

Text No.1

Jyayasi cet karmanas te mata buddhir janardana
Tat kim karmani ghore mam niyojayasi kesava.

BUDDHIR=INTELLIGENCE

English synonyms

Jyayasi=speaking very high, Cet=although, Karmanas=fruitive action, Te=your
Mata=opinion, Janardana=Krsna, Tat=therefore, Kimwhy, Karmani=in action, Ghore
=in ghastly, Mam=me, Niyojayasi=engaging me, Kesava=Krsna.

Translation

Janardana, Kesava, why do you ^{want} to engage me in this ghastly warfare, if you ~~think~~ think that intelligence (in Krsna consciousness) is better than fruitive work.

Purport

The Supreme Personality of Godhead Sri Krsna has very elaborately described ~~about~~ the constitution of the soul in the previous chapter, with a view to deliver His intimate friend Arjuna from ~~the~~ ocean of material grief. And the path of realisation has been recommended: Buddhiyoga, or Krsna consciousness. Sometimes this Krsna consciousness is misunderstood to be ~~an~~ inertia. And ~~one~~ such ~~misunderstanding~~ person artificially ~~in~~ takes to a secluded place to become fully Krsna conscious simply by chanting the holy name of Lord Krsna. Without being trained ~~up~~ in the philosophy of Krsna consciousness, it is not possible to live in a secluded place and try to chant the holy name of Krsna ~~for~~ getting cheap adoration from the innocent public. Arjuna thought of Krsna consciousness, or Buddhiyoga, or intelligence in spiritual advancement of knowledge ~~and thinking that~~ as something like retirement from active life, and ~~practice~~ penance and austerity at a secluded place. In other words, ~~skillfully~~ he wanted to avoid the fighting under the plea of Krsna consciousness ~~in a secluded place~~. But as a sincere student, he placed his misunderstanding before the master, and questioned which of them might be better. ~~On~~ the question ~~by~~ Arjuna, Lord Krsna will elaborately explain to him about Karmayoga, or work in Krsna consciousness, in this Third Chapter.

Text No.2

Vyamisrena eva vakyena buddhim mohayasi iva me.
Tad ekam vada niscitya yena sreyo aham apnuyam.

EVA-CERTAINLY

English synonyms

Vyamisrena=by equivocal, Vakyena=words, Buddhim=intelligence, Mohayasi=bewildering, Me=mine, Tad=therefore, Ekam=only one, Vada=please tell, Niscitya=ascertaining, Sreyo=real benefit, Apnuyam=may I have it.

YENA=BY WHICH

Translation

My intelligence is being bewildered by your equivocal instructions. Therefore, please tell me definitely which ^{of} them will ^{be} suitable for me.

Purport

In the previous chapter, as a prelude to the Bhagvat Geeta, ~~as~~ many different items have been explained, comprising Samkhyayoga, Buddhiyoga, Controlling the senses by intelligence, Work without any fruitive desire, the position of the neophyte, etc. All have been mixed up. ~~Before~~ definite showing of the path would be convenient for action and understanding. Arjuna, therefore, wanted to clear up the ~~apparently~~ confused things so that any common man ~~can~~ accept it without any mistake. Although Krsna had no intention ~~to~~ confuse Arjuna

P 86 Missing

The material creation by the Lord of creatures (Visnu) is a sort of chance offered to the conditioned souls to come back to home-back to Godhead. All living entities within the material creation are conditioned by material nature on account of their forgetful consciousness in the matter of relationship with Visnu or Krsna, the Supreme Personality of Godhead. The Vedic principles are to understand this eternal relationship as it is stated in the Bhagvat Geeta: "Veda is cha sarva aham eva vedyam" The Lord says, the purport of the Vedas is to understand Him. In the Vedic hymns it is said, "Patim visvasya atma iswaram". Therefore, the Lord of the living entities ~~are~~ is the Supreme Personality of Godhead, Visnu. In the Srimad Bhagwatam also Srila Supeva Goswami describes the Lord as Pati in so many ways: ~~311~~

Sriyah patiraya jnapatir dharapatih
Prajapatir dhiyam patir lokapatih.
Patirgatis andhaka visni sasvatam
Prasidatam me bhagavan satam pathah.

So Prajapati is Lord Visnu, and He is the Lord of ^{all} living creatures, all worlds, and all beauties, and protector of every one. The Lord created this material world for the conditioned souls to learn how to perform Yajnas for the satisfaction of Visnu, so that while in the material world they can live very comfortably without any anxiety ~~of~~ life, and after finishing the present material body, ~~now~~ one can enter into the Kingdom God. That is the whole program for the conditioned souls. By performance of Yajna, the conditioned souls gradually become Krsna conscious, and become godly in all respects. In this Age of Kali, the Samkirtan Yajna is recommended by the Vedic scriptures, and the transcendental system is introduced by Lord Caitanya for deliverance of all men in this age. Samkirtan Yajna and Krsna Consciousness go well together. Lord Krsna in His devotional Form as Lord Caitanya is worshipped in the Srimad Bhagwatam as follows, with special reference to the Samkirtan ~~Yajna~~ ~~Yajna~~ Yajna!

Krsna varna tvisa krsna samga upanga astra parsadam
Yajnai samkirtanaprati yajanti hi sumedhasah

"In this Age of Kali, people who are endowed with sufficient brain substance do worship the Lord, ~~by~~ who is accompanied by His associates, by performance of Samkirtan Yajna. As other Yajnas prescribed in the Vedic literatures are not easy to be performed in this Age of Kali, the Samkirtan Yajna is the easiest, and sublime for all purposes, as it is recommended in the Bhagavat Geeta ~~also~~ ()

Text No. 11

Devan bhavayatan ena te devah bhavayantu bah.
Parasparam bhavayantah sreya param avapsyasi atha.

English synonyms

Devan=the demigods, Bhavayata^N=having been pleased, Anena=by this sacrifice, Te=~~the demigods~~, Deva=the demigods, Bhavayantu=will please, Bah=you. Parasparam=mutual, Bhavayantah=pleasing one another, Sreya=benediction, Param=the Supreme, Avapsyasi=do you achieve, Atha=thus.

Translation

The demigods, thus being pleased on account of ^{the} performances of Yajna, ~~they~~ will also please you, and thus by mutual cooperation between men and the demigods, there will reign a general prosperity for all.

Purport

The demigods are empowered administrators of ~~the~~ material affairs.

Supply of air, light, water and all other benedictions for maintenance of the body and soul together of every living entity are entrusted to the demigods, who are so many assistants of different parts of the body of the Supreme Personality of Godhead. Their pleasures and displeasures are dependent on the performance of Yajnas by the human being. Some of the Yajnas are meant for satisfying the particular demigods, but even in so doing, the Lord Visnu is worshipped in all Yajnas as the chief beneficiary. It is stated also in the Bhagavat Geeta that Krsna Himself is the beneficiary of all kinds of Yajnas. "Bhoktaram yajna tapasam". Therefore, ultimate satisfaction of the Yajnapati is the chief purpose of all Yajnas. When these Yajnas are perfectly performed, naturally the demigods in charge of different departments of supply are pleased, and there is no scarcity of supply of the natural products.

Performance of Yajnas has many side benefits, ultimately leading to liberation from the material bondage. By performance of Yajnas, all activities become purified, as it is stated in the Vedas, as follows: "Ahara suddhou satvasuddhi, satvasuddhau dhruva smritih smariti sabdhe sarva granthinam vipramoksah". As it will be explained in the following verse, by performance of Yajna, the eatables become sanctified, and by eating sanctified foodstuff, the very existence becomes purified, by purification of existence, finer tissues in memory become sanctified, and memory being sanctified, one can think of the path of liberation, and all these combined together means Krsna Consciousness, the great necessity of the present-day society.

Text No. 12

Istan bhgan hi bo deva dasyante yajnabhavitah.
Tair dattan apradayebyho yo bhungte stena eva sah.

English synonyms

Istan=desired, Bhogan=necessities of life, Hi=certainly, Bo=unto you, Deva=the demigods, Dasyanti, Yajna bhavitah=being satisfied by performance of sacrifices, Tair=by them, Dattan=things given, Apradayebyho=without being offered, Yo=he who, Bhungte=enjoys, Stena=thief, Eva=certainly, Sah=is he.

