

## TEXT NO. 1

Sri Bhagavan uvaca:  
Anasritah karmaphalam karyam karma karoti yah.  
Sa samnyasi ca yogi ca na nir agnir na ca akriyah.

English Synonyms

Sri Bhagavan uvaca=the Lord said, Anasritah=without any shelter, Karmaphalam=the result of work, Karyam=obligatory, Karma=work, Karoti=performs, Yah=one who, Sa=he, Samnyasin=in the renounced order, Ca=also, Yogi=mystic, Ca=also, Na=not, Nir=without, Agnir=fire, Na=neither, Ca=also, Akriyah=without any duty.

Translation

The Supreme Personality of Godhead said, "One who does not take shelter in the result of his work, but who works just as he is obligated he is in the renounced order of life, and he is the true mystic, not he who lights no fire nor does any duty."

Purport

In this chapter the Lord explains the process of the eightfold yoga system as the means of controlling the mind and the senses. This is very difficult for people in general to perform, especially in the Age of Kali. Although the eightfold yoga system is recommended in this chapter, still the Lord emphasizes the process of Karmayoga, or acting in Kṛṣṇa consciousness, as better. Everyone acts in this world to maintain his family and their paraphernalia, but no one is working without some self-interest, some personal gratification, be it concentrated or extended. The criterion of perfection is to act in Kṛṣṇa consciousness, and not to act with a view to enjoying the fruits of work. To act in Kṛṣṇa consciousness is the duty of every

living entity, because we are constitutionally parts and parcels of the Supreme. The parts of the body work for the satisfaction of the whole body. The limbs of the body do not act for self-satisfaction but for the satisfaction of the complete Whole. Similarly, the living entity, acting for satisfaction of the Supreme whole and not for personal satisfaction, is the perfect Samnyasi, or the perfect Yogi.

The Samnyasins sometimes artificially think that they have become liberated from all material duties, and therefore they cease to perform Agnihotra Yajnas (fire sacrifices) but actually they are self-interested, because they think of becoming one with the impersonal Brahman. Such a desire is greater than any material desire, but it is not without self-interest. Similarly, the mystic yogi who practices the yoga system with half-open eyes, ceasing all material activities, has the desire for satisfaction of his personal self. But a person acting in Krsna consciousness works for the satisfaction of the Whole, without any self-interest. A Krsna conscious person has no desire for self-satisfaction. His criterion of success is the satisfaction of Krsna, and thus he is the perfect Samnyasi, or perfect Yogi. Lord Chaitanya, the highest perfectional symbol in Krsna consciousness, prays like this:

Na dhanam na janam na sundarim kavitam va jagadisa  
kamaye,  
Mama janmani janmani janmani ca bhavatu bhaktir ahaituki  
tvayi

" O Almighty Lord, I have no desire for accumulating wealth, nor have I any desire to enjoy beautiful women. Neither do I want any number of followers. What I want only is that I may have the causeless mercy of Your devotional service in my life, birth after birth."

TEXT NO. 2

Yam sanyasam iti prahur yogam tam biddhi pandava.  
Na hi asamnyasta samkalpa yogibhavati kascana.

ENGLISH SYNONYMS

Yam-what, Sanyasam-renunciation, Iti-thus, Prahur-they say, Yogam-linking with the Supreme, Tam-that, Biddhi-must thou know, Pandava-O son of Pandu, Na-never, Hi-certainly, Asamnyasta-without giving up, Samkalpa-self-satisfaction, Yogi-the mystic transcendentalist, Bhavati-becomes, Kascana-any one.

TRANSLATION

What is called renunciation is also Yoga, or linking oneself with the Supreme. For without giving up the desire for sense gratification, no one becomes a yogi.

PURPORT

Real Samnyasa Yoga or Bhakti means that one should know his constitutional position as a living entity, and act accordingly. The living entity has no separate independent identity. He is the marginal energy of the Supreme. When he is entrapped by material energy, he is conditioned, and when he is Krsna conscious, or in awareness of the spiritual energy, then he is in his real and natural state of life. Therefore, when one is in complete knowledge, one ceases all material sense gratification, or renounces all kinds of sense gratificatory business. This same thing is practiced by the Yogis by restraining the senses from material attachment. But a person in Krsna consciousness has no opportunity to engage his senses in anything which is not for the purpose of Krsna. Therefore, a Krsna conscious person

is simultaneously a Samnyasi and a Yogi. The purpose of knowledge and of restraining the senses, as prescribed in the Jnana and Yoga processes, is automatically served in Krsna Consciousness. If one is unable to give up the activities of his selfish nature, then there is no meaning either in Jnana or Yoga. The real aim is for a living entity to give up all selfish satisfaction, and to be prepared to satisfy the Supreme. A Krsna conscious person has no desire for any kind of self enjoyment. He is always engaged for the enjoyment of the Supreme. One who has no information of the Supreme must therefore be engaged in self-satisfaction, because nobody can stand on the platform of voidness. All these purposes are perfectly served by the practice of Krsna Consciousness.

### TEXT NO. 3

Aruruksor muner yogam karma karanam ucyate.  
Yoga arudhasya tasya eva samah karanam ucyate

### ENGLISH SYNONYMS

Aruruksor=of one who has just begun Yoga, Muner=of the sage, Yogam=eightfold yoga system, Karma=work, Karanam=cause, Ucyate=is said, Yoga=eightfold yoga, Arudhasya=one who has attained, Tasya=his, Eva=certainly, Samah=cessation from all material activities, Karanam=cause, Ucyate=is said.

### TRANSLATION

For one who is just a beginner in the eightfold yoga system, work is the means, and for one who is already situated in it, cessation from all material activities is said to be the means.



PURPORT

The process of linking oneself with the Supreme is called Yoga, which is just like a ladder for attaining the topmost spiritual realisation. This ladder begins from the lowest material condition of the living entity, rising up to perfect self-realisation in pure spiritual life. According to various elevations, different parts of the ladder are known by different names. But all in all the complete ladder is called Yoga, and is divided into three parts, namely Jnanayoga, Dhyanayoga and Bhaktiyoga. When one tries to get on the ladder in the beginning, it is called the Yogaruruksa stage, and when he has attained to the highest rung, he is called Yogarudha.

So far as the eightfold yoga system is concerned, in the beginning, attempts to enter into meditation through regulative principles of life and by practicing different sitting postures (which are more or less bodily exercises) are called work, or fruitive material activities. All such activities are aimed at achieving perfect equilibrium of the mind, to control the senses. When one is accomplished in the practice of meditation, he ceases from all disturbing material activities.

A Krsna conscious person is, however, situated from the beginning on the platform of meditation, on account of thinking always of Krsna. And, being constantly engaged in the service of Krsna, he is considered to have ceased from all material activities.

TEXT NO. 4

Yada hi na indriya arthesu na karmasu anusajjate.  
Sarvasamkalpa samnyasi yogarudhas tada ucyate.

ENGLISH SYNONYMS

Yada-when, Hi-certainly, Na-not, Indriyarthesu-in the matter of sense gratification, Na-never, Karmasu-in fruitive activities, Anusajjate-does necessarily engage, Sarvasamkalpa-all material desires, Samnyasi-renouncer, Yogarudhas-elevated in yoga, Tada-at that time, Ucyate-is said.

TRANSLATION

A person is said to be elevated to the top of the ladder of Yoga, when he does not do anything for sense gratification, nor engages in fruitive activities-- through renunciation of all material desires.

PURPORT

When a person is fully engaged in the transcendental loving service of the Lord, he is pleased in himself, and thus he no longer has any scope for being engaged in sense gratification or in fruitive activities. Those who are not so engaged must be engaged in sense gratificatory business, because one cannot be without any engagement. Without Krsna consciousness, one must be always seeking for self-centered or extended selfish activities. But a Krsna conscious person can do anything and everything for satisfaction of Krsna, and thus he can be perfectly detached from sense gratification. One who has no such realization of Krsna consciousness has to try mechanically to be freed from material desires, and then he can be elevated to the top rung of the Yoga ladder.

Urdharet atmana atmanam na atmanam avasadayet.  
Atma eva hi atmano bandhur atma eva ripur atmanah.

### ENGLISH SYNONYMS

Urdharet-one must deliver, Atmana-by the mind, Atmanam-the conditioned soul, Na-never, Atmanam-conditioned soul, Avasadayet-put into degradation, Atma-mind, Eva-certainly, Atmano-of the conditioned soul, Bandhur-friend, Atma-mind, Eva-certainly, Ripur-enemy, Atmanah-of the conditioned soul.

### TRANSLATION

One must deliver oneself by the help of the mind. One should never put himself into degradation. The mind is the friend of the conditioned soul, and the mind is the enemy of the conditioned soul as well.

### PURPORT

The word Atma means this body and the mind as well as the soul-- depending upon different circumstances. In the Yoga system, the mind and the conditioned soul are especially concerned. Mind being the central point of Yoga practice, Atma here refers to the mind. The whole Yoga system is meant to control the mind and to draw it away from attachment to sense objects. It is stressed herewith that the mind must be so trained that it can deliver the conditioned soul from the mire of nescience. Material existence means the influence of the mind and the senses. Therefore, the instruction is that the pure soul is entangled in the material world on account of false ego in the mind which desires to lord it over material nature.

Therefore, the mind should be so trained that it may not be attracted by the glitter of material nature, and thus the conditioned soul may be saved. One should not put oneself into degradation, being attracted by sense objects. The more one is attracted by sense objects, the more one becomes entangled in material existence. The best way to do this is to always engage the mind in Krsna consciousness. The word Hi is used for emphasizing this point, i.e., that one must do this. It is also said that

Mana eva manusyanam karanam bandha moksayo  
Bandhaya visayasango muktyai nirvisayam manah.

"For man, mind is the cause of bondage and mind is the cause of liberation. Mind absorbed in sense objects is the cause of bondage, and mind detached from the sense objects is the cause of liberation." "Therefore, the mind which is always engaged in Krsna consciousness is the cause of supreme liberation.

#### TEXT NO. 6

Bandhur atma atmanah tasya yena atma atmana jitah.  
Anatmanas tu satrutve varteta atmaiva satruvat.

#### ENGLISH SYNONYMS

Bandhur-friend, Atma-mind, Atmanah-of the living entity, Tasya-of him, Yena-by whom, Atma-mind, Atmana-by the living entity, Jitah-conquered, Anatmanas-of one who failed to control the mind, Tu-but, Satrutve-on account of enmity, Varteta-remains, Atmaiva-the very mind, Satruvat-as enemy.

