the Supreme Lord. Such a transcendently situated person has no sense desires ^{which result from} petty materialism, but he remains always happy in his natural position of eternal servitor of the Supreme Lord.

Text No. 56

Duhkhesu anudvignamanah sukhesu vigatasprihah
Vita raga-bhaya krodhah sthitadhir munir ucyate.

English synonyms

Duhkhesu=in threefold miseries, Anudvignamanah=without being agitated in mind, Sukhesu=in happiness, Vigatasprihah=without being too much interested, Vita=free from, Raga=attachment, Bhaya=fear, Krodhah=~~anger~~ Anger, Sthitadhir=one who is steady, Muni=sage, Ucyate=is said.

Translation

One who is ^{not} disturbed in mind, ^{IN SPITE OF} ~~even though~~ there are threefold miseries, and is not puffed up when there is happiness, and thus is free from attachment, fear, anger-is called a sage fixed in mind.

Purport

The word Muni means one who can agitate his mind in various ways for mental speculation, without any factual conclusion. It is said ^{that} every Muni has a different angle of vision, and unless a Muni is not different in view ^{with} ~~from~~ another Muni, he cannot be called a Muni in strict sense of the term. "Na asau Munir yasya matam na bhinnam". But a sthitadhir Muni, as mentioned herein by the Lord, is different from ordinary Muni. The sthitadhir Muni is always in Kṛṣṇa consciousness after having finished all ^{speculative} business of creative speculation. ~~They are~~ called prasanta nihsesa manorathantaram, or one who ^{he is}

has surpassed the stage of mental speculations, and has come to the conclusion that Lord Sri Kṛṣṇa, or Vasudeva, is everything (Vasudeva sarvam it sa mahatma sudurlabha) called the fixed in mind muni. Such a fully Kṛṣṇa conscious person is not at all disturbed by the onslaughts of threefold miseries. Such a Muni accepts all miseries as mercy of the Lord, thinking that he would have been more in trouble on account of his past misdeeds, but by the grace of the Lord the miseries have been minimized to the lowest. Similarly, when he is happy, he gives the credit to the Lord, thinking himself unworthy of the happiness; but, due to the Lord's Grace only he is in such a comfortable condition to render better service to the Lord. And, for the service of the Lord he is always daring and active without being influenced by any attachment or detachment. Attachment means to accept things for one's own sense gratification, and detachment is the absence of such sensual attachment. But the fixed in mind Kṛṣṇa consciousness has no such attachment or detachment, because his life is dedicated in the service of the Lord. And because he has no such sensual attachment and detachment, he is not at all angry even when he appears to be unsuccessful in his attempt. Success or no success, a Kṛṣṇa conscious person is always steady in his determination.

tra Text No.57

Yah sarva anabhisnehas tat tat prapya subha asubham
Na abhinandati na dvesti tasya prajna pratisthita.

English synonyms

Yah=he who, Sarva=everywhere, Anabhisnehas=without any affection, Tat=that, Tat=that, Prapya=achieving, Subha=good, Asubha=evil, Na=never, Abhinandati=prays, Na=never, Dvesti=avies, Tasya=his, Prajna=perfect knowledge, Pratisthita=fixed.

Translation

(In the material world) one who is without any affection either for the good or for the evil, neither does pray for, nor envies such things, such a person is situated in fixed consciousness.

Purport

There is always some upheaval in the material world, which may be good or evil. One who is not thus agitated in such upheavals of the material world without any affection for the good or evil, is to be understood as fixed up in Kṛṣṇa consciousness. So long one is in the material world, there is always the possibility of good and evil because this world is full with duality. But one who is fixed in Kṛṣṇa consciousness is not affected by such good and evil, because he is simply concerned with Kṛṣṇa, who is all good Absolute. Such consciousness in Kṛṣṇa makes him situated in perfect transcendental position called, technically, Samadhi.

Text No.58

Yada samharate ca ayam kurma angani iva sarvasah.
Indriyani indriyarthebhyas tasya prajna pratisthita.