Translation

As, In charge of different departments of supply, the demigods, being satisfied by the performance of Yajna, supply all necessities of life. Therefore, he who enjoys such things without offering them to the demigods, is certainly a thief.

Purport

The demigods are authorized supplying agents on behalf of the Supreme Personality of Godhead, Visnu. Therefore, they must be satisfied by performance of prescribed Yajnas or sacrifices. In the Vedas, there are different kinds of Yajnas for different kinds of demigods, all being ultimately offered to the Supreme Personality of Godhead. One who cannot understand what the Personality of Godhead is, and who is directly connected with Him, is recommended to offer sacrifice. According to different material qualities of the persons concerned, different types of Yajnas are recommended. Worship of different demigods is also on the same basis—namely, according to different qualities. For example, the meat-eaters are recommended to worship the goddess Kali, the ghastly form of material nature, and before the goddess sacrifice of animals are recommended. But those who are in the modes of goodness—for them Visnu, or transcendental worship, is recommended. But, ultimately, all such Yajnas are meant for gradual promotion to the stage of transcendental position. For ordinary men at least five Yajnas, known as Panchamahayajna, are necessary.

One should know, however, that all the necessities of life that the human society require are supplied by the demigod agents of the Lord. No-

body can manufacture anything which we need. Say, for example, all eatables for the human society. The eatables are the food grains, fruits, vegetables, milk, sugar, etc. for the persons in the modes of goodness, and also eatables for the non-vegetarians, like meats, etc. none of them can be manufactured by men. Then again, take for example the heat, light, water, air, etc. which are also necessities of life—all of them also cannot be manufactured by the human society. On behalf of the Supreme Lord, there is profuse sunlight, moonlight, rainfall, breeze, etc. without which we cannot live. Therefore, our living conditions are dependent on the supplies from the Lord. Even for our manufacturing enterprises, we require so many raw materials like metal, sulphur, mercury, manganese and so many essential raw materials including coal, petroleum—all are supplied by the agents of the Lord, with the purpose that we should make proper use of them to keep our self fit and healthy for the purpose of self-realisation leading to the ultimate goal of life, namely liberation from the material struggle for existence. This aim of life is attained by performance of Yajnas, according to different time, place and the performer. Under the circumstance, if we forget the purpose of human life and simply take supply from the agents of the Lord for sense gratification, and becoming more and more entangled in the material existence which is not the purpose of creation, certainly we become thieves and therefore become punishable by the laws of material nature. The society of thieves can never be happy, neither there is any aim of life. The gross materialist thieves have no ultimate goal of life. They are simply meant for sense gratification; neither they have any knowledge how to perform Yajnas. Lord Caitanya, however, inaugurated the easiest performance of Yajnas, namely the "Samkirtan Yajnas", which can be performed by any man in the world, by accepting the principles of Krsna consciousness.

Text No. 13

Yajnasista asinah santo mucyante sarva kilmasaih
Bhunjate te agham tu papam ye pacyanti atmakaranat.

English synonyms

Yajnasista=foodstuff after performance of Yajna, Asinah=eaters, Santo=the devotees, Mucyante=get relief from, Sarva=all kinds of, ~~xixx~~ Kilmasaih=sins, Bhunjate=enjoy, Te=they, Tu=but, Agham=wholesale, Papa=sins, Ye=those, Pacyanti=prepare food, Atmakaranat=for sense enjoyment.

Translation

The devotees of the Lord (in Krsna consciousness) get released from all kinds of sins on account of their eating foodstuff which is offered for Yajna. Others, who prepare foodstuff for personal sense enjoyment, do eat only wholesale sins.

Purport

The devotees of the Supreme Personality of Godhead Visnu, or the persons who are in Krsna consciousness, are called Santa. The Santas are always in love with the Lord as it is described in the Brahma Samhita "Prema anjana cchurita bhaktivilocanena Santa sada eva hrdayesu vilokayanti." The Santas, being always in compact of love with the Supreme Personality of Godhead, Govinda (the giver of all pleasures), or Mukunda (the giver of liberation), Krsna (the all-attractive Person) cannot accept anything as eatables without being offered to the Supreme Person. Therefore, such devotees always perform Yajnas in different modes of devotional service, like Bravanam, Kirtanam, Smaranam, Arcanam, etc., and such performance of Yajnas keep them always aloof from all kinds of contamination of sinful association in the material world. While others, who prepare food stuff for self or sense gratifications, are not only thieves, but also the eaters of all kinds of sins. How a person can be happy if he is both thief and sinful? It is not possible. Therefore, in order to make the people happy in all respects, they must be taught to perform the easiest process of Samkirtan Yajnas. Otherwise, there is no hope in the world.

Text No. 14

Annad bhavanti bhutani parjanya anna sambhavah.
Yajnat bhavanti prajanya yajna karma samudbhavam.

English synonyms

Annad=from the food grains, Bhavanti=grow, Bhutani=the material bodies, Parjanya=from rains, Anna=food grains, Sambhavah=is made possible, Yajnat=from performance of Sacrifice, Bhavanti=becomes possible, Prajanyah=rains, Yajna=performance of Yajna, Karma=prescribed duties, Samudbhavam=born of.

Translation

All living bodies subsist on food grains, food grains are produced from rains, rains are produced by performance of Yajna, and Yajna is born of the prescribed duties.

Purport

Srila Valadeva Vidyabhusan, a great commentator on the Bhagavat Gita, writes in this connection like this: "Ye indradi amgataya avasthitam yajnam sarva isvaram Visnum abhyarccya tat sesam asnanti tona tad dehayatra sampadayanti te santah sarvesvarasya yajnapurusasya bhaktah sarva kilmasair anadi -kala vi vrddhair atmanubhava pratibandhakair nikhilaih papairvimucyate." The Supreme Personality of Godhead, Visnu, who is known as the Yajnapurusah, or the Personal beneficiary of all sacrifices, is the master of all demigods who serve the Lord, as the different limbs of the body serve the whole. The demigods like Indra, Chandra, Varuna, etc. are appointed officers by the Lord to look after management of the material affairs, and the Vedas direct sacrifices to satisfy these demigods so that they may be pleased to supply air, light, water ~~xxxxxx~~ sufficiently to produce food grains. When Lord Visnu, who is expansion of Krsna, is worshipped, ~~automatically~~ the demigods who are different limbs of the Lord are also automatically worshipped, so there is no separate need for worshipping the demigods. As such, the devotees of the Lord, or persons in Krsna consciousness, do offer the eatables to Visnu, and then accept them for eating, which nourishes the body spiritually. By such action not only past sinful reactions in the body are vanquished, but also ~~such~~ the body becomes immune from all contamination of the material nature. When there is some epidemic disease, some kind of antiseptic vaccine immunizes a person from ~~such~~ attack of epidemic diseases. Similarly, food-stuff offered to Lord Visnu and then taken by us makes us sufficiently resistant to material affection, and one who is accustomed to such practice is called a devotee of the Lord. Therefore, a person in Krsna consciousness, who eats only foodstuffs offered to Krsna, can counteract all reactions of past material infections, which are impediments to the progress of self-realisation. On the other hand, one who does not do so ~~he~~ continues to increase the volume of sinful actions, and thus prepares the next body, like hogs and dogs, to suffer the resultant reactions of all sins. The material world is full of contaminations, and one who is immune by accepting Prasadam of the Lord is saved from the attack, while who does not do so becomes subjected to such contaminations.

Foodgrains or vegetables are factually eatables. The human being eats different kinds of food grains, vegetables, fruits, etc., and the animals eat the refuse of the food grains and vegetables, grass, plants, etc. Human beings who are accustomed to eat meat and flesh must also depend on the production of such vegetation for eating of the animals. Therefore, ultimately, we have to depend on the production on the field and not on the production of big factories. The field production is due to sufficient rain from the sky and such rains are controlled by demigods like Indra, Sun, Moon, etc., and they are all servants of the Lord. The Lord can be satisfied by sacrifices, and thus one who cannot do so will find oneself in scarcity, that is, the law of nature. Performance of Yajna, specifically the Samkirtan Yajna prescribed for this age, must therefore be performed to save us at least from all kinds of scarcity of food supply. 90

Karma brahma udbhavam biddhi brahma aksara samudbhavam.
Tasmat sarvagatam brahma nityam yajne pratisthitam.