Therefore, the mind should be so trained that it may not be attracted by the glitter of material nature, and thus the conditioned soul may be saved. One should not put oneself into degradation, being attracted by sense objects. The more one is attracted by sense objects, the more one becomes entangled in material existence. The best way to do this is to always engage the mind in Krsna consciousness. The word Hi is used for emphasizing this point, i.e., that one must do this. It is also said that

Mana eva manusyanam karanam bandha moksayo  
Bandhaya visayasamgo muktyai nirvisayam manah.

"For man, mind is the cause of bondage and mind is the cause of liberation. Mind absorbed in sense objects is the cause of bondage, and mind detached from the sense objects is the cause of liberation." "Therefore, the mind which is always engaged in Krsna consciousness is the cause of supreme liberation.

#### TEXT NO. 6

Bandhur atma atmanah tasya yena atma atmana jitah.  
Anatmanas tu satrutve varteta atmaiva satruvat.

#### ENGLISH SYNONYMS

Bandhur=friend, Atma=mind, Atmanah=of the living entity, Tasya=of him, Yena=by whom, Atma=mind, Atmana=by the living entity, Jitah=conquered, Anatmanas=of one who failed to control the mind, Tu=but, Satrutve=on account of enmity, Varteta=remains, Atmaiva=the very mind, Satruvat=as enemy.

Prasantasya-of one who has attained tranquility by such control over the mind, Paramatma-the Supersoul, Samahitan-completely approached, Sita-cold, Usna-heat, Sukana-happiness, Duhkhesu-in distress, Tatha-also, Mana-honour, Apamanesu-in dishonour.

#### TRANSLATION

For one who has conquered over the mind the Super soul is already reached, for he has attained tranquility. To such a man happiness and distress, honour and dishonour are all the same.

#### PURPORT

Actually, every living entity is meant for abiding by the dictation of the Supreme Personality of Godhead, Who is seated in everyone's heart as Paramatma. When the mind is misled by the external illusory energy, one becomes entangled in material activities. Therefore, as soon as one's mind becomes controlled through one of the Yoga systems, he is to be considered as having already reached the destination. One has to abide by superior dictation. Therefore, when one's mind is fixed on the superior nature he has no other alternative but to follow the dictation of the Supreme. The mind must have some superior dictation, and follow it. The effect of controlling the mind is that one automatically follows the dictation of the Paramatma or Supersoul. This transcendental position is at once achieved by one who is in Krsna consciousness and thus such a devotee of the Lord has no more any concern with the dualities of material existence, namely distress and happiness, cold and heat, etc. This state is practical Samadhi, or absorption in the Supreme.



TEXT NO. 8

Jnana vijñana trpta atma kutastho vijñitendriyah  
Yukta iti ucyate yogi samalostra asma kamcanah.

ENGLISH SYNONYMS

Jnana-acquired knowledge, Vijñana-realised knowledge, Trpta-satisfied, Atma-living entity, Kutastho-spiritually situated, Vijñitendriyah-sensually controlled, Yukta-competent for self-realisation, Iti-thus, Ucyate-is said, Yogi-the mystic, Sama-equipoised, Lostra-pebbles, Asma-stone, Kamca-gold.

TRANSLATION

A person is said to be competent in self-realisation and is called a Yogi (or mystic), when he is satisfied in acquired knowledge as well as realised knowledge. The symptoms of such a person are that he is situated in transcendence, self-controlled, and that he sees everything material as equal--whether it be pebbles, stone or gold.

PURPORT

Book knowledge without any realisation of the Supreme Truth is useless. This is said as follows (Padmapuranam):

Ata srikrṣṇa namadī na bhavet grahyam indriyair  
Sevanmukhe hi jihvadau svayam eva sphuratyadaḥ.

"No one can understand the transcendental nature of the Name, Form, Quality and Pastimes of Sri Kṛṣṇa through his materially contaminated senses. When one becomes spiritually saturated by transcendental service to the Lord, then only do the transcendental Name, Form, Quality and Pastimes of the Lord become revealed to him."

This Bhagavat Gita is the science of Krsna consciousness. Nobody can become Krsna conscious simply by mundane scholarship. One must be fortunate enough to have the opportunity of associating with a person who is in pure consciousness. A Krsna conscious person has the realised knowledge, the the Grace of Krsna, because he is satisfied with pure devotional service. By realised knowledge, one becomes perfect. By such perfect knowledge one can remain steady in his convictions, while by academic knowledge one is easily deluded and is confused by apparent contradictions. Such a realised soul is actually self-controlled, because he is surrendered to Krsna. He is transcendental because he has nothing to do with mundane scholarship. For him mundane scholarship and aimless mental speculation, which may be as good as gold to others is of no greater value than pebbles or stones.

#### TEXT NO. 9

Suhrt mitrau uadasina madhyastha dvasu bandhusu.  
Sadhusu api papesu samabuddhir visisyate.

#### ENGLISH SYNONYMS

Suhrt-by nature, wellwisher, Mitrau-benefactor by affection, Udasina-neutral between the belligerents, Madhyastah-mediator between the belligerents, Dvesya-enviable, Bandhusu-unto the relative wellwishers, Sadhusu-unto the pious, Api-as well as, Papesu-unto the sinners, Samabuddhir-equal intelligence, Visisyate-is far advanced.

TRANSLATION

A person is supposed to be still more advanced when he regards the honest wellwisher, the affectionate benefactor, the neutral, the mediator, the envious, the friend, the pious, and the sinner all with an equal mind.

TEXT NO. 10

Yogi yunjita satatam atmanam rahasi sthitah.  
Ekaki yatacitatma nirasir aparigraha.

ENGLISH SYNONYMS

Yogi-a transcendentalist, Yunjita-must concentrate in Krsna consciousness, Satatam-constantly, Atmanam-himself by the body, mind and self, Rahasi-in a secluded place, Sthitah-being so situated, Ekaki-alone, Yatacitatma-always careful in mind, Nirasir-without being attracted by any other thing, Aparigraha-without the feeling of possessiveness.

TRANSLATION

A transcendentalist should always be in Krsna consciousness with body mind and self, in secluded place, alone, and always careful in mind; without being attracted by subversive things like feelings of possessiveness.

PURPORT

Krsna is realised in different degrees as Brahman, Param-atman and the Supreme Personality of Godhead. Krsna consciousness means concisely, to be always engaged in the transcendental loving service of the Lord. But those who are attached to the impersonal Brahman or the localised Super-soul are also partially Krsna conscious, because impersonal Brahman is

the spiritual ray of Krsna, and Supersoul is the all-pervading partial expansion of Krsna. As such, the impersonalist and the meditator are also indirectly Krsna conscious. A directly Krsna conscious person is the topmost transcendentalist because such a devotee will know what is meant by Brahman or Paramatma. His knowledge about the Absolute Truth is perfect, whereas the impersonalist and the meditating Yogi are imperfectly Krsna conscious.

Nevertheless, all of these are instructed herewith to be constantly engaged in their particular pursuits, so that they may come to the highest perfection sooner or later. The first business of such a transcendentalist is to keep the mind always on Krsna. It is said that one should always think of Visnu, and one should not forget Visnu (or Krsna) even for a moment. This concentration of the mind on the Supreme is called Samadhi, or trance. To have this concentration of mind one should always remain in seclusion, without being disturbed by external objects. He should be very careful to accept favourable and reject unfavourable conditions in regard to Krsna consciousness. And, in perfect determination, he should not be hankering after unnecessary material things, so that he can become free from the feeling of possessiveness.

All these perfections and precautions are perfectly executed when one is directly in Krsna consciousness. Because direct Krsna consciousness means self-abnegation, wherein there is very little chance for material possessiveness. Srila Rupa Goswami distinguishes this consciousness from others as follows:

Anasaktasya visayan yatha arham niyujantah.  
Nirbandhe krsna sambandhe yukta vairagya ucyste.  
Prapancikataya buddhya hari sambandhi vasturaj  
Mumuksubhir parityagah phalgu vairagya kathyate.

(Bhakti Rasamrita Sindhu)

"When one is not attached to anything, but at the same time accepts everything in relation to Krsna, one is rightly situated above possessiveness. On the other hand, one who rejects everything without any knowledge of its relationship to Krsna is less in renunciation."

A Krsna conscious person well knows that everything belongs to Krsna, and thus he is always free from feelings of personal possession. As such, he has no hankering for anything on his own personal account. He knows how to accept things in favor of Krsna consciousness, and how to reject things unfavorable to Krsna consciousness. He is always aloof from the material platform because he is always transcendental, and he is always alone, having nothing to do with persons not in Krsna consciousness. Therefore a person in Krsna consciousness is the perfect Yogi.

#### TEXT NO. 11 & 12

Sucau dese pratisthavya sthiram asanam atmanah.  
Na ati uochritam na ati nicam callajinam kusottaram.  
Tatra ekagram manah krtva yatacitta indriya kriyah.  
Pravisya asane yuyiyat yoga atma visuddhaye.

#### ENGLISH SYNONYMS

Sucau-in sanctified, Dese-in the land, Pratisthavya-placing,  
Sthiram-firm, Asanam-seat, Atmanah-self dependant, Na-not,  
Ati-too, Uochritam-high, Na-neither, Ati-too, Nicam-low,  
Callajinam-soft cloth and deerskin, Susottaram-kusa grass,  
Tatra-thereupon, Ikagram-one attention, Manah-mind, Krtva-doing so,  
Yatacitta-controlling mind, Indriya-senses, Kriyah-activities,

Upavisya-sitting on, Asana-on the seat, Yumiyat-execute,  
Yoga-yoga practice, Atma-heart, Visuddhave-for clarifying.

#### TRANSLATION

One should practice yoga in a secluded place as follows:  
 Place Kusa grass on the ground, upon which place deerskin and then soft cloth. The seat should not be too high nor too low and should be situated in a sacred land. (The yogi then sits on it very firmly).

Sitting in such place one should practice yoga by controlling the mind and the senses, purifying the heart and fixing the mind on one point.

