

SEVENTH CHAPTER

Text No. 1

Mayi anaktamaneh paritha yogan junian madasrayah
asamayan amasrayam nam yatha jnasyasi sat kram.

English Synonyms

Mayi-unto Me, Anaktamaneh=mind attached, Paritha=O Son of Pritha,
Yogan=self realization, Junian=ss practicing, Madasrayah=in conscious-
ness of Me (Krishna Consciousness), Asamayan=without any doubt,
Jnasyasi=in complete, Nam=unto Me, Yatha, as and as, Jnasyasi=you can
know, Tat=that, Kram=try to hear.

Translation

O Son of Pritha, now hear from Me how you can know Me in full,
without any doubt, by practicing yoga in Krishna consciousness.

PURPORT.

In this seventh Chapter of Bhagavat Gita, the nature of Krishna
Consciousness is fully described. Krishna is full in all opulences,
and how He manifests such opulences is described in this chapter.
Four kinds of fortunate people who become attached to Krishna, and four
kinds of unfortunate people who never take to Krishna are also described
in this chapter.

In the first six chapters of Bhagavat Gita, identification of the
living entity as spirit soul and not as matter has been fully described,
as well as how the living entity is able to elevate himself to self-
realization by different types of yogas. At the end of the Sixth
Chapter, it has been clearly stated that the highest form of yoga is
to concentrate the mind always in Krishna, or in other words Krishna
consciousness is the highest form of all yoga. By concentrating
one's mind upon Krishna (or being Krishnaconsciousness) one is able
to know the Absolute Truth completely, but no otherwise. Impersonal
Brahmajyoti, or localized Paramatma, realization is not perfect.

knowledge of the Absolute Truth, ^{such imperfect} ~~complete~~ knowledge is partial and can be a negative contemplation when backed by a poor fund of knowledge. Full and scientific knowledge is Kṛṣṇa, for everything is revealed to the person in Kṛṣṇa consciousness. Such doubt-free and complete Kṛṣṇa consciousness can be described as follows: "One should know that Kṛṣṇa is the ultimate knowledge without any doubt. Different types of yoga practice are only different stepping stones on the path of Kṛṣṇa consciousness, but one who takes directly to Kṛṣṇa consciousness knows automatically both about Brahmajyoti and Paramatma in full. By practice of Kṛṣṇa consciousness yoga, one can know everything in full-- namely the Absolute Truth, the living entities, the material nature and their manifestations with paraphernalia.

One should therefore begin yoga practice as indicated in the last verse of the Sixth Chapter. This concentration of mind upon Kṛṣṇa the Supreme is made possible by the prescribed devotional service in nine different forms, of which śravaṇam is the beginning and the most important item. The Lord therefore says to Arjuna, "Tat Śṛṇu," or "Hear from Me." Nobody can be a greater authority than Kṛṣṇa, and therefore hearing from Him is the greatest opportunity to become a perfectly Kṛṣṇa conscious person. One has therefore to learn about Kṛṣṇa consciousness from Kṛṣṇa directly, as this teaching is presented by a pure devotee of Kṛṣṇa-- and not from a nondevotee upstart, puffed with academic education.

In the Śrīmad Bhagvatam this process of understanding Kṛṣṇa, the Supreme Personality of Godhead, the Absolute Truth, is described in the Third Chapter of the First Canto as follows:

śrīvataḥ śvakathā kṛṣṇa-pūjya-śravaṇa-kṛtā
śrīdvantastha hi bhadrāni bīḍhunoḥ subhṛt satam
śāśva-śrayaṁ abhadrāṇi nityaṁ bhāṣayatsayaya
bhāṣayati śāśvatoke bhakti bhavati naitihiki
idaḥ rājaṁ tamo bhavaḥ kaṁalābhayaḥ sa yā
śāśva-śair anabiddham atitham satva prasīdati

Evam prasanna manaso bhagavadbhakti yatatatah.
Bhagavad satyavilasa mukti-samudaya-ivyakasa
chidyate hrdaya-rantho chidyante sarva samayah.
satvanta sa maya karmam drata sva atmani iware.
 (Bhag. 3/17/21)

"To hear about Krsna as it is narrated in different Vedic literatures, or to hear from Him directly, as described in the Bhagavat Gita, is itself righteous activity. And to one who hears about Krsna, Lord Krsna, who is dwelling in everyone's heart, acts as the most well-wishing friend. As such, He cleanses the heart of such a hearer of Krsna topics. He washes off the dirty desires of such a devotee who constantly engages in the hearing process of Krsna tidings. In this way, all the dirty desires being cleansed, such a devotee naturally develops the transcendental knowledge dormant in him. He gets more encouragement in the matter of hearing about Krsna in the Bhagavatam or from the devotees and in this manner he becomes fixed in the devotional service of the Lord. By development of devotional service one becomes freed from the modes of passion and ignorance and thus his material lusts and greediness become diminished. Such dirty things being diminished the candidate remains steady in his position of pure goodness. The characteristics of this position are that he becomes enlivened by devotional service and understands the science of God perfectly on account of his becoming free from the influence of passion and ignorance. In this state of affairs the Bhaktiyogi gets his hard knot of material affection cut into pieces and he at once comes to the stage of "Asamsaya-samagra" understanding of the Supreme Absolute Truth Personality of Godhead.

Therefore hearing alone from Krsna or from His devotee in Krsna consciousness, is the only means for understanding the science of Krsna.

Text No. 2

Jñānam is aham avi-jñānam idam yakṣaṇi asaṁśataḥ.
Yai jñātvā na ihā bhuyā anyai jñatavyān avasiyate.

English Synonyms

As-with

Jñānam-phenomenal knowledge, Ta-unto you, Aham-I, Vignanam-muminous knowledge, Idam-this, Yakṣaṇi-shall explain, Asaṁśataḥ-in full, Yai-which, Jñatva-knowing, Na-not, Ihā-in this world, Bhuyā, further, Anyai-anything more, Jñatavyān-knowable, Avasiyate-remains to be known.

Translation

I shall now declare unto you knowledge both phenomenal and numinous, knowing which there is nothing further to be known.

PURPORT

Complete knowledge means knowledge of the phenomenal world and the spirit behind it. The source of both of them is called transcendental knowledge. The Lord wants to explain to Arjuna about the abovementioned development of knowledge because Arjuna is a confidential devotee and friend of Kṛṣṇa. In the beginning of the fourth chapter this explanation was given by the Lord and the same is again confirmed here. ~~Transcendental~~ knowledge can be achieved only by the devotee of the Lord directly from the Lord in disciplic succession, and not otherwise. Therefore one should be intelligent enough to know the source of all knowledge who is the Cause of all causes and therefore the only object for meditation in all types of yoga practices. When the Cause of all causes becomes known to any body then everything knowable becomes known and nothing knowable remains to be known. The Vedas say "Yasmān viñate sarvaṁ eva viñatan bhavanti"

Text No. 3

Mamavyanam sahasrasu kascid yatati siddhaye.
Yatatam ani siddhanam kascin mamvetti tatvatah.

English Synonyms

Mamavyanam-of humankind, Sahasrasu-out of many thousands, Kascid-somebody, Yatati-endeavours, Siddhaye-for perfection, Yatatam-of those so endeavouring, Siddhanam-of those who have achieved perfection, Kascid, someone, Mam-ke (Kṛṣṇa), Vetti-does know, Tatvatah-in fact.

Translation

Out of many thousands among humankind, one may endeavour for perfection of life, and of thousands of perfect human beings, some one may know what Kṛṣṇa is in fact.

Purpose

There are various grades of human kind and out of many thousands of them somebody may be interested in the matter of transcendental realisation and try to know what is self, what is body, and what is the Absolute Truth. Generally they are simply engaged in the matter of animal propensities, namely eating, sleeping, defending and mating and hardly any of them are interested in the transcendental knowledge. The first six chapters of the Bhagavat Gita are meant for those who are interested in transcendental knowledge in the matter of understanding the self, the Super self and the process of realisation by Jñān-yoga. Dhyān-yoga discrimination of the Self from matter—but none of them can know what is the Supreme Personality of Godhead Kṛṣṇa. Kṛṣṇa can be known by persons who are in Kṛṣṇa consciousness and not otherwise. Other transcendentalists may reach up to the impersonal Brahman realisation which is easier than understanding Kṛṣṇa. Kṛṣṇa is the Supreme

Person but at the same time beyond the knowledge of Brahman and Paramatma. The Yogins and Jnanins are confused in their attempts to understand Krsna although the greatest of the impersonalists, Sripada Sankaracharya, has admitted in his Gita commentary that Krsna is the Supreme Personality of Godhead. But his so called followers do not accept Krsna as such and therefore it is very difficult to know Krsna even though one has transcendental realization of impersonal Brahman.

Krsna is the Supreme Personality of Godhead, the Cause of all causes, the Primeval Lord Govinda. Janarah paramah krsna natchidananda yikraha. Anadir adi govinda sarva karana karanam. He is very difficult to know by the non-devotees. The non-devotees declare that the path of Bhakti or devotional service is very easy. But they cannot practice it. If the path of Bhakti is so easy as contemplated by the non devotee class of men why do they take up the difficult path? Actually the path of Bhakti is not easy. The so called path of Bhakti practiced by unauthorized persons without any knowledge in Bhakti may be easy but when it is to be practiced factually just according to the rules and regulations of Bhakti Path, the so called scholars and philosophers also fall away from the path. Srila Rupa Goswami writes in his Bhaktirasamritasindhu as follows:

Grnti grnti puranadi pancharatniki bidhi vina
Aikantiki parat bhakti nirataya eva kalpana.

"Pure devotional service of the Lord without any reference to the authorized vedic literatures like the Upanisads, Puranas, Narada Pancharatra etc, is simply an unnecessary disturbance in the society."

Atha Sri Krishna namah! na bhayam grahyam Indriaih
na bhayam grahyam na bhayam grahyam na bhayam

Text No. 4

English synonyms

Bhumir=earth, Ap=water, Anal=fire, Vayuh=air, Kham=sky, Budhir=intelligence, Ahankar=false ego, Iti=thus, Iyam=all these, Me=mine, Bhinn=separated, Prakrit=energies, Astadha=total eight.

TRANSLATION

Earth, water, fire, air, sky, mind, intelligence and false ego--altogether eight are My separated material energies.