English synonyms

Yada=when, Samharate=winds up, Ca=also, Ayam=all these, Kurma=tortoise, Angani=limbs, Iva=like, Sarvasah=altogether, Indriyani=senses, Indriyarthebhyas=from the sense objects, Tasya=his, Prajna=consciousness, Pratisthita=fixed up.

Translation

One who is able to withdraw his senses from the sense objects like the tortoise who withdraws his limbs within the shell, is to be understood as fixed up in his consciousness.

Purport

The test of ~~syogi~~, devotee, or self-realised soul is that he must be able to control the senses according to his plan, and not be servant of the senses and thus be directed by the dictation of the senses. That is the answer to the question as to how the Yogi is situated. The senses are compared with venomous serpents ~~and~~ want to act very much loosely, without any restriction. The Yogi, or the devotee, must be very strong to control ~~if ever~~ the serpents—like a snake charmer. The senses should never be allowed to act independently. There are many injunctions ~~in~~ the revealed scriptures; ~~and~~ some of them are do-nots, and some of them are do's. Unless one is able to follow the do's and the do-nots, restricting oneself from ~~the~~ sense enjoyment, it is not possible for one to ~~fix~~ ^{fix} mind of Kṛṣṇa consciousness. The best example, set in here, is the tortoise. The tortoise can at any moment wind up the business of the senses, and at any time it can exhibit the senses for particular purposes. The senses of the Kṛṣṇa conscious persons are used only ~~some~~ ^{for} particular purpose in the service of the Lord. Arjuna is being taught herewith to use his senses for the service of the Lord, and not use his senses for his own satisfaction. To keep the senses always in the service of the Lord is the example set by the tortoise, who keeps the senses within.

Text No. 59 9

Visaya vinivarttante niraharasya dehinah.Rasavarjam rasah api asya param dr̥ṣṭva nivartate.English synonyms

Visaya=objects for sense enjoyment, Vinivarttante=are practised to be refrained from, Niraharasya=by restrictions of do-nots, Dehinah=for the embodied, Rasavarjam=giving up the taste, Rasah=sense of enjoyment, Api=although there is, Param=far superior things, Dr̥ṣṭva=by experiencing, Nivartate=ceases from.

Translation

The embodied soul is restricted from sense enjoyment by regulations, and that forced restriction does not mean that one has lost the taste. But a person who ceases from such sense engagement by ^{EXPERIENCING A} higher taste is fixed in consciousness.

Purport

Unless one is transcendently situated, it is not possible to cease from sense enjoyment. The process of restricting one from sense enjoyment by rules and regulations is something like restricting the diseased person from certain types of eatables. The patient, however, does not like such restriction, neither he has ~~has~~ lost taste for such things. Similarly, sense restriction by some spiritual process like Astanga Yoga, in the matter of Yam, niyam, asana, pranyam, dhyan, dharana, pratyahara, etc. are recommended for less intelligent persons who have no better taste. But one who has tasted the beauty of the Supreme Lord Kṛṣṇa in ^{the} course of his advancement of Kṛṣṇa consciousness, has no ~~more~~ ^{any} taste for the dead material things. Therefore, restrictions are there for the less intelligent neophytes in the spiritual advancement of life, but such restrictions are only good unless one has actually taste for Kṛṣṇa consciousness. When one is actually Kṛṣṇa conscious, automatically he has no more ~~any~~ taste for pale things.

Text No. 60

Yatato hi api kaunteya purusasya vipascitah.Indriyani pramathini haranti prasabham manah.English synonyms

Yatato=while endeavouring, Hi=certainly, Api=inspite of, Kaunteya=On the son of Kunti, Purusasya=of the man, Vipascitah=full with discriminating knowledge, Indriyani=the senses, Pramathani=stimulated, Haranti=throws, ~~forcibly~~, **FORCEFULLY**, Prasabham=by force, Manah=the mind.

Translation

EVEN ~~IN~~ Men with full ~~with~~ discriminating knowledge, inspite of their endeavouring ~~for~~ controlling the senses, the ~~latter~~ ^{latter} are so strong that ~~forcibly~~ they **FORCEFULLY** throw the mind in the matter of sense enjoyment.

