

Bad scan...



Now Krishna is trying to instruct Arjuna more confidence and knowledge about his opulences and his work. Previously beginning with the Seventh Chapter the Lord has already explained about His different energies and how they are acting. Now in this chapter he will try to explain to Arjuna about his specific opulences. In the previous chapter he has clearly explained about his different energies to establish his devotion in firm conviction about him. Again in this chapter he is trying to instruct Arjuna about his manifestation and different opulences. The idea is the more one hears about the Supreme God, the more one becomes fixed in devotional service. Therefore hearing of the opulences of the Supreme Lord. One should always hear about the Lord from the association of devotees and that will enhance his devotional service. Such discourses in a society of devotees can take place only those who are really anxious to be in Krishna Consciousness. Others cannot take part in such discourses. The Lord clearly says to Arjuna that because you are very dear to me for your benefit, such discourses should take place between devotees in a society of devotees for mutual benefit.

Text No. 2

English Synonyms

Na--never, Me--^{My}mine, Viduh--knows, Suraganāh--⁽⁻⁾demigods,

Prabhavaṁ--opulences, Ma--never, Maharsayaḥ--great sages, Aham--
I am, Adiḥ--the original, Mi--certainly, Devānāṁ--of the demi-
gods, Maharṣiṇāṁ--of the great sages, Ca--also, Sarvaśah--in
all respects.

Translation

Nobody including the demigods and the great sages know me for I am the origin of all the demigods as well as the great sages in all respects.

Purport

■ As it is stated in the Brahma Samhita, Lord Krishna is the Supreme Lord. Nobody is greater than him and He is the Cause of all causes. So here it is also stated by the Lord personally that he is the cause of all the demigods and sages. Before him the demigods and great sages cannot understand Krishna and cannot understand about His name, about his personality, and what to speak of the so-called scholars of this tiny planet. Nobody can understand why this Supreme God comes to earth as an ordinary human being and executes such wonderful and common activities. So one should know that what the scholar sees is not the qualification necessary to understand Krishna. Even the demigods and the great sages have tried to understand Krishna by their mental speculation. They have failed to do so. In the Śrīmad Bhagwatam it is clearly said even the great demigods are not able to understand the Supreme

■ Personality of Godhead. They can speculate on the extent of their imperfect senses and can reach just an opposite number of impersonalism of something not manifested by the three qualities of material nature, and can imagine something by mental speculation, but it is not possible to understand Krishna, the Supreme Personality of Godhead by such foolish speculation. Here the Lord directly says that if anyone wants to know the Absolute Truth, here I am present as the Supreme Personality of Godhead. I am the Supreme, one should know because we cannot understand this inconsiderable presentation of the Supreme Personality of Godhead personally presented before you. This does not mean that the Supreme Personality of Godhead does not exist. We can actually understand the Supreme Personality of Godhead as eternal, full of bliss and knowledge simply by studying Krishna's words as it is stated in the Bhagavad Gita and the Srimad Bhagwatam. Conception of God has some ruling power of conception of impersonal Brahma can be conceived as by persons who are already in the inferior energy of the Lord. But the Personality of Godhead cannot be conceived unless one is not in the transcendental position. And because they cannot understand the Supreme Personality of Godhead in his actual situation, therefore out of his causeless mercy, the Supreme Personality of Krishna descends to show favor to such speculators. In spite of the presence of the Supreme Lord's uncommon activities, these speculators due to too much contamination in the material energy they still think of the

impersonal Brahman as the Supreme. Only the devotees who are fully surrendered unto the Supreme Personality of Godhead and by the grace of the Supreme Personality they can understand he is Krishna. The devotees of the Lord they do not bother about the impersonal Brahman conception of God; their whole faith and devotion immediately surrenders unto the Supreme Lord therefore out of the causeless mercy of Krishna they can understand Krishna and nobody can understand. In the Vedic literature also it is stated that So even the great sages agree: what is that atman, what is the Supreme? that we have to worship. The Vedic literature explains as follows:

Text No. 3

English Synonyms

Ye--anyone, Na--unto Me, Ajam--unborn, Anādim--without beginning, Ga--also, Vetti--know, Loka--the planets, Maheśvaram--master supreme, Asaṁmūḍha--without any doubt, Ga--he, Martyesu--amongst the persons ^{there} subjected to death, Sarva⁽⁻⁾pāpāḥ--from all kinds of sinful reaction, Pranayate--^{is} becomes delivered.

X Translation

One who knows Lord Krishna as the Supreme Person, the
 Proprietor of everything and beginningless, unborn, he
 only is free from all illusory conceptions of this world and
 he is considered to be freed from all sinful reactions.

Purport

It is stated in the seventh chapter there are many persons who are trying to elevate themselves to a platform of spiritual realization. They are not ordinary men. They are better than millions and millions of ordinary men who have no knowledge of spiritual realization, but out of them actually trying to understand their spiritual platform of life out of them anyone who can come to the understanding of Krishna as the Supreme Personality of Godhead the proprietor of everything, unborn he is the most successful spiritually realized person and in that stage only when one has fully understood the Supreme Personality of Godhead one can be free completely from all sinful reactions. Here the word *ajam* meaning unborn is distinct from the living entities who are described in the second chapter as *ajam*. The Lord is different from such living entities are taking ~~h~~ their birth and death due to the material attachment and changing their body but for Krishna, this *ajam*, this unborn, is different from them, different from the conditional souls changing their body. His body is not changeable, even when he comes on this material world. He comes as the same unborn, and therefore in the Fourth Chapter it is said the the Lord is by internal potency not under the inferior material energy, but always in the superior energy. In this verse it is said that *vetti loka-maheśvaram*. This *loka* is the planetary system of this universe.

So he was existing before the creation was made. He is different from his creation also. All the demigods were created within this material world but as far as Krishna is concerned, it is said that the entire is not created therefore Vishnu is Vishnu & Krishna and ~~is~~ is different even from the great demigods like Brahma and Shiva. And because He is creator of Brahma and Shiva and all other demigods, so therefore He is the Supreme Personality of Godhead of all planets. The Supreme Personality of Godhead, Sri Krishna, is therefore different from everything that is created and anyone who knows him as such immediately becomes liberated from all sinful reaction. In other words, unless one is liberated from all sinful activities, one cannot be in the knowledge of the Supreme Lord who is never only by devotional service he can be known only by devotional service not by any other means as it is stated in the Bhagavad Gita. One should not be trying to understand Krishna as a human being. As it was stated previously, only a foolish person understands him as one of the human beings. But he is not so, therefore the same thing is expressed here in a different way. A man who is not foolish, who is intelligent enough to understand the concept of the constitutional position of Godhead, such a ~~per~~ person is always free from all sinful reactions. If Krishna is known as the son of Devaki, then how can he be unborn? That is also explained in the Srimad Bhagwatam. That when he appeared before Devaki and Vasudeva, he was not born as an ordinary ~~thing~~

performing activities is actually the renouncer of life. The renouncer of life as recommended in first verse of the Sixth Chapter, anasritah karmaphalam, without any center of the rhythm of activities, is if somebody asks in such a way as a matter of duty because it is ordered by the Supreme Lord. In this attitude things are done, that is called sannyas. Anyone acting under the direction of the Supreme Lord at the expense of all, he is actually sannyasi and he is yogi and not the man who has simply taken a trace of the sannyasi or a pseudo-yogi. They're not actually sannyasi or yogi. Real sannyasi or yogi is he who is always

Texts No. 4 & 5

English Synonyms

Buddhih--intelligence, Jñānam--knowledge, Asam-
ānāh--^{without} any doubt, Kṣamā--forgiveness, Satyam--truth-
fulness, Damaḥ--controlling the senses, Damaḥ--controlling the
mind, Sukham--happiness, Duḥkham--distress, Bhavo--birth, Bhāvo--
death, Bhayaṃ--without fear, Ca--also, Ahiṃsā--non-violence,
Samatā--equilibrium, Ṭṭastis--satisfaction, Bhavanti--become,
Bhāvā--a nature, Bhūtānam--of, living entities, Matta--from Me,
Eva--certainly, Prthagvidah--^{different} ~~certainly~~ ^{different} ~~so~~ ^{kinds} arranged.

abhaya - without fear;
eva - also; ca - and;

Tapak - in purnace; perakam - gassy, jasak - (
ayak - zame; in zame; in zame; in zame;

So he was existing before the creation was made. He is different from his creation also. All the demigods were created within this material world but as far as Krishna is concerned, it is said that the entire is not created therefore Vishnu is Vishnu & Krishna and ~~is~~ is different even from the great demigods like Brahma and Shiva. And because He is creator of Brahma and Shiva and all other demigods, so therefore He is the Supreme Personality of Godhead of all planets. The Supreme Personality of Godhead, Sri Krishna, is therefore different from everything that is created and anyone who knows him as such immediately becomes liberated from all sinful reaction. In other words, unless one is liberated from all sinful activities, one cannot be in the knowledge of the Supreme Lord who is never only by devotional service he can be known only by devotional service not by any other means as it is stated in the Bhagavad Gita. One should not be trying to understand Krishna as a human being. As it was stated previously, only a foolish person understands him as one of the human beings. But he is not so, therefore the same thing is expressed here in a different way. A man who is not foolish, who is intelligent enough to understand the concept of the constitutional position of Godhead, such a ~~per~~ person is always free from all sinful reactions. If Krishna is known as the son of Devaki, then how can he be unborn? That is also explained in the Srimad Bhagwatam. That when he appeared before Devaki and Vasudeva, he was not born as an ordinary ~~thing~~

tolerance and excuse minor offenses of persons. Satyan means things should be presented as they are for the benefit of others. Things should not be misrepresented. In the social convention they say that we can speak truth only which is palatable to others. But that is not truth speaking. Truth speaking should be straight and forward, so that others will understand actually what the thing is. Suppose a man is a thief. Now if a person is warned that he is a thief that is truth. But because it is unpalatable, because a man thinks that if I find out that man is thief it is unpalatable therefore I shall not speak, but that is not truthfulness; truthfulness means things should be presented as they are for the benefit of others. That is the definition of truth. Controlling the senses means the senses should be taken away, not unnecessary enjoyment. There is no bar for giving proper requirement to the senses, but unnecessary sense enjoyment is not feasible for spiritual advancement. Therefore senses should be controlled for unnecessary use. Similarly, mind should be controlled from unnecessary thoughts, that is called a samah. There are many thinkers for earning money, the presence of so many nonsense-intelligence. This is a misuse of the thinking power. Thinking power should be used for understanding the prime necessity of human beings and that should be presented authoritatively. Thinking power should be developed in association with persons in authority in conservation of scriptures,

saintly persons and spiritual masters and such kind of thinking should be developed; that is called samah. Sukham, happiness is that which is favorable for cultivating a spiritual knowledge of Krishna Consciousness. That is happiness. And similarly, distress is that which is unfavorable for cultivating Krishna Consciousness. Anything favorable for developing Krishna Consciousness should be accepted and anything not favorable for developing Krishna Consciousness should be rejected. Bhāvo, birth, should be understood in reference to the body. So far as the soul is concerned, there is neither birth nor death; that we have discussed in the beginning of the study of the Bhagavad Gita. Birth and death, they're concerning to the embodiment of the material world. Fearfulness, is a condition to think of future distraction; therefore a person who is in Krishna Consciousness, he has no fear, because by his activities he is sure to go back to the spiritual sky, go back to home, go back to Godhead. Therefore his future is very ~~xxx~~ bright, while others they do not know what is their future, they have no knowledge of ~~xx~~ what is the next life. So that is therefore their anxiety. But if we want to get free from anxiety then the best thing is to understand Krishna and be situated always in Krishna Consciousness, that way we will be free from all fearfulness. In the Srimad Bhagwatam it is stated