Purnort

Science of God means the constitutional position of God and His different opulences by diverse energies. The material nature is called Prakṛti or energy of the Lord in His different expansions of Purusa incarnations as described in the Svāyate Tantra 1

Viṣṇuḥ tu trini rūpāni puruṣākhyaṇvatho viduḥ
akṣaḥ tu mātāḥ arāṇi dvitīyaḥ tu andāśansthitaḥ
tritīyaḥ arābhūtaṣṭhaḥ śāni jñatva vimucyate

"For material creation Lord Kṛṣṇa's plenary expansion assumes three Viṣṇus. The first one, Mahāviṣṇu creates the total material energy known as the Mahat Tatva. The second Garbhodakṣayee Viṣṇu enters into the total universes for creating diversities in each of them. The third Kṣhīrodakṣayee Viṣṇu is diffused as all pervading Super soul in everything of the total universes known as Paramātmā and He is present even within the atoms also. Any one who knows these three Viṣṇus can be liberated from material entanglement."

This material world is a temporary manifestation of one of the different energies of the Lord. And the superintendence of the whole activities of the material world is directed by the above mentioned three Viṣṇu expansions of Lord Kṛṣṇa. And these Purusas are called incarnations. Generally one who does not know the Science of God or the Science of Kṛṣṇa, takes it for granted that this material world is a thing for the enjoyment of the living entities and as such the living entities are the Purusas (?) ~~and~~ material energies are taken as ingredients and the living entities as the cause. According to Bhagavat Gītā this atheistic conclusion is refuted. From the verse

under discussion it appears that Kṛṣṇa is the Original cause of the material manifestation and Śrīmad Bhagvatam confirms it. The ingredients of material manifestation are separated energies of the Lord. Even Brahmajyoti which is the ultimate goal of the impersonalists is also another spiritual energy manifested in the Spiritual Sky. Because in Brahmajyoti there are no spiritual diversities as there are in the Vaikunthaloka, the impersonalist accepts this Brahmajyoti as the opposite number to the temporary material energy. The Paramatma manifestation is also the temporary all pervasiveness of Kṣīrodakṣaṇa Vism. Paramatma manifestation has no eternity in the Spiritual World. Therefore factual Absolute Truth is the Supreme Personality of Oṃhead Kṛṣṇa. He is the complete energetic Person and is related with different separated and internal energies. In the material energy the principal manifestations are eight as above mentioned. Out of these the first five manifestations, namely earth, water, fire, air, and sky are called five gigantic creations for gross creations within which the five sense objects are included. They are the manifestations of physical sound, touch, form, taste and smell. Material science is comprised of these ten items and nothing more. But the other three items namely mind, intelligence and false ego are neglected by the materialists. Philosophers who deal with mental activities are also not perfect because they do not know the ultimate source, Kṛṣṇa. The false ego, "I am" and "It is mine" which are basic principles of material existence--includes the ten sense organs for material activities. Intelligence is the total material creation called the Mahat Tatva. Therefore from the eight separated energies of the Lord are comprised twenty four elements of the material world which are the subject matter of Sāṅkhya atheistic philosophy; they are originally offshoots from Kṛṣṇa's energies, and are separated from Him but men

with a poor fund of knowledge do not find Krsna as the Cause of all causes in the atheistic Samkhya philosophy. The subject matter for discussion in the Samkhya philosophy is the manifestation of the external energy of Krsna as it is described in the Bhagavat Gita.

Text No. 5

Apara ivam itas tu anyam prakrtim viddhi me parama
Jivabbutam mahabaho yava idam dharyate jagat.

English synonyms

Apara-inferior, Ivam-this, Itas-besides this, Tu-but, Anyam-another, Prakrtim-energy, Viddhi-just try to understand, Me-Mine, Parama-superior, Jivabbutam-the living entities, Mahabaho-
Yavaby whom, Idam-this, Dharyate-being utilized or exploited, Jagat-the material world.

Translation

Besides these, there is another energy of Mine, which is superior and concerns the living entities who are engaged in exploiting the resources of the Material (inferior) nature.

Phrasa

It is clearly mentioned herewith that the living entities belong to the superior nature or energy of the Supreme Lord as much as the inferior energy is matter manifested by different elements namely, earth, water, fire, air, sky and mind, intelligence and false ego. Both forms of material nature namely gross (earth Etc.) and subtle (mind etc) are products of inferior nature but the living entities who are exploiting these inferior energies for different purposes, are superior nature of the Supreme Lord. Energies are always controlled by the Energetic and as such the living entities are always controlled by the Lord and they have no independent existence.

They are never equally powerful as it is miscalculated by men with poor fund of knowledge. This distinction between the living entities and the Lord is described very nicely as follows: (Bhag: 10/87/26)

Aparimāṇa dhruva sambhṛta yadi sarvasataṁ
tarhi na sarvasatāḥ nityam dhruva na itaratha.
Ajānī sa yamavataḥ tad avimucya nityam bhavet.
Samam amāṇatan yad amāṇa mata dustataya.

"On the Supreme Eternal, if the embodied living entities were ~~equal~~ like You, all-pervading, then they would not have been under your control. If the living entities are accepted as minute energy of Your Lordship at once they become under your Supreme control. Therefore real liberation means that the living entities may surrender to you for being controlled by you, and that normal condition will make them happy. In that normal condition only they can become controller. Therefore, those with poor fund of knowledge who try to advocate the monistic theory that God and the living entities are equal in all respects are actually being guided by bad and polluted opinion."

Therefore the Supreme Lord Kṛṣṇa is the only Controller and all others are controlled by Him. The living entities are superior because the quality of their existence is one and the same as the Supreme but in quantity of power they are never equal with the Lord. While exploiting the gross and subtle inferior nature or matter, the superior energy, living entity, forgets about his real spiritual mind and intelligence. This forgetfulness is the influence of matter upon the living entity. And when the living entity becomes free from this illusion of material existence, actually he becomes freed from the material influence--- which stage is called ~~mukti~~ or liberation. The false ego is under the influence of material illusion, that, "I am matter and material acquisitions are mine." This becomes clarified when one is liberated from all material ideas including the concept-

becoming one in all respects with God. Therefore the conclusion is that the living entity, as confirmed herewith by Bhagavad Gita, is only one of the multienergies of Krsna and when such energy is pure without any material contamination, the entity becomes a fully Krsna conscious, liberated soul.

Text No. 6

Etad yonini bhutani sarvani iti upadharaya.
Aham krtanasya jagatah prabhavah pralayas tatha.

English synonyms

Etad-these two natures, Yonini-source of birth, Bhutani-everything created, Sarvani-all, Iti-thus, Upadharaya-know, Aham-I, Krtanasya-all-including, Jagatah-of the world, Prabhavah-source of manifestation, Pralayas-annihilation, Tatha-as well as.

Translation

Of all that is material and all that is spiritual in this world, you may know for certain that I am the source.

Purpose

Everything that be is a product of matter and spirit. Spirit is the basic field of creation and matter is created by spirit. Spirit is not created at a certain stage of material development. This material world is manifested only on the basis of spiritual energy. This material body is developed on account of spirit being present within the matter; a child grows gradually to boyhood and then to manhood on account of that superior energy, spirit, soul, being present within the matter. Similarly the whole cosmic manifestation of the gigantic universe is developed on account of presence of the Super Soul Vaisnu. Therefore all the spirits and all the matter that are combined together to manifest this gigantic universal form are origi

of the two energies of the Lord and as such the Lord is the Original cause of everything. A fragmental part and parcel of the Lord namely the living entity may be the cause of a big skyscraper, a big factory or even a big city or big body but he cannot be the cause of a big universe. The cause of the big universe is the big soul or the super soul. And Kṛṣṇa the Supreme is the cause of both the big and small souls and as such He is the Original cause of all causes as it is confirmed in Katha Upaniṣad "Nitya nityanam cetanas cetanaṁ."

Text No. 7

Matah parataram na anyat kiṁcid aṁti dhananiyama.
Matā sarvaṁ idaṁ protaṁ sūtra manigana iva.

English synonyms

Matah beyond Myself, Parataram further superior, Na not, Anyat anything else, Kiṁcid something, Aṁti there is, Dhananiyama O conquerer of wealth, Matā in Me, Sarvaṁ all that be, Idaṁ which we see, Protam strung, Sūtra on thread, Manigana pearls, Iva likened.

Translation

O conquerer of wealth (Arjuna), there is no Truth superior to Me. As pearls are set strung on a thread, so is everything resting upon Me.

Purport

There is a regular controversy about the Supreme Absolute Truth as Person or Imperson. So far Bhagavat Gītā is concerned the Absolute Truth is the Personality of Godhead Śrī Kṛṣṇa, confirmed in every step; in this particular verse it is finally confirmed that the Absolute Truth is Person. This Personality of Godhead the Supreme Absolute Truth is also confirmed in the Brāhma Saṁhita : "Iṣvaraḥ parama kṛṇa sat cid ananda viśvabha" i.e. the Supreme Absolute Truth Personality of Godhead is Lord Kṛṣṇa who is Primeval

Lord, the reservoir of all pleasures, Govinda, and the Eternal Form of all bliss and knowledge. There is no controversy ^{HERE} therefore about the Absolute Truth being the Supreme Person, the cause of all causes.

But the impersonalist would argue on the strength of the Vedic version as it is stated in the Svetasvatara Upanisad:

Tato yad uttarataran tad arupam anamayam ya etad vidur
antaram is bhavanti aha itara dukham aya ani vanti.

In the material world Brahma the primordial living entity within the universe is understood to be the Supreme amongst the demigods and the human beings or any other lower animals. But beyond Brahma there is the Transcendence Who has no material Form and is free from all material contaminations. Any one who can know Him, also becomes transcendental while others who do not know Him suffer the miseries of the material world.

The impersonalist gives more stress on the word Arupam. But this Arupam is not imperson. It indicates transcendental Form of eternity bliss and knowledge as described in the Brahma Samhita quoted above. This version of the Svetasvatara Upanisad is a confirmation of two other previous verses as follows:

Yadeham etad purusam mahantam adityavarnam tamasah parasta
tamaya viditva ati kincid asti na anyah pantha vidyate
Yasmat param na aparam asti kincid yasmat na anyat naiva
Bhiksha iva atabho divi tistati ekas tena idam purusam
purusam purusena sarvam

"I know that Supreme Personality of Godhead Who is transcendental to all material conception of darkness. Anyone who may know Him can alone transcend the limits of birth and death. There is no other way for liberation than this knowledge of that Supreme Person."

"There is no more superior truth than that Supreme Person because He is the Supermost. He is smaller than the smallest and He is the... He is situated as the silent tree illumin-

ating the transcendental sky and He is spread all over by His extensive energy like the root of the tree."