#### PURPORT

Sacred land means a place of pilgrimage. In India the yogis, the transcendentalists or the devotees all go out of home and reside in sacred places such as Prayag, Mathura, Vrindaban, Hrikesa, Hardwar, etc., and practice yoga there. A sacred place is where the sacred rivers like the Yamuna and the Ganges flow. Any bank of the rivers Ganges or Yamuna is naturally sacred. One should select a place which is secluded and undisturbed. The so-called yoga societies in big cities may do a nice business for earning material benefit, but they are not at all suitable for the actual practice of yoga. One who is not self-controlled and whose mind is not undisturbed cannot practice meditation. Therefore, in the Brihad Naradiya Puranam it is said that in the Kali Yuga (the present Yuga or age) when people in general are short-living, slow in spiritual realisation and always disturbed by various anxieties, the best means of spiritual real-



isation is to chant the holy Name of the Lord.

Harer Nama harer nama harer nama eva kevalam.  
Kalau nasti eva nasti eva nasti eva gatir anyatha.

"In this age of quarrel and hypocrisy the only means of deliverance is to chant the holy Name of the Lord, and there is no other means for success."

#### TEXT NO. 13-14

Samam kayasiro grivam dharayan acalam dhiram.  
Sampreksya nasika agram swam disas ca anavalokayan.  
Prasanta atma vigatabhir brahmacarivrate sthitah.  
Manah samanyam mat cittah yukta asita matparah.

#### ENGLISH SYNONYMS

Samam-straight, Kayasiro-body and the head, Friva-neck, Dharayan-holding, Acalam-unmoved, Dhiram-still, Sampreksya-looking, Nasika-nose, Agram-tip, Swam-own; Disas-all sides, Ca-also, Anavalokayan-without seeing, Prasanta-unagitated, Atma-mind, Vigatabhir-without any fear, Brahmacarivrate-in the vow of celibacy, Sthitah-situated, Manah-mind, Samanyam-completely subdued, Mat-unto Me (Krsna), Cittah-concentrated, Yukta-actual, Yogi, Asita-being so, Mat-unto Me, Parah-ultimate goal.

#### TRANSLATION

One should perform yoga practice by holding one's body and head in a straight line with the neck, looking upon the tip of the nose. Thus, with an unagitated mind, devoid of fear, completely free from sex life, and making the mind subdued, one should see Me within the heart, making Me the Ultimate Goal of life.

PURPORT

The goal of life is to know Kṛṣṇa, who is situated within the heart of every living being as Paramatma, or the four-handed Viṣṇu form. The Yoga process is practiced in order to discover and see this localised Form of Viṣṇu, and not for any other purpose. The localised Viṣṇumurti is the plenary representation of Kṛṣṇa, dwelling within one's heart. One who has no program to realize this Viṣṇumurti is uselessly engaged in mock-Yoga practice, and is certainly wasting his time, without any aim in life. Kṛṣṇa is the Ultimate Goal of life, and the Viṣṇumurti situated in one's heart is the object of Yoga practice. To realize this Viṣṇumurti within the heart one has to observe complete abstinence from sex life, and therefore one requires to go out of home and live alone in a secluded place, staying at his seat, as mentioned above. One cannot enjoy sexlife daily at home or elsewhere, and attend a so-called Yoga class and thus become a false yogi. One has to practice controlling the mind, keeping apart from all kinds of sense gratification, of which sex life is the chief. In the Yajñavalkya rules of celibacy, this is put thusly:

Karmana manasa vaca sarava avasthasu sarvada.  
Sarvatra maithunya tyago brahmacaryam pracaksate.

"The vow of Brahmacharya is meant to help one become completely abstinent from sex indulgence in work, words and mind-- at all times, under all circumstances, and in all places." No one can perform any kind of Yoga practice through sex indulgence.

Brahmacharya is taught, therefore, from childhood when one has no knowledge of sex life. Children at the age of five are sent

to Gurukula, or the place of the spiritual master, who trains the young boys in the strict discipline of becoming a Brahmachary. Without such practice of Brahmacharya, nobody can make any advancement in any kind of Yoga, whether it be Dhyana, Jnana or Bhakti. One who, however, follows the rules and regulations of married life, having no sexual relationship with any woman except his wife (and that also under regulation), is also called Brahmachary. Such a restrained householder Brahmachary may be accepted in the Bhakti school, but the Jnana and Dhyana schools do not allow for even a householder Brahmachary. They require complete abstinence without any compromise. In the Bhakti school, a householder Brahmachary is allowed because the cult of Bhaktiyoga is so powerful that one automatically loses any sexual attraction, being engaged in the superior service of the Lord. In the Bhagavat Gita (B.G. ) it is said

Visaya vinibartante niraharasya dehinah  
Raso api asya rasavaryam param drstva nivrittate.

While others are forced to restrain themselves from sense gratification, a devotee of the Lord automatically refrains from sense gratification on account of superior taste. Except for the devotee, no one has any information of that superior taste.

Vigatabhih. One cannot be fearless unless one is fully in Krsna consciousness. A conditioned soul is fearful on account of his perverted memory, his forgetfulness of his eternal relationship with Krsna. The Bhagavatam says "bhayam dvitiyabhinevasata ayad isadapetasya viparyaya smrti."

Krsna consciousness is the only basis for being fearless. Therefore, perfect practice is possible for a person who is

Krsna conscious. And the ultimate goal of Yoga practice being to see the Lord within, a Krsna conscious person is already the best of all Yogis, who can hardly follow the rules and regulations as mentioned herein. The principles of yoga system mentioned herein are different from those of the popular so-called yoga societies.

### TEXT NO-15

Yumjan evam sada atmanam yogi niyatamanasa,  
Santim nirvanaparamam matsthanam adhigacchati.

### ENGLISH SYNONYMS

Yumjan-practicing like this, Evam-as mentioned above, Sada-constantly, Atmanam-body, mind and soul, Yogi-the mystic transcendentalist, Niyatamanasa-regulated mind, Santim-peace, Nirvanaparamam-cessation of material existence, Matsthanam-in the spiritual sky (the kingdom of God), Adhigacchati-does attain.

### TRANSLATION

Thus practicing, always controlling the body, mind and activities, the mystic transcendentalist attains the Kingdom of God (or the abode of Krsna), by cessation of material existence.

### PURPORT

The ultimate goal in practicing Yoga is now clearly explained. Yoga practice is not meant for attaining to any kind of material facility. It means the cessation all material existence. One who seeks an improvement in health or aspires after material perfection is no Yogin according to Bhagavat Gita. ~~Cessation of material existence~~

Gita. Cessation of material existence does not mean to enter into an existence of Void, which is only a myth. There is nothing like void anywhere within the creation of the Lord. The cessation of material existence means to enter into the spiritual sky, the abode of the Lord. The abode of the Lord is also clearly described in the Bhagavat Gita, as that place where there is no need of sun, no need of moon, nor of electricity. All the planets in the spiritual kingdom are self-illuminated like the sun in the material sky. The Kingdom of God is everywhere but the spiritual sky and the planets thereof are called Paramdhama, or superior abodes.

A consummate Yogi, who has perfection in understanding Lord Krsna as is clearly stated herein (matcittah, Matparah, Matsthanam) by the Lord Himself, can attain real peace, and can ultimately reach His Supreme Abode, the Krsnaloka known as Goloka Vrindaban. In the Brahma Samhita it is clearly stated (Goloka eva nivasati akhila atmabhuta), that the Lord, although He resides always in His Abode called Goloka, He is the all-pervading Brahman and the localised Paramatma as well, through His superior spiritual energies. Nobody can reach the spiritual sky or enter into the eternal abode (Vaikuntha Goloka Vrindaban) of the Lord without the proper understanding of Krsna and His plenary expansion Visnu. Therefore a person working in Krsna consciousness is the perfect Yogi, because his mind is always absorbed in Krsna's activities, "Sa vai manah Krsna padaravindayo". In the Vedas also we can learn "Tvameva viditva ati mrtum eti": "One can overcome the path of birth and death only by understanding the Supreme Personality of Godhead, Krsna. In other words

perfection of the Yoga system is the attainment of freedom from material existence, and not some magical jugglery or gymnastic feats to befool innocent people.

#### TEXT NO 16

Na ati asnatas tu yoga asti na ca ekantam anasatah.  
Na ca ati svapanasilasya jagrato na eva ca arjuna.

#### ENGLISH GYNONYMS

Na-never, Ati-too much, Asnatas-of one who eats so, Tu-but, Yoga-linking with the Supreme, Asti-there is, Na-neither, Ca-also, Ekantam-very low, Anasatah-abstaining from eating, Na-neither, Ca-also, Ati-too much, Svapanasilasya-of one who dreams too much, Jagrato-or one who keeps night watch too much, Eva-ever, Arjuna-O Arjuna

#### TRANSLATION

There is no possibility of one's becoming a Yogi if he eats too much, abstains from eating too much, sleeps too much or does not sleep as it is required.

#### PURPORT

Regulation of diet and sleep is recommended herein for the Yogis. Too much eating means eating more than one may require to keep the body and soul together. For the human being there is no need of eating animal food, because there is an ample food arrangement in the supply of grains, vegetables fruits and milk. Such simple foodstuff is considered to be in the mode of goodness according to the Bhagavat Gita. Animal food is for the persons in the mode of ignorance. Therefore, those who indulge in animal food, drinking, smoking and eating food which is not first offered to Kṛṣṇa, are eating only noll.



things which will incur suffering in their sinful reactions. "Bhumjante te agham papam ve pacyanti atma karanat." Anyone who eats for the matter of sense pleasure, or cooks for himself but not as an offering to Krsna, eats only sin. One who eats sin and eats more than is allotted to him, cannot execute perfect yoga. It is best that one eat only the remnants of foodstuff offered to Krsna. A person in Krsna consciousness does not eat anything which is not offered to Krsna. Therefore, only the Krsna conscious person can attain perfection in the Yoga practice. In the same sense, one can not practice Yoga who artificially abstains from eating, manufacturing his own personal process of fasting. The Krsna conscious person observes fasting as it is recommended in the scriptures. He does not fast or eat more than is required, and he is thus competent to perform Yoga practice-- not anyone else. One who eats more than required will dream very much while sleeping, and he must consequently sleep more than is required. One should not sleep more than six hours. One who sleeps more than six hours out of 24 is certainly influenced by the mode of ignorance. A person in the mode of ignorance is lazy and prone to sleep a great deal. Such a person cannot perform Yoga practice.

#### TEXT NO. 17

Yukta ahara viharasya yukta cestasya karmasu.  
Yukta svapnabodhasya yoga bhavati duhkha.