Fearfulness is caused

by our absorption in the illusory energy, but those who are free from the illusory energy, those who are confidently fixed

that he is not this body, he is not material body, he is spiritual part of the Supreme Personality of Godhead, and is thus engaged in the Transcendental service of the Supreme Godhead, he has nothing to be afraid of. His future is very bright. So fearfulness is a condition of persons who are not in Krishna Consciousness. ^{AL} Bhayam means that if anyone wants to be free from all fearfulness, he must get to Krishna Consciousness. That is bhaya; that is fearfulness. ^{MS} Ahimsa, non-violence means nothing should be done which will put others into misery, confusion. So all material activities that is promised by so many politicians, sociologists, philanthropists that are actually in the future, they produce not very good results. because such politicians and philanthropists have no transcendental vision; they do not know what is actually beneficial in the future for the human society. So ahimsa means people should be trained in such a way that the full utilization of the human body can be achieved. The human body is meant for spiritual realization, so any movement or any commissions which does not help spiritual realization of human beings, that is called violence, and anything which is meant for future happiness of the people in general that is called non-violence. Samata, equilibrium is freedom from attachment and detachment. To be very much attached or to be very much detached is not the best. This material world should be accepted without any attachment, without any detachment. The same thing, things which are favorable for prosecuting Krishna Consciousness, that

should be accepted. Things which are not favorable for prosecuting Krishna Consciousness, that should be rejected. So that is called samata, equilibrium. A person in Krishna Consciousness has nothing to reject, nothing to accept unless it is useful for prosecuting Krishna Consciousness. Tustis, satisfaction, means one should not be eager to gather more by a unnecessary activity. One should be satisfied whatever is obtained by the grace of the Supreme Lord, that is called satisfaction. Tapo, penance, there are many rules and definitions in the Vedic which apply just like to rise early in the morning and take bath early in the morning. So sometimes it is very troublesome for person to rise early in the morning and for practicing, whatever trouble he may suffer, that is called penance. Similarly, there are some prescriptions for fasting on certain days of the month. One may not ~~prax~~ be practicing such fasting. But because one is determined to make advance in the science of Krishna Consciousness, he should accept such trouble of the body, because that is recommended. One should not fast necessarily without any Vedic injunction. We should not fast for some political purpose, that is described in the Bhagavad Gita as fasting in ignorance. So anything done in ignorance or passion, they have no advantage for spiritual advancement. Everything done in the modes of goodness, similarly, fasting done in the modes of goodness in terms of the Vedic injunctions, that is feasible for advancement in spiritual knowledge. Now, so far as charity is concerned, charity means

one should give up fifty percent of his earnings for some good cause. And what is good cause? Good cause is that which is act~~ed~~ in terms of Krishna Consciousness. That is the good cause, that is the best cause. Because Krishna is good, therefore his cause is also good. So charity should be given to a person who is engaged in Krishna Consciousness according to Vedic literature it is enjoined that charity should be given to the brahmins. Still this practice is followed, although ~~it~~ it is not very nicely in terms of the Vedic injunction. But still the injunction is that charity should be given to the brahmins to be renounced. Why? Because they are engaged in higher cultivation of spiritual knowledge. A brahmin is supposed to devote his whole life to understanding what is Brahma. Brahma^{brahman}_{ana}, one who knows what is Brahma, he is call~~ed~~ a Brahmin therefore charity is the offer to the Brahmins because they are always engaged in higher spiritual service. They have no time to earn for their livelihood. Therefore in the Vedic literature, charity is to be awarded to the Brahmins and to the renouncer of that life, the sannyasi. The sannyasin, they beg from door to door not for begging purpose and missionary, but the system is that he take~~s~~ the heart that he should go from door to door to waken the householders from the slumber of ignorance because they are engaged in family affairs and forgotten their actual mode of life awakening the Krishna Consciousness. So it is the business of the ~~a~~ sannyasin to go as beggar to householder and encourage them to be in Krishna

Whatever we see, nothing can manifest in this material world which is not in Krishna. That is knowledge, though they are differently situated, we should know that they are produced from Krishna.

Text No. 6

English Synonyms

Maharṣayah--the great sages, Sapta--seven, Purva--before, catvare^b--four, Manava^h--Manus, Tatha--also, Madbhava^{t-h}--born of Me, Manasa^h--from the mind, Jata^h--born, yesam--of them, Loka^e--the planets, imāḥ--all this, Brahṇ--population.

Translation

The great seven sages and before them the four other great sages and the Manus, all of them are born out of my energy and all these population in different planets they are descendents of them.

Purport

The Lord is giving practical, ~~many~~ ideological tables of all the population all over the universe. The Brahma is the original creature born out of the energy of the Supreme Lord known as Hiranygarbhaḥ. And from Brahma all the great seven sages and before them four other great sages like śrīnak^{śrīnak}, śrīnak^{śrīnak} and the Manus 14 all these twenty-five great sages are known as the patriarchs of the living entities all

over the universe. There are innumerable universes, innumerable planets within this universe, and each planet is full of population of different varieties. All of them are born ~~in~~ of these twenty ~~sixty~~ five patriarchs. Brahma underwent for one thousand years of the demigods and then he realized from the Supreme Personality of Godhead, Krishna, how to make creation and from him ~~Sanak~~ ^{brothers} and ~~came out~~ and Rudra ~~came out~~ then the seven ~~sages~~ ^{Sages} came out and in this way all the Brahmans and Kshatriyas are born out of the energy of the Supreme Personality of Godhead. So he is known as propatamah, Brahma is known as pitamah, the grandfather and he is known as the propatamah, the father of the grandfather that we find in the Eleventh Chapter of the Bhagavad Gita.

Text No. 7

English Synonyms

Itam--all ^{hrs} ~~this~~, Vibhūti--^{also} opulences, Yogama--mystic power ^{also}, Mana--of me, ka ^h ~~anyone~~, Yat--knows, Tattvatah--factually, Se ^h ~~he~~, Vikṣepa--without any ^{trouble} division, Yogena--in devotional service, Yujate--engaged, Na--never, Ma ^{at} ~~hear~~, Samsaya--doubt.

Translation

Man who is factually ^{at} convinced about the opulences of the Supreme Personality of Godhead certainly he becomes engaged in devotional service without any division, there is no doubt about it.

Purport

The highest summit of spiritual perfection is knowledge of the Supreme Personality of Godhead. Unless one is firmly convinced of the different opulences of the Supreme Personality of Godhead, nobody can be engaged in devotional service. Generally people know that God is great but they do not know in detail how God is great, and here are the details. One should know factually how God is great, then naturally he becomes a surrendered soul and engages himself in devotional service of the Lord. When one factually knows the opulences of the Supreme Personality of Godhead there is no alternative but to surrender to him. This factual knowledge can be known from the description of the Śrīmad Bhagwatam and The Bhāgavad Gītā and similar literature. In the administration of this universe there are many demigods distributed all over the planetary system and the chief of them is Brahma and the Lord Shiva and the four great sages and other patriarchs. There are so many forefathers of the population of the universe and all of them are born of the Supreme Personality of Godhead. Supreme Personality of Godhead, Krishna, is the original forefather of all these forefathers. These are some of the opulences of the Supreme Personality of Godhead. And when one is firmly convinced such instruction, he accepts such instruction with great faith and without any doubt and certainly he becomes engaged in devotional service. All this particular knowledge

is required for increasing one's interest in the loving devotional service of the Lord. Therefore in the it is
 said . One should not be lazy to
 understand fully how great is Krishna, for by knowing the greatness of Krishna one will be able to be fixed in sincere devotional service of the Lord.

Text No. 8

English Synonyms

ॐ अहम्--I, सर्वस्या--of all, प्रब्रह्म^hवो--source of generation, माताह--from Me, सर्वम्--everything, प्रवर्तते--^{emulates} immenses; इति--thus, ज्ञाया--knowing, भजन्ते--becomes devoted, माम्--unto Me, बुधा^b--learned, ध्यायन्मया⁽⁻⁾वित्--with great attention.

Translation

One should know that I am the source of generation of all spiritual and material worlds. Everything emanates from Me. One who knows this perfectly becomes engaged in devotional service of Me and he actually is learned.