Therefore the conclusion is that the Supreme Absolute Truth is the Supreme Personality of Godhead and He is all pervading by His multienergies both material and spiritual as stated in the previous verses.

Text No. 8

Rasah abam anu kaunteya prabhāṁ sasiśurvayoh.
Pranavaḥ sarva vedāṁ sabbāḥ kha pauruṣaṁ kṛm.

English synonyms

Rasah=taste, Abam=I, Anu=in water, Kaunteya=O son of Kunti,
Prabhāṁ=I am the light, Sasiśurvayoh=in the sun and the moon,
Pranavaḥ=the three vowels Aum, Sarva=in all, Vedāṁ=in the Vedas,
Sabbāḥ=sound vibration, Kha=in the sky, Pauruṣaṁ=ability, Kṛm=in man.

Translation

O son of Kunti, I am the taste of water, the light of the sun and the moon, Aumkara in the Vedic mantras, and ability in humankind.

Purpose

How the Lord is all pervasive by His diverse energies, material and spiritual, is explained in this verse. The Supreme Lord can be preliminarily perceived by His different energies. This perception of the energies of the Lord is the impersonal conception of the Supreme. As the Sun in the Sun planet is a person and he is perceived by ^{His} all-pervading energy, the sunshine, similarly the Lord although in His eternal Abode—can be perceived by the diffusing energies of the Lord all-pervading. The taste of water is the active principle of water. No body would like to drink salted water from the sea because the taste of water is covered there. Attraction for water depends on the taste

and this taste is one of the energies of the Lord. The impersonalist perceives the presence of the Lord in water by its taste and the Personalist also glorifies the Lord for His kindly supplying the tasty water to quench out thirst. That is the way of perceiving the Supreme. Practically there is no controversy of Personalism and impersonalism. One who knows the thing knows that impersonal conception and personal conception ⁵⁰both are simultaneously present in everything and there is no controversy. Lord Chaitanya therefore established His sublime doctrine [Acintya Yada and Yada Tatvam--] simultaneously one and different philosophical doctrine. The light of the Sun and the Moon ^{ARE} is also originally emanating from Brahman-jyoti which is the Personal effulgence of the Lord. Similarly, Pranava or the Omkara transcendental sound in the beginning of every Vedic hymn is also addressing the Supreme Lord. The impersonalists are very much afraid of addressing the Supreme Lord Kṛṣṇa by His innumerable Names and they prefer to vibrate the transcendental sound Omkara without knowing that Omkara is sound representation of Kṛṣṇa. No body can go beyond the jurisdiction of Kṛṣṇa Consciousness but one who knows Kṛṣṇa consciousness is blessed while others who do not know what is Kṛṣṇa consciousness are in illusion. Therefore knowledge is liberation while ignorance is bondage.

Text No. 9

Purva sandhah rchivam ca tasma ca smi bhavassu.
divanam sarva bhutamu tasma ca smi sarvasu.

Geetopanishad

TRANSLATION Text 9 Chapter 7

I am the original flavor of the earth, I am the light of the sun, I am the life of every living entity, and I am the penances of all ascetics.

PURPORT

Puna means ^{THAT} which is not decomposed—Puna is original. In everything in the material world there is a flavor. Just as we have flavor and fragrance in the flower, similarly even in earth, in water, in fire, in air, there is a flavor. The uncontaminated flavor, the original flavor, which ~~is~~ ^{INVESTS} ~~infused~~ ^{within} everything, is Krishna. Similarly, everything has a particular original taste, which we can change by the mixture of chemicals. So everything original has some smell, some fragrance, and similarly it has some taste. Bhibha means fire. Without fire we cannot do anything, even in the modern civilization. Without fire we cannot have any power, we cannot run our factory, we cannot cook; for so many things we depend on fire and that fire is Krishna. The heat ~~in~~ the fire is Krishna. According to ~~the~~ ^{THE} Vedic medicine, indigestion is due to ~~less~~ ^{low} temperature within the belly. ~~So~~ even for digestion we require fire, ~~therefore~~ there is fire. In Krishna Consciousness we become aware that earth, water, fire, air and every active principle, all chemicals and all material elements—are due to Krishna. The duration of life is due to Krishna. ~~Therefore~~ by the grace of Krishna we can prolong our life or we can diminish our life. So, in every sphere we have Krishna Consciousness.

TEXT NO. 10

seat,	unto me,	of all living entities,
try to understand,	O the son of Partha,	original,
eternal,	intelligence,	of the intelligent,
I am,	effulgence,	of the powerful, of the prowess,

or we can diminish our life. So in every sphere we ~~can~~ have KC:

TEXT #10

()-seat, ()unto me, ()of all living entities, ()try to understand, () O the son of Partha, () original, eternal, () intelligence, () of the intelligent, () I am, () effulgence, () of the powerful, of the prowess I am,

TRANSLATION

O The son of Pritha you can understand that I am the original seed of every living entity and I am the intelligence of the intelligent, and I am the prowess of all the powerful man,

PURPORT

~~() means~~ ^{such as} there all different kinds of living entities ~~including~~ ^{in water} the movable and the nonmovable; ~~that~~ ^{birds} birds, beasts, man ~~and they~~ ^{which} are moving; and there are other living creatures, ~~that like~~ ^{but only} trees and plants, ~~they~~ ^{Every entity is counted for intelligence} cannot move, ~~they~~ ^{but every one} stand, ~~but every one~~ they are 8, 400,000 species of life; some of them are moving and some of them are not moving, but the seed of their life is K. as it is stated in the Vedic lit. ~~that~~ ^{that} Brahma or the Supreme Absolute Truth, is that from whom everything is emanating () ~~these statements are there~~ ^{so} K. is parabrahma. ~~Brhama and parabrahma~~ ^{that} Brhama is the impersonal, Parabrahma is personal, and Impersonal Brhama is situated in the personal Brhama. ~~as it is stated in the~~ ^{is stated in the} B.G. () Therefore originally K. is the source of everything. He is ~~the~~ ^{the} the root. As the root of the tree maintains the whole tree similarly, K. being the original root of all things, ~~is~~ ^{is} maintaining everything in this material manifestation. This is also confirmed in the Vedic lit. () He is the eternal of the all-eternal and He is the Supreme living entity of all ~~living entities~~ ^{living entities} maintaining all these living entities.

Nobody can do anything without intelligence. K. says that the root of that intelligence is He. Therefore a person without being very intelligent

7/10-11

TRANSLATION

O son of Pritha you can understand that I am the original seed and I am the intelligence of the intelligent, and I am the prowess of all the powerful men.

PURPORT

~~There~~ ^{MOVING} ~~are~~ ^{NON-MOVING} different kinds of living entities, such as the ~~movable~~ ^{MOVING} and the ~~immovable~~ ^{NON-MOVING}. Birds, beasts, ^{AND} man are moving entities, and there are other living creatures, trees and plants, which cannot move but only stand. Every entity is counted for in the 8,400,000 species of life; some of them are moving and some of them are not moving, but the seed of their life is Krishna as it is stated in the Vedic literature: Brahman or the Supreme Absolute Truth, is that from whom everything is emanating. Krishna is parabrahman, Brahman is the impersonal and Parabrahman is personal. Impersonal Brahman is situated in the personal Brahman—that is stated in the Bhagavat Gita. Therefore, originally Krishna is the Source of everything. He is the root. As the root of the tree maintains the whole tree similarly, Krishna being the original root of all things, is maintaining everything in this material manifestation. This is also confirmed in the Vedic literature. () He is the ^{Supreme} eternal of the ^{THE} all-eternal and He is the Supreme living entity of all living entities and He alone is maintaining all these living entities. Nobody can do anything without intelligence. Krishna says that the root of that intelligence is ~~He—Therefore a per-~~ son without being very intelligent HIMSELF

(MISSING)

Therefore those who are bewildered by these three modes of material nature ~~they~~ cannot understand that transcendental to this material nature ~~or~~ ^{to} ~~this~~ material modes of nature, there is the Supreme Lord, K. In this material world everyone is under the influence of these three gunas and they are acting by the influence of these three modes of material nature and being bewildered by this material nature. ~~They~~ ^{are} are unable to understand that beyond this material world there is the Supreme Personality of Godhead K. Under the influence of material nature everybody has got a particular type of body and according to that particular type of body he has ~~got~~ ^{his} particular type of psychic and biological activities. There are four classes of men under the influence of these three material modes of nature. Those who are purely in the modes of goodness ~~they~~ are called Brahmins. Those who are in the modes of passion ~~they~~ are called Chaityas. Those are ~~called~~ mixed with passion and ignorance ~~they~~ are called ^{Vaishyas} ~~Vashtas~~. Those who are completely in ignorance ~~they~~ are called sudras. And those ^{are} ~~who~~ ^{are} ~~less~~ ^{than} ~~that~~ ^{are} animals or animal life. In this way we have all got a temporary body. Either I may be a Brahmin, Chaitya or Vashtas or whatever, ~~but~~ ^{in any case} this life is temporary. But although it is temporary ~~is not permanent~~ ^{we} and we do not know in the next life what ~~we~~ ^{we are} going to be, still by the spell of this illusory energy we are accepting ourselves with this body's conception of life, and we think we are American or Indian or Russian or Brahmin, Hindu or Muslim. ~~and~~ ^{if} we become busy with those modes of material nature, ~~acting~~ ^{then} we are forgetful of the Supreme personality of Godhead Who is behind all these modes of material nature. So the Lord K. says that () deluded by these three kinds of material nature they do not try to understand that behind ~~this~~ ^{the} background there is the Supreme Personality of God. There are different kinds of living entities some of them are human beings, demigods, animals and each and every one of them is under the influence

Purport

As we have already discussed, both the material nature and the spiritual nature, being emanations from the Supreme Personality of Godhead both of ~~them~~ eternal. The living entity, although superior spiritual nature of the Lord, illusion on account of being contaminated by the inferior nature matter is also eternal. The conditioned soul is therefore called as Nityabaddha or eternally conditioned. No body can trace out the history of his becoming conditioned at a certain date in the material history. As such, his rescue from the clutches of the material nature, although inferior, is very difficult. It is difficult because the material nature is ultimately conducted by the Supreme Will and therefore the spiritual nature living entity cannot overcome the Supreme Will background of the material nature. Inferior material nature is defined herein as the Divine Nature on account of her divine connection and movement by the Divine Will. Being conducted by Divine Will the material nature, although inferior acts so wonderfully in the matter of construction and destruction of the cosmic manifestation. The Vedas confirm it as follows:

Mayam tu prakrtim vidyan mayinam tu mahesvaram

" Although Maya or illusion is false or temporary the background of Maya is the Supreme magician Personality of Godhead Who, Mahesvaram or the Supreme controller."