English synonyms

Karma=work, Brahma=~~Vedas~~, ~~SAMUDBHAVAM~~ Udbhavam=produced of, Piddhi=one should know it, Brahma=the Vedas, Aksara=the Supreme Brahma (Personality of Godhead), Samudbhava=directly manifested, Tasmat=therefore, Sarvagatam=all pervading, Brahma=transcendence, Nityam=eternally, Yajne=in sacrifice, Pratisthitam=situated.

Translation

Regulated activities are prescribed in the Vedas, and Vedas are directly manifested from the Supreme Personality of Godhead. Consequently, the all-pervading transcendence is eternally situated in the acts of sacrifice.

Purport

"Yajnarthe karma" ^{THAT ONE HAS TO WORK} for the satisfaction of Visnu only, ~~one has to work~~ is more expressly stated in this verse. If we have to work for the satisfaction of the Yajna Purusa Visnu, then we must find out the direction of work in the Brahma, or the transcendental Vedas. The Vedas are, therefore, codes of working direction. Anything performed without the direction of the Vedas ~~is~~ called Vikrama, or unauthorised work, or sinful work. Therefore, one should always take direction from the Vedas for being saved from the reaction of the work. As one has to work in ordinary life by the direction of the state, similarly, one has to work by direction of the supreme state of the Lord. Such directions in the Vedas are directly manifested from the breathing of the Supreme Personality of Godhead. It is said like this:

Asya mahato bhutasya nisvasitam etad yad ~~xxxx~~ rigveda
Yajurveda samveda atharvaveda atha amgirasaḥ."

All the four Vedas—namely Rigveda, Yajurveda, Samveda and Atharvavedas—all are emanations from the breathing of the great Personality of Godhead. The Lord being omnipotent, He can speak by His breathing air, as it is confirmed in the Brahma Samhita that the Lord ~~is~~ has omnipotency ^{PERCEIVES EACH OF} to ~~perceive~~ his senses the actions of all other senses. In other words, the Lord can speak through His breathing and He can impregnate ^{THROUGH} by His eyes, as it is said that He glanced over the material nature and thus ^{THROUGH} ~~pregenates~~ all the living entities. So, after creating or impregnating the conditioned soul in the womb of material nature, He gave His direction in the Vedic wisdom ^{AS TO} how such conditioned souls can come back to home, ~~and~~ come back to Godhead. We should always remember that the conditioned souls in the material nature are all for material enjoyment. And the Vedic directions are so made that one can satisfy his perverted desires, as, also, one can come back to Godhead after finishing his so-called enjoyment. It is a chance for the conditioned souls for liberation, and thus the conditioned souls must try to follow the process of Yajna by becoming a Krsna conscious man. Those who have ~~not~~ not followed the Vedic injunction may adopt the principles of Krsna consciousness, and that will become as effective ^{THOUGH} as ~~one~~ ^{WERE} engaged in the Performance of Vedic Yajnas, or Karmas.

Text No.16

Evam pravartitam cakram na anuvartayati iha yaḥ.
Agha ayur indriyaramaḥ mogham partha sa jivati.

English synonyms

Evam=thus prescribed, Pravartitam=established by the Vedas, Cakram=cycle, Na=does not, Anuvartayati=adopt, Iha=in this life, Ya=one who, Aghayur=life full of sins, Indriyaramaḥ=satisfied in sense gratification, Mogham=useless,

Translation

My dear Arjuna, any one who does not follow this prescribed cycle established by the Vedas in this human form of life—certainly such life is full of sins, and such a person uselessly lives only for the satisfaction of the senses.

Purport

The Mamonic philosophy—work very hard and enjoy sense gratification—is condemned herewith by the Lord. Therefore, those who want to enjoy this material world, ~~for them~~ the above-mentioned cycle of performing Yajnas is absolutely necessary. One who does not follow such regulation is living a very risky life, ~~for~~ being condemned more and more. By Nature's law, this human form of life is specifically ~~meant~~ meant for self-realisation. One who takes directly to the path of self-realisation, in either of the three ways—namely Karmayoga, Jnanayoga or Bhaktiyoga, for them there is no necessity of rigidly following the performances of the prescribed Yajnas. Such transcendentalists are above the status of vice and virtue. But those who are engaged in the matter of sense gratifications ~~they~~ require to be purified by the above-mentioned cycle of Yajna performances. There are kinds of activities. Those who are not Krsna Consciousness ~~certainly they are~~ engaged in the matter of sense-consciousness—therefore, they required to execute such pious work. This Yajna system is planned in the way that the sense-conscious persons may satisfy their desires without being entangled in the reaction of such sense gratificatory work. The prosperity of the world depends ~~not~~ not on our own efforts, but ~~by the~~ back ground arrangement of the Supreme Lord directly carried by the demigods. Therefore, such Yajnas are directly ~~aimed at~~ aimed at the particular demigod mentioned in the Vedas. Indirectly, it is the practice of Krsna consciousness, because when advanced in such performances of Yajnas, one is sure to become Krsna conscious. If by such performances of Yajnas one does not become Krsna conscious, then such principles are counted as moral codes. One should not, however, limit his progress up to the point of moral ~~codes~~ codes, but, ~~transcend~~ ^{should} transcend them, to reach to the point of Krsna consciousness.

Xxx

Text No. 17

Yas tu atmaratir eva syat atmatriptasya manavah.
Atmani eva ca santustas tasya karyam na vidyate.

English synonyms

~~YU~~ BUT

takes pleasure

Vas=one who, Atmaratir=~~self-illuminated~~, Eva=certainly, Syat=remain, Atmatriptasya= self-illuminated, Manavah=man, Atmani=in himself, Eva=only, Santustas=perfectly satiated, Tasya=his, Karyam=duty, Na=does not, Vidyate=

CA ALSO
CASE IS OR
HAS

Translation

One who is, however, taking pleasure in the self on account of his self-realisation of human life, and is satisfied in the matter of Self only, fully satiated, for him there is nothing as duty.

Purport

For a person who is fully Krsna conscious, and by his acts in Krsna consciousness is fully satisfied, ~~has no more~~ anything as duty to be performed. On account of his becoming Krsna conscious, all ~~his~~ dirty things within are simultaneously cleansed, which are the effects of many many thousands of Yajna performances, and by such clearing of consciousness one becomes fully confident about his eternal position in relationship with the Supreme. His duty thus becomes self-illuminated by the Grace of the Lord, and therefore he has ~~no more~~ ^{longer} anything to do in terms of the Vedic injunction. Such Krsna conscious person has no ~~more~~ any interest in the material activities, and has not got any more ~~material arrangements~~ like one woman and similar ~~material~~ ^{material}

Text No.18

Na eva tasya kritena artho na akritena iha bharata.
Na ca asya sarvabhutesu kascid artha vyapasrayah.

English synonyms

Na=never, Eva=certainly, Tasya=his, Kritena=by discharge of duty, Artho=purpose, Na=neither, Akritena=without discharge of duty, Iha=in this world, Bharata=On the descendant of Bharata, Na=never, Sarvabhutesu=in all living beings, Kascid=any, Artha=purpose, Vyapasrayah=taking shelter of.

Translation

A self realised person (in Krsna consciousness) has no purpose for acting the prescribed duties nor has he any discrepancy for not acting such work. Neither he has any purpose for taking shelter of any other living being.

Purport

A self-realised, Krsna conscious man has no ~~more~~ ^{LONGER} any obligation to any prescribed duty, save and except the activities in terms of Krsna consciousness. Such Krsna consciousness is not inactivity, also as it will be explained in the following verses. A Krsna conscious man has nothing to do with any person—man or demigod—for taking their shelter. Whatever does he do in terms of Krsna consciousness is sufficient in the matter of discharging his obligation.

Text No.19

Tasmad asaktah satatam karyam karma samachara.
Asakto hi acarana karma param apnoti purusah.

English synonyms

Tasmad=therefore, Asaktah=without any attachment, Satatam=constantly, Karyam=as duty, Karma=work, Samachara=perform, Asakto=non-attachment, Hi=certainly, Acarana=performances, Karma=work, Param=the supreme, Apnoti=achieves, Purusah=the man.

Translation

Therefore, without being attached to the result of activities, one should act as a matter of duty, and, acting in such non-attachment, one attains the Supreme (Personality of Godhead).