Support

A learned scholar who has studied the Vedic language perfectly and has information from authorities like Lord Śrī

Jatana and is fixed in application, such persons can understand that Krishna is the origin of everything both of the material and spiritual worlds and because he knows perfectly well that Krishna is the original source of everything, therefore he is firmly fixed in the devotional service of the Supreme Lord. He can never be deviated by any amount of nonsense commentary or by fools. All Vedic literature agrees that Krishna is the originator of Brahma, Shiva and all other demigods. In the Autabhagad it is said like this

One who instructs in the beginning to Brahma, and one who disseminates the Vedic knowledge in the past He is Krishna. Then again it is said

Then the Supreme Personality ~~namo~~ Naram desired to create living entities. Again it is said:

From Naram, Brahma is born, From Naram, the patriarchs are also born. From Naram other demigods are born, the eight bohus also, and from Naram the KRM Lord Shiva is also born. This Nariman in Krishna. Kriman is an expansion of Krishna. It is said in the same Vedas

The son of Devaki, Krishna, He is the Supreme Personality. Then it is said: only

in the beginning of creation there was the Supreme Personality of Godhead, Nariman. There was no Brahma, there was no Shiva, there was no fire, there was no moon, there was no stars in the sky, there was no sun; he alone can enjoy and create all these. A planetary system, who he is great, has the supersoul. In many puranas it is said that from the highest of the Supreme

Personality of Godhead, Lord Shiva was born. In the Vedas it is said the Supreme Lord who has created Brahma and Shiva, he is to be worshiped. In the Mokshunoma it is also said patriarchs Shiva and others who are created by Me though they do not know that they are created by Me because they are deluded by My illusory energy. In baraparana it is said also ^{to} Narain is the supreme Personality of Godhead and from Him Brahma was born, from him Shiva was born. Therefore Lord Krishna ~~may~~ ^{being} the source of all generation. He is called the most efficient cause of everything, and he says because everything is born of Me, therefore I am the original source of all. Everything under Me, nobody is above Me. There is no more supreme controller than Krishna. One who understands Krishna in such a way from bona fide spiritual master with ~~all~~ references from Vedic literature, then he is fixed with all his energy he becomes engaged in Krishna Consciousness and therefore he becomes the most learned man and in comparison to him all others who do not know Krishna properly, in other words, is to be called the fool as is described. Only the fools describe Krishna as ordinary man. Krishna conscious person should not be bewildered by fools deviating policy from Krishna, he should be careful of all this foolish conversation, commentaries and interpretations of Bhagavad Gita and proceed his business of Krishna Consciousness with determination and firmness.

bodhayantah — preaching

mat-gata-pranah

Text No. 9

English Synonyms

mat-cittah — minds

~~Mat-gata-pranah~~ — being, ~~Mat-gata-pranah~~ — fully engaged in Me, by the
~~mind~~, ~~bodhayantah~~ — ^{incl. to give understanding} ~~also~~ devoted to the service of Krishna;
~~Parasparam~~ — ^{among} between themselves, ~~Kathayantah~~ — ^{have} talking also,
~~Man~~ — about Me, ~~Nityam~~ — perpetually, ~~Tusyanti~~ — ^{are} becomes pleased,
~~Ca~~ — also, ~~Mananti~~ — enjoys transcendental bliss, ~~Ca~~ — ~~mat~~ also.

Translation

Kathayantah ca

Pure devotees are those who thoroughly understand the Supreme Personality become fully engaged in His service and talk about him and preaches about Him and by thus they are satisfied and enjoy spiritual bliss.

Purport

Pure devotees whose characteristic are mentioned here are engaged fully in the transcendental loving service of the Lord. Their mind ~~can~~ cannot be diverted from the Lotus Feet of Krishna. Their talks ~~is~~ cannot be on any ~~is~~ other subject except the transcendental. The symptoms of the pure devotees are described in this verse very nicely. Devotees of the Supreme Lord, they are twenty four hours engaged in the matter of glorifying the glories and pastimes of the Supreme Lord. Their heart and soul constantly being engaged in Krishna, they take constant pleasure in exchanging talks of Krishna between devotees. Two stages of devotional service, the preliminary stage and the stage of mature consciousness. So in the pre-

liminary stage also they relish the transcendental pleasure of devotional service and when they are mature when they are actually fixed in love of God then being situated in transcendental position they can relish the highest perfection exhibited by the Lord in His abode. Lord Janana has explained this stage of relishing transcendental pleasure as follows: As explained in previous verse that there are innumerable living entities who are travelling all over the different planets of the universe. Out of them some one who is fortunate enough to get the succession of pure devotees, he gets the chance of understanding what devotional service is. This is just like the seed, and when a seed is sown in the heart of a living entity and if he goes on hearing and chanting, Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, that seed of devotional service fructifies, just like the seed of a tree fructifies regularly with water. That is how the plant of devotional service gradually grows and it penetrates the universal covering and enters into the brahmajyoti in the spiritual sky. The spiritual sky also, that plant grows more and more and reaches the highest planet which is called Goloka Vrindaban, the Supreme Planet of Krishna. In this way, ultimately, the plant takes shelter center under the Lotus Feet of Krishna and rests there and gradually as a plant grows fruits and flowers so that plant of devotional service also produces fruits but the watering system in the form of chanting and hearing goes on and this

plant of devotional service is nicely explained in J ,
 which requests the readers to the nineteenth chapter of the
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In other words, the complete plants take center
 under the Lotus Feet of the Supreme Lord, becomes fully absorbed
 in love ^{with} of God and as such he cannot see even for a moment with-
 out being in contact with the Supreme Lord, as much as a fish
 cannot live without contact with water. Such a state, the
 devotee actually reaches the transcendental qualities and name
 for the best time, everything in contact with the Supreme Lord.
 The Śrīmad Bhagwatam is full of such narration about the dealings
 of the Supreme Lord to such devotees, and therefore the Śrīmad
Bhagwatam is very dear to such devotees. They say in the Śrīmad
Bhagwatam Śrīmad Bhagwatam is very dear
 to the devotee because in this mahatbara is called. . In
 this narration of the Supreme Lord there is no question of the
 material activities, development and sense education or libera-
 tion. Śrīmad Bhagwatam is the only narration in which the tran-
 scendental nature of the Supreme Lord and His devotees are fully
 described and the realized souls in Krishna Consciousness in
 hearing such transcendental literature takes continuous pleasure
 as if a young boy and young girl take pleasure by their association.

Text No. 10

English Synonyms

Tejām--unto them, satatavasthānām--always engaged, Bhajatām--

In devotional service, Pritipūrvakam ^{loving ecstasy; &} in love and ^{ecstasy,} Madamī ^I give, Buddhi-yogam ^{real} intelligence, Tam ^{that}, Yena ^{by} which, mām ^{into Me}; upayānti ^{come} ~~activities~~; te ^{they}.

Translation

Those ~~men~~ who are thus engaged in Krishna Consciousness create love and devotion to them the Lord gives such intelligence by which one can immediately go back to Him.

Purpose

In this verse the word buddhiyogam is very significant. We may remember that in the second Chapter the Lord was instructing Arjuna, said that I have spoken to you so many things, now I shall try to explain to you in the way of buddhi-yoga. Now that buddhiyoga is now explained. What is that buddhi-yoga? Buddhiyogam itself means to act in Krishna Consciousness; that is the highest intelligence. Buddhi means intelligence and yogam is mystic activities or mystic elevation. So these two words joined together mean that when one tries to go back to home, go back to Godhead, and takes fully to Krishna Consciousness in devotional service, that action is called Buddhiyogam and now this is explained. In other words Buddhiyogam is the process ~~is~~ for getting out of the entanglement of this material world. The ultimate goal of progress is Krishna. People do not know, therefore an association of devotees and a bona fide spiritual master, one should know that the goal is Krishna, and when

the goal is assigned then the ~~path~~ path is slowly but progressively traversed and the ultimate goal is achieved. When a person knows the goal of life but is addicted to the fruit of activities that stage of being is called Karma Yoga. When a person knows the goal is Krishna but he takes pleasure in mental speculations to understand Krishna, that is called Jnana Yoga. And when the goal is fixed and one seeks Krishna completely in Krishna Consciousness and devotional service that is called Bhakti Yoga or Buddhi Yoga, or the complete Yoga. This complete Yoga is the highest perfectional stage of life. But a person may have a bona fide spiritual master or may be attached to a spiritual organisation, but still, if he is not intelligent enough to make progress then Krishna from within gives him such instruction that he may ultimately lead to Krishna without any difficulty. And the qualification is that such person must be always engaged in Krishna Consciousness and with love and devotion render~~ing~~ all kinds of services, always engaged in some sort of work for Krishna and that working ~~and~~ should be with love. If a devotee is not intelligent enough, how to make progressive march on the part of self-realization. If one is sincere, the devotee to the activities of devotional service, the Lord gives HIM him a chance for doing that by which he makes progress and ultimately reaches the goal of Krishna.

Text No. 11

English Synonyms

Tesām--for them, Eva--certainly, ^{an}ukampārtham--to show
 special mercy, Aham--high, Ajñāna--^{ignorance} due to ignorance,
Tamah--darkness, Hasayāmi--^{dispel} I dispel, Atma--within, Bhāvasthe--^h
 themselves, Jñāna--^{of} knowledge, Pīṇa--^{with the} lamp, Bhāvata--^{glowing} glowing.

Translation

The Lord says to show such honorary devotees constantly engaged them a special mercy, I destroy the darkness of ignorance being situated ~~at~~ in them with a glowing lamp of knowledge.

Purport

When Lord Chaitanya was at Benares and teaching the chanting of Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, thousands of people were following and there was a contemporary who was very influential and learned scholar at that time. Now when the information about Lord Chaitanya was carried to him he derided Lord Chaitanya for being a sentimentalist devotee. The idea is that sometime the igher philosopher criticizes the devotees because they think most of the devotees are in darkness of knowledge. Actually that is not the fact. The devotees, at least in the there are very very learned scholars to put forward the philosophy of de-

votion but even a devotee does not take advantage of his spiritual master if he is sincere in his devotional service he is helped by the Supreme Personality of Godhead Himself within the heart of the devotee. So sincere ~~and~~ devotees engaged in Krishna Consciousness cannot be without any knowledge. The only qualification is that one should carry out devotional service in full Krishna Consciousness. The modern philosopher thinks that without discriminating how one can have pure knowledge. For them this answer is given by the Supreme Lord that those who are engaged in pure devotional service even without sufficient education and even without sufficient knowledge of Vedic principles still he is helped by the Supreme God as stated in this verse. The Lord ~~is~~ says to Arjuna that basically there is no possibility of understanding the Supreme Truth, the Absolute Truth, the Supreme Personality of Godhead, simply by speculating away, because the supreme truth is so great & it is not possible to understand Him or to achieve Him simply by mental speculation. Man can go on speculating for several million years, and still if he is not devoted, lover of the Supreme Truth it is not possible to understand Krishna or the Supreme Truth. Only by devotional service, the supreme truth, the Supreme Personality of Godhead is pleased and by his inconceivable energy He can reveal Himself to the heart of the pure devotee. The pure devotee has always Krishna within his heart, therefore on account of the presence of Krishna within His heart, he is just like the sun, the darkness of ignorance is at once dis-

dipated. This is the special mercy on the devotee by the Supreme Personality of Godhead. Due to the contamination of material association, through many, many millions of births one heart is always covered with the dust of material contamination, that one is engaged in devotional service and constantly chanting Hare Krishna, for them this dust, very soon clears, therefore pure knowledge, the ultimate goal of Vishnu can be elevated only by this chant of devotional service and not by mental speculation or ~~any~~ argument. The pure devotee has soon got to consider the matter of his material supplies of the necessities of life; the pure devotee need not be anxious, when he removes the darkness from his heart, everything is done automatically by the Supreme Lord being pleased with the loving devotional service of the devotee. This fact explained herewith is the essence of ~~the~~ studying Bhagavad Gita. By studying the Bhagavad Gita one becomes completely surrendered soul to the Supreme Lord and engages himself in pure devotional service. The reason is that he becomes completely free from all kinds of endeavors. The Supreme Lord takes charge of him.