Purport

There are many learned sages, philosophers, and transcendentalists trying to conquer ~~over~~ the senses for self-realisation, but inspite of their ~~such~~ endeavours, it is sometimes found that even the greatest of them fall ~~a~~ victim of material sense enjoyment, on account of the agitating mind. Even Visvamitra, a great sage and perfect Yogi, was misled by Menaka in the matter of sex enjoyment, although the Yogi was endeavouring for sense control ~~in~~ ^{with} severe type penance and yoga practice. There are so many instances of such fall down in the history of the world. Therefore, it is very difficult to control the mind and the senses without being fully Krsna conscious. Without the mind being engaged in Krsna, no body has ceased from such material engagements, and a practical example of such perfection is described Sri Yamunacarya, a great saint and devotee. He says as follows:

Yadabadhi mama citta krsna charanaravinde

Nava nava dhama rantum asit.

Tadabadhi vata nari sangame smaryamane

Bhavati mukhavikara susthu nisthivanmca.

" So long ^{AS} my mind has been engaged in the service of the lotus feet of Lord Krsna, and I ~~enjoying~~ ^{have been} ~~never~~ ^{THE} ~~and~~ ^{BAR} ~~never~~ mellow of transcendental humour, from that time, whenever I think of sex life with a woman, at once my face becomes averse to it, and I spit on the thought."

Krsna consciousness is ^{SUCH A} transcendently nice thing, that automatically one becomes ~~of~~ ^{is} tasteful towards material enjoyment, as if a hungry man has satisfied his hunger by a sufficient quantity of nutritious eatables.

Maharaj Amburis also conquered over a great Yogi, Durvasa Muni, simply by his mind being engaged in Krsna consciousness. (Sa vai manah krsna padarvid ndayo vacamsi vaikuntha gunanu varnane)

Text No.61

Tani sarvani samyamyukta asita matparah.

Vase hi yasya indriyani tasya prajna pratisthita.

English synonyms

Tani=those senses, Sarvani=all, Samyamyukta=keeping under control, Yukta=being engaged, Asita=being so situated, Matparah=in my relationship, Vase=in full subjugation, Yasya=one whose, Hi=certainly, Indriyani=senses, Tasya=his, Prajna=consciousness, Pratisthita=fixed up.

Translation

~~For~~ One who has, therefore, brought his senses under control, being situated in Krsna consciousness, ~~when the senses become under full control and thus~~ his intelligence is understood to be fixed ~~up~~.

Purport

THAT the highest conception of yoga perfection is Krsna consciousness is clearly explained herein this verse. And, without being Krsna conscious, it is not at all possible to control the senses. As cited above, there was a quarrel picked ~~up~~ by the great sage Durvasa Muni with Maharaj Amburis, wherein

the great sage Durbasa unnecessarily became angry out of false prestige, and thus could not check his senses in the matter of sense gratification. On the other hand, the King, although not a Yogi as powerful as the sage, and yet a devotee of the Lord, he silently tolerated all injustice of the sage, and thus came out victorious in the turmoil created by the sage. The King was able to control his senses on account of the following qualifications, as mentioned in the Srimad Bhagwatam:

Sa vai manah krsna padaravindayor vacamsi vaikuntha gunanuvarne
Karou harer mandira marjanadisu srutim cakara acyuta sathkathodaye.
Mukundalingalaya darsane drsau tadbhrtya gatra sparse amga sangamam
Ghranam ca tadpada saroja saurabhe srimad tulasya rasanam tadarpite.
Padau harer ksetra padanusarpane siro hrsikesa padabhivandane.
Kamam ca dasye na tu kama kamyaya yatha uttamahsloka jana asrga gatih.

"The King Amburish fixed his mind on the lotus feet of Lord Krsna, engaged words in the description of the abode of the Lord, his hands in the cleaning work of the temple of the Lord, his ears in the matter of hearing of the pastimes of the Lord, his eyes in the matter of seeing the Form of the Lord, his body in the matter of touching the body of the devotee, his nostril in smelling the flavour of the flowers offered to the lotus feet of the Lord, his tongue in tasting the Tulsi leaves offered to Him, his legs in travelling the holy place where His temple is situated, his head in offering obeisances unto the Lord, his desires in the matter of fulfilling the desires of the Lord, and all these qualifications made him fit to become a 'Matpara' devotee of the Lord."