#### ENGLISH SYNONYMS

Yukta-regulated, Ahara-eating, Viharasya-of one who recreates,  
Yukta-regulated, Cestasya-of one who works for maintenance,

Karmasu-in the matter of discharging duties, Yukta-regulated, Svannabodhasya-regulated sleep and wakefulness, Yoga-practice of yoga, Bhavati-becomes, Dukkhaha-diminishing pains.

### TRANSLATION

Persons who are regulated in their habits of eating, sleeping and recreation as well as in working for existence, can mitigate all material pains by practice of the Yoga system.

### PURPORT

Extravagance in the matter of eating, sleeping, defending and mating-- which are demands of the body-- can block any advancement in the practice of Yoga. So far as eating is concerned, it can be regulated only when one is practised to take and accept Prasadam, sanctified goodstuff. Lord Krsna is offered, according to the Bhagavat Gita (B.G. ) vegetables, flowers, fruits including grains and milk, etc. In this way, a person in Krsna consciousness becomes automatically trained not to accept any food which is not meant for human consumption, or which is not in the category of goodness. So far as sleeping is concerned, a Krsna conscious person is always alert in the discharge of his duties in Krsna consciousness, and therefore any unnecessary time spent sleeping is considered a great loss. His program is "Avyartha kalatvam". A Krsna conscious person cannot bear to pass a minute of his life without being engaged in the service of the Lord. Therefore, his sleeping is kept to a minimum. The ideal Krsna conscious personality is Srila Rupa Goswami, who was always engaged in the service

of Krsna. He could not sleep more than two hours a day, and sometimes he could not sleep even that much. Thakur Haridas would not accept even Prasadam, and would not sleep even for a moment without finishing his daily routine work of chanting with his beads three hundred thousand <sup>times</sup> rounds. So far as work is concerned, a Krsna conscious person does not do anything which is not connected with Krsna's interest, and as such his work is always regulated, without any tinge of sense gratification. As there is no question of sense gratification, there is no material relaxation for a person in Krsna consciousness. And because he is regulated in all his work, speech, sleep, wakefulness and in all other bodily activities, there is no material misery for a person in Krsna consciousness.

#### TEXT NO. 13

Yada viniyatam cittam atmani eva avatisthate,  
Nisprah sarva kamebhyah yukta iti ucyate tada.

#### ENGLISH SYNONYMS

Yada=when, Viniyatam=particularly disciplined, Cittam=mind and its activities, Atmani=in the Transcendence, Eva=certainly, Avatisthate=becomes situated, Nisprah=devoid of, Sarva=all kinds of, Kamebhyah=material desires, Yukta=well situated in Yoga, Iti=thus, Ucyate=said, Tada=at that time.

#### TRANSLATION

When the yogi, by practice of yoga, becomes well-disciplined in the activities of the mind, and becomes situated in Transcendence--devoid of all material desires at that time he is said to be well-established.

PURPORT

The symptoms of the Yogi are distinguished from the activities of an ordinary person by his characteristic cessation from all kinds of material desires-- of which sex is the centre. A perfect yogi is so well-disciplined in the activities of the mind that he can no longer be disturbed by any kind of material desire. This perfectional stage can automatically be attained by persons in Kṛṣṇa consciousness, as is stated in the Srimad Bhagavatam (9/4/16-18):

Sa vai manah kṛṣṇapadaravindayor vacamsi vaikuntha guṇanuvarṇan  
Karau harer mandira marjanadisu srutimokṣaṇa acyuta satkathodaye.  
Mukundalingalaya darsane drṣṇe drṣṇau tadbhṛtya gatrāspṛṣe  
Ghrāṇam ca tadpadasaroja saurabhe śrīmat tulasya rasnam tadarpite.  
Padāḥ harer kṣetrapadamusārpāṇe śiro brāhṇikeśa padabhi vandane  
Kamam ca dāṣṭe na tu kama kamvaya yatha uttamah sloka janasrva  
ratih.

"King Amburisa first of all engaged his mind on the Lotus Feet of Lord Kṛṣṇa; then, one after another, he engaged his words in the matter of describing the transcendental qualities of the Lord, his hands in the matter of mopping the temple of the Lord, his ears in the matter of hearing the activities of the Lord, his eyes in the matter of seeing the transcendental Forms of the Lord, his body in the matter of touching the body of the devotee, his sense of smell in the flavour of the lotus flower offered to the Lord, his tongue in tasting the tulsi leaf offered at the Lotus feet of the Lord, his legs in going to places of pilgrimage, where the temple of the Lord is situated, his head in offering obeisances unto the Lord, all his desires in executing the mission of the Lord, and all these transcendental activities are quite fitting for becoming a pure devotee."

PURPORT

A Krsna conscious person, always being absorbed in the Transcendence, is supposed to be in constant meditation on his worshipping Lord, without any disturbance, as a lamp acts in the windless place.

TEXT NO. 20-23

Yatra uparamate cittam niruddham yogasevaya.  
Yatra ca eva atmana atmanam pasyan atmani tusyati.  
Sukham atyantikam yat tad buddhi grahyam atindriyam  
Vetti yatra na ca eva ayam sthithas calati tatvatah.  
Yam labdha ca aparam labham manyate na adhikam tatah  
Yasmin sthito na duhkkena gurunapi vicalayate.  
Tam vidyat duhkha samyogam viyogam yogasamgitam.

ENGLISH SYNONYMS

Yatra-in that state of affairs, Uparamate-when one feels transcendental happiness, Cittam-mental activities, Niruddham-restrained from matter, Yogasevaya-by performance of yoga, Yatra-in that, Ca-also, Eva-certainly, Atmana-by the pure mind, Atmanam-self, Pasyan-realising the position, Atmani-in self, Tusyati-becomes satisfied, Sukham-happiness, Atyantikam-supreme, Yat-in which, Tad-that, Buddhi-intelligence, Grahyam-acceptable, Atindriyam-transcendental, Vetti-knows Yatra-wherein, Na-never, Ca-also, Eva-certainly, Ayam-in this, Sthithas-situated, Calati-moves, Tatvatah-from the truth, Yam-that which, Labdha-by attainment, Ca-also, Aparam-any other, Labham-gain, Manyate-does not mind, Na-never, Adhikam-more than that, Tatah- , Yasmin-in which, Sthitah-being situated, Na-never, Duhkhena-by miseries, Gurunapi-even though very difficult, Vicalayate-becomes shaken, Tam-that, Vidyat-must you know, Duhkhasamyogam-material miseries of contact, Viyogam-extermination, Yogasamgitam-trance in yoga.

TRANSLATION

According to the Yoga principle, that state of perfection is called trance, or Samadhi when it is seen that, by practice of yoga, one's mind is completely restrained from mental activities in connection with matter. This is characterized by one's ability to see himself by his pure mind, and by his satisfaction in himself. In that state, one is situated in transcendental happiness, ascertained through transcendental senses. No one is shaken from this transcendental position. When that state is achieved, no one cares for profit in the material world, and being situated in that position, no one is shaken, even in the midst of the greatest difficulty. This is factual freedom from the miseries arising from material contact.

PURPORT

By practice of Yoga one becomes gradually detached from material concepts. This is the primary characteristic of the yoga principle. And after this, one becomes situated in trance, or Samadhi. This Samadhi state means that the Yogi realises the Supersoul through transcendental mind and intelligence, without any of the misgivings of identifying himself with the Superself. Yoga practice is more or less based on the principles of the Patanjali system. Unauthorised commentators on the system try to identify the individual soul and the Supersoul as one and the same. The monist thinks this to be liberation, without understanding the real purpose of Patanjali. There is an acceptance of transcendental pleasure in the Patanjali system, but the monists do not accept this transcendental pleasure out of fear that the theory of oneness will become jeopardised. Knowledge and Knower is not accepted by the non-dualist but here in this verse transcendental

---



pleasure-- realised through transcendental senses-- is accepted, and this is corroborated by Patanjali Muni, the famous exponent of the Yoga system. The great sage declares in his Yogasutras as follows:

"Purusarthe sunyanam pratiprasavah kaivalyam svarupapratishta va Citisaktiriti"

This Citisakti, or internal potency, is transcendental. Purusartha means material religiosity, economic development, sense-gratification and, at the end, to become one with the Supreme. This oneness with the Supreme is called Kaivalyam by the monist. But according to Patanjali this Kaivalyam is internal, or transcendental, potency. By this transcendental potency the living entity becomes aware of his constitutional position. In the words of Lord Chaitanya, this state of affairs is called Cetadarpana marjanam, or clearance of the dirty mirror of the mind. This clearance of the dirty mirror of the mind is actually liberation or Bhavamahadavagni nirvapanam. The theory of Nirvanam--also preliminary-- corresponds with this principle. In the Bhagavatam this is called Svarupena avasthiti. The Bhagavat Gita also confirms this situation, in this verse.

Therefore, when we think deeply in this connection, we can understand that, after Nirvana or material cessation, there is the manifestation of spiritual activities, or the devotional service of the Lord, known as Krsna Consciousness. This situation--in the words of Bhagavatam Svarupena avasthiti--is the real life of the living entity. Maya, or illusion, is the condition of spiritual life contaminated by material affection. Liberation from this infection of material disease does not mean destruction of the original eternal position

of the living entity. Patanjali also accepts this by his words "Kaivalyam svarupatratistha va citisaktiriti." This citisakti, or transcendental pleasure, is real life. This is confirmed in the Vedanta Sutras as Anandamaya abhyasat. This natural transcendental pleasure is the ultimate goal of Yoga, and is easily achieved by execution of devotional service, or Bhaktiyoga. This Bhaktiyoga will be vividly described beginning in Seventh Chapter of Bhagavat Gita.

In the Yoga system as described in this chapter, there are two kinds of Samadhi, called Samprajnata Samadhi and Asamprajnata Samadhi. When one becomes situated in the transcendental position by various philosophical researches, it is called Samprajnata Samadhi. In the Asamprajnata Samadhi, there is no longer any connection with mundane pleasure, one being transcendental to all sorts of happiness derived from the senses. When the Yogi is once situated in that transcendental position, he is never shaken from it. Unless one is able to reach this transcendental position, there is no success in the practice of Yoga. Today's so called Yoga practice, while taking pleasure in the senses, is contradictory. A yogi indulging in sex and intoxication is an impossibility. Even those yogins who are attracted by the Siddhis (perfections) in the process of Yoga are not perfectly situated. If the yogins are attracted by the by-products of Yoga, then they cannot attain the stage of perfection, as is stated in this verse of the Bhagavat Gita. Persons, therefore, indulging in the make-show practice of gymnastic feats or siddhis should know that the aim of Yoga is lost sight of in that way.