Another meaning of Guna is rope. Therefore it is to be understood that conditioned soul is tightly knotted by the ropes of illusion. A man tied up by the hands and feet cannot rescue himself from the binding without being helped ~~by~~ by another person who is not similarly conditioned. One person ~~similarly~~ tied up by the hands and legs cannot release another friend also tightly tied up by the hands and feet. The helping person must be liberated. Therefore Lord Krishna or His benafide representative the Spiritual Master can only release the conditioned soul. Without such superior help no body can be free from the influence of the material nature. Therefore devotional service of Krishna consciousness can alone help one for such release. Krishna being the Lord of such illusory energy, He can order ~~the~~ the insurmountable energy to release the conditioned soul, out of His causeless mercy upon the surrendered soul ~~on account~~ of His paternal affection ~~upon~~ the living entity who is originally a beloved son of the Lord. Therefore surrender unto the lotus feet of the Lord is the only means for getting freedom from clutches of the stringent material nature. For a surrendered soul this ocean of illusion is likened ~~to~~ the hole ~~at~~ caused by the cow's hoof.

The word Mam eva is significant. Mam i.e., unto Krishna only or Visnu, and not Brahma or Shiva. Although Brahma and Shiva are greatly elevated almost on the level of Visnu, it is not possible by such incarnations of Rajaguna ~~and~~ Tamaguna to give release to the conditioned from the clutches of Maya. In other words both Brahma and Shiva are also under the influence of such Maya. Only Visnu is the master of the Maya and therefore He alone can give release to conditioned soul. The Vedas confirm it as Tvameva viditva or only by understanding of Krishna consciousness. Even Lord Shiva affirms it that liberation can be achieved by the mercy of Visnu only. Lord Shiva says

Mukti pradata sarvesam visnur eva na samsayah.

Text No. 15

Na mam duskrutino mudhah prapadyante naradhamah.
Mayaya apahrta jnana asuram bhavam asritah.

Ref: *Pranava Godhina The Love of the Anukhina*

to page

TRANSLATION

The miscreant, grossly foolish, lowest of the mankind, and nullified of all knowledge, does not surrender unto Me—being taken up by the atheistic nature.

PURPORT

It is said in the Bhagavad-Geeta that simply by surrendering oneself unto the Lotus Feet of the Supreme Personality of Godhead, one can surmount the stringent laws of material nature. And therefore a question arises here. How it is that educated philosophers, scientists, businessmen, administrators and all such men who are practically the heads and leaders of ordinary men—do not surrender to the Lotus Feet of Shri Krishna (the All-powerful) Personality of Godhead? Mukti or liberation from the laws of material nature is sought after by all of the above-mentioned heads of human beings in different ways and with great plans and perseverance for great many years and births. If that liberation is possible to be attained by the simple method of surrendering unto the Lotus Feet of the Supreme Personality of Godhead, why then ~~do not~~ the leaders of society who are intelligent and hard-working, adopt this simple method of solving all the hardnut problems which are presented before them?

The B.G. gives the answer to this question very frankly in this statement.

The answer is that those who are really learned leaders of society like Brahma, Shiva, Kapila, Kumara, Manu, Narada, Vyasa, Devala, Ashita, Janaka, Prahlada, Bali, and later on Madhyacharya, Ramanujacharya, Shri Chaitanaya and many others who are in the line who are faithful philosophers, politicians, educationists, scientists, etc., do certainly surrender to the Lotus Feet of the Supreme Person, the All-powerful authority. But those who are not actually ~~so~~ but pose themselves as such (philosophers, scientists, educationists, administrators, etc.), out of mental concoction, do not accept the plan or path of the Supreme Lord. ~~Such false leaders~~ who have no meaning for God, manufacture their

own worldly plans and ^{result in} make the problems of material existence more difficult the name of making a solution for them. Because the material energy is ^{more than they} powerful, she can resist the unauthorized plans of the atheist and nullify ~~such~~ the knowledge of the planning commissions into baffled adventures.

Such atheistic plan-makers have been described herein by the word, Duskritina or the miscreants. Kritina ~~means~~ means one who has performed meritorious work. The atheist plan-maker is certainly very intelligent and meritorious also, because any gigantic plan, good or bad, must tax the brain for its execution. Because the atheist's brain is ~~utilized~~ utilized in the wrong direction against the plan of the Supreme Lord, ~~the~~ the atheist's plan-maker, is called Duskritina, or the one whose merit is taxed in the wrong direction.

In the ~~B.G.~~ ^{good} it is clearly mentioned that the material energy works fully under the the direction of the Sup^{er} Lord. She has no independent ~~the~~ authority.

She works like the shadow moves in accordance with the movements of the object. But still she is very powerful ~~also~~. As such, the atheist, due to his godless ~~a~~ temperament cannot know how the mat^{erial} nat^{ure} works--neither can he know the plan of the Sup^{er} Lord. Under ~~such~~ illusion and modes of passion and ignorance, all his plans become baffled as in the case of Hiranya-Kashipu and Ravana. All their plans were ~~smashed~~ smashed into dust although both of them were materially learned as scientists, philosophers, administrators, and educationists. Such Duskritinas or miscreants are of four different patterns as mentioned below:

The Mudhats ~~of~~ those who are grossly foolish like the hard-working beasts of burden. They want to enjoy the fruits of their labor, by themselves, and ^{do} not want to part with them for the Sup^{er} Lord. The typical example of the beast of burden is the ass. This humble beast is made to work ~~by~~ ^{very} very hard by the illusory method of his master the washerman. The ass does not know for whom he works so hard day and night. He remains satisfied by filling his stomach with a bundle of grass, sleeping for a while under fear of being beaten by his master, and satisfying his sex appetite even at the risk of being repeatedly kick-

ed by the opposite party. The ass sings poetry and philosophy sometimes, creating a rabid disturbance to the whole quarter; that is the position of the foolish fruitive worker who does not know for whom he should work. He does not know that Karma is meant for Yajna.

Whenever you meet such foolish workers, working very hard day and night for clearing the burden of his self-created duties, you will find him saying that he has no time to hear anything about the immortal part of the living being. To such Mudhas, material gains, which are destructible, are all in all, although the Mudha enjoys a very small fraction of the fruit of his labor. Such foolish fruitive worker will remain satisfied even

without sleeping for days and months together, and due to some indigestive disease, ^{he} will remain satisfied practically without food and yet he would like to work hard day and night for the benefit of his created masters at home and abroad. Without the knowledge of his real master the foolish worker will waste his valuable time for something which is not his master. That is his illusion and he will never surrender to the Supreme Master of all masters, neither he will have time to hear about his real Master in the proper channel. The Swine who eats the (night) soil will not care to accept sweet meats made of sugar and ghee. Such foolish worker will go on hearing continuously sense-enjoyable tidings of the flickering mundane world, but will have very little time to hear about the eternal living force ^{of the} ~~of~~ the ~~mundane~~ ^{eternal} world.

(2) The next class of Duskritina or miscreants is called the Naradhama or the lowest of the mankind. Nara means the human being and 'Adhama' means the lowest. Out of the 84 lacs of different species of living being, there are four lacs of human species. Out of them there are innumerable low grade human forms of life who are actually-civilized

4.

mostly uncivilized and there are only a very few ^{re} class of men who are actually civilized. The civilized human beings are those who have regulated principles of social, political and religious life. Those who are socially and politically developed but have no religious principles must be counted amongst the Nardhamas. Religion without God is no religion because the purpose of following religious principles ^{is} ~~means~~ to know the Supreme Truth and our relation with Him. In the ^{avdhuta} Bhagwat Geeta, the Personality of Godhead has defined clearly that there is nothing above His authority and therefore He is the Supreme Truth. ~~And~~ the civilized form of human life is meant for reviving the lost consciousness of ^{one's} ~~his~~ eternal relation with the Supreme Truth. ^{who} The Personality of Godhead Shri Krishna ~~call~~ ^{call} powerfully. The civilized human form of life is a chance to go Back to Godhead and whoever loses this chance, is classified as the Naradhama. We get information from ~~revealed from~~ revealed scriptures that in the womb of the mother when the baby remains in ^{the} ~~an~~ extreme difficult ^{or} position without any moving facility, the living baby prays to God for his deliverance and promises to worship Him alone as soon as he ^{gets} ~~is~~ out. That is a natural instinct of every living being, to pray to God when he is in difficulty--because he is eternally related with God. But the child after his deliverance forgets the difficulties of birth and forgets his deliverer also, influenced by Maya, the illusory energy.

It is the duty of the guardians of children to revive the divine consciousness dormant in them. The ten processes of reformatory ceremonies, as enjoined in the Manu-Smriti which is the guide to religious principles are meant for reviving God-consciousness in the system of Varna Ashram. Nothing is strictly followed now in any part of the world and therefore 99.9 percent populations are Naradhama.

Shri Chaitanya Mahaprabhu, in the mode of propagating the 'Bhagwat Dharma' or the activities of the devotees, has recommended people to hear submissively the message of the personality of Godhead. The primary book of this message is the Bhagwat Geeta. He can deliver the lowest of the human being by this submissive hearing process only, but unfortunately they deny to give even an aural reception to these messages and what to speak of surrendering to the will of the Supreme Lord.

Naradhama or the lowest of the mankind makes a willful negligence of the duty of human being.

(3) The next class of Duskritina or miscreant is called Maoya Apahrita Jana or the person ~~whose~~ ^{of whose} all ^Serudite knowledge has been nullified by the influence of illusory material energy. They are mostly very learned fellows in the wrong direction. They are great philosophers, poets, litterateurs, scientists etc. but the illusory energy misguides them to the wrong direction and therefore they have no obedience to the Supreme Lord. When the whole population as above mentioned become identified with the Naradhama, naturally all the so-called education is made to be null and void by the all powerful energy of physical nature. According to the standard of Bhagwat Geeta, a learned fellow is he who can see on equal terms, the learned Brahmin, the dog, the cow, the elephant and the chandala. That is the vision of a devotee. Shri Nityananda Prabhu who is the incarnation of Godhead as Divine Master delivered the typical Naradhamas, ~~the~~ ^{the} Jagai and Madhai and showed ~~the~~ how the mercy of a real devotee is bestowed upon the lowest of the mankind. So the Naradhama who is condemned by the personality of Godhead can again revive consciousness by the mercy of a devotee only.

6.

