

LECTURE NOTES
ON
Personality Development Through Life
Enlightment Skills
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Text Books:

1. Bhartrihari's Three Satakam (Niti-sringar-vairagya) by P.Gopinath, Rashtriya Sanskrit Sansthanam, New Delhi..

Reference Books:

1. "Srimad Bhagavad Gita" by Swami SwarupanandaAdvaita Ashram (Publication Department), Kolkata

UNIT - 1

HOLISTIC DEVELOPMENT

INTRODUCTION TO NEETISATAKAM

These conclusions seem, however, too much to deduce from a remark in itself some what obscure. But whoever the author may have been, there seems a continuity and a uniformity in each of these separate Satakas, as well as a similarity in character between them, which forbid us to accept the theory that they are merely a compilation of well-known sayings. The unbroken tradition, moreover, that they are the authorship of one man (whatever his name may be) should not go for nothing. The question of date is almost as difficult to decide as that of authorship, and this can only be arrived at approximately on internal evidence. The doctrines enunciated in the Vairāgya Sataka are relied on as supplying us with some of the proofs that are required. Many of the *^*lokas in this Sataka speak in the language of the Vedantic philosophy. The rooting out of Karma or action, absorption into the Supreme Spirit, the driving out of Moha or illusion by Jñāna, or the true knowledge—these ideas occurring very frequently in the Vairāgya Sataka, all point to Vedantic influence. The eighth or ninth century A.D. has, on these grounds, been assigned as the date of these Satakas. Not that this date can be held as conclusive; for though Sankarācharya, the great exponent and formulator of the Vedantic philosophy flourished and taught at that date, it is not, therefore, proved that the Vedantic doctrines did not exist before his time ; and it necessarily follows, therefore, that neither similarity of idea nor of phraseology can warrant us in making Bhartrihari's Satakas cotemporary with Sankarācharya. The argument as to their date from the mention of the Purānas in the Vairāgya Sataka seems to be equally

unconvincing. Some of the Purāṇas may be even comparatively modern productions, as late as the fourteenth or fifteenth century; but some are much earlier, dating back to the fifth or sixth century a.d. Further, the contents of these Purāṇas may be carried back to an even earlier date, and are spoken of under the title of Purāṇas by Amara Sinha in the first century B.C. Therefore, to derive any satisfactory conclusion as to dates from the mention of the Purāṇas in the Vairāgya Sataka, we should require to know what Purāṇas are referred to in the particular passages—whether the works known to us as Purāṇas or those known under that name to Amara Sinha.¹ Telang, in the preface to his editions of the Mṭi and Vairāgya Satakas, is in favour of assigning the close of the first or beginning of the second century to the author of these philosophical poems, in opposition to some authorities, who would place his date at 56 A.D. He grounds his view on the following considerations. Tradition informs us that the author of the Satakas was Bhartrihari, the brother of King Vikrama, and that he also composed a grammatical work called the Vākyapadiya. This work shows us that its author lived at least one generation after Patanjali's commentary on Panini's Grammar, called Mahābhāṣya, had come into general use. The date of Patanjali varies according to different authorities from 200 B.C. to 25 a.d. Bhartrihari, in the Vākyapadiya, notices the fact that the Mahābhāṣya had gone through changes and rearrangements of text; possibly interpolations and additions. The period between 144 B.C. (which Telang considers the probable date of Patanjali) and 56 B.C. would have been hardly long enough to account for alterations and interpolations in the text of the Mahābhāṣya, and therefore 56 B.C., as the date of Bhartrihari, must be abandoned. We have, however, seen that Vikramaditya was said to be the brother of Bhartrihari. Now there appears to be a general consensus of opinion that this Vikramaditya was the founder of the Saka era, and that he lived about 78 A.D. This date allows an interval of more than two centuries between Patanjali and Bhartrihari, a period of sufficient length to

account for the alterations and interpolations which existed in the text of the *Mahabharata* referred to in the *Vishnu Purana*. On these grounds, then, such as they are, the authorship of these Satakas has been assigned to the end of the first or to the beginning of the second century a.d. Some attempt has been made to fix Bhartrihari's date by comparison with that of Kalidasa. But the date of Kalidasa himself is not sufficiently well ascertained to arrive at any certain conclusion by that method. Much, therefore, as to the date and authorship of these poems must be left to probability and conjecture.