The best practice of Yoga in this age is, therefore, Kṛṣṇa consciousness, which is not baffling. A Kṛṣṇa conscious person is so happy in his occupation that he does not aspire after any other happiness. There are many impediments, especially in the age of hypocrisy, to practicing Hatha Yoga, Dhyānāyoga, and Jñānāyoga, but there is no such problem in executing Karma, or Bhaktiyoga.

So long as the material body is there, one has to meet the demands of the body--namely eating, sleeping, defending and mating. But a person who is in pure Bhaktiyoga or in Kṛṣṇa consciousness does not satisfy the senses while meeting the demands of the body. A Kṛṣṇa conscious person accepts the bare necessities of life, making the best use of a bad bargain, and enjoys transcendental happiness in Kṛṣṇa consciousness. He is callous toward incidental occurrences such as accidents, disease, scarcity and even the death of a most dear relative-- but he is always alert in the matter of executing his duties in Kṛṣṇa consciousness or Bhaktiyoga. He never deviates from the duty of Kṛṣṇa consciousness on account of being agitated by incidental occurrences. As stated in the Bhagavat Gita ( B.G.

) "Agama apayina anityas tam titikṣasva bharata," he bears all such incidental occurrences because he knows that they may come and go, and have nothing to do with discharging his duties in Kṛṣṇa consciousness. That is the way of achieving the highest perfection in Yoga practice.

#### TEXT NO. 24

sa niscayaena yuktasva yoganisrinnasvataḥ.  
Sankalpa prabhavaṁ kṛmāṁ tyaktvā sarvaṁ asvataḥ.  
Manasa eva indriyairāmanam viniyamya samantataḥ.

ENGLISH SYNONYMS

Sa-that yoga system, Niscayaena-with firm determination, Yuktavyo-must be practiced, Yoga-in the matter of such practice. Anirvinnacetasa-without any deviation, Samkalpa-material desires, Prabhavan-born out of, Kaman-sense gratifications, Tyaktva-giving up, Sarvan-all, Asestatah-completely, Manasa-by the mind, Eva-certainly, Indriyagramam-full set of the senses, Viniyamya-regulating, Samantatah-from all sides.

TRANSLATION

One should engage himself in the practice of Yoga with determination, with faith and without being deviated from the path. One should give up all mental speculation regarding material desires without any exception, and thus regulate the whole set of senses by the mind, controlled from all sides.

PURPORT

The Yoga practitioner should be determined, and should patiently prosecute the practice without being deviated from the path. One should be sure of success at the end, and pursue this course with great perseverance, not becoming discouraged if there is any delay in the attainment of success. (Success is sure for the rigid practitioner). Srila Rupa Goswami says as follows in the matter of practicing Bhaktiyoga:

Utsahat dhairyat niscayat tat tat karma pravartayat  
Sadhusange sato vritte sadabhi bhakti prasidhyati.

"The process of Bhaktiyoga can be executed successfully with full-hearted enthusiasm, perseverance, determination, by following the prescribed duties in the association of devotees and by engaging completely in activities of goodness."

Atmasaso, Na-  
be thirGrad  
become  
mind shBt p  
cease fr  
mind, be  
from the  
At that  
in the m  
is invol  
one shou  
think of  
the Supr  
by direc

In the matter of determination, one should fo  
sparrow who lost her eggs in the waves of the oc  
laid her eggs on the shore of the ocean but the  
carried away the eggs on its waves. The sparrow  
sorry and asked the ocean to return her eggs. T  
not care for her appeal. So the sparrow decided  
ocean. She began to pick out the water in her  
everyone laughed at her for her impossible deter  
The news of her activity was spread all over, a  
the gigantic bird carrier of Lord Visnu, heard  
became compassionate toward his small sister bi  
came to see the sparrow. Gududa was very pleas  
determination of the small sprarrow, and He pro  
Thus Gududa at once asked to ocean to return ho  
which He Himself would take up the work of the  
ocean became frightened at this, and returned t  
the sparrow became happy by the Grace of Gududa

Similarly, the practice of Yoga, especially  
Krsna consciousness, amy appear to be a very di  
But if anyone follows the principles with great  
the Lord will surely help such a devotee, for  
who help themselves.

TEXT NO. 25

Sanaih sanair uparamet buddhya dhriti  
Atmasamstham manah krtva na kimold

Yato-vManas-the  
from ther  
Atmani-inENGLISH SYNONYMS

Sanaih-gradually, Sanair-step by step, Upa  
Buddhya-by intelligence, Dhritigrihitaya-carry

TRANSLATION

Whatsoever and wheresover the mind becomes agitated on account of its flickering and unsteady nature, one certainly has to regulate it from such engagements, and must bring it back under self control.

PURPORT

The nature of the mind is flickering and unsteady. But a self-realised Yogi has to become the controller of the mind, and not be controlled by the mind. One who is controller of the mind (and therefore of the senses as well) is called Goswami, or Swami, and one who is controlled by the mind is called Godasa, or the servant of the senses. A Goswami knows the standard of sense happiness. Transcendental sense happiness is to engage the senses in the service of Hrsikesa or the Supreme Owner of the senses--Krsna. Serving Krsna with purified senses is called Krsna consciousness, and that is the way of bringing the senses under full control. What's more, that is the highest perfection of Yoga practice.

TEXT NO. 27

Prasanta manasam hi enam yoginam sukham uttamam.  
Upaiti santarajasam brahmabhutam akalmasam.

ENGLISH SYNONYMS

Prasanta-mind fixed on the Lotus feet of Krsna, Manasam-of one whose mind is so fixed, Hi-certainly, Enam-this, Yoginam-the Yogi, Sukham-happiness, Uttamam-the highest, Upaiti-attains, Santarajasam-pacified passion, Brahmabhutam-liberated by identification with the Absolute, Akalmasam-freed from all past sinful reaction.

PURPORT

Brahmabhuta is the state of being free from material contamination and situated in the transcendental service of the Lord. "Madbhakti labhate param" (B.G. ). One cannot remain in the quality of Brahman, the Absolute, until one is fixed by one's mind on the Lotus Feet of the Lord. "Sa vai manah krsna padaravindayo." To be always engaged in the transcendental loving service of the Lord, or to remain in Krsna consciousness, means factual liberation from all material contamination and the modes of passion.

TEXT NO. 28

Yumjanevam sad atmanam yogi vigata kalmasah.  
Sukena brahmasamsparśam atyantam sukham asnute.

ENGLISH SYNONYMS

Yumjan-thus being engaged in Yoga practice, Evam-thus, Sada-always, Atmanam-self, Yogi-one who is in touch with the Supreme, Self, Vigata-is freed from, Kalmasah-all material contamination, Sukena-in transcendental happiness, Brahmasam-  
sparśam-being in constant touch with the Supreme, Atyantam-highest  
Sukham-happiness, Asnute-attains.

TRANSLATION

Thus the self-controlled Yogin, after becoming freed from all material contamination, achieves the highest perfectional stage of happiness in Krsna Consciousness, and thus being situated in transcendental loving service enjoys transcendental pleasure. This is the stage of devotional life.



PURPORT

Self-realisation means to know one's constitutional position in relationship to the Supreme. The individual souls is part and parcel of the Supreme, and he is meant for rendering transcendental service to the Lord. This transcendental contact with the Supreme is called Brahmasamsparśa.

TEXT NO. 29

Sarvabhutastham atmanam sarvabhutani ca atmani.  
Iksate yogayuktatma sarvatra samadarsanah.

ENGLISH SYNONYMS

Sarvabhutastham-situated in all beings, Atmanam-the Supersoul, Sarva-all, Bhutani-all entities, Ca-also, Atmani-in the Self, Iksate-does see, Yogayuktatma-one who is dovetailed in Kṛṣṇa consciousness, Sarvatra-everywhere, Samadarsanah-seeing equally everywhere.

TRANSLATION

A Kṛṣṇa conscious yogi observes Kṛṣṇa in every being, and also every being in Kṛṣṇa (or the Supreme). Such a Kṛṣṇa conscious person sees everywhere the same Kṛṣṇa (or the Supreme Personality of Godhead).

PURPORT

A Kṛṣṇa conscious yogi is the perfect seer because he sees Kṛṣṇa the Supreme situated in everyone's heart as Supersoul (Paramatma) without any distinction. "Iswara sarvabhutanam hrddese arjuna tisthati." The Lord in His Paramatma feature is situated within both the heart of the dog and that of a Brahmin without any discrimination. He knows that the Lord is transcendental eternally, without being materially affected

either in a dog or a Brahmin. That is the Supreme neutrality of the Lord. The individual soul is also situated in the same heart, but he is not present in any other's heart. That is the distinction between the individual soul and the Supersoul. One who is not factually in the practice of Yoga cannot see so distinctly. A Krsna conscious person can see Krsna in the heart of both the believer and nonbeliever. In the Smṛti this is confirmed as follows:

"Atatat ca matritvat hi paramo harih."

The Lord, being the source of all beings, is like the mother and the maintainer. As the mother is neutral to all different kinds of children, so also the Supreme Father (or Mother) is. As such, the Supersoul is always in every living being. Outwardly, also, every living being is situated in the energy of the Lord. As will be explained in the Seventh Chapter, the Lord has, primarily, two energies--the spiritual (or superior) and the material (or inferior) energies. The living entity, although belonging to the superior energy, is conditioned by the inferior energy. But whether in the superior energy or in the inferior energy, the living entity is always in the Lord's energy. Every living entity is situated in Him in one way or the other. So, the yogi sees equally because he sees that all living entities, although in different situations according to the results of fruitive work, in all circumstances remain the servants of God. While in the material energy the living entity is serving the material senses, and while in spiritual energy he is serving the Supreme Lord directly. In either case the living entity is the servant of God. This vision of equality is perfect in a person of Krsna consciousness.

TEXT NO: 30

Yo mam pasyati sarvatra sarvam ca mayi pasyati.  
Tasya aham na pranasyami sa ca me na pranasyati

ENGLISH SYNONYMSTRANSLATION

For <sup>to</sup> one who sees Me everywhere, and sees everything in Me,  
I shall never be lost, neither shall he ever be lost to Me.