This word Matpara is most significant in this connection, and how to become Matpara is described in the life of Maharaj Amburish. Srila Valdeva Vidyabhusan, a great scholar and acharya in the line of the Matpara, remarks in this connection as follows: "Madbhaktiprabhavena sarvendriya vijaya purvika svatmadrstih sulabha iti bhavah" The senses can be controlled fully only by the strength of devotional service in Krsna consciousness. The example of the fire is sometimes set herewith as follows: "As the small flames within burn everything within the room, similarly Lord Visnu, situated in the heart of the Yogi, burns all kinds of dirty things." The Yoga sutra also prescribes meditation on Visnu, and not in the void. The so-called Yogis simply waste time in meditating something which is not Visnu Form, and therefore their time is wasted in vain search after aphatasmagoria. We have to be Krsna conscious to the Personality of Godhead which is the aim of the real Yogi as it is stated: "Klesakarmavipakasair aparamnistah purusavisesh iswarah"

Text 62

Dhyayato visayan pumasah samgas tesu upajayate
Samgat samjayate kamah kamatah krodhah abhijayate.

English synonyms

Dhyayato=while contemplating, Visaya=sense objects, Pumasah=of the person
 Samgam=attachment, Tesu=in the matter of sense objects, Upajayate=develops,
 Samgat=from attachment, Samjayate=develops, Kama=desire, Kamata=from desire
 Krodhah=anger, Abhijayate=becomes manifest.

Translation

While contemplating on the object of ^{the} senses, a person develops attachment for such sense objects, and by such attachment lust develops, and from lust anger is manifested.

Purport.

One, who is not Krsna conscious, is subjected to material desires while contemplating on the object of senses. The senses require real engagements, and if they are not engaged in the transcendental loving service of the Lord, certainly they will seek engagement in the service of the material senses. ⑥

In the material world every one, ~~of~~ including Lord Shiva and Lord Brahma—
~~and~~ what to speak of other demigods in the heavenly planets—all of us are
 subjected to the influence of sense objects, and the only method to get out
 of this puzzle of material existence is to become Krsna conscious. Lord Shiva
 was deeply in meditation, but when Parvati agitated him for sense pleasure, he
 agreed to the proposal and as a result Kartikeya was born. But Haridas Thakur,
 a young devotee of the Lord, was similarly allured by the incarnation of Devī
~~but~~ Thakur Haridas easily ~~surpassed~~ the test on account of his unalloyed de-
 votion to Lord Krsna. As stated in the above-mentioned verse of Sri Yamunacar-
 ya, an unalloyed devotee of the Lord learns to hate any sort of material sense
 enjoyment, on account of his higher taste for spiritual enjoyment in the
 association of the Lord. That is the secret of success. One who is not, there-
 fore, in Krsna consciousness, however powerful he may be in the matter of con-
 trolling the senses by artificial choking up, is ~~sure~~ ^{ultimately} to be a failure; and
 his slight thinking of sense pleasure will agitate him for sense pleasure and
 subsequent resultants—without fail.

Text No. 63

Krodhat bhavati sanmohah sanmohat smrti vibhramah.
Smrtibhramsat buddhinasah buddhinasat pranasayati.

English synonyms

Krodhat=from anger, Bhavati=it takes place, Sanmoha=perfect illusion,
 Sanmohat=from illusion, Smrti=remembrance, Vibhramah=bewilderment, Smrtibhrams-
 at=after bewilderment of memory, Buddhinasah=loss of intelligence, Buddhinasat=
 and from loss of intelligence, Pranasayati=falls down.

Translation

From anger, perfect illusion ^{ARISES} ~~takes place~~, and from illusion bewilderment
 of remembrance is manifested. From bewilderment of remembrance, loss of intel-
 ligence takes place; from loss of intelligence one falls down again in the
 material pool.

Purport

Srila Rupa Goswami has given us direction in this connection, as follows:

Prapancikataya budhya harisambandhi vastunah.