There are a great number of Maoya Aphrita Jnanas at the present moment even amongst the regular scholars of the Bhagwat Geeta. In the Bhagwat Geeta in plain and simple language, it is stated that Sri Krishna is the Supreme Personality of Godhead. There is none equal to or greater than Him. He is mentioned as the Father of Brahma the original father of all human beings. Sri Krishna is said to be not only the father of Brahma but also the father of all species of life. He is the root of the Impersonal Brahman and Paramatma or the Super-Soul in every entity in His plenary portion. He is the Mountain Head of everything. Every one is advised to surrender unto the lotus feet of Sri Krishna. In spite of all these clear statements the Maoya Apahrita Jnana ^{make out} ~~show~~ their own imaginative way ^{Such way of} of explanations are all unauthorised because they are not received in the real Parampara line or disciplic succession. Such Maoya Aphrita Jnana are described as Mudhas also because they deride at the Person of the Supreme Lord for His feature like a human being. They do not know that the blessed human form of life is designed after the eternal and transcendental feature of the Supreme Lord.

All such unauthorised interpretations by the class of Maoya Apahrita Jnana outside the purview of Parampara system ~~are~~ are so many stumbling blocks in the path of spiritual understanding. Such Naradhamas do not surrender unto the lotus feet of Shri Krishna, nor do they teach others to follow such principles.

(4) The last class of Duskritina is called Asurabhabamashrita

or the man of demoniac principles. In other words this class is atheist outright. Some of them argue that the Suprem Lord can never come down ^{to} this material world. But they are unable to give any tangible reason as to why He is so not-enabled ^{just} by the desire of an atheist. There are others who will make Him subordinate to the Impersonal feature although the contrary is said in the Bhagwat Gesta. Envious to the Supreme Personality of Godhead, the atheist will present a number of illicit, manufactured incarnations in the factory of his imaginative brain. Such persons who ^{se} very principle of life to to decry the Personality of Godhead cannot surrender unto the lotus feet of Sri Krishna.

Shree Jamunacharya Albandru of South India said "Oh my Lord! You are unknowable to ~~the~~ persons taken up by the atheistic principles in spite of your uncommon Qualities, Features, and Activities; inspite of your Personality being strongly confirmed by all the revealed scriptures in the quality of goodness; and inspite of your being acknowledged by the famous authorities renowned for their depth of knowledge in the transcendental science and situated in the godly qualities."

Therefore the (1) miscreants, (2) grossly foolish persons (3) the lowest of mankind, (4) the atheistic principled people, ~~as~~ as above mentioned never surrender unto the lotus feet of the Personality of Godhead in spite of all scriptural and authoritative support to the fact. In other words persons who do not recognize the Supreme authority of the Lord must belong to one of the above groups.

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12/16 Translation.

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Of the best among the ~~Varartas~~ ^{Varartas}, there are four kinds of pious men who, when they are in distress and who when they are in need of money, ^{or} when they are inquisitive ^{or} and when they are searching after the knowledge of the absolute, begin their devotional service unto Me. —

PURPORT

As described in the above ^{forgetting 12/15} verse the four kinds of miscreants who do ~~not~~ not surrender to the Sup. Per. of God; but there are others, who are not miscreants but ~~they~~ are workers on the regulative principles according to the scriptures, and they are called Sakrtina, or obeying the rules and regulations of the different status and order of social requisition. They are called (———), ~~and~~ generally such persons obeying the rules of scriptures, ~~and~~ morality and social laws, ~~they~~ are more or less devoted to the Supreme Lord. Out of them there are four classes of men who are, sometimes distressed, and in need of money, ^{sometimes} and inquisitive and sometimes ~~they~~ are searching after knowledge ~~of~~ of the Absolute Truth. Such persons come to the Sup. Lord for devotional service, ^{under different conditions} These four kinds of devotees ~~they~~ are not pure devotees, because they have got some aspiration to fulfill ^{in exchange of} devotional service. Pure devotional service is without aspiration and without any desire for material profit. It is stated in the (^{Bhakti Rasamrita Sindhu as per}) ~~the pure definition~~ definition of pure devotion: (Shloka) ^{material} These are these four kinds of persons who come to the Sup. Lord for devotional service, ^{when} ~~when~~ they are completely purified by association of a pure devotee, they also become pure devotees. So far the miscreants are concerned, for them devotional service is very difficult ^{because} their life is selfish, irregular and without any goal of perfection. ^{But} ~~then~~ some of them, by chance, when they come in contact with ^{pure} pure devotee they also become devotees. ^{pure} Those who are conducting regulative principles of life?

Out of the four kinds of miscreants, ^{most} ~~the ones~~ who are always busy busy for frivole activities, when they are distressed and at the same time ~~are~~ in association with pure devotees, in their distress, they become a devotee of the Lord. Out of the miscreants who are simply frustrated they also

^{come} sometimes in association with ^a pure devotee ^{and they become} become inquisitive to know about God. Similarly when ^{the dry philosopher} they are not satisfied, ^{they} they are frustrated in every field of knowledge, they ~~will also~~ sometimes ~~want to~~ want to fix up somehow ~~by~~ either by imagination or by instruction of the scripture that there is somebody who is God; they also come to the Sup. Lord for rendering devotional service. But on the whole ~~the whole~~ when they transcend ^{knowledge of} the impersonal Braham and the localized Paramata as incomplete and come to the personal conception of Godhead ^{either} by the Grace of the Sup. Per. of God. or by ~~His~~ pure devotee, ^{and when the} illusary covering is over, they also come to the Sup. Per. of God. for rendering transcendental loving service. On the whole, the distressed, the inquisitive, and the seeker of knowledge, and those who are in need of money, ^{all material} when they are free from that desires and when they fully understand that material ^{materialization} has no value for spiritual improvement, ^{when} they become actually a pure devotee. So long such purification ^{as} stage is not attained, ~~with~~ devotees in transcendental service to the Lord ^{are} mixed with frutrive activities, seeking after knowledge, ^{in time} and time-serving mentality. So, one has to transcend this time-serving mentality before one can come to the pure stage of devotional service.

TEXT 17

TRANSLATION

Out of the four pious conditioned devotees the one who is ⁱⁿ full knowledge and situated in pure devotional service, he is the most dear to the Lord. Such devotee is ^{always} engaged, ~~for~~ the Supreme Lord and the Supreme Lord is very dear to that.

PURPORT

Free from all contaminations of mat. ^{material} desires, the distressed, the inquisitive, those who are need of money, and the ^{seeker} seeker after the Sup. Knowledge, ^{all can} become pure devotees. But out of them those who are in knowledge about the Absolute truth, ^{and} they are free from all contaminations ~~from all~~ /Mat. desires ~~they~~ have become ^{truly} pure devotees of the Lord. And out of the

7th Ch,B.G.

Text No.17

Tesam jnani nityayukta eka bhaktir visisyate.

Priyo hi jnaninatyaatmam aham sa ca mama priyah.

English synonyms

Tesam-out of them, Jnani-one in full knowledge, Nityayukta-always engaged,
Eka-only one, Bhaktir-devotional service, Visisyate=specialised, Priyo-
very dear, Hi=certainly, Jnanino-person in knowledge, Aham-I am, Atyattham
highly, Sa-he, Ca-also, Mamam-mine, Priyah-dear.

^{four} ~~three~~ orders this devotee who is in full knowledge and is at the same time engaged in devotional service, Lord says that he is the best. The purport is that by ^{ing} search after knowledge one comes to the point of his self as differentiated from ^{the} mat. body and ^{the} ~~simply~~ ^{when} the farther advance ^{the} one comes to the knowledge of impersonal Brhama ^{the} Paramata, ^{then} ~~the purport~~ is fully purified he comes to his pure ^{stage} of constitutional existence as the eternal servant of God, ^{So} by association with pure devotees ~~this is the point~~ every one of them, the inquisitive, ~~the~~ the distressed, ~~and~~ the one who is seeking after some mat. ^{And the man in knowledge} ~~and collaboration~~ all ~~of them~~ become pure devotees, but in the preparatory stage the one who is in full knowledge, ~~out of the four~~ ^{of} the Supl. Lord and at the same time executing devotional service, ~~he~~ is very dear to the Lord. ^{He} who is situated in pure knowledge of the transcendence of the Sup. Per. of God, ~~the~~ ⁱⁿ devotional service becomes ~~so~~ protected that nothing of the material contamination can touch them.

TEXT 18

TRANSLATION

All the above-mentioned four devotees they are undoubtedly magnanimous great souls but out of them one who is situated in knowledge about ~~the~~ ^{Me} Me, he is considered to be the best. He is situated in this transcendent ^{attain} al position and therefore he is sure to ~~attain~~ ^{attain} Me.

English Synonyms
(Udarah → magnanimous, Sarva - all, Eva - certainly, Te - these, Jan one who is in knowledge ^{Tant} ~~just~~ ^{Atmaiva} just like Myself, Me - mine, ^{Matam} opinion, Asthita - situated, Sa - He, Hi - certainly, Yukta - engaged in devotional service, Mam - unto me, ^{Eva} ~~certainly~~ ^{Pratimanam} the highest goal, Gatim - destination.

TRANSLATION

All these four kinds of devotees are all magnanimous but out of them one who is in full knowledge, he is just like myself, that is my opinion. Situated in devotional service, the highest perfectional goal, he is guaranteed.

19

Bahunam janmanam ante jnanavan mam prapadyate.

.Vasudeva sarvam iti sa mahatma sudurlabhah.

English synonyms

Bahunam-after many, Janmanam-repeated births and deaths, Ante-at the end of
Jnanavan-one who is in full knowledge, Mam-MM unto Me, Prapadyate-surrenders,
*Vasudeva-Personality of Godhead Krsna, Sarvam-everything, Iti-thus, Sa-that,
Mahatma-great soul, Sudurlabhah-very rare to be seen.

PURPORT

It is ~~not~~ that other devotees who are not in full knowledge ^{are} is not dear to the Lord. The Lord says that they are all magnanimous, because anyone who comes to ^{the} Lord for any purpose, because he comes to Lord therefore, ^{he} they are called Mahatma or magnanimous. ~~But~~ the devotees who ~~we~~ ^{do} some benefit out of devotional service ~~they~~ are accepted by the Lord because there is some exchange of affection. Out of affection they ask from the Lord some material benefit and ~~when~~ they get it they become so much satisfied that they also advance in devotional service. ~~But~~ the devotee in full knowledge ~~is~~ ^{he} they are considered to be very dear to the Lord because ^{he} they have no other purpose than to serve the Sup. Lord with love and devotion. These devotees cannot live a second without a contact or service of the Sup. Lord. Similarly the Sup. Lord is also very anxious for ^{his devotees} the ~~and~~ cannot be separated from such pure devotees.