Text No. 12 & 13

English Synonyms

Arjuna uvāca—Arjuna said, Parama—Supreme, Brahma—truth, Param—^f;
Dhama—sustenance, Pavitra—purest, Parama—Supreme, Bhavan—

Yourself, Purusham--personality, Sāvatana--original, Dīvyam--
 transcendental, Adidevam--^{original} from the beginning, Ajam--unborn,
Vibhum--^{say} greatest, Anu--^{say} among the sages, Ivān--unto You, Asayah--^{sayah} sages,
Harve--all, Devarsih--the ^{sage} among the demigods, Nārada--^{Nārada}
 the name, Tathā--also, Asita--^{Asita} of the name, Devala--^{Devala} of the Devala;
^{Vyāsa} Vyāsa--of the name, Śvayam--personally, Ca--also,
^{ev} Ha--certainly, Bravisi--explaining, He--unto me.

Translation

Arjuna said, My dear Krishna I understand that You are the
 Supreme Personality of Godhead, the Ultimate, the purest and the
 Absolute Truth, You are person from time immemorial, transcen-
 dental, original, without being born, beautiful and the greatest.
 All the great sages like Naradas, Asita, Devala, Vyasa, every-
 one has from this truth, and You Yourself also explained it to me.

Purpose

These two verses of the Tenth Chapter undoubtedly the
 Supreme Lord gives a chance to the modern philosopher that the
 Supreme is different from the individual soul so Arjuna after
 hearing the essential four verses of the Bhagavad Gita in this
 chapter, he completely free from all doubts about Krishna is
 the Supreme Personality of Godhead, and he at once boldly that
 you are parambrahma, the Supreme Personality of Godhead. The
 previous statements of Krishna that He is the originator of
 everything and everyone, every demigod, every human being, all

are dependent on Him. It is confirmed in the Ginupanishad as follows: men or demigods out of ignorance think that they are absolute without any dependence on the Supreme Personality of Godhead. That ignorance is removed perfectly by discharge of devotional service. This is already explained in the previous verse by the Supreme Personality of Godhead. Now by His grace, Arjuna is accepting Krishna as the Supreme Truth in collaboration with the Vedic injunction. It is not because Krishna is intimate friend of Arjuna, therefore he is flattering him as the Supreme Personality of Godhead, Absolute Truth but whatever he is saying in these two verses they are in confirmation of the Vedic truth. The Vedic injunction ~~says~~ affirms

one who takes to the center of devotional service for understanding the Supreme Lord, he can only understand, others cannot. Each and every word of this verse is confirmed by Arjuna is corroborated from the Vedic injunction like and it will be very good to discuss some of the mantras from the Kenaupanishad in this connection. In the Kenaupanishad it is stated as follows:

The Supreme Brahman is the rest for everything. The Lord has already explained that everything is resting.

The munaupanishad confirms that the Supreme Personality of Godhead ~~is~~ in whom everything is resting can be realized only by such persons who are engaged in constantly thinking of Him. This constant thinking of the Supreme Personality of Godhead is smaranam, one of the different methods of devotional service. It is only by ~~such~~ such persons who ~~are~~ are engaged in devotional service to the Supreme Personality of Godhead, ~~he~~ he can only understand, get rid of this material body. In the Vedic language

the Supreme Lord is accepted as the Supreme, the purest of
the pure in the following language: One

who can understand this Supreme Personality of Godhead as the purest of all pure, he as alone becomes purified from all sinful activities. ~~xxxxxxxxxxxxxxxxxxxx~~ Nobody can be disinfected from sinful activities without being a surrendered soul unto the Supreme Personality of Godhead. Therefore Arjuna's acceptance of Krishna as the Supreme Pure is according to the version of the Vedic literature. So far this confirmation by great personalities of whom Narada is the chief, he confirms as follows:

Therefore Krishna is the Supreme Personality of Godhead, and one should always meditate upon him and then he enjoys the transcendental milieu and this devotional service is recommended in the N literature. He is the only Supreme Existence. He is free from body needs, birth and

death, so Arjuna ~~has~~ confirms this Vedic injunction like this. Not only Arjuna confirms this but all the Vedic literature Parana and history and everything everywhere Krishna is described as follows. And the Supreme Lord also says in the Fourth Chapter although I am unborn I appeared on this earth for establishing a religious principle. Anyone who understands Him as the Supreme Origin, he has no cause, he is the Causer of all causes, and everything is emanating from Him. This perfect knowledge can be had by the grace of the Supreme Lord as Arjuna expresses himself through the grace of Krishna. It we there-

fore want to understand Bhagavad Gita we should follow the statement that is followed in these two verses. This is called parampara system or acceptance of the discipline and succession and without being in the discipline succession nobody can understand The Bhagavad Gita simply by so-called academic education. Fortunately the artistic persons proud of their academic education in spite of so many evidences of Vedic literatures and confirmation by great personalities, they would stick to their only obstinate conviction that Krishna is ordinary person.

TEXT No. 14

English Synonyms

Sarvam--all, Etad^t--these, Atam--truths, Manye--accept, Yas^t--which, Mam--unto me, Vadasi--You tell, Kesava--O Krishna, Na--never, Hi--certainly, To^{Your} a few, Bhagavan--O the Personality of Godhead, Vyaktim--revelation, Viduh--can know, Eva^h--the demigods, Na^{nor}--neither, Danavah--the demons.

Translation


O Krishna, I accept in total all that you have said and I believe in that. Nobody can understand Your Personality. It is impossible, even by the demigods and the demons.

Purport

Therefore as confirmed herein by Arjuna that persons of demonic nature and faithless they cannot understand Your personality, the Personality of Godhead, and to speak of the so-called scholars of this modern world. Even the demigods they also believe that they understand the Personality of Godhead so by the grace of the Supreme Personality of Godhead, Arjuna has understood that the Supreme Truth is Krishna and He is a perfect. One should therefore follow the path of Arjuna. He established authority of Bhagavad Gita as described in the Fourth Chapter that the parampara system of disciplic succession for understanding The Bhagavad Gita was lost and therefore Krishna he established that disciplic succession beginning from Arjuna because he considered Arjuna his intimate friend and a great devotee. Therefore the confirmation as we have made in the introduction of this Geetopanishad that Bhagavad Gita should be understood in the parampara system and the parampara system was lost and Arjuna was again selected to rejuvenate the parampara system and here is the acceptance of Arjuna as stated in this chapter should be accepted, then we can understand the essence of The Bhagavad Gita, and then we can understand that Krishna is the Supreme Personality of Godhead, not otherwise.

a

Text No. 15

English Synonyms


Evayam--personality, Eva--certainly, ^{at}Imānā--by Yourself, ^{at}Imānam--Yourself, Yattha--know, tvam--you, Purusottama--O the greatest of all persons, Bhūtabhāvana--the ^ooriginator of everything, Bhūtesa--the ^oLord of everything, Devadeva--the ^oLord of all demigods, Jagāpate--the ^olord of the ^{entire} universe.

Translation

O the origin of everything that is, O the Lord of everything, O the Lord of the demigods, O Lord of the universe, O the best of all personalities, You know Yourself by Your internal potency, and nobody can understand You.

Purport

Therefore the Supreme Personality of Godhead can be known by persons who are in confidence of the Supreme Personality of Godhead by discharging devotional service and the example is Arjuna and his followers. Persons in demoniac mentality or atheistic mentality cannot know Krishna, and simply mental speculation to detract the readers from the Supreme Personality of Godhead is the ~~extremely~~ serious type of sinful activity. One who does not know Krishna, he should not try to comment on The Bhagavad Gita. Bhagavad Gita is the statement of Krishna and it is science of Krishna, it should be understood from Krishna

as Arjuna understood, not by any atheistic persons. As stated in the Śrīmad Bhagwatam

The Supreme Truth is realized in three aspects as impersonal Brahman and localized Paramatman and at last as the Supreme Personality of Godhead. So this last one of understanding the Absolute Truth is the Supreme Personality of Godhead, a common man and even a liberated man has to realized impersonal Brahman or localized Paramatman, they also cannot understand that for such persons may endeavor to understand the Supreme Personality from the verses of The Bhagavad Gita which is being spoken by this person, the best personality, Krishna. Sometimes the impersonalist accepts Krishna as Bhagavān, better, they accept His authority as better. Even the liberated person cannot understand Krishna, Krishna is the Purushottam, still he may not understand that he is the father of all living entities. Therefore He is addressed and if it becomes known that He is the father of all the living entities and still one may not know that He is the Supreme Controller, and therefore he is addressed as ^{ch-t} Bhūṣa, the Supreme Controller of everybody, and even if it becomes known that Krishna is the Supreme Controller of all living entities, still one may not know that he is the only one cause of all demigods. Therefore He is addressed herewith as devadeva, the worshipful God of all demigods, and even one ~~mayxam~~ knows that He is the ~~Supreme~~ worshipful God of all demigods, one may not know that He is the Supreme Proprietor of everything. Therefore He is addressed herewith as ^t jagapate, therefore the truth

about Krishna is established in this verse by the realization of Arjuna and we should follow the footprints of Arjuna to understand Krishna as He is.