Purport

This Supreme is the Personality of Godhead for the devotees, and liberation for the impersonalist. A person, therefore, acting on account of Krsna, or in Krsna consciousness, under the proper guidance and without any attachment for the result of the work, is certainly making progress to the supreme goal of life. Indirectly, it is said to Arjuna that he should fight the Battle of Kuruksetra without any attachment, but on the interest of Krsna, because Krsna wanted him to fight. To be a good man or to become a non-violent man is also a personal attachment, and to act on behalf of the Supreme desire is to act without any attachment for the result. This is the highest perfectional action, recommended by the Supreme Personality of Godhead, Sri Krsna.

Vedic rituals, like prescribed sacrifices, are performed by persons for purification of impious activities which one has to perform in the field of sense gratification. But a person who is acting in Krsna consciousness is transcendental to such actions and reactions of good or evil work. A Krsna

Text No.20

Karmana eva hi samsiddhim asthita janakadayah.
Lokasamgraham eva api sampasyan kartum arhasi.

English synonyms

EVA=ALSO

Karmana=by work, Hi=certainly, Samsiddhim=perfection, Asthita=situated, Janakadayah=Kings, like, Janaka and others, Lokasamgraham=for the matter of educating the people in general, ~~Asthitam Asthita~~, ~~Janakadayah~~ Eva=also, Api=for the sake of, Sampasyan=by considering, Kartum=to act, Arhasi=deserve.

Translation

Kings like Janaka and others attained perfectional stage only by performance of prescribed duties. Therefore, ^{like} ~~even~~ for the matter of educating the people in general, you should act like them.

Purport

Kings like Janaka and others were all self-realised souls and thus they had nothing to do with the prescribed duties in the Vedas. Still, they performed all such activities to set example to the people in general. Janaka was the father of Sita, and father-in-law of Lord Sri Rama. A great devotee of the Lord like King Janaka was transcendently situated, but because he was the king of Mithila (a subdivision of Behar province in India) he had to teach his subjects to follow the example. Lord Krsna and Arjuna, His eternal friend, had nothing to do with the battle of Kuruksetra, but still they fought to teach people in ~~the~~ general that violence is also necessary in a situation where good arguments fail. Before the battle of Kuruksetra there was every effort to avoid the war, even by the Supreme Personality of Godhead, but the other party was determined to fight. So, in such a right cause, there is necessity of fighting. Therefore, one who is situated in Krsna consciousness may not have any interest in the world, still ~~they~~ ^{he} works for educating the public how to live and how to act. Experienced persons in Krsna consciousness can act in such a way that others may follow, ~~and this~~ ^{THIS} is explained in the following verse.

Text No.21

Yad yad acarati sresthas tat tad eva itaro janah.
Sa yat pramanam kurute lokas tad anuvartate.

English synonyms

Yad=whatever, Tad=and whichever, Acarati=does he act, Srestha=respectable leader, Tat=that, Tat=and that ~~alone~~, Eva=certainly, Itaro=common, Janah=person, Sa=he, Yat=whichever, Pramanam=evidence, Kurute=does perform, Lokas=all the world, Tat=that, Anuvartate=follow the foot ~~prints~~ ^{STAP}

Translation

Whatever and which ^{EVEN} action is performed by the respectable leader of human society, common men ^{WILL} follow ~~the footprints~~ ^{STEPS}. And whatever he sets as ~~an~~ ^{EXEMPLARY} ~~essential~~ acts all the world, ~~also~~ ^{WILL} follow them.

Purport

The people in general always require a leader who ^{CAN} teach the public by practical behaviour. You cannot teach public to stop smoking if you yourself smoke. Lord Chaitanya said that teachers should behave practically before he begins teaching. One who teaches in that way ~~he~~ is called Acharya, or the ideal teacher. Therefore, a teacher must follow the principles of Shastra to reach the common man. The teacher cannot manufacture rules against the principles of revealed scriptures. The revealed scriptures, like ~~manu~~ Manusamhita and similar other scriptures, are considered the standard books to be followed by the human society. As such, the leader's teaching should be based on the principles of such standard Shastra. Any one who desires to improve ^{himself} must follow the standard rules as they are practised by the great teachers. The Bhagvat also affirms that one should follow the footprints of great devotees, and that is the way of progress on the path of spiritual realisation. The king or the executive head of a state, the father, the school teachers—all are considered to be natural leaders of the innocent people in general. Therefore, all such natural leaders have great responsibility for their dependents, and as such they require to be conversant with standard books of moral and spiritual codes.

Text No.22

Na me partha asti kartavyam trisu lokesu kascana.
Na navaptam anavapyam varta eva ca karmani.

English synonyms

Na=none, Me=mine, Partha=the son of Pritha, Asti=there is, Kartavyam= my prescribed duty, Trisu=in the three, Lokesu=planetary systems, Kascana= anything, Na=neither, Anavaptam=in want, Anavapyam=to be gained, Varta=engaged, Eva= certainly, Ca=also, Karmani=in the prescribed duty.

Translation

① the son of Pritha, I (the Supreme Personality of Godhead) have nothing to discharge as my prescribed duty within the three planetary systems; neither am in want of anything, nor I have to obtain anything—and yet I am engaged in the prescribed duty.

Purport.

The Supreme Personality of Godhead is described in the Vedic literatures as follows: (Svetasvatara Upanisad 6/7-8)

Tam iswaranam paramam maheshwaram
Tam tevatnam paramam ca daivatam.
Patim patinam paramam parastad
Vidam devam bhuvanesam idam.
Na tasya kryam karanam ca vidyate
Na tad samas ca abhyadhikas ca drsyate.
Para asya saktir vividhaiva sruyate
Svabhaviki jnana vala kriya ca.

The Supreme Personality of Godhead is the controller of all other controllers, and He is the greatest of all kinds of leaders of the planets. In other words, every one is under His control. They are delegated with particular power only by the Supreme Lord, but they are not supreme themselves. He is also worshipable by all other demigods, and is the Supreme Director of all other directors. Therefore, He is transcendental to all kinds of material leaders and controllers and worshipable by all of them. There is no body greater than Him, and He is the prime Cause of all Causes."

He does not possess His Form of body like that of ordinary living entities.

IN other words, there is no difference between His body and soul. He is Absolute. All His senses are transcendental. He can act with any sense the action of any other sense. Therefore, no body is greater, or equal to, Him. His potencies are multifarious and as such His deeds are automatically performed as natural sequence."

Everything being in full opulence in the Personality of Godhead, and naturally being all Truth, there is no duty for the Supreme Personality of Godhead. One who has to receive some result in performance, has something as duty, but one who has nothing to achieve within the three planetary system, certainly has no duty, also. And yet Lord Kṛṣṇa is engaged in the battlefield of Kurukṣetra as the Leader of the Kṣatriyas, because the Kṣatriyas are duty bound to give protection to the distressed. Although He is above all regulations of the revealed scriptures, yet He did not do anything which is not directed in the revealed scriptures.

Text No. 23

Yadi hi aham na varteyam jatu karmani atandritah.
Mama vartma anuvartante manusyā partha sarvasah.

English synonyms

Yadi=if, Hi=certainly, Aham=I, Na=do not, Varteyam=thus engage, Jatu=ever
Karmani=in the performance of prescribed duties, Atandritah=with great care,
Mama=mine, Vartma=path, Anuvartante=would follow Manusyā=all men, Partha=son of Pritha, Sarvasah=in all respects.

Translation

Without being careful, if I give up prescribed duties at any time and am not engaged in them, certainly all men would follow my path.

Purport

In order to keep the balance of the social tranquility for progress in spiritual life, there are all the traditional family usages meant for every civilised man. Although such rules and regulations are meant for the conditioned soul and Lord Kṛṣṇa was not one of them, yet because He descended to establish the principles of religiosity, He followed the prescribed rules—otherwise, common men would follow His footprints because He is the greatest authority. From the śrīmad Bhāgavatam it is understood that Lord Kṛṣṇa was performing all the religious duties at home/out of home, as required by a householder.

Text No. 24

Utsādeyur ime loka na kuryaḥ karma ced aham.
Samkarasya ca karta syama upahanyami imāḥ prajāḥ

English synonyms

Utsādeyur=put into ruin, Ime=all these, Loka=worlds, Na=do not, Kuryaḥ=perform, Ced=if, Aham=I, Samkarasya=of the unwanted population, Karta=creator, Syama=shall be, Upahanyami=destroy, Imāḥ=all these, Prajāḥ=living entities.