1. Salutation to the deity who is not definable in time or space: infinite—pure intelligence in incarnate form: who is peace and glory : whose sole essence is self-knowledge.

2. That woman is attracted by another man whom I supposed to be always devoted to me : to her another man is attached : while a certain other woman takes pleasure in my doings. Fie on her and on him, on the god of love, on that woman, and on myself.

3. The man who is entirely ignorant is easily guided : the wise man is still more easily led: but even the Supreme Being himself cannot influence the smatterer.

4. A man may forcibly get back a jewel from the teeth of a crocodile : he may cross over the raging waves of the sea : he may wear an angry serpent on his head as if it were a garland of flowers: but he cannot win over the mind of one who is foolish and obstinate.

5. A man may get oil from sand by violent pressure : he may drink water from a mirage when oppressed by thirst : he may get possession of the horn of a hare : but he cannot win over the mind of one who is foolish and obstinate.

6. He who would lead evil men into the path of virtue by a few soft words, is as one who hinders an elephant with a young lotus-fibre : as

one who tries to cut the diamond with a filament of lirisha ; or as one who desires to make the salt sea sweet with a drop of honey.

7. The Creator has given man, as it were, a cloak to conceal his ignorance : with that he can cover himself at all times, for it is always at hand. That gift is silence, the special ornament of the ignorant in the assembly of the wise.

8. When I knew but a little, I was blinded by pride, as an elephant is blinded by passion : my mind was exalted, and in my arrogance I thought I knew all things. Then I came into the presence of the wise who know many kinds of wisdom, and my pride left me even like a fever.

9. A dog eats with delight putrid abominable bones, and though the king of the gods may stand before him, takes no heed : even so a mean man considers not the worthlessness of that which belongs to him.

10. The Ganges falls from heaven upon the head of *&va* ; from the head of Siva on to the mountain ; from the top of the mountain to the earth, always falling lower and lower: even in so many ways is the fall of one whose judgment has departed from him.

11. Fire can be quenched by water, the heat of the sun can be kept off by a parasol, a wild elephant can be guided by a sharp hook, an ox or an ass by a stick : sickness can be subdued by the help of physicians, poison by the assistance of various charms. A cure has been ordained by the *^Istras* for everything, but there is no medicine for the cure of a fool.

12. The man who has no sense of literature and music is like a beast, though he has not horns and a tail : he may not eat grass, but yet he lives a life exactly like that of the cattle.

13. Those in whom is neither wisdom, nor penance, nor liberality, nor knowledge, nor good disposition, nor virtue, nor righteousness, may live in the world of mortals in the form of men, but they pass through the world like beasts encumbering the earth.

14. It is better to wander in a mountain-pass with the wild beasts than to live in the palace of the gods with a fool.

The Praise of Wisdom.

15. When wise men dwell in poverty—men whose words are adorned with polished sayings from the SS, stras, and who impart sacred learning to their disciples—then that prince in whose kingdom they dwell is chargeable with folly, and the wise men, though poor, are the rulers of the land. Should not those bad examiners be worthy of condemnation who (through) carelessness cause jewels to fall from their true value ?

16. kings! cast off your pride before those who have the inward treasure of wisdom : they are not despoiled by robbers, but their treasure, always increasing, grows greater when it is shared with the needy : not even at the end of the world does it perish. Who indeed may compare with them?

17. Despise not wise men who have attained to knowledge of the truth. They are not held bound by riches, for they count wealth even as grass. The stalk of a waterlily will not bind an elephant who is infuriated by passion.