Text No. 16

English Synonyms

^{tu}
~~Vakṣam~~--to say, ~~Arhas~~--deserve, ~~Asesana~~--in ^{endless detail} description, ~~divya~~--divine, ~~Hi~~--certainly, ~~Ātma~~--yourself, ~~Ātaya~~--opulences, ~~Yabhi~~--by which, ~~Vibhūtibhi~~--opulences, ~~Lokān~~--all the planets, ~~Imāṁ~~--^{these} this, ~~Tvam~~--You, ~~Vyāpya~~--pervading, ~~Tisthasi~~--remain.

Translation

He may kindly let me know in detail about Your opulences by which You are all-pervading.

Purport

In this verse it appears that Arjuna is already dissatisfied about the understanding of the Supreme Personality of Godhead, Krishna. He has personal experience by the grace and intelligence and knowledge, whatever a person may have, through all these agencies, he has understood Krishna as the Supreme Personality of Godhead. For him there is no doubt, but he is asking Krishna to explain about His all-pervading nature, because people understand, especially the impersonalists, they take the all-pervading nature of the Supreme, so how He is existing as

all-pervading nature by his different energies, that question is being asked by Arjuna for the understanding of the common people.

Text No. 17

English Synonyms

Katham--how, Vidyām^{aham}--shall^I know, Aham--I, Yogināⁿ--O the Supreme Mystic, Tvām--You, Sadā--always, Paricintayan--thinking, Kesu--in which, Kesu--in which, Ca--also, Bhavesu--nature, Cintya^{ha}si^{are}--you become remembered, Bhagavan--O the Supreme, Maya--by me.

Translation

O Krishna, the Supreme Personality of Godhead, please let me know how I shall think of You and how I shall know You and how You shall be remembered?

Purport

As it is stated in the previous chapter, the Supreme Personality of Godhead is covered by the *gogamaya*. Nobody can see Him except the devotees and surrendered souls. Now Arjuna is convinced of His friend, Krishna, but he wants to know the general process by which the all-pervading Krishna can be understood by the common man. Except the devotees, no common

man, including the demons and atheistic persons can know Krishna because He is guarded by the yogamaya, energy of the Supreme Personality of Godhead. How this persons will be able to understand, this question is asked by Arjuna for their benefit. The high-grade devotee is not only concerned for his understanding, he is also concerned for understand for all persons in the world. So by his mercy, because Arjuna is a Vaishnava, a devotee, he is opening the understanding of the common man, how one can understand the all-pervadingness of the Supreme Personality of Godhead. He is addressed specifically as yogin because Sri Krishna is the master of the yogamaya energy by which it is uncovered to the common man. The common man who has no love for Krishna cannot think of Krishna always, therefore he has to think materially, and where Krishna exists therefore is Krishna. Arjuna is asking the modes of thinking by the materialistic persons in of this world. Kesu-kesu ca bhavesu is material, bhavesu, bhava means the physical things, because spiritually we cannot understand Krishna, therefore we should concentrate our mind on the physical things, how Krishna is manifested in those physical things presentations.

Text No. 18

English Synonyms

Vistarana^e--in descriptive, ^{ion}At^hmana--of Yourself, yogan--

mystic power, Vibhūtim--opulences, Ca--also, Janārdana--O the
 killer of the ~~artistic person~~ ^{atheists}, Bhūyah--again, Kathaya--describe,
Tṛptiḥ--satisfaction, Hi--certainly, Śṛṇvataḥ--hearing, Maṣṭi--
 there is no, Me--^{my}mine, Amṛtam--nectar.

Translation

O the killer of the artistic person, please describe the
 mystic power of Your opulences again. By hearing about You I
 am never satisfied because the more I hear the more I want to
 taste Your nectar.

Purport

Similar statements was just made by the rishis of the
 Bhavusharino headed by Sounaka to Sukhadeva Goswami and that
 statement is
 they said we shall never be best even though continuously hearing
 the transcendental pastimes of the Supreme Personality of Godhead,
 glorified by good prayers. Those are developed the particular
 transcendental milieu to relish in every step such descriptions
 of the pastimes of the Lord, so Arjuna is interested to hear
 about Krishna, how does He remain as the all-pervading Supreme
 Personality of Godhead. Now so far Amritam, any narration, any
 statement concerning Krishna, is just like Nectar. Now is this
 nectar that can be perceived by practical experience. The dif-
 ference between modern stories, fiction of history and tran-
 scendental pastimes of the Lord is that one may be tired of hearing

modern things, but nobody will be tired to hear about Krishna. It is for this reason only that the old history of the whole universe is inculcated with reference to the pastimes of the incarnation of Godhead. the puranas are histories of the bygone ages recorded in connection with the pastimes of the incarnation of the Lord so that the reading matter will remain ever fresh even by repeated readings.

Text No. 19

English Synonyms

Bhagavān uvāca--the Supreme Personality of Godhead said, Hanta--yes, Te--unto you, Kathayisyāmi--shall speak, Divya--divine, Hi--certainly, Ātma vibhūṭayaḥ--personal opulences, Pradhānyataḥ--principally, Kuruśreṣṭha--O the best of all the Kurus, Nasti--there is no, Anta--limit, Vistarasya--of the extent, Ma--My.

Translation

The Supreme Personality of Godhead said, My dear Arjuna, there is no limit of My opulences, but still I shall explain to you some of them principally which you can hear.

Purport

It is not possible to understand Krishna or about His opulences, how great they are. The senses of the individual

soul do not permit to understand the whole of Krishna's affairs still the devotees try to understand Krishna not on the principle that they will be able to understand Krishna at any time or at any state of life, but that the very topics of Krishna is so nice that it appears to them as nectar. Therefore they enjoy it. By discussing about Krishna's opulences, and His divine verse energies the pure devotees take transcendental pleasure. Therefore they want to hear and discuss them. Krishna knows that living entities do not understand the whole events of His opulences, He therefore agrees to state only the principle manifestation of His different energy. The word pradhan-yatah is very important because we can understand only a few details of the Supreme Lord, otherwise the features are unlimited, it is not possible to understand. And vibhuti means His opulences by which He is controlling the whole manifestation. In the KM Ramoka dictionary it is stated that vibhuti means exceptional opulence.

The impersonalist or the pantheist they cannot understand the exceptional opulence of the Supreme Lord and by His manifestation of KKK His divine energy. Both in the material world and the spiritual world they are distributed in every variety of manifestations the energy of the Supreme Lord is comparatively manifested. Now Krishna once described what is directly perceived by the common man and therefore part of his KK variegated energy will be described in this way.

Text No. 20

English Synonyms

Aham--I, Ātmā--soul, Gudākeśa--O Arjuna, Sarvabhūta--all living entities, Āvayasthitā--situated within, Aham--I, Ādī--origin, Ca--also, Mādhya--middle, Ca--also, Bhūtānām--all living entities, Anta--end, Eva--certainly, Ca--and.

Translation

O Gudakesa Arjuna, I am the supersoul situated within every living entity, I am the beginning origin, I am the middle, I am the end of all ~~manifestation~~ manifestation.

Purport

Arjuna is addressed here Gudakesa who has conquered over the darkness of ~~an~~ sleep. Who is sleeping in the darkness of mischief, for them it is not possible to understand how the Supreme Personality of Godhead is manifested in different variegatedness either in the material world or the spiritual world. Therefore~~h~~ this address by Krishna to Arjuna is significant. He is above such darkness because he is above such darkness therefore the Personality of Godhead exists to describe about His variety of opulences. The first thing He says is that He is the soul of the whole manifestation because by His first expansion, before the material creation the Supreme L rd by

his planetary expansion accepts the p and from Him everything begins and therefore He is atman. The soul of the material mahatma; the total material energy is not the cause of the creation, but actually the mahatma enters into the mahuta, total material energy. He is the soul, mahavishnu, enters into every of the manifested universes and then again manifests himself as the Supersoul in each and every entity. We have experience that the personal body of the living entity is development of the spiritual situation of the spiritual spark without the existence of the spiritual spark, the body cannot develop. Similarly, the material manifestation cannot develop without the entrance of the Supreme Soul of Krishna. In the Subarnupanishad, it is stated like this

The Supreme Personality of Godhead is existing as the Supersoul in all manifested universes. The description of the three Purusha Avatars explained in Śrīmad Bhāgavatam also it is described as follows

the Supreme Personality of Godhead in His three features as Mahavishnu, Garbhodakshayee Vishnu and Iototaimvishnu exhibits in this material manifestation. This Mahavishnu is described as follows

that Supreme Lord, Krishna, is the Cause of all causes is lying down in the cosmic ocean as Mahavishnu, as such the Supreme Personality of Godhead is the beginning of this universe, the maintainer of this universal manifestation, and the end of all the energy.

Text No. 21

English Synonyms

Adityānām--of all the Adityas, Aham--I, ^{am} Vishnuḥ--the Supreme Lord, Jyotiṣām--all luminaries, AM Raviḥ--the sun, Ansūmān--with all the ocean, ^{radiant} Mariciḥ--the Marici, Marutām--all the Marutas, Aham--I am, MAH Naksatranām--of all the stars, Aham--I am, Basī--the moon.

Translation

Of all the Adityas, I am Vishnu, among the luminaries, I am the sun with radiation, I am the Maruts, I am the Maricis, among the stars I am the moon.

Purpose

There are twelve Adityas of which Krishna is ~~the principal~~ the principal. And among all these luminaries twinkling in the sky the sun is the chief, and the ^(in the Brahma Samhita?) brahmasynya the sun is accepted as the glowing high of the Supreme Lord.

There are fifty varieties of passing in this space which Marici, the controlling diety, Marici, is the presentation of Krishna, among the stars the moon is the chief and therefore the moon is the presentation of Krishna. It appears, however, from this verse that the moon is one of the stars. Therefore

the stars which twinkle in the ~~stars~~ ^{sky} are also reflected ^{the light of} by the sun. The theory that there are many suns within the universe is not ~~not~~ accepted by Vedic literature. The sun is one, ^{as} and by the reflection of the sun ~~as~~ the moon illuminates, similarly ^{do} the stars. The twinkling stars are not, therefore, suns, as compared here in the ^{since} Bhagavad Gita ^{here indicates} that the moon is one of the stars, ^{but} therefore the ~~stars~~ ^{on the same level.} are as good as the moon.