In the Vedic literatures, ^(S.B. 9/4/51) the Lord says (see slip attached) the devotees are always in my heart and the Lord is ^{the Lord} always in the heart of the devotees. ^{the devotee does not know anything beyond the Lord and so also cannot separate the devotee from his mind.} There is a very intimate relationship between the Lord and such pure devotees. Pure devotees in full knowledge ^{are} never out of spiritual touch and therefore they are very much dear to the Sup. Lord.

TEXT 1219

~~After many births the person in full knowledge surrenders.~~

TRANSLATION

After ^{4 deaths} many many births, one who is actually in knowledge of the Sup. Lord and surrenders unto Him with conviction that Lord Shri Krishna is the cause of all causes. Such Mahatma is very ~~dear to me~~ rare to be seen.

PURPORT

The living entities while executing devotional ^{material} service or transcendental performances ^{may} and after many many births ^{become} actually situated in trans-

pure knowledge that ^{see} Sup. Per. of God. is the ultimate goal of spiritual realization. In the beginning of spiritual realization while just trying to give up ^{one's} attachment to material connection there is some leaning towards impersonalism, because impersonalism is something like opposite number of the material varieties. Therefore the beginners ~~they are~~ more or less pass to impersonalism. When they are far advanced then they can understand that there ^{are} activities in the spiritual ^{life,} world and that ^{these} activities ^{are} called devotional service. Knowing that, they become attached to the Sup. Per. of Godhead and surrender unto Him. ^{At that time one can understand that} Lord Shri Krishna's Mercy is everything, ^{He is} the cause of all causes. At that time the devotee understands that this material manifestation is not independent. It is a perverted reflection of the spiritual variegatedness and in everything there is relationship with Sup. Lord. Krishna. ^{and as such,} they think ^{that} everything in relation ^{exists} of Vasudeva or Shri Krishna. Such ^{visibn} of Vasudeva relationship everywhere, and full surrender to the Sup Lord Shri Krishna is the highest goal, ^{and} such kind of ^{surrendered} great souls are very rare to be seen. () This verse is very nicely explained in the () ^{third chapter of Srimad Bhagavad Gita} in the 14 verse. (See slip attached) Just ^{as} like in this body there are so many things, ~~there~~ ^{but} power of speaking, of seeing, of hearing, of mental activities, none of them is important ^{as} ~~only~~ the life, air, is ^{as no} important. Similarly what ^{ever} you can see is not ^{so} important, ^{except} the the Sup. Lord. And because Vas ^{is} all-pervading, in this verse it says () everything is Vas ^{under} And the devotee ^{surrenders in full knowledge.} See B.G. 7/17 and 11/40

TEXT 20

by lust	lost intelligence	surrenders
other demigods	those regulations	persecuting
by his own nature	own.	

TRANSLATION

Those who are ? by material desires they surrender unto other

demigods and following the particular rules and regulations according to the nature of the worshipper; they remain fixed up in that ?

PURPORT

Those who are freed from all material contaminations take surrender unto the /Sup. Lord and are engaged in devotional service of the Sup. Lord. So long ~~that~~ the material contamination is not completely washed off up to that time they are by nature non devotees. Even those who have ~~got~~ material desires to fulfill and resort to the Supreme Lord ~~they~~ are not so much attracted by the external nature, because ~~if~~ such persons approach the right goal therefore, very soon, they become free from all material lust. In the Srim. Bhag. it is recommended that ~~either~~ ^{whether} one is free from all material desires, or ~~one~~ is full of material ~~of~~ desires or ~~one who~~ desires for liberation from mat. contamination or ~~otherwise~~ ^{or} ~~are~~ pure devotees, and ~~have~~ ^{has} no desire for material sense grat. ~~all of them~~ are recommended to surrender to Vas. ^{Deva} and worship Him. It is said in the Bhagavat (^{part}) ^{less} intelligent people who have lost their spiritual sense ~~they~~ take shelter of little demigods, ~~but~~ ^{for} immediate fulfillment of mat. desires. Generally such people do not go the Sup. Pers. of Godhead. The reason is because they are ~~situated~~ in the particular modes of nature and superficially, ~~they are~~ ^{they} situated in the modes of ignorance and passion, ~~and~~ therefore they take to worship ~~of~~ various demigods and follow the rules and regulations and ~~they~~ in this way they are satisfied. The little worshippers of other demigods ~~they~~ are conducted by small ~~desires~~ and do not know how to reach the Supreme goal. Therefore a devotee of the Sup. Lord is not misguided. In the Ved. lit. there is the recommendation for worshipping different gods for different purposes. For example a diseased man is recommended to worship the sun so those ~~who~~ are not devotees of the Lord ~~they~~ think that for curing disease, ^{the} sun is better than the Sup. Lord. But a pure devotee knows that Sup. Lord K. is the master of all devotees. In the Chaitanya

~~If a person desires~~ to have material enjoyment and wants to have facilities for such material enjoyments from the material demigods very sincerely, the Sup. Lord as Supersoul, sitting in everyone's heart, understands ~~that~~ that and gives ~~such~~ facilities to such persons ^{so that they} have the desired result by His arrangement. As Sup. father of all living entities, He does not interfere with the independence of the living entities, rather He gives them all facilities so that they can fulfill their material desires. Some may argue that God is all-powerful, so why should he give facilities to the living entities for enjoying this material world and ^{exit from the} fall into trap of the illusory energy? The answer is that if the Sup. Lord as supersoul does not give such facilities to the living entities then there is no meaning of independence, therefore, He gives everyone full independence ^{as he likes} whatever he likes, ~~as he likes~~ but the ultimate instruction ~~as~~ as we find from the B.G., God advises everyone that they should give up all sorts of other engagements and should fully surrender unto Him. That will make them happy. As such, the desire of the living entity to worship other demigods is also developed ^{by} by the Sup. Lord as Supersoul and He also arranges for such worship of demigods. Both the living entity and the demigods they are subordinate to the Will of the Sup. Per. of God; therefore ~~whether~~ ^{whether} the living entity ^{can} worship the demigod by his own desire, ~~the demigod cannot bestow~~ ^{the demigod cannot bestow} any benediction without the Sup. Will. AS it is said not a blade of grass moves without the Will of the Sup. Lord. So it is a fact that neither the living entity nor the demigod can function without the Will of the Sup. Per. of God. Therefore generally persons who are distressed in the material world, they go to the demigods as they are advised in the Ved. Lit. ~~also~~ But a person wanting some particular thing, may worship such and such demigod. For example, a diseased person is recommended to worship the sun god, a person wanting education he may worship the goddess, () a person wanting a beautiful wife, he may worship the god () ~~in this way~~

(2 pages missing)
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In this way there are recommendations in ~~the~~ the Sastra different modes of worship for different demigods and because a particular living entity wants to enjoy a particular material facility the Lord ~~gives~~ ^{with strong desire} inspires him to achieve ~~strong desire~~ that benediction from that particular demigod and he becomes successful in receiving the benediction. The particular modes of devotional attitude of the living entity for a particular type of demigod, is an arrangement of the Sup. Lord. The demigods cannot infuse the living entities with such affinity but because HE is the Sup. Lord or the Super soul who is present in the heart of all living entities, He endows and gives impetus for that strong inclination to worship that demigod. The demigods are just like different parts of the ~~the~~ ^{universe} body of the Sup. Lord, therefore they have no independence. In the Ved. Lit., it is mentioned like this (). The Sup. Per. of God, as super soul is also present within the heart of the demigod thereof. He arranges through the demigod to fulfill the desire of the liv. ent. but both the demigod and the liv. ent. are dependent on the Sup. Will. They are not independent.

TEXT 22

He	by that	inspiration	endowed with	that partic-
ular demigod		worship	desires	achieve also
from	desires	by me	arrange	certainly those

TRANSLATION

As such the liv. ent. as he desires to worship a particular type of demigod and achieve the result also, that is arranged by Me.

PURPORT

The demigods cannot award any benediction ^{to the devotees} without the permission of the Sup. Lord. The liv. ent. may forget ^{that everything} is the property of the Sup. Lord, but the demigods ~~they~~ do not forget. Therefore the demigods cannot award ^{benedictions to the Sup. devotees}. So the worship of demigods and achievements ^{of the different results} is not due to the demigod but it is due to the Sup. Per. of God, by arrangement. The less intelligent liv. ent. does not

foolishly
 now this therefore he goes to the demigods for some particular benefit, but those who are pure devotees even ^{when} they are in need of something, they do not go to any ~~other~~ demigod for fulfillment of some particular purpose. ~~Better~~ ^{he prefers} he likes to pray to the Sup. Lord for such benefit, although such asking for material benefit is not the sign of ^a such pure devotee. The reason ~~that~~ for a liv. ent. going to ~~such~~ different type of demigod is described in the beginning ~~is~~, that he is mad after fulfilling his lust. That is the cause of the liv. ent. going to a particular type of demigod, because it happens that something undesired by the liv. ent. is not fulfilled by the Sup. Lord. In the C.C. it is said that one who worships the Sup. Lord and at the same time wants to have mat. enjoyment, ~~such desire of the liv. ent. is not~~ contradictory ^{in such desire}. Devotional service of the Sup. Lord and achievement of by worshipping a demigod cannot be equal, because the achievement received from a demigod ~~that~~ is material and devotional service to the /Sup. Lord ~~that~~ is completely spiritual.

As such, liv. ent. who desire to go back to godhead for ~~them~~ such desires ~~are~~ contradictory. A pure devotee to the Lord is therefore ~~is~~ not awarded the material benefits desired by less intelligent liv. ent. Therefore less intelligent liv. ent. ^{two} prefer to worship a demigod of the mat world ^{rather} than ~~to~~ engage himself in the devotional service of the Sup. Lord.

TEXT 23

Perishable	but	result	of them	that	be-
comes	of the less intelligent persons				demigods
	the worshippees of the demigods		go		mine
devotees	goes	unto me	also		

TRANSLATION

The less intelligent persons who worship other demigods their achievements are limited because ~~those~~ those who worship the demigods they can go to the different planets of the demigods as the devotee of the Sup. Lord ultimately reaches the Sup. Planet of the Sup. Per. of God.