Mumuksabhi parityagah phalgu vairagya kathyate.

By development of Krsna consciousness one can know that everything has its
 use in the ~~material~~ service of the Lord. Any one who is not in Krsna consc-
 iousness, artificially try to avoid material objects, without any knowledge
 of Krsna consciousness. As a result of that, such persons desiring liberation
 from material bondage do not attain to the perfect stage of renunciation.
 Their so-called renunciation is called Phalgu, or less important. On the other
 hand, a person in Krsna consciousness knows how to use everything in the ser-
 vice of the Lord, and thus he does ~~not~~ become a victim of material consciousness.
 An impersonalist has no sense as to how the Lord eats. According to him, ^{the} Lord,
 or the Absolute, being impersonal, it is not possible for Him to eat. As the
 impersonalist tries to avoid all kinds of good eatables, but a devotee knows
 that Krsna is the Supreme Enjoyer, and He eats all that is offered to Him
 in devotion. So, after offering good eatables to the Lord, the devotee takes
 the remnants. The devotee takes prasadam in Krsna consciousness, while the
 nondevotee rejects it as material. The impersonalist therefore cannot enjoy
 life for artificial renunciation, and for this a slight agitation of the
 mind ~~puts~~ ^{pulls} him down again in the pool of material existence. It is said that
 such ~~materialized~~ ^{polluted} soul, by mental concoction, even though ^{it} rise up to the point
 of liberation, falls down again on account of no support by devotional standing.

H A V I N G

Raga dvesa vimuktas tu visayan indriyais caran.
Atmavasyair bidheyatma prasadam adhigacchati.

English synonyms

Raga=attachment, Dvesa=detachment, Vimuktas=by one who has been free from such things, Tu=but, Visayan=sense objects, Indriyais=by the senses, Caran=acting, Atmavasyair=one who has control over, Bidheyatma=one who follows regulated freedom, Prasadam=mercy of the Lord, Adhigacchati=attains,

Translation

A person who has control over his senses, ^{UNDER THE} regulated principles of freedom can obtain complete mercy of the Lord, being freed from all attachment and detachment.

Purport

It is already explained that one may be externally controlling the senses by some artificial process, but without the senses being engaged in the transcendental service of the Lord, there is every chance of falling ~~is already explained~~. No, on the contrary, the person in full Krsna consciousness may apparently be on the sensual plane, but on account of his becoming Krsna conscious, he has no attachment or detachment from such activities. The Krsna conscious person is concerned only for the satisfaction of Krsna, and nothing more. Therefore he is transcendental to all kinds of attachment or detachment. If Krsna wants, he can do any thing which he should not have done, and if Krsna does not want, he is not prepared to do any thing which he would have ordinarily done for his own satisfaction. Therefore, to do something or not to do is within his control because he ~~does~~ ^{acts} only under the dictation of Krsna. And this consciousness of a devotee is the causeless mercy of the Lord, which the devotee can achieve in spite of his becoming ~~in~~ attached to the sensual platform.

Text No.65

Prasade sarva dukkhanam hanir asya upajayate.
Prasanna cetaso hi asu buddhi pari avatisthate.

English synonyms

Prasade=on achievement of such causeless mercy of the Lord, Sarva=all, Dukkhanam=material miseries, Hani=destruction, Asya=his, Upajayate=takes place, Prasannacetaso=of such happy-minded, Hi=certainly, Asu=very soon, Puddhi=intelligence, Pari=sufficiently, Avatisthate=established.

Translation

When one is so satisfied in Krsna consciousness, there are no more three fold miseries of material existence, and in such satisfaction of consciousness, one's intelligence is accepted as established.

Text No.66

Nasti buddhir ayuktasya na ca ayuktasya bhavana.
Na ca abhavayatah sa ntir asantasya kutah sukham.

English synonyms

Nasti=there cannot be, Buddhir=transcendental intelligence, Ayuktasya=of one who is not connected (with Krsna consciousness) Na=neither, Ca=no, Ayuktasya=of one devoid of Krsna consciousness, Bhavana=fixed mind, in happiness, Na=neither, Ca=also, Abhaya=one who is not fixed, Santir=peace, Asantasya=of the not peaceful, Kutah=where is, Sukham=happiness.