Text No. 22

English Synonyms

Vedānām--of all the Vedas, ~~XXXX~~ ^{the Sāma-veda;} Sāma-veda--^{2nd veda} ordinary, Asmi--I am; ~~also,~~ Devānām--^{of} all the demigods, Asmi--I am, Yasavaḥ--heavenly king, Indrīyānām--of all the senses, Manas--the mind, Ca--also, Asmi--I am, Bhūtānām--of all living entities, ~~XX~~ Asmi--I am, Ātmanā--the living force.

Translation

I am the Sāma-veda among all the Vedas; I am the heavenly King Indra among all the demigods, I am the mind among all the senses, of all living entities I am the living force knowledge.

Purport

The difference between matter and spirit is that the matter has no consciousness of the living entity, so therefore this con-

sciousness is Supreme, eternal. No consciousness is produced
of by a combination of matter.

Text No. 23

English Synonyms

Rudrānām--of all the Rudras, Saṅkaraḥ--the Lord Shiva,
Ca--also, Asmi--I am, Vitteśa--all the lords of treasury; ~~the~~
~~YAKSHAS~~ Yakṣaraksasām--of the Yakṣas and Rākṣasas, Vasūnām--
of the Vasus, Pāvakaḥ--fire, Ca--also, Asmi--I am, Meruḥ--the Meru;
~~a name of the hill~~, Scharinām--of all mountains, Aham--I am.

Translation

Of all the Rudras I am Lord Shiva, and of all the Yakṣas
and Rākṣasas I am the lord of the treasury recovered for the
Vasus I am the fire and of all the mountains, I am the Meru.

Purpose

There are eleven Rudras of which Saṅkara, Lord Shiva, is
dominant who is incarnation of Supreme Lord in charge of the
modes of the universe. The leaders of the Yakṣas the master-
treasurer Kuvera. Kuvera is a representation of the Supreme
Lord.

Text No. 24

English Synonyms

^u
Purodhasam--of all the priests, Ca--also, Mukhyam--chief,
Aham--He, Viddhi--understand, Partha--O the son of Pritha,
Brihaspatim--of the name, ^{Brihaspati} Senaninam--of all the commanders,
Aham--I am, Skandah--^{He} Parti, Sarasam--of all ^{but tanks} the reservoirs of water;
I am, Sagarah--^{the} devotion ^{Ocean}.
Kartikeya;

Word Translation

Arjuna, I am the chief of all the priests, I am the chief
of all commanders, Parti, I am the chief of all the ^{reservoirs} deservers
of waters, ^{the ocean} devotion.

Purport

Indra is the chief of all kinds of all planets. He is
known as the king of the heaven. The planet in which he moves,
it is called the heavenly planet and Brihaspati is the priest of
that Indraloka, therefore Indra is the chief of all kings, there-
fore his priest, Prita, topmost of all priests, And the heavenly
king is the chief of all kings of different planets, similarly
Skanda or partiki the son of Parvuti and Lord Shiva is the chief
of all commanders, military commanders, similarly there are many
kinds of d and devotion is the biggest, so Partiki is
the representative of Krishna as the Supreme Military Commander
and the oceans are the representatives of Krishna as the Supreme
Reservoir of all waters.

Text No. 25

English Synonyms

Maharṣinām--among the great sages, Briguv--^{of the name,}
Aham--I, Qirām--^{an} vibration, Asmi--I am, Akṣaram--^{ekam} Pranava, Yaj-
nām--^{of the} sacrifice, Japayañā--⁽⁻⁾ chanting, Asmi--I am,
Īthāvarānām--^{immovable things} of the immovables, Himālayah--² the Himalaya mountains.

Translation

Amongst the great sages I am Brigu, among the vibrations I am transcendental among the sacrifices I am the chanting, and among the nonmoveables, I am the Himalaya mountains.

Purport

Brahma is the first living creature within the universe and he created several sons for presenting different kinds of populations and among his sons, Trigu is the most powerful sage. Of all kinds of transcendental vibration, Pronovaunkat is a presentation of Krishna. Of all kinds of sacrifices chanting of Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare is the representation of Krishna and other sacrifices they are sometimes animal killing is/commended, but in this sacrifice Hare Krishna, Hare Krishna, there is no question of violence, it is simple and the purest. Therefore anything sublime is representation of Krishna, that

is Prāṇava, the Himalaya, the non-movable. Himālaya is the highest mountain in the universe, it is the topmost mountain, therefore Himalayan mountain is the representation of the Supreme Lord. The Meru Meru is also mentioned in this connection, the difference between Meru and Himalaya is that Meru sometimes moveable but Himālaya is never moveable. Therefore the opulence of Himalaya is more than Meru.

Text No. 26

English Synonyms

Āśvatthah--the ^{big tree} beginning tree, Sarvavṛkṣaṇām--of all trees, Devasīnām--all the ^{divine} sages amongst demigods, Nāradaḥ--Nārada; of the name, Gandharvāṇām--of the ^{citizens} intelligence of Gandharva planet, Chitrārathah--of the name, Siddhāṇām--of all those who are perfect, Kapila-muniḥ--of the name, Kapila Muni.

Translation

Kapilaḥ munih

I am the beginning tree amongst all the trees, I am Nārada amongst all the ^{divine} sages of demigods, I am Chitrāratha amongst the citizens of Gandharva planet, and amongst the perfected beings I am the Kapila.

Purport

Brilliant tree is the most beautiful and the highest tree, therefore brilliant tree is the presentation of Krishna. In India

people in general worship Indian trees as one of the daily morning rituals. Amongst the demigods they worship Narada as the highest devotee in the universe, therefore he is the presentation of Krishna as devotee. The gandharva planet is full of citizens who can sing very nicely, so amongst them the best singer is Chitaratha, therefore he is the presentation of Krishna. Amongst the perpetually living entities, Kapila, the son of ^{Kardama Muni} Katumuni, is the presentation of Krishna. Katumuni is considered incarnation of Krishna. And his philosophy is mentioned in the Brimad Bhagvatham. Later on another Katumuni was also famous as he is artistic. The philosophy mentioned in the Brimad Bhagvatham and the same philosophy current among the artistic people there is wealth of difference. So Krishna named Katalumini as the representative. This Katalumini is the son of Katumuni.

Text No. 27

English Synonyms

churning of the ocean;
~~Uccaiḥśravasam~~ -- the name among the horses, ~~Asvanam~~ -- among the horses, ~~Yidchi~~ -- know, ~~Ham~~ -- Me, ~~Amṛta-bhavan~~ -- produce of the ^{amṛta-u} ~~Churning ocean;~~ ^{Alavata} ~~Alavata~~ -- of the name, ~~Maheśajendranan~~ -- of the ^{ca-and} ~~elephants~~, ~~Marāpaṁ~~ -- amongst the human beings, ~~Marādhipan~~ -- the big king.

Translation

I am Uccaiḥśravas among the horses, This Uccaiḥśravas horse

was produced during ^{churning} journey of the sea, and nectar, with ^{Airavatam} Aratam among the elephants, and I am the king among the human beings.

Purport

There was journey of the sea and in which the devotee demigods and the ashras took part and there was production of nectar and ~~poison~~ poison also. The poison was drunk by Lord Shiva and from the nectar there were many productions of which there was a nice horse whose name was Uchaisravas. So that horse is the representation of Krishna. Similarly there was another animal Airavata produced, he also is the representation of Krishna. Because these two animals were produced during journey of the sea, and from nectar, therefore they have got special significance and they are representatives of Krishna. Amongst the human beings, the king is the representative of Krishna because Krishna is the maintainer of the universe and the kings are appointed on account of their godly qualifications. The king like ~~Maharaja~~ Maharaj Yudhishtir, ~~or~~ Maharaj Parikshit or king like Lord Rama, they're all highly righteous kings and they always thought of the citizens' welfare; therefore king according to Vedic literature is considered the representative of God. In this age, the principles of religiosity being neglected, the monarch is now abolished but still the people are not happy. They were happy under righteous kings in the past.

Text No. 28

English Synonyms

ca-and am - I am
~~Arudhanam~~ -- of all kinds of weapons, ~~Aham~~ -- I am, ~~Yajñ~~
~~xxxxx~~ ~~Vajram~~ -- the thunder, ^{bolt} ~~phenunam~~ -- of the cows, ~~Asmi~~ -- I
 am, ^{surabhi} ~~Kamadhuk~~ -- the ~~surabhi~~ cows, ~~prajana~~ ^{prajana} ~~ca-ani~~ -- for begetting
 children, ~~Kandarpah~~ -- the cupid, ~~Sarpānam~~ -- of all the snakes,
~~Vāsukih~~ -- ~~next of the name.~~
Vāsuki *prajana*

Translation

Amongst the different kinds of weapons, I am the thunder-
 bolt, amongst all kinds of cows I am surabhi, among all kinds of
 generating process I am the prominent of the cupid and amongst
 the snakes I am Vasuki.

get this in Translation

Purport

There are many little weapons, but no weapon is so strong
 as the thunderbolt from the sky. The thunderbolt is also the
 representation of Krishna. There are many ^{cows} ~~trees~~, but the cows
 which can be milked at any time and as much milk as you like of
 course such cows are not feasible in this material world, but
 there is mention in the Krishnaleka, the Lord has such cows
 which are called Surabhi. It is stated the Lord is engaged in
 herding the Surabhi cows. ^{Kandarpah} ~~Kamadhuk~~ is the sex desire for pre-
 senting good sons, therefore ^{Kandarpah} ~~Kamadhuk~~ is the representation of

Krishna. But sex desire without any generation of good child is not Krishna. The ~~ca~~ mentioned here is significant because sometimes sex satisfaction is there only for sense gratification, such sex satisfaction is not the representation of Krishna. But sex satisfaction for generating good child, worthy child, that sex desire is called ^{Kandarpah} kamadhuk, and that is the representation of Krishna.

Text No. 29

English Synonyms

Pitṛānām -- of the ancestors; aryama --
~~Anantā~~ ^{h Ananta} -- the name, ~~Ca~~ -- also, ~~Asmi~~ -- I am, ~~Nagānām~~ -- of all kinds of naga serpents, ~~Varuṇa~~ ^h -- the demigod controlling the water, ~~Yadānām~~ ^h -- those among the aquatics, ~~Yasodān-aham~~ ^h -- among the trees, ~~Ca~~ -- also, ~~Asmi~~ ^h ~~yamaḥ~~ ^h -- the controller of ~~dead bodies~~, ~~Sanyamatām~~ -- of all kinds of regulators, ~~Aham~~ -- I am.