(7 pages missing #23-26)

There are some less intelligent commentators on the /B.G. who give their opinion that anyone ~~who~~ may worship any kind of demigod, he will reach the Sup. Lord, but here from this verse of B.G. it appears that this is not a fact. It is clearly stated here that ~~the worshippers of different demigods, they can go to the different planetar systemes where different demigods are situated, just like a worshipper sun he can achieve up to the sun planet, simlirly a worshipper of the demilogod of the moon he can achieve the moon planet. Similarly if anyone wants to worship some other demigod like Indra he can achieve that particular planet. It is not that all of them whatever they are worshipping whatever forms of demigo they are worshipping, they will reach the Sup. Per. of God. that is contradic ed here. It is cläerly stated that the worshippers of demis. they can go to different planet in the matevial world but the decotée of the Sup. Lord, h does not go to any other planet, But he goes directly to the Sup. planet of the Sup. Per. of God.~~

Here the question may be raised, if the demigods are different parts of the body of the Sup. Lord, why the same result should not be achieved? ~~The answer is that the worshippers of the demigods are less intelligent. They do not know that thses demis. are different parts of the unvoerslal body of the Sup. Lord. Their foolishness makes them beleive that each and every demigod is a sepaearte part and compettitor of the Sup. L^Urd. Due to thier less intelligent as they do not understand that they are simply differnt parts of the univesal body of the Sup. Lord.~~

Not only the demig. but the liv. ent. they are aarts of the Sup. Lord. In the S.B. it is stated that the Brhmins they are face of the Sup. Lord the Chaitryas are the arms of the Sup. Lord, the Vashas are the waist, and the Sudras are the legs of the Sup. Lord. So as the different parts of the body and as they have differnt functions, everyone of us, neveemind in which

particular condition we may be situated, if he knows that both the demigods and he himself are apart and parcels of the Sup. Lord, that knowledge is perfect. But for his not understanding that therefore ^{we} they achieve different planets of the demigods, not the same destination that a devotee reaches.

The result achieved by the benediction awarded by the demigods they are perishable because within this material world both the planets and the demigods ~~they~~ are all perishable as much as is the worshipper of the demigods. Therefore it is clearly stated in this verse that ~~_____~~ all the results achieved by worshipping demigods ~~_____~~ are perishable, and because the results are perishable such kind of worship ^{is} by the different kinds ^{of demigods} of less intelligent living entities. It is clearly stated here that ~~_____~~ this sort of worship and achieving the desired result ~~_____~~ they are ~~not~~ perishable. The pure devotee who is engaged in K. C. in devotional service of the Sup. Lord ~~they~~ achieve eternal life, eternal blissful existence full of knowledge. Therefore their achievements and those of the common worshippers of demigods are not equal. The sup. Lord is unlimited; His favor is unlimited; His Mercy is unlimited, therefore the persons who are engaged in K.C. and desiring some mercy from the Sup. Lord. ~~their~~ ^{their} after result ^{for} is also unlimited.

TEXT 24

non manifested	personality	achieve
they think	unto me	less intelligent persons
distance	without knowing	My
the finest		imperishable

Supreme

TRANSLATION

The less intelligent impersonalist they also do not know ~~the~~ ^{myself} Sup. Me Perfectly and they think me, the Sup. Per, of God. Krishna I was impersonal before and now I have assumed the personality. This conclusion is due to their poor fund of knowledge.

PURPORT

Those who are worshippers of demigods, ~~they~~ have been described as the less intelligent persons, so not only the worshippers of the demigods are less in-

telligent, but even the impersonalists who do not believe in the personal existence of the Sup. Lord, ~~they~~ are also less intelligent. Lord K. in His personal form ~~He~~ is speaking before Arjuna and still, due to their poor fund of knowledge they will argue that the Sup. Lord has no form ultimately. (

A great devotee of the Lord ~~has~~ ^{is} known as ~~the~~ ^{one} in the disciplic succession ~~from~~ ^{of} Ramaacharya he has recited two very nice verses in this connection (

He says, my dear Lord, personalities and devotees like Vas. ^{and Narada} ~~they~~ know about You and your Per. of God ^{by understanding different Ved. Lit.} your characteristics, Your Form and Your activities, ~~although~~ ^{one can} they can know and understand that ~~you~~ ^{you} are the Sup. Per. of God. But those who are in the modes of ~~and~~ ^{of} passion and ignorance ~~they~~ are called Asura ^{the} non-devotees. ~~Such~~ non-devotees ~~are~~ cannot understand you. They are unable to understand you.

These non-devotees no matter how expert they may be in the matter of discussing Vedanta and Upanishads and other Ved. Lit., it is not possible for them to understand the Per. of God. In the ^{Brahma Samhita} ~~Brahma Samhita~~ it is stated that

the Per. of God is not understood simply by studying the Ved. Lit. Only by the mercy of the Sup. Lord ~~of~~ ^{can} the Per. of Sup. be known. Therefore in this verse of B.G. it is clearly stated that not only the worshippers

of other demigods ~~they~~ are less intelligent but those who are not My devotee but are engaged in study of Vedanta and other Ved. Lit. Without any tinge of K.C. they are also less intelligent and for them it is not possible to understand My personal nature. Such less intelligent persons who are under the impression that the Absolute Truth is impersonal ~~they~~ are described

as ~~which~~ ^{which} means one who does not know actually the ultimate feature of the Absolute Truth. In the S.B. it is stated that the Supreme realization begins from the Impersonal Brahman then rises up the the localized Super-soul; but the ultimate last word in the Absolute Truth is the Per. of God.

Modern impersonalists they are still less intelligent - even they do not follow ~~Sankhya~~ ^{Sankhya} acharya who has admitted that Lord Sri Krishna

Sankhya

23/

7.

PSHNA 20

is the Sup. Per. of God. He has specifically mentioned that K. the Sup. of Per. of God., ~~Impersoanlits~~ ^{Impersoanlits} therefore, without knowing the Sup. Truth, they think K. as the son of ^{Devaki} ~~Devaki~~ and ^{Vasudeva} ~~Vasudeva~~, or a prince, or that K. is some powerful living entity. This sort of idea is also condemned in the B.G. in the verse ^{"Only the fools, they regard me as an ordinary person."} The

thing is that nobody can understand K. without being in devotional service and without developing K.C. (***** The Bhagavat confirms that ^(shape) ~~shape~~)

Nobody can understand the Sup. Per. of God. K. or his Form ; Quantity, or Name simply by ^{mental} ~~mental~~ speculation or by discussing Ved. lit. One can understand Him simply in devotional service. ^{When one is fully}

engaged in K.C., beginning by chanting Hare Krishna ~~etc.~~, it is then and there only that ^{he} ~~they~~ can understand the Sup. Per. of God. Non devotees impersonalists think of K. of having the body of this material nature and all His activities and His Form and everything they are all Maya. The impersonalists are known as

~~They~~ They do not know the ultimate truth.

Start here
number
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In the statement in the beginning of the 20th verse it is clearly stated
~~those~~ those who are blind by their lusty desires ~~they~~
 surrender unto the different demigods. It is accepted that there are differ-
 ent demigods besides the Sup. Per. of God. The 23rd verse ^{states} the same demigods
~~they~~ have got their different planets and the Lord ^{also} has ~~also~~ got a different
 planet. It is stated ~~that~~ ^{that} the worshippers of the demigods
~~they~~ go to the different planets of the demigods, and those who are devotees of
 the Lord, K., ^{rather} ~~they~~ go to the K. loka planet. It is clearly stated, and still the
 foolish impersonalists will say that the Lord is formless and that these
 forms are imposition. ^{Does it} ~~Does it~~ from the study of the B.G. ^{it} ~~it~~ appears that the
 demigods are mentioned and their places are mentioned herein; are ~~they~~ im-
 personal? At least we do not think that they are impersonal. Neither ~~the~~ the
 demigods are impersonal ~~neither~~ ^{nor} K. S.P.G. is impersonal. They are all per-
 sons only the difference is that K. is the Sup. per. of God, and He has
 got his own planet as the other demigods have ~~got~~ theirs. Therefore the monist
 contention that the ultimate truth is formless and that the form is something
 imposed ^{is not} ~~is not~~ imposed. It is clearly stated here: Impersonalists say
 that all forms of God ~~they~~ are different impositions of the forms ^{from} ~~from~~ the
 ultimate reality which is impersonal, but ^{from} ~~from~~ the B.G. we can clearly understand
 that the forms of the demigods and the form of the Sup. Lord ~~they~~ are simulta-
 neously existing and the difference is that the Lord is SATVITAM
 the Sup. Lord is K. and His form is Eternal Blissful Knowledge. The Vedas
 confirm that the Sup. Absolute truth is (Brahma) or that it is
 blissful pleasure and He is () ~~and He is~~ the reservoir of un-
 limited auspicious qualities. And in the B.G. the Lord says
 although He is unborn still He appears. These are the things that we should
 understand from the B.G. We cannot understand how the SPG can be impersonal;
 the imposition theory of the impersonalist monist is at least useless
 so far the statement of the B.G. is concerned. It is clear herewith that the
 Sup. Absol. Truth is Personality of Godhead, Krishna:

TEXT 25

neither I manifest to everyone
 eternal potency covered foolish this now do not
 can understand such less intelligent persons me
 unborn inexhaustable

TRANSLATION

I am never manifest to the foolish and less intelligent impersonalists because for them I am covered by my eternal potency and therefore and they do not know that I am unborn and infallible

PURPORT

It may be argued that when K. was present on this earth, He was visible to everyone then how ^{5 is} ~~it is said~~ that He is not manifest ^{to} ~~to~~ everyone? ^{Now} ~~where?~~ But actually He ^{was} ~~is~~ not manifest ^{people} ~~to~~ to everyone. When K. was present there were only a few ~~number of persons~~ who could understand Him that He is the SPG. Even in the assembly of () when () spoke against K. being elected the president of the assembly (V.) supported him that He is SPG. Similarly, () of the Panjvara and few others knew that He was the SUPG. But not others. He was covered to the nondevotees and to the common man therefore in the B.G. you will see that the Sup. Lord ^{Says} ~~says~~ that ~~except~~ ^{for} His pure devotees all of them considered Him to be a common man like themselves. He was manifest to His devotees only as the reservoir of all pleasure. But to others as well as to the less intelligent nondevotees He was covered by the Eternal potency of the Sup. Lord. The prayer of Kunti in the S.B. it is said ~~that the Lord is covered by the curtain of (yogamaya) and so ordinary people they cannot understand. This yogamaya curtain is also confirmed in the (~~ in the 15th ~~it is said in the (S.B.)~~ In this mantra the devotee prays, O my Lord you are the maintainer of the entire universe and your devotional service is the highest form of religious principle. Therefore I pray that you will also maintain me, Your transcendental Form is covered by

the yogamaya. The Brahmajoti is covered^{ed} considered as the covering of the internal potency therefore the devotee prays, ~~that~~ You may kindly remove this glowing effulgence that ~~is~~^{is} the impediment of my seeing you, ~~may not be there~~ and I can see your (S.K.T.) ~~Eternal Form~~, Eternal Bliss~~ness~~ and Knowledge~~form~~. The SPG is in His transcendental Form of Bliss and Knowledge is covered by the eternal potency of Brahmajoti and the less intelligent impersonalists they cannot see the SPG on this account. In the S.B. it is prayed by Brahma in the 10th canto 14th chapter. He prays like this: O the SPG, O the Supersoul, O the master of all mystery, who can calculate the potency and the ~~supr~~^{supr} pastimes in this world? You are always situated by expanding your eternal potency so that nobody can understand you. The learned scientists or the learned scholars they can examine the atomic constitution of the material world or even the planets but still they are unable to calculate Your energy and your potentialty although You are present before them. The words (~~Subject~~) ~~are~~^{are} very significant in this verse. The SPG Lord K. is not only unborn but He is ~~inexhaustible~~^{inexhaustible}. His eternal Form^{is} bliss knowledge ~~they~~^{and his energies} are all inexhaustible.