PURPORT

A person in Krsna consciousness certainly sees Lord Krsna everywhere and he sees everything in Krsna. Such a person may appear to see all the different manifestations of the material nature but in each and every instance he has a consciousness of Krsna, knowing that everything is the manifestation of Krsna's energy. Nothing can exist without Krsna, and Krsna is the Lord of everything--this is the basic principle of Krsna consciousness. Krsna consciousness is the development of Love of Krsna-- a position transcendental even to material liberation. This point of Krsna consciousness is the stage after self-realisation. At this stage the devotee becomes one with Krsna in the sense that Krsna becomes everything for the devotee, and the devotee becomes full in loving Krsna, and an intimate relationship between the Lord and the devotee exists. In that stage, there is no chance of the annihilation of the living entity; neither is the Personality of Godhead ever out of the sight of the devotee. To merge in Krsna is spiritual annihilation. A devotee has no such risk. It is stated in the Brahma Samhita

as follows;

Premanjanacchurita bhakti vilocanena  
Santa sadalva hridayesu vilokayanti.  
Yam syamasundaram acinta gunaswarupam  
Govindam adipurusam tamaham bhajami

"I worship the primeval Lord, Govinda, Who is always seen by the devotee whose eyes are anointed with the pulp of love, in His eternal Form of Syamasunda situated within the heart of the devotee."

At this stage Lord Krsna never disappears from the sight of the devotee nor does the devotee ever lose sight of the Lord. In the case of a Yogi who sees the Lord as Paramatma within the heart, the same applies. Such a Yogi turns into a pure devotee and cannot bear to live for a moment without seeing the Lord within himself.

#### TEXT NO. 31

Sarva bhutasthitam yo mam bhajati ekatvam asthitah.  
Sarvatha vartamano api sa yogi mayi vartate.

#### ENGLISH SYNONYMS

Sarvabhutasthitam-situated in everyone's heart, Yo-He who, Mam-unto Me. Bhajati-serves in devotional service, Ekatvam-oneness, Asthitah-thus situated, Sarvatha-in all respects, Vartamano-being situated, Api-in spite of, Sa-he, Yogi-transcendentalist, Mayi-unto Me, Vartate-

#### TRANSLATION

Such a yogin, engaged in the worshipful service of the Supersoul, who knows that I and the Supersoul are one, remains always in Me, despite all situations.

#### PURPORT

A yogin who is practicing meditation on the Supersoul

within himself sees this plenary portion of Krsna as Vishnu-- with four hands, holding conch shell, wheel, club and lotus flower. The yogin should know that Vishnu is not different from Krsna. Krsna in this Form of supersoul is situated in everyone's heart. Furthermore, there is no difference between all the innumerable Supersouls present in the innumerable hearts of living entities. There is no difference between a Krsna conscious person always engaged in the transcendental loving service of Krsna and a perfect Yogi engaged in meditation on the Supersoul. On the other hand, the Yogi in Krsna consciousness-- even though he may be engaged in various activities while in material existence-- he remains always situated in Krsna. This is confirmed in the Bhakti Rasamrita Sindhu of Srila Rupa Goswami: "Nikhilesu avasthasu jivanmukta sa ucyate." A devotee of the Lord, always acting in Krsna consciousness, is automatically liberated. In the Narada Pancharatra this is confirmed thusly:

Dik kaladi anavaacchinne krsne ceto vidhaya ca.  
Tanmayo bhavati ksipram jivo brahmani yojyaet

"By concentrating one's attention on the transcendental Form of Krsna, Who is all-pervading and beyond time and space, one becomes absorbed in thinking of Krsna, and then attains the state of the transcendental association of Krsna, and its happiness.

Krsna consciousness is the highest stage of trance in the Yoga practice. This very understanding-- that Krsna is present as Paramatma in everyone's heart-- makes the yogi falutless. The Vedas confirm this inconceivable potency of the Lord as follows:

eko api san bahudha yo avabhati.

Aisaryat runam ekam ca suyavat bahudha iyate."

"Vishnu is One, and yet He is certainly all-prevading. By His inconceivable potency, in spite of His one Form, He is presented everywhere, as the Sun appears in many places at once."

#### TEXT NO. 32

Atma oupamyena sarvatra samam nasyati yo arjuna.  
Sukham va yadi va dukkham sa yogi paramo matah.

#### ENGLISH SYNONYMS

Atma-self, Oupamyena-by comparison, Sarvatra-everywhere, Samam-equality, Pasyati-sees, Yo-he who, Arjuna-O Arjuna, Sukham-happiness, Va-or, Yadi- , Va-or, Dukkham-distress, Sa-such, Yogi-transcendentalist, Paramo-perfect, Matah-considered.

#### TRANSLATION

He is a perfect yogi, who, by self comparison, sees all living entities as equal, both in happiness and distress, O Arjuna!

#### PURPORT

One is Krsna consciousness is a perfect Yogi because he knows everyone's happiness and distress by his own personal experience. The cause of the distress of a living entity is forgetfulness of its relationship with God. And the cause of happiness is to know Krsna as the Supreme Enjoyer of all the activities of the human being. He is the Proprietor

of all lands and planets. He is the sincerest friend of all living entities. He knows that every living being which is conditioned by the modes of material nature is subjected to the threefold material miseries, on account of its forgetfulness of its relationship with Him. As one in Krsna consciousness is happy, he tries to distribute the knowledge of Krsna everywhere. As he tries to broadcast the importance of becoming Krsna consciousness such a preacher is the best philanthropist in the world; and he is the dearest servitor of the Lord. "Na tasmāt kascid me priyakṛit tamah." In other words, a devotee of the Lord always looks to the welfare of all living entities, and in this way he is factually equal toward everyone. He is the best yogi because he does not desire perfection in yoga for his personal benefit, but tries for others also. He is not envious of anyone of his fellow living entities. Here is a contrast between a pure devotee of the Lord in Krsna consciousness and a yogi interested in his personal elevation, keeping himself in a secluded place. The yogi who has withdrawn to a secluded place in order to make perfect meditation may not be as perfect as a devotee of the Lord, who is trying his best to turn every man toward Krsna consciousness in various ways.

#### TEXT NO. 33

Arjuna uvaca:

Yo ayam yogas tvaṃ proktaḥ samyena madhusudana.

Etasya aham na paśyāmi canalatvat sthitim sthīram.

#### ENGLISH SYNONYMS

Arjuna uvaca-Arjuna said, Yo-the system, Ayam-this, Yogas-



mysticism, Tvaya-by you, Proktah-described, Samyena-generally, Madhusudana-O Killer(of the demon) Madhu, Etasya-of this, Aham-I, Na-do not, Pasyami-see, Canalatvat-for being restless, Sthitim-situation, Sthiram-stable.

#### TRANSLATION

Arjuna said, O Madhusudana, the system of yoga which you have summarized appears impractical to me, for the mind is restless and unsteady.

#### PURPORT

The system of mysticism, described by Lord Krsna to Arjuna, beginning with the words Sucau dese and ending with Yogi Parama is here being rejected by Arjuna out of a feeling of inability. It is not possible for an ordinary man to leave home and go to a secluded place in the mountains or jungles to practice yoga in this Age of Kali. The present age is characterized by bitter struggle for a life of short duration. People are not serious about self-realization even by simple practical means. What then to speak of this difficult Yoga system, which regulates the mode of living, the manner of sitting, selection of place and detachment of the mind from material engagements. As a practical man, Arjuna thought it was impossible to follow this system of Yoga, even though he was favourably endowed in many ways. He belonged to the royal family, and was highly elevated in terms of numerous qualities; he was a great warrior, he had great longevity, and, above all, he was the most intimate friend of Lord Krsna, the Supreme Personality of Godhead. Five thousand years ago, Arjuna had all the better facilities of life, and yet he refused to accept this system of Yoga. nor do we find

any record in history of his practicing it at any time. Therefore it must be considered impossible to control the mind by this system of yoga-- especially in this Age of Kali. It may be possible for some very few, rare men, but for the people in general it is an impossible proposal. If this was so five thousand years ago, what then to speak of the present day? Those who are imitating this yoga system in different so called schools and societies, although complacent, are certainly wasting their time; or more clearly, they are completely in ignorance of the desired goal.

#### TEXT NO. 34

Cancelam hi manah krsna pramathi valavat drdham  
Tasya aham nigraham manye vayor iva suduskaram.

#### ENGLISH SYNONYMS

Cancelam-flickering, Hi-certainly, Manah-mind, Krsna-  
 Krsna, Pramathi-agitating, Valavat-strong, Drdham-obstinate,  
Tasya-of it, Aham-I, Nigraham-subduing, Manye-think, Vayor-  
 of air, Iva-like, Suduskaram-difficult.

#### TRANSLATION

O Krsna, the mind is agitating, obstinate and very strong, and to subdue it (by the yoga practice you describe) I think more difficult than controlling the wind.

#### PURPORT

Mind is so strong and obstinate that sometimes it overcomes the intelligence, although mind is supposed to be less important than intelligence. For a man in the practical world who has

who has to fight so many opposing elements, certainly it is very difficult to control the agitating mind. Artificially, one may establish an equilibrium of the mind toward both friend and enemy, but at the ultimate issue no worldly man can do so, as this is more difficult than controlling the raging wind.

In the Vedic literatures it is said:

Atmanam rathinam biddhi sariram ratham eva ca,  
Buddhistu sarathim biddhi manah pragrahameva ca,  
Indriyano hayam ahur visayams tesu gocaran,  
Atma indriya mano yukto bhokta iti ahur manisinah.

"The individual is supposed to be the passenger in the car of the material body, and intelligence is the driver. Mind is the driving instrument and the senses are the horses. The self is thus the enjoyer or sufferer in the association of the mind and senses, so it is understood by great thinkers." Intelligence is supposed to direct the mind. But the mind is so strong and obstinate that it surpasses even one's intelligence, as an acute infection may surpass the efficacy of medicine. Such a strong mind is supposed to be controlled by the practice of Yoga. Such practice is, therefore, never practical for a worldly person like Arjuna. What can we say of the modern man? The difficulty is neatly expressed here. As one cannot capture the blowing wind, so it is more difficult to capture the agitating mind. The best way to control the mind is, as prescribed, "sa vai manah krsna padaravindayo;" one has to engage one's mind fully in Krsna consciousness, and then there will remain no other engagement to agitate the mind.