Translation

I am Ananta among the nagas, I am Varuna amongst the aquatics, I am Aryama amongst the ^{ancestors} trees, and those who are meant for giving punishment ^{after death;} among them I am Yama.

Purport

Amongst the serpents which have got many rules the Lord is known as Ananta, amongst the aquatics the demigod Varuna is the representation of Krishna, in the planet of the ^{ancestors} trees, that is

the king whose name is Aryamā, so he is the representative of Krishna. There are many living entities who are meant for giving punishment for the miscreants. Amongst them Yama who is situated in a particular planet near this earthly planet and after death those who are too much sinful they are taken there and different kinds of punishments are arranged in that planet and the predominating deity in that planet is called Yama.

Text No. 30

English Synonyms

^h Prahlāda ^h of the name, Ca--also, Asmi--I am, Daityanām--
of the demons, Kālā--time, Kalayatām--subduers, Aham--I am,
Mrgānām--of the animals, Mrgendro--the lion, Aham--I am, Vainateya--
Garuda, Ca--also, Fakṣinām--of the birds.

vainateyah

Translation

~~Amongst the generation of the daityas I am Prahlāda, amongst the agents of carving down I am the time, amongst the animals I am the lion, and amongst the birds I am Garuda.~~ Amongst the generation of the daityas I am Prahlāda, amongst the agents of carving down I am the time, amongst the animals I am the lion, and amongst the birds I am Garuda.

Purport

There are two sisters, Diti and Aditi, the sons born of Aditi is called Aditya and the sons born of Diti they are called

Daiṭyas. So all the Adaiṭyas they are devotees of the Lord, but all the Daiṭyas they are atheistic, but Prahlāda although he was born in the family of the Daiṭyas, still he was the greatest devotee of the Lord beginning from his childhood. On account of his devotional service and nature he is considered to be the representative of Krishna. There are many principles and agents for carving down of which time is the chief which can cut down anything. Therefore the time element is the presentation of Krishna. There are many animals, but the lion is the most powerful animal, therefore it is the presentation of Krishna. There are many kinds of birds, there are one million varieties of birds but the Garuḍa bird is the bearer of Lord Viṣṇu.

Text No. 31

English Synonyms

^{Rāma}
Ṣaṭaṅga--of the wind, Ṣaṭaṅga--of all that purifies, Asmi--
 I am, Rāma--^{person of}, Ṣaṭaṅga--of the carrier of weapons,
Ahaṁ--I am, Jhaṇāṇāṁ--of all the aquatics, Makara--^hshark, Ca--^{ca}
 also I am ^{also} ḍrotasāṁ--^{of rivers} flowing liquid, Asmi--I am, Jāhnavī--the River
 Ganges.

Translation

Of all purifying agents I am the wind, of all carriers of weapons I am Rāma, of all aquatics I am the shark, and of all flowing rivers I am the river Ganges.

Purport

Of all the aquatics especially fish the shark-fish is the ~~big~~ biggest amongst them and some of the shark-fish are dangerous to humankind also, but the shark-fish is amongst the fish.

Text No. 32

English Synonyms

Sarjanām--of all ^{creations} created, Adih--beginning, Antaḥ--end, ^{ca-and,} ~~ca-ant,~~
Madhyam--middle, Ca--also, Eva--certainly, Aham--I am, Arjuna--O
Arjuna, Adhyātma⁽⁻⁾vidyā--spiritual knowledge, Vedyānam--of all
education, Yādah--natural conclusion, Pravadatām--of the argu-
ments, Aham--I am.

Translation

Of all created manifestation I am the beginning, middle and end. Amongst all kinds of advanced education I am the spiritual knowledge, amongst all kinds of logicians, I am the conclusive truth.

Purpose

Amongst the created manifestation the first creation is the total material elements, so that as explained before is this created ~~Mahatma~~ Mahatma is conducted by Maha Vishnu, Garbh-

dakashayee Vishnu and Kshirodakashayee Vishnu as realized and again annihilated by Lord Shiva. Brahma is also secondary creator, so all these creative elements, they are different incarnation of the material qualities of the Supreme Lord therefore He is the beginning, He is the middle and He is the end of all creation. About the advanced education, there are different kinds of books of knowledge just like the four Vedas and Vedanta Sutra and logic and conclusion, book on religiosity, the Puranas altogether there are fourteen divisions of education books of which Padhagita, the book which imparts future knowledge, especially the Vedanta Sutras, that is the presentation of Krishna. Amongst the great logicians there are different kinds of stages. During arguments amongst the two parties, when they followed evidences, that is called japa, when they tried to defeat one another that is called vitanda, and when they actually come to the conclusion that is called bado. So the conclusive truth is the representation of Krishna amongst the logicians.

Text No. 33

English Synonyms

Aksarāṇāṃ--of the letters, Akāraḥ--the first, Asmi--I am, Bṛandvaḥ--duality, Sāṃśikāśya--compounds, Ahaṃ--I am, Eva--certainly, Asyaḥ--eternal, Kālaḥ--time, Dhātā--controller, Ahaṃ--I am, Vīśvatoṃkhaḥ--controller. *Creator; Brahmā; creator of universe;*

Translation

Amongst the letters I am the first letter, amongst the compound words I am the dual, amongst the mahatnavudra shiva, amongst the creators I am the Brahma.

Purport

Akaro, the first letter in sanskrit is the beginning of the Vedic literature it is also mentioned. Without akaro nothing can be sounded, therefore it is the beginning of the sound. There are many kinds of compound words of which the dual, just like rama and krishna, ramakrishna, ~~this~~ that is called dvandvah; in this compound word there is both Rama and Krishna have the same rhythm and therefore it is called dual. Among all kinds of killers, time is the ultimate killer because time kills everything. Time is a representation of Krishna because in due course of time there will be a great fire and everything will be killed and everything will be destroyed, all this manifestation. Amongst the creators, living entities, there are different kinds of creators, but Brahma who has four heads, he is the chief of all creators, therefore he is the representation of the Supreme Lord Krishna.

Text No. 34

English Synonyms

Mrttyuh--death, ^ESarvabharat^{h h}--all-devouring, ca--also, Aham--

I am, Udbhavaḥ--generation, Ca--also, Bhaviṣyatām--out of the future, Kīrtiḥ--fame, Śrīhāvāk--beautiful speech, Ca--also, Marīṇām--of the women, Smṛtiḥ--memory, Medhā--intelligence, Ḍhīrtiḥ--firmness, Kṣamā--patience.

Translation

Among all kinds of devouring principles and death of all creatures manifestations I am called generating principle. Amongst the women I am Gitisri and boni and memory, intelligence, firmness and excuse all.

Purport

When a man is born he dies in every moment so the time of death is devouring every living entity every moment, but the last stroke ~~mūṣa~~ is death, that death is Krishna. Amongst the future, development, every living entity has got six kinds of changes. His birth, his growth, his sustenance, his by-product, his dwindling, his vanishing. Of these changes, the first changes that means deliverance from the womb jana that is Krishna. The first generation is the beginning of all future activities. Six kinds of opulences like fame, beauty, good speech, memory, remembrance, endurance, excuse, all these are considered sevomen. All these six kinds of opulences are ~~not~~ considered as feminine, so if one produces all of them or some of them he becomes glorious. If one is famous as a righteous man that makes a man glorious.

The perfect language is the sanskrit language. Therefore this language is also very glorious. Remembrance, after learning if one can produce the result of ~~the~~ learning that is called smirtir. Medha, memory, not only to read many books on many subject matter, but to keep them in the memory and produce them when necessary, that is also another opulence. When ~~an~~ one is fully qualified, and until he is humble and gentle, that is called dhuti. And when one is in sorrow or one is in ecstasy of joy if he keeps balance, that is called dhuti.

Text No. 35

English Synonyms

Bṛhatsāma--^{the} particular tune known as Bṛhatsāma, Tathā--
also, Samāna--^{of} in the sāmaveda songs, Gayatrī--^{the Gayatri} the specific
hymn, Chandasām--of all kinds of poetry, Aham--I am, Māsānām--
of the months, Mārgaśīrṣa--^h the month of October-November,
Aham--I am, Kūṣmāṇḍ--^{rtūnām} of all seasons, Kuṣumākaraḥ--springtime.

November-
December;

Translation

In the sāmaveda I am the tune of Brihatsaman; amongst the ~~poetry~~ ^{poetry} I am the gayatri, amongst the months I am the month of October-November, and amongst the seasons I am the Spring season.

Purport

It has already been explained by the Lord that amongst ~~the~~ all the Vedas, the Samaveda is full of nice songs played by different kinds of demigods and in the samaveda there is ~~an~~ one tune, a song which is called ~~pitavama~~ ^{by the demigods} that is sung at a mid-night and it has got a very nice tune. It is considered to be the best out of all the tunes of songs mentioned in the Samaveda. The poetry in meter in Sanskrit language, every poetry has got definite rules and ~~ex~~ regulations about the setting of ~~into~~ letters, they're not put whimsically and it is the practice of modern poets, but they're also regulated. Amongst the regulated poetry gayatri mantra which is chanted by the brahmins, kshatriyas and vaishyas, those who are in the higher castes. The sudras they cannot chant. About the gayatri mantra we have got very good reference in the Srimad Bhagvatam, because gayatri mantra is especially meant for god-realization, therefore the Supreme Lord is represented by gayatri mantra. This gayatri mantra is meant for the spiritually advanced people. When one has attained success in the matter of chanting the gayatri mantra, he can enter into the transcendental position of the Lord. One must therefore acquire the ~~an~~ qualities of the perfectly situated ~~person~~ person, the qualities ~~and~~ of goodness of the laws of material nature in order to chant the gayatri mantra. Gayatri mantra is very important in the Vedic civilization, therefore this gayatri mantra is a representation of Krishna. Gayatri mantra is also recognized as the incarnation of Brahma by Sriva hram sardun

so Brahma is the initiator of this gayatri mantra and that is transcendently coming down in disciplic succession.

The month of October-November is considered as the best amongst all the months because during this month the grains are collected from the field and people become happy, therefore this month is called the representation of the Supreme Lord, and the season, Springtime, is liked by everyone because there is not much heat, not much cold, and many flowers and many nice trees come out and there are ~~xxx~~ many ceremonies concentrating on Krishna's pastimes, therefore this is considered to be the best of all seasons and is the representation of the Supreme Lord, Krishna.