TEXT 26

I know completely which have happened in the past
which are happening in the present also Arjuna and those
which will happen in the future also all living entities
unto me but do not

TRANSLATION

O Arjuna as the SPG I know everything which has happened in the past, which is happening in the present, and which will happen in the future. I know also all living entities, but nobody knows me what I am.

PURPORT

Here the question of personality and impersonality is more clearly ~~stated~~^{stated} because if K. the S.G is considered^e by the impersonalists as Maya, as

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material, ^{then like} the living entity changes its body and with the change of its body it forgets everything of its past life. Therefore anybody who has got material body, He cannot say what happened in his past life, neither He can say what is going to happen in his future life, neither can he say what will happen in his present life; therefore he cannot know what is happening in past present and future. Unless one is liberated from material contamination it is not possible to remember past present and future. Lord K. is not exactly like the ordinary human being who changes body and forgets everything past and cannot say anything in the future. He says clearly that He completely knows what happened in the past and that He completely knows what will happen in the future, and that He completely knows what is happening in the present. ^{In the 4th chapter we have seen that Lord Krishna remembered how millions of years ago he incarnated as a} He knows every living entity. For Him to know every living entity means that He is situated in every living being's heart, as the Supreme soul. But in spite of His being present in every ^{living entity as} Sup soul and even outside as the SPG, the less intelligent ^{even they} are able to realize the impersonal Brahman ~~but still they are~~ unable to realize the SPG. Sri K. Certainly therefore the transcendental body of Sri K. is not (Soul). He is just like the sun. Maya is just like cloud. So as in the practical world we can see there is the sun and there is cloud and there are the different planets, the cloud can cover even a planet entirely, but it is not possible to cover the sun, therefore Maya cannot cover the SUP LORD. It is by His internal potency that He is not manifest to the less intelligent class of men. As it is stated in this chapter in the 3rd verse; "Out of millions and millions of people some of them try to become perfect in this human form of life, and out of ^{thousands & hundreds of} ~~these~~ such perfected men one can hardly understand what is the SPG Sri K. Therefore somebody is perfected by realization of impersonal Brahman or localized paramatama, it is not possible for him to understand the SPG Sri K. without being in KC.

TEXT 27

desire

hate

from

duality

by

delusion ~~all the living entities~~ delusion while
taking bath go O the conquerer of the form

TRANSLATION

O the son of Barata O the conquerer of the foe, all living
entities take their birth in delusion, deluded by dualities of desire and
hate :

PURPORT

The real constitutional position of the living entity is that he is
subordinate to the Sup Lord, who is pure knowledge. When one is deluded into
~~separation~~ from this pure knowledge then he becomes controlled by ~~the~~ illusory
energy and in ~~the~~ illusory energy nobody can understand the SPG. The illus-
ory energy is manifested in duality of desire and hate. On account of this
desire and hate the less intelligent person ~~who~~ wants to become one with
the Sup. Lord and he hates that K^{ishna} is the SPG. Pure devotees who are not in
in delusion of duality and who are not contaminated by the original desire
and hate, ~~that~~ can understand that Lord Sri K., the SPG appears by His
internal potencies, but those who are deluded by the duality and the neisence,
~~they cannot~~ understand that the Sup. Per. is one of the creations of this
material energies. This is their misfortune. The symptoms of these deluded
persons are that ~~they dwell in the state of~~ respect and honor, miseries and happiness, woman and man,
honored and dishonored, "this is my wife, this is my house, I am the master
of this house, I am the husband of this wife," these are the dualities. So
those who are deluded by these dualities they are called completely foolish.
Therefore amongst the completely foolish persons it is not possible to understand
and the SPG.

Text 28

of those completely eradicated sinful actions
who act in piety all those delusion of duality freed
from takes to devotional service unto Me with determination

Persons who acted in previous life and in this life also in pious activities and whose sinful actions of life are completely eradicated, such person being freed from the duality of delusion are engaged in the devotional service of Me the SPG with determination.

PURPORT

^{Just} Who can be elevated to the transcendental position from the delusion of duality is stated in this verse. ^{For} Those who are sinful, atheist, foolish, less than ~~the~~ true persons ~~they~~ it is very difficult ~~for them~~ to transcend ~~the~~ the duality of desire ~~and~~ ^{only person} hate. Those who have passed their life in regulative principles of religiosity, those who have acted in piety all their life, and those who have conquered the sinful reactions of life, ~~only those persons~~ can accept devotional service and gradually rise up to the pure knowledge of the SPG and then gradually they can meditate in trance ^{on} of the SPG. That is the process of being situated in the spiritual platform. This elevation ~~of being elevated in~~ the spiritual platform is possible in KC. in the association of pure devotees. ^{the} ~~the~~ deliverance of delusion can be possible in association of great devotees. It is stated in the S.B. () — ^{wants} If one actually ^{to} be liberated he must render service to the devotees and one who associates with the materialistic people ~~their path~~ ^{on the path} is leading to their region darkest of existence. (), All the devotees of the Lord ~~they~~ traverse over this earth just to recover the conditioned souls from their delusion. The impersonalist does not know that to forget his constitutional position as subordinate to the Sup Lord ~~that~~ is the greatest violation of God's law and the ^{greatest} condition of sinful activity. Forgetfulness of one's constitutional position is the greatest violation of law and unless one is reinstated in his own constitutional position it is not possible to understand the SPG or fully engaged in His transcendental loving service with determination.

Jada - old age, ^{death} ~~Mamun~~ ^{their Moksha} - for the purpose of liberation, Mam-unto Me
 Azrlye - taking shelter of, ^{yeatanti - endeavor,} ye - all those ^{Te - such persons} ~~Brahma-Brhama~~ ^{Adhyatmam -} Tad - actually that, Viduh
 they know, ~~Krishna Krtshnam~~ - everything, transcendental, Karman -
 fruitive activities, Ca - also, ~~Athilam~~ - entirely.

TRANSLATION

The intel ligent persons who are endeavoring for getting liberation
 from old age and death, they take shelter unto Me in devotional service and
 they are actually Brahama because they know everythinig what is transcendent-
 al activities entirely.

PURPORT

Birth, death, old, age and diseases take place on this material
 body but there is no such thing in the spirirual body of the living entity.
 There is no birth, death, old age ~~and diseases~~ ^{in the spiritual body} so one who attains such
 spirirtual body and becomes one of the associates of the SPG and is enaged
 in eternal devotional service that is really liberation. ^{Brahmanam I am spirit} ~~It is said~~ ^{It is said} that one should understand that he is Brhama. ^{spirit soul} ~~This Brahama~~
 oncentration of life

governing the material manifestation governing the demis.
 governing all the scarificial methods those know
 the time of death also and me know being engaged in the

TRANSLATION

Those who know in full K.C. that the Sup. Lord is the governing principle of the mat. manesefestation, the demis., the sacrificial methods, such persons even at the time of death can understand the SPG

PURUPOT

Persons acting in K.C. shall never be deviated from the path of understanding the SPG entirely. In the transcendental association of K.C. one can understand how the Sup lord is the governing principle of the mat. manesfestation even of the demis. Gradually by such transcendental association he becomes convinced of the SPG as such ^{and} at the time of death such K.C. persons can never forget the SPG, and naturally they are promoted to the planet of the Sup Lord ^{Golok} ~~Goloka~~ Vindaban.

This 7th chapter is especially an explanation of how one can become fully K.C. person. The beginning of such K.C. is association of persons who are K.C. Such association of K.C. ^{is} being spiritual and directly in touch with the Sup. Lord and by ^{the} ~~his~~ grace of the Sup Lord one can understand that K. is the SPG. Simultaneously ~~he~~ ^{one} can really understand the constitutional position of the liv. ent. and how the liv. ent. ~~forgets~~ becomes forgetful of K.C. and becomes entangled in the mat. activities. By gradual development of K.C. in good association the liv. ent. can understand that due to my forgetfulness of K.C. I have become conditioned by the laws of mat. nature. He can also understand that this human form of life is an opportunity. This opportunity for regaining K.C. should be fully utilized and it is the duty of every liv. ent. to achieve the causeless mercy of the Sup. Lord in K.C. Different ~~terminological~~ ^{terminological} expressions of ^{gradual} ~~gradual~~ development to K.C. have been discussed in this chapter ~~just like~~ ^{just like} man in distress, man inquisitive, man in want of material necessities,

3.6, ... last paragraph

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necessities, ~~the~~ knowledge of Brahma, knowledge of paramatma, liberation from birth, death, diseases, and for ~~that~~ ^{one should worship} purpose the Sup. Lord and ^{that} that way he will get liberation. Many things have been discussed in this chapter but ^{elevated} who is actually situated in K.C. ~~he~~ doesn't care for all this nomenclature directly engages himself in activities of K.C. and thereby he factually attains his constitutional position of eternal servitorship of Lord K. In such disposition of mind he takes pleasure in the matter of hearing and glorifying the Sup. Lord in pure devotional service. ~~And~~ He is convinced that by doing so, all his objectives will be fulfilled. This determined faith is called ~~()~~. or firm faith. Firm faith is the beginning of Bhakti yoga or transcendental loving service, that is the verdict of all Ved. scriptures. This 7th chapter of B.G. is the substance of that conviction