Translation

If I do not perform the prescribed duties, then all these worlds would be put to ruination, and I shall be the cause creating unwanted population, and thus destroy the peace of all living entities.

Purport

=

KARMA-
PRESCRIBED DUTIES,

Varnasamkara is unwanted population which disturbs the peace of the general society. In order to check this disturbance of the social order, there are prescribed rules and regulations, which, followed, the population automatically becomes peaceful and organised for spiritual progress of life. When Lord Krsna descends, naturally He deals with such rules and regulations in order to maintain the prestige and necessity of such important performances. The Lord is said to be the Father of all living entities, and if the living entities are misguided indirectly, the responsibility goes to the Lord. Therefore, whenever there is misconduct of such regulative principles, the Lord Himself descends and corrects the ~~the~~ ~~adjust~~ of the society. We should, however, note ~~it~~ carefully that although we have to follow the footprints of Lord, still we have to remember that we cannot imitate Him. Following and imitating are on the same level. If we want to imitate the Lord in the matter of lifting Govardhan Hill as the Lord had done in His childhood, certainly it is impractical for any human being. We have to follow as far His instructions are concerned. We may not imitate Him at any length. The Srimad Bhagavatam affirms therefore as follows:

Iswaranam vacas satyam tatha eva acaritam kvacit.

Tesam yat svavacah yuktam buddhimans tattat
acaret

Naitat samacaret jatu manasa api hi anisvarah.

Vinasyati acaran moudhyat yathat arudra abdhijam
visam.

" One should simply follow the instructions of the Controllers and should not imitate them in their activities. Their instructions are all good for us and any intelligent person must perform them as instructed. One should guard against imitating their actions as much one should not imitate drinking the ocean of poison, imitating the Lord Shiva"

We should always remember the position of the Iswaras, or one who can actually control the movements of the sun and moon. Without such power, one cannot imitate the Iswara or the Superpowerful. The example set in here is very appropriate. Lord Shiva drank poison to the extent of an ocean, but if any common man wants to drink even a fragment of such poison ocean, we will be killed. There are many pseudo-devotees of Lord Shiva who want to indulge in smoking Ganja and similar intoxicating drugs, forgetting that by such imitation of the acts of Lord Shiva such devotees are calling death very near. Similarly, there are some pseudo-devotees of Lord Krsna who prefer to imitate the Lord in the matter of His Rasalila, forgetting their inability to lift the Govardhan hill. The best thing is, therefore, that one should not imitate the powerful, but follow the instructions of the Powerful, nor ^{should} any body try to occupy the post of the powerful without any qualification. There are so many "incarnations" of God without any power of the Supreme Godhead.

Text No. 25

Saktah karmani avidvaso yatha kurvanti bharata.

Kuryad vidvams tatha asaktas cikirsur lokasamgraham.

English synonyms

Saktah=being attached, Karmani=prescribed duties, Avidvams=the ignorant, Yatha=as and as, Kurvanti=do it, Bharata=the descendant of Bharata, Kuryad=must do, Vidvams=the learned, Tatha=so and so, Asaktas=without attachment, Cikirsur=desiring to, Lokasamgraham=leading the people in general.

Translation

As the ignorant does perform the prescribed duties with attachment, ^{for} result, similarly, the learned may act without attachment, for the matter of leading the people in general.

Purport

A person in Krsna consciousness and a person without Krsna consciousness are differentiated by different desires. A Krsna conscious person does not do anything which is not conducive to development of Krsna consciousness. He acts exactly like the ignorant person, who is too much attached to material activities, but one is engaged in such activities for the satisfaction of his sense gratification, while the other is engaged for the satisfaction of Krsna. Therefore, the Krsna conscious person is required to lead the people how to act and engage the results for the purpose of Krsna consciousness.

Text No. 26

Na buddhibhedam janayed ajnanam karmasamginam
Yosayet sarva karmani vidvanx yuktah samacaran.

Translation

Those who are after ^{the} fruitive results of prescribed duties may not be induced to stop work, ~~but~~ ^{disruptive of} intelligence. Rather, they should be engaged in all sorts of activities gradually for development of Krsna consciousness.

Purport

^{sarvai}
"Vedais/ca aham eva vedyam" that is the ultimate of all Vedic rituals. All rituals, all performances of sacrifices, and everything that are put into the Vedas, including all directions for material activities—all of them are meant for understanding Krsna, who is the ultimate goal of life. But ignorant people are induced to the study of the Vedas with different purposes of sense gratifications, because the conditioned souls do not know anything beyond sense gratification, like the animal. So, through regulative sense gratification, by the rituals of Vedas and fruitive activities, one is gradually elevated to the standard of ~~Krsna~~ Krsna consciousness. Therefore, a realised soul in Krsna consciousness should not disturb them in their understanding, but he should act by exemplifying the results of all work being dedicated to the service of Krsna. The learned Krsna conscious person may act in such a way that the ignorant person, working for sense gratification, may learn from the Krsna conscious man how to act and how to behave. Although the ignorant man is not ^{to} be disturbed in his activities, still, a slightly developed Krsna consciousness person may directly be engaged in the service of the Lord without waiting for other Vedic formulas. For the fortunate Krsna conscious man there is no need of following the Vedic rituals, because directly being Krsna conscious one can have all the results derived out of following the prescribed duties of a particular person.

Text No. 27

Prakrteh kriyamanani gunaih karmani sarvasah.
Ahamkaravimudha atma karta aham iti manyate

English synonyms

Prakrteh=of the material nature, Kriyamanani=all being done, Gunaih=by the modes, Karmani=activities, Sarvasah=all kinds of, Ahamkaravimudha=bewildered by false ego, Atma=the spirit soul, Karta=doer, Iti=thus, Manyate=thinks.

Translation

The bewildered spirit-soul, under the influence of the three modes of material nature, ~~praktiti~~ thinks himself as the doer of activities, which are done by the nature.

Two persons, one in Kṛṣṇa consciousness and the other in material consciousness, working on the same level, may appear to be working on the same platform, but there is a gulf of difference in their respective positions. The person in material consciousness is ~~conducted~~ ^{convinced} by false ego that he is the doer of everything, without any reference to the mechanism of the body produced of the material nature, and the material nature under the supervision of the Supreme Personality of Godhead. The materialistic person has ~~no~~ knowledge that ultimately he is under the control of Kṛṣṇa. The person in false ego takes all credit ~~for~~ ^{for} doing independently everything, and that is the symptom of his nescience. He does not know that this gross and subtle body is the creation of the material nature, under the order of the Supreme Personality of Godhead, and as such his bodily and mental activities should have been engaged in the service of Kṛṣṇa, or he should have been acting in Kṛṣṇa consciousness. He does not know that the Supreme Personality of Godhead is known as Hṛīkeṣa, or the Master of the Senses of the Material Body. But, on account of his long misuse of his senses in the matter of sense gratification, he is factually bewildered by the false ego, and that is the cause of his forgetfulness of his eternal relationship with Kṛṣṇa.

Text No. 28

Tattvavit tu mahabaho gunakarma bibhagayoh.
Guna gunesu vartanta iti matva na sajjate.

English synonyms

Tattvavit=the knower of the Absolute Truth, Tu=but, Mahabaho=~~the~~ ^{the} mighty-armed, Gunakarma=works under material influence, Bibhagayoh=differences, Guna=~~gunas~~ ^{gunas}, Gunesu=in the matter of sense gratification, Vartanta=being engaged, Iti=thus, Matva=thinking, Na=never, Sajjate=becomes attached.

Translation

One who is ^{with} the knowledge of the Absolute Truth, ~~the~~ ^{the} mighty-armed, does not engage himself in the matter of senses ~~and~~ ^{and} sense gratification, knowing ~~it~~ ^{it} well the differences between work in Kṛṣṇa consciousness, and work in material consciousness.