Text No. 36

English Synonyms

^h Dyutam--gambling, Chalayatam--of all cheating^s, Asmi--I am, Teja^h--splendour, Tejasvinam--of everything splendid, Jaya^h--victory, Asmi--I am, Yas^h~~h~~^hkyam--adventure, Asmi--I am, Battvam--strength, Battvatam--of all ^{the} strong, Aham--I am.

Translation

Amongst the cheaters I am gambling; amongst the splendid, I am ~~in~~ the splendor, amongst the industrialist I am the adventure, I am victory and I am strength among the strong.

XXXXXXXXXX Purport

There are many kinds of cheaters all over the universe. Of all cheating process, gambling is the best cheating process and therefore on account of its supremacy amongst all cheating, gambling is also a representation of Krishna. This means that those who are deceitful, Krishna is ~~xxx~~ more deceitful than them. If Krishna should want to deceive any person, nobody can surpass Him in His greatness. Greatness is not one-sided, it must be all-sided. Amongst the victorious, he is the most victorious; amongst the enterprising industries, he is the best industry, the best adventurous, amongst the strong he is the best strong man. When Krishna was present nobody could surpass in His strength in his childhood he lifted the Govardhan Hill. Nobody can therefore surpass His cheating business, nobody can surpass in splendor, nobody can surpass Him in victory, nobody can surpass Him in enterprising and nobody can surpass Him in strength also.

Text No. 37

English Synonyms

Vraṇinām--amongst^{of} the descendants of Vṛṣṇi, Yāsudevā^h--
Krishna and Davārka^a, Pāṇḍavānām--of the Pāṇḍavas, Ḍhanarājayaḥ--
Arjuna, Mūninām--of the sages, Api--also, Aham--I am, Vyāsah--^{Vyāsa}
 the compiler of all Vedic literature, Kavīnām--of all great
 thinkers, Ūsānā--Ūsānā, Kavīḥ--the thinker.

Translation

I am Vasudeva in the descendents of Vrishnis, I am Arjuna among the sons of Pandavas, amongst the great sages I am Vyasa and among the great thinkers I am Usana.

M

Purport

Krishna being the original Supreme Personality of Godhead, and Valadeva ~~app~~ he is the immediate expansion of Krishna. The son of Basudeva, both Lord Krishna and Valadeva appears as the sons of Basudeva, so Vasudeva can be said both of them that here so far as he himself is concerned, not that Vasudeva is different from him. Vasudeva is immediate expansion. Krishna in another sense does not leave Vrindaban, but all other Krishna's expansions, they are very confidential subject matter, but still as it is stated in the Bhavoda it is to be understood ~~that~~ that this Basudeva is Balarama. As he is the original Source of all incarnation, similarly He is sole source of Vasudeva. These expansions are called sansa, personal expansions and the different expansions are called divyansa, separated expansion. Amongst the sons of Pandu, Arjuna is famous ~~and~~ and he is called nara-mara. He is the best amongst all human beings; therefore he is the representation of Krishna. Muninam means the persons who are thoroughly conversant with the Vedic knowledge, they are called Muni. So amongst the Munis Vyasa is the best because he expanded the Vedic knowledge in different ways for the understanding of common mass of people in this age. And Vyasa is also known as incarnation of opulence of Krishna, therefore Vyasa is

~~aspraxxrepresentatixp~~

also representation of Krishna. Kavi means one who can think thoroughly, any subject matter. So about the kaviha sukacharya was the spiritual master of the demons and he was very intelligent and far-seeing politician and spiritual in every way. There Sukanta is another representation of the opulence of Krishna.

Text No. 38

*Of the victorious
sukacharya
sukacharya*

English Synonyms

*asmi--I am,
victorious--of the victorious;*
~~Danda~~^{justice morality;}--punishment, ~~Damayata~~^{eva--also,}m--of all separation, ~~Asmi~~^{and;}--I am,
~~nitih~~--of the victorious, ~~Maunam~~--silence, ~~Cal~~^{secret}--also, ~~Asmi~~--I am,
~~Subhram~~--of the confident, ~~Jnanam~~^m--knowledge, ~~Jnanavatam~~--
of the wise, ~~Aham~~--I am.

*But Loti: Id.
change verse*

Translation

Amongst all principles of separation I am the punishment, amongst all the victorious I am morality, amongst all confidential things I am silence, and amongst all wise men I am the knowledge.

Purpose

There are different kinds of suppressing principles but the most important kind of suppressing principle is to cut down the miscreants. So when the miscreants are punished by some agency,

that agency is the representation of Krishna. Those who are trying to be victorious in the field of activities, the most victorious element is morality. Amongst all confidential activities, a namely hearing and thinking and meditating, the most important is silence because by silence one can make progress very quickly. The wise man is he who understands both the inferior and superior nature of the Supreme God and that particular type of knowledge is Krishna Himself.

Text No. 39

English Synonyms

^tYat--whatever, ^tCa--also, ^tApi--maybe, ⁽⁻⁾Sarvabhūtānām--of all creation, ^tBījam--the seed, ^tTat--that, ^tAham--I am, ⁰Arjuna--Arjuna, ^tNa--not, ^tTat--that, ^tAsi--there is, ^tVinā--without, ^tYat--that, ^{cy}syāt--exist, ^tMaya--by Me, ^tBhūtam--created, ^tCarācaram--moving and ^{cy}not-mov-
ing

Translation

The generating principle, seed of everything, I am. And because nothing can exist without me therefore everything that exists as moving and not-moving I am the foundation of everything.

Purport

Everything has God cause, that cause or seed of manifestation is Krishna. Without Krishna's energy, nothing can exist, therefore it is called omnipotent. Without His potency neither

anything which is moveable and non-moveable can exist. Such existence is called maya which is not founded ~~not~~ on the energy of Krishna.

Text No. 40

English Synonyms

Na--there is nō, Anta^{h a}--limit, Asti--(there is), Mama^h--my, Dēvyānām--divine, Vibhūtīnām--opulences, Parāṭtapa--O conquerer of the enemies, Eṣā^h--all this, Yā^h--that, Uddeśātāḥ--examples, Prokta^h--spoken, Vibhūteh^h--opulences, Vistarā^h--expanded, Mayā--by Me.

Translation

O the mighty conqueror of enemies, there is no limit of my divine opulences. Whatever I ~~am~~ have spoken to you is simply examples.

Purport

As stated in the Vedic literature, the opulences and energies of the Supreme are hard in various way, there is no limit of such opulences, therefore all the opulences and energies cannot be explained. Simply some of the examples are described to Arjuna simply to please his inquisitiveness.

Text No. 41

English Synonyms

^{yat yat}
~~Tad~~-~~yad~~--whatever, ~~Vibhūti~~--opulences, ~~Mat~~--^{may}having, ~~Sat~~--
~~tvam~~--existence, ~~Brīmad~~--⁺beautifully, ~~Uṛītam~~--⁺glorious, ^{glorious}
~~Eva~~--certainly, ~~Tad~~-~~tad~~--⁺all those, ~~Agaccha~~--^{you u}you most know, ^{sambhavan}
~~Tvam~~--^{you}that, ~~Mama~~--My, ~~Teja~~--^bsplendour, ~~Sa~~--^{am}partly, ~~Bhava~~--^{born}born of.
^{vā}--or; ^{eva}--certainly; ^{avagaccha}--

Translation

Everything opulent and worthy of strong that may exist within the universe, all of them should be understood as only a part a g fragment manifestation of Krishna's opulence. Actually they are born of Krishna's opulence.

Purport

Anything florified, beautiful, existence should be understood that they are only a fragmental manifestation of Krishna's opulence, either in the spiritual world or the material world. Anything extraordinarily opulent should be considered as a presentation of Krishna's opulence.

Text No. 42

English Synonyms

^{or}
~~Athava~~--~~or~~, ~~Bahū~~--^umany, ~~Itena~~--^eby this king, ~~Kim~~--^dwhat,

Jñāteṇa--knowing, Tava--your, Arjuna--O Arjuna, Vistabhya--entire,
Aham--I, Idam--this, Kṛtsnam--all manifestations, Ekam--one, Asena-
part, stitha--situated, Jagat--in the universe.

Translation

O Arjuna, what shall I speak to you more? The circumstance is that whatever you see is cosmic manifestation is supported by my entrance in them impersonally.

Purport

The Supreme Lord is represented everywhere within this material world by entering in them as Supersoul, the Lord tries to convince Arjuna that there is no need of understanding separately how things are existing in their opulence and grandeur. One should know that everything that exists is due to Krishna's entrance as Supersoul in each and every one of them. So beginning with Brahma, Shiva down to the small ant and the most gigantic and smallest existence they're all existing because the Lord has entered each and every one of them. & He is the sustainer and Maintainer of everything and He is maintaining in that way all material existence.

There is a regular proponent of mission to advertise that one can worship any form of demigods and that will lead one to the Supreme Personality of Godhead or the Supreme Goal. The Tenth Chapter, that idea is consistently and thoroughly discouraged. In order to eradicate this wrong idea completely the Supreme Personality of Godhead has informed that even the great demi-

gods like Brahma and Shiva, they are also a partial presentation of the opulence of the Supreme Lord. He is the Origin of everyone ^{Asamaya. Asamaya} ~~this~~ born and no one is greater than Him. He is ~~sanata. Sanata~~ - means that nobody is better than Him and nobody is equal to Him. In the vishnamantra it is said that anybody who calculates the Supreme Lord Krishna with the label of the demigods even after the standard of Brahma and Shiva he becomes at once atheist. If however one thoroughly studies the different description of the opulence and expansion of Krishna's energy in different ways then one can understand without any doubt the position of Lord Sri Krishna and he can fix his mind in the worship of Krishna without any division. The Lord is all-pervading by an expansion of His spatial representation, supreme-soul who enters in everything that is. Pure devotees, therefore, concentrate their minds in Krishna Consciousness in full devotional service, therefore they are always situated in transcendental position. The devotional service and worship of Krishna are very clearly stated in this chapter in the eighth, ninth, tenth and eleventh verses. That is the way of pure devotional service. How one can attain the highest devotional perfection of association with the Supreme Personality of Godhead has been thoroughly explained in this chapter. This cyclic succession from Krishna states:

Lord Krishna is worshipful because by His potential energy even the sun is so powerful and so highly tempered can by his partial expansion of planetary energy He is the whole world contained.