Translation

One who is not in Krsna consciousness cannot have ^Aany fixed mind, nor transcendental intelligence, without which there is no possibility of peace; and, without peace of mind, how there can be any happiness?

Purport

in

Without being/Krsna consciousness, there is no possibility of peace. So it is confirmed in the 5th chapter (69 VERSE) that when one understands that Krsna is the only enjoyer of all kinds of good results ^{and sacrifice} and penance, ^{He} is the proprietor of all universal manifestation; ^{He} is the real friend of all living entities, and ~~knowing~~ thus one can have real peace. Therefore, if one is not such Krsna consciousness, there cannot be ~~in the mind~~ fixed conclusion. Disturbance of the mind is due to want of fixed conclusion, and when one is fixed in his mind that Krsna is the enjoyer, proprietor and friend of everything and every one, that fixed mind can ~~only~~ bring about peace. Therefore, any one who is fixed in any other occupation, without any relationship with Krsna, is certainly always in distress, without any peace, however one may make ^{show} of peace and spiritual advancement ^{of life}. Krsna consciousness is self-manifested peaceful condition which can be achieved only in relationship with ~~KRSNA~~ Text No. 67

~~Krsna~~ / /

Indriyanam hi caratam yat mana anybidhiyate
Tad asya harati prajnam vayur navam iba ambhasi.

English synonyms

Indriyani=the senses, Hi=certainly, Caratam=while herding over, Yat=that, Mana=mind, ~~Any~~ Anubidhiyate=becomes constantly engaged, Tad=that, Asya=his, Harate=takes away, Prajna=intelligence, Vayur=air, Navam=the boat, Iba=like, Ambhasi=on the water.

Translation

As the boat on the water is agitated by ^{AN}unfavourable wind, similarly, even one sense out of the many, ~~after~~ ^{which} the mind becomes constantly engaged, can take away the intelligence of the person.

Purport

Unless the total senses are ~~not~~ engaged in the service of the Lord, even one of them engaged in the matter of sense gratification can deviate the devotee from the path ^{of advancement} transcendental ^{as} mentioned in the life of Maharaj Amburis, the total senses must ^{be} engaged in the matter of Krsna consciousness, and that is the technique for controlling the mind in the right manner.

Text No. 68

Tasmad yasya mahabaho nigrihitani sarvasah
Indriyani indriyarthebhyas tasya prajna pratisthita.

English synonyms

Tasmad=therefore, Yasya=of one's, Mahabaho=~~the~~ mighty-armed, Nigritani=so curbed down, Sarvasah=all round, Indriyani=the senses, Indriyarthebhya=for sake of sense objects, Tasya=his, Prajna=intelligence, Pratisthita=fixed up.

Translation

Therefore, ~~the~~ mighty-armed, one whose senses are curbed down by means of Krsna consciousness, certainly his intelligence is fixed up.

Purport

One can curb down the forces of sense gratification only by means of Krsna consciousness, or engaging all the senses in the transcendental loving service of the Lord. As enemies are curbed down by superior force, similarly, the senses can be curbed down not by any human endeavour, but but by keeping them engaged in the service of the Lord. One who has understood this—that only by Krsna consciousness is ^{he} really established in fixed intelligence, ~~and~~ One who practices this art of Krsna consciousness under the guidance of a bonafide spiritual master, is called Sadhak, or a suitable candidate for liberation.

Text No.69

Ya nisa sarva bhutanam tasyam jagarti samyami.
Yasyam jagrati bhutani sa nisa pasyato muneh
English synonyms

Ya=what, Nisa=is night, Sarva=all, Bhutanam=of living entities, Tasyam=in that, Jagarti=wakeful, Samyami=the self-controlled, Yasyam=in which, Jagrati=awake, bhutani=all beings, Sa=that is, Nisa=~~xxx~~ night, Pasyato=of the introspective, Muneh=sage.

Translation

What is night for all living entities is the time of awakening for the self-controlled, and what is ^{the} time of awakening for the living entities is ~~the~~ night for the introspective sage.