Purport

The knower of the Absolute Truth is convinced of his awkward position in material association. He knows that he is part and parcel of the Supreme Personality of Godhead, Kṛṣṇa, and he is not anything of the material creation. He knows his real identity as part and parcel of the Supreme, who is eternal bliss and knowledge, and, some how or other, he is now entrapped in the material conception of life. In his pure state of existence he is meant for dovetailing his activities in the matter of devotional service ~~for~~ ^{for} the Supreme Personality of Godhead, Kṛṣṇa. He, therefore, engages himself in the activities of Kṛṣṇa consciousness, and ~~naturally~~ ^{naturally} unattached to the activities of the material senses, which are all circumstantial and temporary. He ~~knows~~ ^{knows} ~~it~~ ^{it} also that his material condition of life is also under the supreme control of the Lord, and thus he is not disturbed by all kinds of material reactions which he considers as ^{the} mercy of the Lord. According to Śrīmad Bhagavatam, one who knows the Absolute Truth in three different features—namely Brahma, Paramatma and the Supreme Personality of Godhead—is called Tattvavit, and thus knows also ~~one's~~ ^{one's} own factual position in relationship with the Supreme.

Text No.29

Prakrter gunasammudhah sajjante gunakarmasu.
Tan akrtsnavido mandan krssnavid na vicalayet.

English synonyms

Prakrter=Impelled by material modes, Gunasammudha=befooled by material identification, Sajjante=become engaged, Gunakarmasu=in material activities, Tan=all those, Akrtsnavido=persons with a poor fund of knowledge, Mandan=lazy to understand self-realisation, Krtsnavid=one who is in factual knowledge, Na=may not, Vicalayet=try to agitate.

Translation

Person with a poor fund of knowledge are ^{FALSELY} grossly identified with ^{GROSS} false material consciousness and are full with material designations. This body is a gift of the material nature, and one who is too much attached to the bodily consciousness is called the Mandan, or lazy person, without any understanding of spirit soul. Such men with a poor fund of knowledge think of the body as the self, bodily connections with others are accepted as kinship, the land in which the body is obtained is the object of worship, and the formalities of religious rituals as ends in themselves. Social work, nationalism, altruism are some of the activities for such materially designated persons. Under the spell of such designations, they are always busy in the material field and for them spiritual realisation is a myth, and as such they are not interested in such matter. Those who are, however, enlightened in spiritual life, ^{they} may not try to agitate such materially engrossed persons. Better to prosecute one's own spiritual activities silently. Such bewildered persons may be engaged in primary moral principles of life as non-violence, ^{AND} similar material, benovolent work.

Men with a poor fund of knowledge cannot appreciate the activities in Krsna consciousness, and therefore Lord Krsna advises not to disturb them ^{AND} simply waste of valuable time. But the devotees of the Lord are more kind than the Lord, because they understand the purpose of the Lord. As such, they undertake all kinds of risks, even by approaching men with a poor fund of knowledge, and thus try to engage them in the acts of Krsna consciousness—which is absolutely necessary for the human being.

Text No.30

Mayi sarvani karmani samnasya adhyatma cetasa.
Nirasi nirmamah bhutva yudhyasva vigatajvarah.

English synonyms

Mayi=unto Me, Sarvani=all sorts of, Karmani=activities, Samnasya=giving up completely, Adhyatma=with full knowledge of self, Cetasa=consciousness, Nirasi=without any desire for profit, Nirmamah=without any ownership, Bhutva=so being, Yudhyasva=fight, Vigatajvarah=without being lethargic.

Translation

Therefore, O Arjuna, just with full knowledge in Krsna consciousness—you give up everything unto Me, and without any desire for profit, without any proprietorship of result, ^{AND} just fight without being lethargic, ^{JUST FIGHT}

Purport

This verse clearly indicates the whole purpose of the Bhagvat Geeta. The Lord tells that one has to become fully Krsna conscious to discharge duties as if in military discipline. Such injunction makes the things a little difficult, but that is the constitutional position of the living entity. The ~~line~~ ^{line}

(Chapter III)
Translation to #29

page 99

Bewildered by the modes of material nature, one is ~~full~~ fully engaged in material activities. The learned should not deviate him from such duties, although inferior because he's not fully conversant @

entity cannot be happy independently, without the cooperation of the Supreme Lord, because, eternally, the constitutional position of the living entity is to become subordinate to the desires of the Lord. Arjuna was, therefore, ordered to fight by carrying out the order of Sri Kṛṣṇa, as that from the military commander. One has to sacrifice everything ~~for~~ the goodwill of the Supreme Lord and at the same time discharge his prescribed duties without any claim of proprietorship ~~right~~. Arjuna had nothing to consider about the order of the Lord, but he had only to execute the order of the Lord. The Supreme Lord is the Soul of all souls, and therefore, one who depends solely and wholly on the Supreme soul without any personal consideration, or in other words one who is fully Kṛṣṇa conscious, is called Adhyatmacetasa. Nirasi means, one has to act on the order of the master, and one should not expect any fruitive result. The cashier may count millions of dollars on account of his master, but he does not claim anything out of that great amount of money. Similarly, one has to take it for granted that nothing in the world belongs to any individual person, but everything belongs to the Supreme Personality of Godhead. That is the real purport of Mayi, or unto Me. And when one acts in that Kṛṣṇa consciousness, certainly he does not claim any proprietorship of any thing, and this consciousness is called Nirmama, or nothing mine. And, if there is any ~~proprietorship~~ ^{reluctance} for executing such a stern order without any consideration of so-called kinsmen in bodily relationship, that should be thrown off, and, thus, become vigatajvara, or without any feverish mentality or lethargy. Every one, according to one's equality and position, has a particular type of work to be discharged and all such duties may be discharged in Kṛṣṇa consciousness, as described above, and that will lead one to the path of liberation.

Text No. 31

Yā Ye me matam idam nityam anutisthanti manavaḥ.
Śraddhāvataḥ anasuyantā mucyante teḥaḥ karmabhiḥ.

English synonyms

Ye=those, Me=Mine, Matam=injunction, Idam=this (Kṛṣṇa consciousness)
 Nityam=eternal function, Anutisthanti=executes regularly, Manavaḥ=human kind,
 Śraddhāvataḥ=with faith and devotion, Anasuyantā=without any enviousness,
 Mucyante=become free, Teḥaḥ=all of them, Karmabhiḥ=from the bondage of the law of
 fruitive action.

Translation

One who executes his prescribed duties in such Kṛṣṇa consciousness, ^{the} direct injunction of the Supreme Personality of Godhead, such human beings being so faithful, or those who do not envy this order—all of them become free from the bondage of fruitive actions.

Purport

This injunction of the Supreme Personality of Godhead, Kṛṣṇa, is the essence of all Vedic wisdom, and therefore this is eternally true without any deviation. As the Vedas are eternal, so this truth of Kṛṣṇa consciousness is also eternal. One should have such firm faith in this injunction, without any thought of enviousness. There are many so-called philosophers who write commentaries on the Bhagvat Gita but have no faith in Kṛṣṇa. They will never be liberated from the bondage of fruitive actions. But one who may be an ordinary man, but has firm faith in such eternal injunction of the Lord, and even though unable to execute such orders, if one accepts such principles, he also becomes liberated from the bondage of the law of Karma. In the beginning of Kṛṣṇa consciousness one may not fully discharge such injunction of the Lord, but because one is not envious of this principle, and would work sincerely without any reverse conscience of defeat and hopelessness, surely such devotees would be promoted to the stage of pure Kṛṣṇa consciousness.

Text No. 32

Ye tu etad abhyasuyantah na anutisthanti me matam.
Sarvajnana bimudhans tan biddhi nastan acetasah.

English synonyms

Ye=those, Tu=however, Etad=this, Abhyasuyantah=out of enviousness, Na=do not
 Anutisthanti=regularly perform, Sarvajnana=all sorts of knowledge, Bimudhans=
 perfectly befooled, Tan=they are, Biddhi=know it well, Nastan=all ruined, Acetasah=
 without Krsna consciousness.

Translation

(ME = MINE, MATAM = FACTS, OPINION)

Those who, out of enviousness to this principle of Krsna consciousness,
 do not perform it regularly, they are to be considered ~~to be~~ bereft of all
 sorts of knowledge, befooled, and ruined in the matter of perfection.

Purport

The fall of not being Krsna conscious is clearly stated herein. As there
 is punishment in the matter of disobedience to the order of the Supreme exe-
 cutive head, similarly there is certainly punishment in the disobedience of
 the order of the Supreme Personality of Godhead. Such envious person may ~~what~~
 and however great he be, he ~~would be~~ befooled in the matter of knowledge about
 his own self, about the Supreme Brahman, Paramatma and the Personality of God-
 head, on account of vacant heart and thus hopeless for any perfection of life.