18. The Creator in his anger may hinder the swan from sporting in the lotus-bed, his dwelling ; but he cannot take away his faculty of separating milk from water. ig. Bracelets are no ornament to a man, nor strings of pearls clear as the moon ; nor yet bathing, nor perfumes, nor flowers, nor decorated hair. Perfect eloquence alone adorns a man. Adornments may perish, but the ornament of eloquence abides for ever.

20. Wisdom, indeed, is the highest ornament that a man possesses. It is a valuable to be carefully guarded, for wisdom gains food, glory, and blessing. It is the lord of lords. Wisdom is as a friend to a man travelling in a distant land. Wisdom is honoured among kings even more than wealth. The man devoid of wisdom is but an animal.

21. If a man has patience, what need has he of armour? If he has anger in his heart, what further enemy need he fear? If he has knowledge, what need of fire to consume evil? If a friend, what need has he of divine medicines? If there are malicious people about him, why should he be afraid of serpents? If he has perfect wisdom, what need of riches? If he is modest, what need has he of ornament? If he give his mind to poetry, what need has he of power?

22. Be well disposed towards relatives; liberal to inferiors: always hate the evil; love the good; be obedient to princes; honour the wise. Be firm towards enemies; be respectful to venerable men; deal shrewdly with women. The man who frames his life after these precepts prospers in the world.

23. Intercourse with wise men takes away dulness of mind, elevates the intellect, inspires the speech with truthfulness. What will it not do for men?

24. May there be glory to wise men who are learned and accomplished poets! There is no fear that their renown shall wither or perish.

25. A virtuous son, an affectionate wife, a liberal master, a loving friend, a guileless kinsman, a mind not harassed by care, a handsome form, abiding riches, a mouth abounding in wisdom—these are the gifts which Hari, the giver of desires, the delight of the earth, bestows upon the man with whom he is pleased.

26. Abstinence from destroying life, keeping one's hands off another's wealth, speaking the truth, reasonable liberality according to one's

power, not conversing with the wives of other men, checking the stream of covetousness, reverence towards spiritual fathers, compassion towards all creatures—this is the path of happiness, violating BO ordinances, taught in all the S§,stras.27. The low-minded man does not make even the least effort in the pursuit of wisdom through fear of difficulties :if he has made any attempt, he stops when obstacles meet him. The noble-minded man may meet with repeated hindrances, but when he has once begun the pursuit of wisdom he does not give it up.

28. Eighteousness must be loved; evil must be avoided, even at the risk of death ; wicked men must not be spoken to ; a poor man, even though he be a friend, must not be asked for alms : even in adversity the foot must be constant,and the vow taught by good and great men must be conformed to, even if it be as difficult as to stand on the edge of a sword !The Character of the Good.

62. Desire for the companionship of the good, love for the virtues of others, reverence for spiritual teachers, diligence in acquiring wisdom, love for their own wives, fear of the world's blame, reverence for Siva, self-restraint, freedom from the acquaintance with evil men— wherever men dwell endowed with virtues like these, they are always revered.

63. Firmness in adversity, restraint in prosperity, eloquence in the assembly, boldness in war, the desire of glory, study in the Scriptures—these are the natural characteristics of the virtuous.

64. Secret generosity, cheerful hospitality to strangers, not speaking in public about one's own good deeds, proclaiming the benefits received from others, freedom from pride in prosperity, due respect in speaking of others — this is the vow of exceeding difficulty, taught by the good.

65. Liberality is the fitting virtue for the hand, reverence towards spiritual teachers for the head, true speech for the mouth, surpassing power for the arms of a mighty man, content for the heart, the holy Veda rightly understood for the ears ; the man of noble mind who is the possessor of these adornments has no need of outward pomp.

66. The heart of the wise is soft as a lotus flower in prosperity, but in adversity it is as firm as a mountain rock.

67. Water will not remain on hot iron, but standing on a lotus leaf it shines with the beauty of a pearl ; and if a drop of water fall under a favourable star into the middle of an oyster in the sea, it straightway becomes a pearl. So is the disposition of men, good, tolerable, or bad, according to the society in which they live.