Purport

There are two classes of intelligent men. The one is intelligent in the matter of material activities for sense gratification, and the other is introspective in the matter of self-realisation. The student of self-realisation is introspective, and he is required to be awake while culturing such activities of self-realisation. Such self-realisation activities of the introspective sage, or thoughtful man, is ~~just the~~ night for persons materially absorbed. Materialistic persons remain asleep in such night, on account of ignorance in the matter of self-realisation. The introspective sage, however, remains alert in that night of the materialistic men. Such sages feel transcendental pleasure in ~~the~~ gradual advancement of spiritual culture, while the man in materialistic activities, being asleep in the matter of self-realisation, dreams varieties of sense pleasure, feeling sometimes happy and sometimes distressed in such sleeping condition. The introspective man is always indifferent to such materialistic happiness and distress, but goes on with his self-culture activities, without any material reaction.

Text No.70

Apuryamanam acalapratishtam
yam Samudram apam pravisanti yad Vat.
Tad vat kama/pravisanti sarve
Sa santim apnoti na kamakami.

English synonyms

Apuryamanam=always filled, Acalapratistham=steadily situated, Samudram=the ocean, Apa=water, Pravisanti=enter, Yadvat=as and as, Tadvat=so and so, Kama=desires, Yam=unto one, Pravisanti=enter, Sarve=all, Sa=that person, Santim=peace, Apnoti=achieves, Na=not, Kamakami=one who desires to fulfill desires.

Translation

A person who is not disturbed by the incessant entering of desires, like that of waters into the ocean which is always full but undisturbed, can alone achieve peace, and not the man who wants to satisfy such desires.

Purport.

The vast ocean is always filled with sufficient water and still it is being always especially during the rainy season it is being filled with much more water incessantly. But the ocean remains the same, steady, without being agitated and crossing the limit of its brink. That is the example of a person who is fixed in Krsna consciousness. So long one has the material body, the demands of the body in sense gratification will continue, although the devotee does not like to satisfy such desires on account of his fullness of everything. A Krsna conscious man is not in want for anything, because the Lord fulfills all his material necessities. So he is like the ocean—always full in himself. Desires may come to him like the waters of the rivers falling on the ocean, still the Krsna conscious man is steady in his activities, without being slightly disturbed by such incoming desires for sense gratification. That is the proof of a Krsna conscious man, who has lost all inclinations for material sense gratifications, although the desires are there. Because the Krsna conscious man remains satisfied in the transcendental loving service of the Lord, he can remain steady like the ocean, and therefore enjoys full peace while the others, who want to fulfill desires even up to the limit of liberation—and what to speak of material success, do never attain peace. The fruitive workers, the salvationists, as also the Yogis who are after mystic powers, all are unhappy on account of desires to be fulfilled. But the person in Krsna consciousness is happy in the service of the Lord, and has no desires to be fulfilled, even he does not desire for liberation from so-called material bondage. The devotees in Krsna consciousness have no material desires, and therefore they are in perfect peace.

Text No.71

Vihaya kaman yah sarvan pumans carati nisprah
Nirmamo nirahamkara sa santim adhigacchati.

English synonyms

Vihaya=after giving up, Kaman=all material desires for sense gratification, Yah=the person, Sarvan=all, Pumans=a person, Carati=lives, Nisprah=desireless, Nirmama=without any sense of proprietorship, Nirahamkara=without any false ego, Sa=he, Santim=perfect peace, Adhigacchati=attains.

Translation

A person who has given up all desires for sense gratification, has become desireless, sense of proprietorship, and devoid of false ego, he alone can attain real peace, and no body else.