Text No. 33

Sadrisam cestate svasyah prakrter jnanavan api.
Prakrtim yanti bhutani nigraha kim karisyati.

English synonyms

Sadrisam=accordingly, Cestate=tries, Svasyah=in one's own nature, Prakrter=
 modes, Jnanavan=the learned, Api=although, Prakrtim=nature, Yanti=undergo, Bhutani=
 all living entities, Nigraha=suppression, Kim=what, Karisyati=can do.

Translation

Even a person who is learned acts according to his acquired modes of material
 nature, and every one ~~undergoes~~ ^{is subjected to} his own nature. What can he do by artificial
 suppression?

Purport

Unless one is ~~not~~ situated on the transcendental platform of Krsna
 consciousness, ~~he can~~ ^{he cannot} get free from the influence of the modes of mate-
 rial nature, as it is confirmed by the Lord in the Seventh Chapter, in the
 verse, "Daivi hi esa gunamayee mama maya durahthyaya." Therefore, even for the
 most highly educated person on the mundane plane, without Krsna consciousness,
 it will be impossible to get out of the entanglement of Maya simply by theoreti-
 cal knowledge, by separating the soul from the body. There are many so-called
 spiritualists who outwardly pose to be advanced in the science, but inwardly
 or privately they are completely under the particular modes of nature which
 they were unable to surpass. Academically, one may be very ~~much~~ learned, but on
 account of his ~~log~~ association with the material nature, it is very difficult
 for him to get out of it, without being Krsna conscious. Krsna consciousness

Helps one in getting out of the entanglement, even though he is engaged in his prescribed duties of material existence. Therefore, without being fully in Kṛṣṇa consciousness, no body should give up his occupational duties. No-body should give up his prescribed duties all of a sudden and become a so-called Yogi or transcendentalist artificially. Better be situated in your position, and try to be in Kṛṣṇa consciousness under superior training, and thus one may be out of the clutches of the Kṛṣṇa Maya.

Text No. 34

Indriyasya indriyasyartham raga dvesau vyavasthitau.
Tayor na vasam agacchet tau hi asya paripanthinau.

English synonyms

Indriyasya=of the senses, Indriyasyartham=in the matter of sense objects, Raga=attachment, Dvesau=also in detachment, Vyavasthitau=put under regulations, Tayor=of them, Na=never, Vasam=control, Agacchet, Tau=those, Hi=certainly are, Asya=his, Paripanthinau=stumbling blocks.

English Translation

There are regulative principles in the matter of senses and their applications to the sense objects. One should not get under the control of them (the senses and the sense objects), because they are stumbling blocks on the path of self-realisation.

Purport:

Those who are in Kṛṣṇa consciousness naturally ~~are~~ are reluctant to ~~follow~~ material sense gratifications. But those who are in such consciousness are to follow the rules and regulations of the revealed scriptures. Unrestricted sense enjoyment is the cause of material ~~and~~ engagement. One who follows the rules and regulations of the revealed scriptures does not become entangled in the sense objects. For example, sex enjoyment is a necessity for the conditioned soul, and sex enjoyment is allowed under the license of marriage ties. One is restricted to have sex relationship with any other women ~~except~~ his wife. All other women are considered as the mother. But, in spite of such injunctions of the revealed scriptures, man is inclined to have sex relationship with other women ~~except~~ his own wife. These propensities are to be curbed down; otherwise, they would be stumbling blocks in the matter of self-realisation. So long the material body is there, the necessities of the material body must be allowed, under rules and regulations. And yet, we should not be ~~fall~~ under the control of such allowances. One has to follow these rules and regulations, not being attached to them, because practice of sense gratifications under regulations also may also ~~lead~~ lead one to go astray as much as there is always chance of accidents, even on the royal roads, although very carefully maintained. No body can guarantee that there ~~should~~ be danger on the safest road ~~ever~~. The sense enjoyment spirit is current since a very long, long time, on account of my material associations. Therefore, in spite of regulated sense enjoyment, there is every chance of fall down, and, as such, attachment for regulated sense enjoyment must also be avoided by all means. But attachment ~~to~~ to Kṛṣṇa consciousness, or acting always in the matter of loving service of Kṛṣṇa, very easily makes one able to be detached from all kinds of sense attachment. Therefore, no body should try to be detached from Kṛṣṇa consciousness at any stage of life. The whole purpose of detachment from all kinds of sense attachment is ultimately ~~to~~ to be situated on the platform of Kṛṣṇa consciousness.

Text No. 35

Sreyan svadharmo vigunah paradharmat svanusthitat.
Svadharme nidhanam sreyah paradharma bhayabahah.

English synonyms

Sreyan=far better, Svadharme=one's prescribed duties, Vigunah=even faulty, Paradharmat=from duties mentioned for others, Svadharme=in one's prescribed duties, Nidhanam=destruction, Sreyah=better, Paradharma=duties prescribed for others, bhayabaha=dangerous.

SVANUSTHITAT=OWN DUTY
Translation

It is far better to discharge one's prescribed duties even though they are faulty, than that ~~that~~ another's prescribed duties. If one is destroyed in the course of discharging one's duty, that is also better than ~~or~~ being engaged in other duties.

Purport

One should therefore discharge his prescribed duties in full Kṛṣṇa consciousness, rather than to do things prescribed for others. These prescribed duties are materially according to one's psychophysical condition, under the spell of the modes of material nature. Spiritually, such duties are as ordered by the spiritual master, in the matter of transcendental service of Kṛṣṇa. But both materially or spiritually, one should stick to his prescribed duties even up to death, than imitate other's prescribed duties. Duties on the spiritual platform, and duties on a material platform may be different, but the principle of following the authorised direction is always good for the performer. Materially, when one is under the spell of the modes of material nature, one should follow the prescribed rules of such different situations without imitating others. For example, a Brahmin who is in the modes of goodness is ordered to follow non-violence, while a Kṣatriya who is in the modes of passion is allowed to be violent. As such, for a Kṣatriya it is better to be vanquished by following the rules of violence, than imitating the rules of the Brahmin, who follows the principles of nonviolence. Every one has to cleanse his heart by gradual process, and not abruptly. When one is, however, transcendental to the modes of material nature, and is fully situated in Kṛṣṇa consciousness, one can perform anything and everything under the direction of the bona fide spiritual master. In that complete state of Kṛṣṇa consciousness, the Kṣatriya may act as a Brahmin, or a Brahmin may act as a Kṣatriya. In the transcendental stage, there is no conception of so-called distinctions of the material world. For example, Viśvamitra was originally a Kṣatriya, but later on he acted as a Brahmin, while Paṇḍurāma was a Brahmin, but later on he acted as a Kṣatriya. Being transcendently situated, they could do so; but, as long as one is on the material platform, he must perform the duties according to the modes of material nature. At the same time, he must have a full sense of Kṛṣṇa consciousness.

Text No. 36

Arjuna uvaca:

Atha kena prajuktah ayam papam carati purusah.
Anicchan api varsneya valat iva niyayitah.

English synonyms

Arjuna uvaca=Arjuna said, Atha=hereafter, Kena=by what, Prajukta=impelled, Ayam=one, Papam=sins, Carati=acts, Purusah=a man, Anicchan=without desiring, Api=although, Varsneya=on the descendant of Vṛṣṇi, Valat=by force, Iva=as if, Niyayitah=dovetailed.

Translation

Page 104-105 Missing

explained in the Srimad Bhagawtam () as follows: "Yasyatma buddhi kunape tridhatuke svadhih kalatradisu bhauma idyadhi yat tirthabuddhi salile na tadjanesu abhinjasu sa eva gokharah" A human being who identifies this body made of three elements as his self, and considers the byproducts of the body as his kinsmen, as well as accepts the land of birth as worshipable, goes to the place of pilgrimage simply for taking bath, without meeting there men of transcendental knowledge, is to be considered as ass or cow.

Text No. 41

Tasmat tvam indriyani adau niyamyā bharataesava.
Papmananam prajahi hi enam jnana vijñāna nasanam.

English synonyms

Tasmat=therefore, Tvam=you, Indriyani=senses, Adau=in the beginning, Niyamyā=by regulating, Bharataesava=the chief amongst the descendants of Bharata, Papmananam=the great symbol of sin, Prajahi=curb down, Hi=certainly, Enam=this, Jnana=knowledge, Vijñanam=scientific knowledge of the pure soul, Nasanam=destroyer.