Missing...

Supreme Lord who is manifested as Brahman, Paramatma and Bhagavan. Lord Sri Kṛṣṇa is the fullest manifestation of the Supreme Absolute Truth, and therefore one who is a surrendered soul to the Supreme Person is the successful transcendentalist. To reach this goal of life through Brahman and Paramatma realisation takes many many births;

"Bahuna janmananta," and therefore the supermost path of transcendental realisation is śakṭi-yoga or Kṛṣṇa consciousness--the direct method without any fear of fall down.

Text No. 39

Etad na samāyaṁ kṛṣṇa chettum arhasi aśeṣataḥ.  
tvad anyā samāyasya asya chetta na hi upapadyate.

#### ENGLISH SYNONYMS

Etad=this is, Na=mine, Samāyaṁ=doubts, Kṛṣṇa=O Kṛṣṇa, Chettum=to dispel, Arhasi=requested to do, Aśeṣataḥ=completely, Tvad=yourself, Anyā=without, Samāyasya=of the doubt, Aśeṣataḥ=of this, Chetta=remover, Na=never, Hi=certainly, Upapadyate=not to be found.

#### TRANSLATION

This is my doubt O Kṛṣṇa, and I ask You to cut it off completely. Except Yourself, no one is to be found who can destroy this doubt.

#### PURPORT

Kṛṣṇa is the perfect knower of past, present and future. In the beginning of the Bhagavat Gita the Lord said that all living entities were existing individually in the past, that they exist now in the present, and that they continue to retain such individual identity in the future, even after liberation from the material entanglement. So once already He has cleared up the question of the future of the individual living entity. Now, Arjuna wants to know of the future of the unsuccessful transcendentalist. No one is equal to or above Kṛṣṇa. What to speak of those great sages, those so-called philosophers who are at

the mercy of material nature? Therefore the verdict of Krsna is the final and complete answer to any kind of doubt in any matter, because He knows past present and future perfectly--but no body knows Him. Krsna and Krsna conscious devotees alone can know what is what.

#### TEXT NO. 40

Sri Bhagavan uvaca  
Partha naeva iha naamutra vinasas tasya vidyate.  
Na hi kalyanakrt kascid durgatim tata gacchati.

#### ENGLISH SYNONYMS

Sri Bhagavan uvaca-the Supreme Personality of Godhead said, Partha-O Son of Pritha, Naeva-never is it so, Iha-in this material world, Na-never, Amutra-in the next life, Vinasas-destruction, Tasya-his Vidyate-exists, Na-never, Hi-certainly, Kalyanakrt-one who is engaged in auspicious activities, Kascid-anyone, Durgatim-degradation, Tata-thereafter, Gacchati-going.

#### TRANSLATION

The Supreme Personality of Godhead said: Son of Pritha, a transcendentalist engaged in auspicious activities has no place on the path of destruction, either in this material world or in the spiritual world.

#### PURPORT

In the Srīmad Bhagavatam (1/5/17) it is instructed by Sri Narada Muni Vyāsadeva as follows:

Tyaktva svadharmaṁ caranambujam harer  
Bhajanam apakṣaṁ aṭha patet tato yadi.  
Yatra kva va abhadrām abhūd amuṣya kim  
Ko vartā apān abhayaṁ svadharmataḥ.

"If someone gives up all material prospects and takes complete shelter of the Supreme Personality of Godhead, there is no loss or degradation in any respect. For material prospects there are many activities both scriptural and customary. A transcendentalist is supposed to give up all such material activities for the sake of spiritual advancement in life

Krsna consciousness. One may argue that by Krsna consciousness one may attain the highest perfection if it is completed, but if one does not attain such a perfectional stage, then he loses both ways, the material and spiritual as well. It is enjoined in the scripture that one has to suffer the reaction of not executing prescribed duties; therefore one who fails to discharge transcendental activities properly becomes subjected to these reactions. The Bhagavatam assures such unsuccessful transcendentalists that there need be no such worries. Even though the unsuccessful transcendentalist is subjected to the reaction of not executing prescribed duties, still he is not a loser, because auspicious Krsna consciousness will never be forgotten and one engaged in such Krsna consciousness will continue to be so even if he is lowborn in the next life. On the other hand, one who may follow strictly the prescribed duties need not necessarily attain any auspicious result, for want of Krsna Consciousness."

The purport may be understood as follows: Humankind may be divided into two sections; namely, the regulated and the nonregulated. Those who are engaged simply in the matter of sense gratifications like the animals, without any knowledge of their next life or or spiritual salvation, are called the nonregulated section of Humankind. And those who follow the principles of prescribed duties in the scriptures are classified amongst the regulated section. The non-regulated section, both civilised and noncivilised, educated and noneducated, strong or weak, are classified as full of animal propensities. Such people and their activities are never auspicious, because, enjoying the animal propensities of eating, sleeping, defending and mating, they will perpetually remain in material existence, which is always miserable and therefore inauspicious. On the other hand, those who are regulated by the scriptural injunctions and are thus gradually rising to Krsna



Consciousness are certainly auspicious in the progress of life.

Those who are then, following the path of auspiciousity can be divided into three sections. Namely, 1. the followers of scriptural rules and regulations who are enjoying material prosperity, 2. those who are trying to find out the ultimate liberation for material existence; and 3. , those who are devotees in Krsna consciousness. Those who are following the rules and regulations of the scriptures for material happiness may be further divided into two classes; 1. those who are fruitive workers, and 2., those who desire no fruit for sense gratification. Those who are after fruitive results for sense gratification may be elevated to a higher standard of life--even into the higher planets; but still, because they are not free from material existence, they are not following the path of true auspiciousity. The only auspicious activities are those which are meant for material liberation. Any activity which is not aimed at ultimate self-realization or liberation from the material, bodily concept of life, is not at all auspicious. Activity in Krsna consciousness is the only auspicious activity, and for anyone who voluntarily accepts all bodily discomforts for the sake of making progress on the path of Krsna Consciousness can be called a perfect transcendentalist under severe austerity. And because the eightfold yoga system is aimed at the ultimate realization of Krsna consciousness, such practice is also auspicious, and nobody has any fear of degradation who is trying his best in this matter.

TEXT NO. 41

Prapya purvakrtam lokan usitva sasvati samah.  
Sucinam srimatham kehe yogabhrastah abhijayate.

ENGLISH SYNONYMS

Prapya-after achieving, Punya-krtam-of those who had performed pious activities, Lokam-planets, Usitva-after dwelling, Sasvati-many, Samah-years, Sucinam-of the pious, Srimatam-of the prosperous, Gehe-in the house of, Yogabhrastah-one who is fallen from the path of self-realization, Abhijayate-takes his birth.

TRANSLATION

The unsuccessful yogi, after many, many years of enjoyment on the planets of the pious living entities, is born into the family of righteous people, ~~o~~ into the family of some rich aristocracy.

PURPORT

The unsuccessful yogis are divided into two classes: one is fallen after very little progress, and one is fallen after long practice of yoga. Those who are fallen after a short period of practice go to the higher planets where pious living entities are allowed to enter. After prolonged life there, one is sent back again on this planet, to take birth in the family of a righteous Brahmin Vaishnava, or that of aristocratic merchants.

The real purpose of yoga practice is to achieve the highest perfection of Kṛṣṇa consciousness, as will be explained in the last verse of this chapter. But those who do not go on to such an extent, and fail to do so on account of material allurements, by the Grace of the Lord, they are allowed to make full utilisation of their material propensities; and after that, the chance is offered to have prosperous life in a righteous or aristocratic family. Those who are born in such families may take advantage of the facilities and try to elevate themselves to full Kṛṣṇa consciousness. That is the perfection of the special opportunity.

To get birth in the family of yogins or transcendentalists--those with great wisdom--is eulogized herein, because the child born in such family gets impetus from the very beginning of his life. It is especially meant for the Acharya or Goswami families. Such Goswami or Acharya families are supposed to become very learned and devoted by family tradition and training, and thus become spiritual masters for others. In India there are many such Acharya families, but they have now been degraded for want of sufficient education and training. But that does not mean that there are no such families. By the Grace of the Lord, there are families who may not be the traditional acharyas or spiritual masters, but which are factually transcendentalist generation after generation, and it is certainly very fortunate to take birth in such families. ~~Birthaacharya, bothneubomspiribuna master,~~ Om Vishnupada Sri Srīmad Bhakti Siddhanta Saraswati Goswami Maharaj, and our humble self, had the opportunity to take birth in such families, by the Grace of the

Lord--and both of us were trained in the devotional service of the Lord from the very beginning our our lives. Later on we met by the order of the transcendental system.

#### TEXT NO. 43

Tatra tam buddhisamyogam labhate pourva daihikam.  
Yatate ca tato bhuyah samsiddhau kurunandana.

#### ENGLISH SYNONYMS

Tatra-thereupon, Tam-that, Buddhisamyogam-revival of such consciousness, Labhate-regains, Pourva-previous, Daihikam-bodily consciousness, Yatate-endeavors, Ca-also, Tato-thereafter, Bhuyah-again Samsiddhau-for the matter of perfection, Kurunandana-O Son of Kuru.

#### TRANSLATION

On taking such a birth, those transcendentalists do again revive the consciousness of their previous lives, and thereupon they try to make further progress in the line, in order to achieve complete success, O Son of Kuru.

#### PURPORT

King Bharata, who took his third birth in the family of a good Brahmin, is a tangible example of this good birth and revival of previous consciousness in the matter of transcendental realization or yoga perfection. King Bharata was the Emperor of the world, and since his time the early planet is known among the demigods as Bharatvarsa. Formerly it was known as Ilavativarsa. The Emperor at an early age retired for spiritual perfection, but failed to achieve success. Next in his next life he took birth in the family of a good Brahmin and was known as Jad Bharat because he always remained secluded and without talking to anyone. And later on, he was discovered as the greatest transcendentalist by King Rahugana. From his life it is understood that transcendental endeavors, or the practice of yoga, never goes in vain. By the Grace of the Lord such a transcendentalist gets repeated opportunities for complete perfection in Kṛṣṇa consciousness.

TEXT NO. 44

Purva abhyasena tena eva hrvate hi avaso api sah  
Jinasur api yogasya sabdabrahma ativartate.