Purport

To become desireless means not to desire anything for sense gratification. In other words, desire for becoming Krsna conscious is actually desireless.

ness. To understand one's ~~actual~~ ^{THE} position as eternal servitor of Krsna, without ~~falsely~~ claiming this material body as oneself, and without ~~claiming~~ ^{THE} falsely proprietorship of any thing in the world, is the perfect stage of Krsna consciousness. Such perfect man knows that Krsna is the proprietor of everything, and therefore everything must be used for the satisfaction of Krsna. Arjuna did not ~~like~~ ^{WANT} to fight for his own sense satisfaction, but when he became fully Krsna conscious, he fought because Krsna wanted it. For himself there was no desire to fight, but for Krsna the same Arjuna fought to the best. Such desire for satisfaction of Krsna is really desirelessness, and not artificially trying ~~for~~ ^{WANT} becoming desireless. The living entity cannot be desireless or senseless, but he has to change the quality of the desires from personal to Krsna-wise. Such materially desireless person certainly knows that everything belongs to Krsna; Isavasyam idam sarvam, and therefore he does not falsely claim any proprietorship ~~over~~ anything in the world. And such transcendental knowledge is based on self-realisation ~~namely~~, ^{that} one knows perfectly well that every living entity is ^{THE} eternal part and parcel of Krsna in spiritual identity, and therefore the eternal position of the living entity is never to be on a level of Krsna or greater than Him. Such ^{AN} understanding of Krsna consciousness is the basic principle of real peace ~~and not otherwise.~~

Text No. 72

Esa brahmi sthitih partha na enam prapya vimuhyati.
Sthitva syam antakale api brahma nirvanam rcchati.

English sy noyms

Esa=this, Brahmi=spiritual, Sthitih=situation, Partha=^{CD} the son of Pritha, Na=never, Enam=this, Prapya=achieving, Vimuhyati=bewilders, Sthitva=so being situated, Syama=being so, Antakale=at the end of life, Api=also, Brahma=spiritual (Kingdom of God) rcchati=attain.

NIRVANAM

Translation

That is the way of ^{THE} spiritual situation of Godly life ~~which~~ ^{AFTER} attaining ^{WHICH} no body becomes bewildered. Even at the end of life, if one is situated in such ^A status of life, one can enter into the Kingdom of God.

Purport

One can attain Krsna consciousness or divine life at once, within a second-or one may not attain such ^A state of life even after millions of births. It is only the question of understanding and acceptance of the fact. Khatvanga Maharaj attained this state of life ~~at~~ just a few minutes before his death, by surrendering unto Krsna, or by becoming Krsna conscious. Nirvana means ending the process of materialistic life. According to Buddhist philosophy, there is only void after this material life, but Bhagavat Gita does not say that. Actual life begins after ending this materialistic life. For the gross materialist it is sufficient to know that one has to end this materialistic way of life. But for persons who ^{ARE} spiritually advanced, there is ^{AFTER} life after ending this materialistic life. Therefore, before ending this life, if somebody ^{ANOTHER} becomes Krsna conscious ^{THE} fortunately, certainly, at once, he ^{ATTAINS} the stage of Brahma nirvana. There is no difference between the Kingdom of God and devotional service of the Lord. Both of them are on the Absolute Plane. Therefore, to be engaged in transcendental loving service of the Lord means attainment of ^{THE} spiritual Kingdom. ~~Because~~ In the material world, there are activities of sense gratification, whereas in the spiritual world there are activities of Krsna consciousness. Therefore, attainment of Krsna consciousness even during this life is attainment of Brahma immediately, and one who is situated in Krsna consciousness, ~~is~~ ^{HAS} certainly already entered in the Kingdom of God.

Brahma is just the opposite sense of Matter. Therefore, Brahmi sthiti means "not on the platform of material activities". Devotional service of the Lord is accepted in the Bhagavat Gita as "liberated stage" "sa gunan samatitya etan brahmabhuyaya kalpate". Therefore, Brahmi sthiti is liberation from material bondage.

Srila Bhaktivinoda Thakur has summarized this Second Chapter of the Bhagvat Gita as the Contents of the whole text. In the Bhagavat Gita, the subject matters are Karmayoga, Jnanayoga and Bhaktiyoga. In the Second Chapter, Karmayoga and Jnanayoga have been clearly discussed; and a glimpse of Bhaktiyoga has also been discussed, as the contents of the complete text.

Thus end the Bhaktivedanta Purports of the Second Chapter of the Bhagavat Gita in the matter of its contents in Krsna consciousness.