Translation

Therefore, O Arjuna, the best amongst the descendants of Bharata, just in the very beginning curb down the great symbol of sin (lust), by regulating the senses, because it is the destroyer of knowledge and specific knowledge of the self.

Purport

The Lord advised Arjuna to regulate the senses from the very beginning so that one can curb down the greatest sinful enemy, lust, which destroys the urge for self-realisation, and specific knowledge of the self. Jnanam means knowledge of the self and nonself matter, or, in other words, to know that spirit soul is not the body, and Vijñanam means to know the specific knowledge of the spirit soul, namely, its constitutional position and his relationship with the Supreme Soul Personality of Godhead. It is explained in the Srimad Bhagwatam as follows: "Jnanam me paramam guhyam yad vijñāna samanvitam sarasyam tadāgam ca grihana gadidam Maya." The knowledge of the Self and the Supreme Self is very confidential and mysterious, also with different paraphernalias, and such knowledge and specific realisation can be understood if they are explained by the Lord Himself. Bhagavar Geeta is that knowledge and specific knowledge of the self. The living entities are parts and parcels of the Lord, and therefore they are simply meant for serving the Lord. This consciousness is called Kṛṣṇa consciousness. So, from the very beginning of life, one has to learn this Kṛṣṇa consciousness, and thus one may become fully Kṛṣṇa conscious, and act accordingly. As explained above, lust is only the perverted reflection of love of Godhead which is natural for every living entity. If he is educated, therefore, in the matter of Kṛṣṇa consciousness from the very beginning, then that natural love of Godhead cannot deteriorate into lust. When love of Godhead becomes deteriorated into lust, it is very difficult to get it back to its normal condition. But still, Kṛṣṇa consciousness is so powerful that even late beginning also can turn one to a lover of Godhead by the regulative principles of devotional service. So, from any stage of life, or from the time of understanding its urgency, one can begin regulating the senses in Kṛṣṇa consciousness devotional service of the Lord, and turn back the lust into love of Godhead—the highest perfectional stage of human life.

Text No. 42

Indriyani parāṇi ahur indriyebhyḥ param manah.
Manasas tu para buddhir buddher yah paratas tu saḥ.

Indriyani

=senses, Parani=superior, Ahur=is said, Indriyebhyah=more than the senses, Param=superior, Manah=the mind, Manasas=more than the mind, Tu=also, Para=superior, Buddhir=intelligence, Buddher=more than the intelligence, Yah=one which, Paratas=superior, Tu=but, Sah=he.

English synonymsTranslation

The working senses are superior ^{HIGHER THAN} ~~than~~ dull matter; mind is still ^{superior} ~~superior~~ than the senses; intelligence is still ^{superior} ~~superior~~ than the mind; and he (the soul) is still ^{superior} ~~superior~~ than the intelligence.

Purport

The senses are different outlets ^{for} of the activities of lust. The lust is reserved within the body, ~~but they are~~ ^{they are} given vent through the senses. Therefore, the senses are superior ~~than~~ ^{to} the body as a whole. These outlets are not in use when there is superior consciousness, or Kṛṣṇa consciousness. Kṛṣṇa consciousness is direct connection of the soul with the Supreme Personality of Godhead, and thus the gradual importance of the bodily functions ~~are~~ ^{is} described here, ultimately ending in the Supreme Soul. Bodily action means the functions of the senses, and stopping the senses means stoppage of all bodily actions. But if the mind is active, then, even the body being silent, the mind will act as it does during dream. ~~But~~ ^{And} above the mind there is determination of the intelligence, and above intelligence is the Soul proper. If, therefore, soul is directly engaged with the Supreme, naturally all other subordinates—namely, the intelligence, mind and senses—~~would be~~ ^{are} automatically engaged. In the Katha Upaniṣad there is a similar passage, in which ~~said~~ ^{it is} said that the objects of sense gratification are ~~more~~ ^{more} superior ~~than~~ ^{to} the senses, and mind is ~~more~~ ^{more} superior ~~than~~ ^{to} the sense objects. If, therefore, the mind is directly engaged in the service of the Lord, constantly, which is called Kṛṣṇa consciousness, ~~there is no chance of the senses being engaged otherwise.~~ ^{there is no chance of the senses being engaged otherwise.} This attitude of the mind is already explained (^{Param} ~~Param~~ ^{dr̥ṣṭva nivaetate}). The mind being engaged in the transcendental service of the Lord there is no chance of ~~the mind being engaged in lower propensities.~~ ^{the mind being engaged in lower propensities.} In the Katha Upaniṣad the soul has been described as Mahan, the great. Therefore the soul is above all—namely, the sense objects, the senses, the mind and ~~the~~ ^{the} intelligence. Therefore, directly understanding the constitutional position of the soul is the solution of the whole problem. ~~Therefore~~ ^{Therefore} With intelligence one has to decide the constitutional position of the soul, and then engage the mind always in Kṛṣṇa consciousness ~~and that makes the solution of the whole problem.~~ ^{and that makes the solution of the whole problem.} A neophyte spiritualist is generally advised to keep aloof from the objects of senses. Apart from that, one has to make the mind stronger by use of intelligence. If by intelligence one engages his mind in Kṛṣṇa consciousness, by complete surrender unto the Supreme Personality of Godhead, then, automatically, the mind becomes stronger, and the senses—~~although very strong, like the serpents still on account of the strength of the mind by intelligence, the senses appear like serpents with broken poison bags.~~ ^{they are} Even though the soul is the master of intelligence and mind, and the senses also, still, unless it is made stronger by association with Kṛṣṇa in Kṛṣṇa consciousness, there is every chance of falling down of the agitated mind.

Text No: 43

Evam buddheḥ param buddha samstūbhya atmanam atmana.
Jaḥi satru mahabaho kamarupam durasadam.

English synonyms

Evam=thus, Buddheḥ=of intelligence, Param=Superior, Buddha=so knowing, Samstūbhya=by steadying, Atmanam=the mind, Atmana=by deliberate intelligence, Jaḥi=conquer over, Satru=the enemy, Mahabaho=the mighty-armed, Kamarupam=the form of lust, Durasadam=formidable.

Translation

se of the Vedas. In the Bhagwat Geeta it is said that the purpose of the Vedas is to know the Personality of Godhead. But these Bedabadarata men are not at all interested in the matter of Personality of Godhead, but they are on the contrary attached by the side issues, fascinating at the result like attainment of heaven ect. As it is begun in the first mantra of the Ishopanishad, that we should know it well that the Personality of Godhead is the Proprietor of everything that he, and we must be satisfied by our allotted portion of the necessities of life. So the purpose of the forgoing Vedic literature is to awake this God consciousness of the forgotten life.

Thus knowing oneself transcendental to material senses, mind and intelligence, should steadily sit himself in Kṛṣṇa consciousness; and thus being strong enough by spiritual strength, should conquer over the insatiable energy known as lust.

Purport

This Third Chapter of the Bhagavad Gītā is conclusively directed to Kṛṣṇa consciousness, by knowing oneself as eternal servitor of the Supreme Personality of Godhead, without any impersonal voidness ⁱⁿ the ultimate end. In the material existence of life, one is certainly influenced by propensities of lust and desire for dominating over the resources of material nature. Such desire for overlording and sense gratification is the greatest enemy of the conditioned soul, and ~~and~~ ^{by} the strength of Kṛṣṇa consciousness, one can conquer ~~it~~ over the material senses and mind, along with intelligence. One may not give up work and prescribed duties all of a sudden, ^{but} gradually developing one's Kṛṣṇa consciousness, one can be situated ~~in~~ transcendental position without being influenced by the material senses and mind by steady intelligence ⁱⁿ his pure identity. ^{is} the sumtotal of this chapter. In the immature stage of material existence so-called philosophical speculations, ~~an~~ artificial attempt for controlling the senses by ~~so~~ ^{the} called practice of Yogic postures, ~~could~~ ^{can} never help a man to spiritual life, without being trained ⁱⁿ Kṛṣṇa consciousness by higher intelligence.

Thus ends the Bhaktivedanta Purports of the Third Chapter of Śrīmad Bhagavad Gītā, known as GĒTĪOPANĪSAD, in the matter of ~~Brahma~~ ^{Karmayoga}, or acting one's prescribed duty in Kṛṣṇa consciousness.