ENGLISH SYNONYMS

Purva-previous, Abhyasena-by practice of, Tena-by that, Eva-certainly, Hrvate-becomes attracted, Hi-automatically, Avaso-even Yogasya-of the principles of yoga, Sabdabrahma-Vedic rituals, At-ivartate-transcends.

TRANSLATION

Such a yogin, by revival of the consciousness of his previous birth, automatically becomes attracted to the Yoga principles, even without seeking them. Such an inquisitive transcendentalist stands always above the ritualistic principles of the scriptures.

PURPORT

Such advanced yogins are not much attracted to the rituals of the scriptures, but they automatically become attracted to the yoga principles, which can elevate them to complete Krsna consciousness, the highest Yoga perfection. In the Srimad Bhagvatam (3/33/8), such reluctance toward the Vedic rituals by the advanced transcendentalists is explained as follows:

Ahovato svapacah ato garian  
Yatijhvagre vartate nama tubhyam.  
Tepus tapas te juhuvuh sasnur aryah  
Brahman ucur nama grnanti ye te.

"Oh my Lord! Persons who chant the holy Names of Your Lordship, are far, far advanced in spiritual life, even if born in a family of dog eaters. Such chanters are ~~presupposed~~ to have performed all kinds of austerities, and sacrifices, to have bathed in all sacred places, and must have finished all scriptural studies."

The vivid

PURPORT

The vivid example of this was presented by Lord Chaitanya, who accepted Thakur Haridas as one of His most important disciples, although Thakur Haridas happened to take his birth in a Moslem family. Thakur Haridas was elevated to the post of Namacharya by Lord Chaitanya on account of his rigidly attended principle of chanting three hundred thousand Holy Names of the Lord daily. Hare Krishna Hare Krishna, Krishna Krishna, Hare Hare, Hare Rama, Hare Rama Rama Rama, Hare Hare. And, because he chanted the Holy Name of the Lord so strictly, it is understood that in his previous life he must have passed through all the ritualistic methods of the Vedas, known as Sababrahman. Unless, therefore, one is not purified, one cannot take to the principle of Krsna consciousness, and thus become engaged in chanting the Holy Name of the Lord, Hare Krishna.

Text No. 45

Prayatnad yatamanas tu yogi samsuddhakilbisah  
Aneka janma samsiddhas tato yati param gatim.

ENGLISH SYNONYMS

Prayatnad-by rigid practice, Yatamanas-one who endeavors, Tu-but, Yogi-a transcendentalist, Samsuddha-washed off, Kilbisah-all kinds of sins, Aneka-many, many, Janma-births, Samsiddhas-so achieved perfection, Tato-thereafter, Yati-attains, Param-highest, Gatim-destination

TRANSLATION

When the yogi thus engages himself with sincere endeavor in making further progress, being washed of all contaminations, then ultimately, after many, many births of practice, he attains to the supreme goal.

PURPORT

A person born in a particular righteous, aristocratic or sacred family becomes conscious of his peculiarly favorable condition for



executing yoga practice. With determination, therefore, he begins his unfinished task, and thus he becomes rather and further cleansed of all material contaminations. When he is finally free from all contaminations he attains the supreme perfection--Kṛṣṇa consciousness. Kṛṣṇa consciousness is the perfect stage being freed of all contaminations. This is confirmed in the Bhagavat Gita:

Yesam antagatam papam jnanam punyakarmanam.  
Te dvanada mohe nirmukta bhajante nam drdhavratah.

"After many many births in execution of pious activities, when one has completely freed from all contaminations, and from all illusory dualities, one then becomes engaged in the transcendental loving service of the Lord."

#### TEXT No. 46

Tapasvibhyo adhiko yogi jnanibhyo api mato adhikah.  
Karmibhyas-ca adhiko yogi tasmad yogi bhava arjuna.

#### ENGLISH SYNONYMS

Tapasvibhyo-than the ascetic, Adhiko-greater, Yogi-the yogin, Jnanibhyo-than the wise, Api-also, Mato-considered, Adhikah-greater greater than, Karmibhyas-than the fruitive worker, Ca-also, Adhiko-greater than, Yogi-the yogin, Tasmad-therefore, Yogi-a transcendentalist, Bhava-just become, Arjuna-O Arjuna.

#### TRANSLATION

A yogi (one who is trying to link up with the Supreme) is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, become a Yogi.

#### PURPORT

When we speak of yoga, it means linking up our consciousness with the Supreme Absolute Truth. Such linking up processes are differently



named by different practitioners, in terms of the particular process adopted. When the linking up process is predominantly in fruitive activities it is called Karmayoga, when it is predominantly in ~~asceticism~~ <sup>is</sup> ~~asceticism~~ it is called Jnanayoga and when it is predominantly in direct relationship with the Supreme Personality of Godhead it is called Bhaktiyoga. Bhaktiyoga or Krsna consciousness is the ultimate perfection of all yogas, as will be explained in the next verse. The Lord has confirmed herein the excellence of the Yoga over everything but He has not mentioned that it is better than Bhaktiyoga. Bhaktiyoga is full spiritual knowledge and as such nothing can excel it. Asceticism without self-knowledge is imperfect. Empiric knowledge without any surrender to the Supreme Lord is still imperfect. And to be a fruitive worker, without any Krsna consciousness, is a waste of time. Therefore, the most eulogised form of Yoga performance mentioned here is Bhaktiyoga, and this is still more clearly explained in the next verse:

## Text No. 47

Yoginam api sarvesam madgatena antaratmana.  
Braddhavan bhajate yo mamsa me yuktatamo mato.

## ENGLISH SYNONYMS

Yoginam-of all yogins, api-also, Sarvesam-all types of, Madgatena-abiding <sup>in</sup> by Me, Antaratmana-always thinking of Me within, Braddhavan-in full faith, Bhajate-renders transcendental loving service, Yo-one who, Mam-Me, ~~(the Supreme Lord)~~ Sa-he, Me-mine, Yuktatamo-the greatest Yogin, Mato-is considered.

## TRANSLATION

Of all ~~types~~ practitioners, he who is always abiding by Me within himself, great in faith, and rendering transcendental loving service unto Me, he is the highest of all yogins.

PURPORT

The word Bhajate is significant here. Bhajate has its root in the verb Bhaj, which is used when there is need of service. The English word worship cannot be used in the same sense as bhaja. Worship means to adore, or to show respect and honor to the worthy one. But service with love and faith is especially meant for the Supreme Personality of Godhead. One can avoid worshipping a respectable man or a demigod, and may be called discourteous--but one cannot avoid serving the Supreme Lord without being thoroughly condemned. Every living entity is part and parcel of the Supreme Personality of Godhead, and as such every living entity is meant to serve the Supreme Lord by its own constitution. Failing to do this, he falls down. The Bhagavatam confirms this as follows: (Bhag. 11/5/3)

Ya esam purusam saksat atma prabhavam iswaram.  
Na bhajanti avajananti sthanat bhrastah patanti adhah.

"Anyone who does not render service, and neglects his duty unto the Primeval Lord, Who is the source of all living entities, will certainly fall down from his constitutional position."

In this verse also the word Bhajanti is used. Therefore, Bhajanti is applicable to the Supreme Lord only, and nobody else. The word worship can be applied to demigods, or to any other common living entity. The word Avajananti used in this verse of Srimad Bhagwatam, is also found in the Bhagavat Gita: Avajananti mam mudha: "only the fools and rascals deride at the Supreme Personality of Godhead Lord Krsna." Such fools take it upon themselves to write commentaries on the Bhagavat Gita without any attitude of service between Lord. As such, they cannot properly distinguish between the word Bhajanti and the word worship.

So the culmination of all kinds of Yoga practices lies in Bhaktiyoga. All other yogas are but means to come to the point of Bhakti in

Bhaktiyoga. Yāga actually means Bhakti yoga; all other yogas are progression toward the destination of Bhaktiyoga. From beginning Karmayoga to the end of Bhakti yoga is a long way to self realisation. Karmayoga, without any fruitive results, is the beginning of this path. When such Karmayoga becomes increased with knowledge and renunciation, the stage is called Jñānayoga. When such Jñānayoga is increased with thinking of the Supersoul by different physical processes, concentrating the mind on Him, by ~~different physical processes~~, when center surpasses the Astangayoga and comes to the point of the Supreme Personality of Godhead Kṛṣṇa, it is called Bhakti yoga, the culmination. Factually, Bhakti yoga is the ultimate goal; but to analyze Bhakti yoga minutely one has to understand these other minor yogas. The yogi who is progressive is therefore on the true path of eternal auspiciousness. One who sticks to a particular point and does not make further progress is called by that particular name: Karmayogi, Jñānayogi or Dhyanayogi, Rājāyogi, Hatayogi. But if one is fortunate enough to come to the point of Bhakti yoga, it is to be understood that he has surpassed all the different yogas. Therefore, to become Kṛṣṇa conscious is the highest stage of yoga, just as, when we speak of Himalayan, we mean the various types of peaks on the mountain; the highest peak, Mount Everest, is considered to be the culmination.

If by great fortune one comes to Kṛṣṇa consciousness on the path of Bhaktiyoga, and is well-situated according to the Vedic direction; and concentrates his attention on Kṛṣṇa, who is called Syāmsunder, beautifully colored as a cloud, His lotus-like face effulgent as the sun and His dress brilliant with earrings, and flower garlanded--illuminating all sides by His gorgeous luster which is called the Brahmajyoti; incarnating in different Forms such as Rama, Nṛsiṅha, Varāha and Kṛṣṇa the Supreme Personality of Godhead; descending like a human being, as the Son of Mother Yāsodā; and known as Kṛṣṇa, Govinda,,

and Vasudeva; the perfect Child, Husband, Friend, Master; full with all opulences and transcendental qualities; if one remains fully conscious of these features of the Lord He is called the highest Yogi.

This stage of highest perfection in Yoga can be attained only by Bhakti-yoga as is confirmed in all Vedic literature:

Yasya deve par a bhakti yatha deve tatha gurau.  
Tasya ete kathita artha hi prakasante mahatmanah.

Bhaktirasya bhajanam tad iha amutra upadhi nairasyena  
amusmin manah kalhanam eva naiskarmam.

These are some of the means for performance of Bhakti, or Krsna consciousness, the highest perfectional stage of the yoga system.

Thus end the Bhaktivedanta Purports for the Sixth Chapter of Srīmad Bhāgavat Gītā, in the matter of Sāṁkhya-yoga Brahma-vidyā.

--- --