UNIT -2

VERSE 41

vyavasiiyiitmikii buddhir

ekeha kuru-nandana

bahu-siikhii hy anantiis ca

buddhaya 'vyavasiiyiniim

vyavasiiyiitmikii-resolute Kr{a}a consciousness; buddhif-intelligence ; ekii-only one; iha-in this world; kuru-nandana-0 beloved child of the Kurus; bahu-siikhiift-various branches; hi-indeed; anantiift- unlimited;ca- also; buddhayaft- intelligence; avyavasiiyiniim-of those who are not inKr{a}a consciousness.

TRANSLATION

Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.

PURPORT

A strong faith in Kṛpā-consciousness that one should be elevated to the highest perfection of life is called vyavasīyītmikī intelligence. The Caitanya-caritāmṛta states: 'sṛaddhī 'sabde viśvīsa kahe sudhā nīśaya kṛ bhakti kaile sarva-karma kṛta haya. Faith means unflinching trust in something sublime. When one is engaged in the duties of Kṛpā-consciousness, he need not act in relationship to the material world with obligations to family traditions, humanity, or nationality. Fruitive activities are the engagements of one's reactions from past good or bad deeds. When one is awake in Kṛpā-consciousness, he need no longer endeavor for good results in his activities. When one is situated in āpa-consciousness, all activities are on the absolute plane, for they are no longer subject to dualities like good and bad. The highest perfection of āpa-consciousness is renunciation of the material conception of life. This state is automatically achieved by progressive Kṛpā-consciousness. The resolute purpose of a person in Kṛpā-consciousness is based on Bhagavad-gītā [Ch. 2] . knowledge ("Vasudevaḥ sarvam iti sa mahatma sudurlabhaḥ ") by which one comes to know perfectly that Vasudeva, or Kṛpā, is the root of all manifested causes. As water on the root of a tree is automatically distributed to the leaves and branches, in Kṛpā-consciousness, one can render the highest service to everyone—namely self, family, society, country, humanity, etc. If Kṛpā is satisfied by one's actions, then everyone will be satisfied. Service in Kṛpā-consciousness is, however, best practiced under the able guidance of a spiritual master who is a bona fide representative of Kṛpā, who knows the nature of the student and who can guide him to act in Kṛpā-consciousness. As such, to be well-versed in Kṛpā-consciousness one has to act firmly and obey the

representative of Kṛṣṇa, and one should accept the instruction of the bona fide spiritual master as one's mission in life. Srila Visvanatha Cakravarti Thakur instructs us, in his famous prayers for the spiritual master, as follows: *yasya prasada bhagavat-prasado yasyaprasadanna gatiḥ kuto pi dhyayait stuvait tasya yasas tri-sandhyait vande guroḥ sri-cararavindam.*

"By satisfaction of the spiritual master, the Supreme Personality of Godhead becomes satisfied. And by not satisfying the spiritual master, there is no chance of being promoted to the plane of Kṛṣṇa consciousness. I should, therefore, meditate and pray for his mercy three times a day, and offer my respectful obeisances unto him, my spiritual master." The whole process, however, depends on perfect knowledge of the soul beyond the conception of the body-not theoretically but practically, when there is no longer chance for sense gratification manifested in fruitive activities. One who is not firmly fixed in mind is diverted by various types of fruitive acts.

VERSE 47

karmāy evādhikāras te

mī phaleṣu kādikāna

mī karma-phala-hetur bhīr

mī te saṅga 'stv akarmar-i

karmar-i-prescribed duties; eva-certainly; adhih iira{l-right; te-of you; mī-never; phaleṣu-in the fruits; kādikāna-at any time; mī-never; karma-phala-in the result of the work; hetu{l- cause; bhī{l-become; mī-never; te-of you; saṅga{l-attachment; astu-be there; akarmar-i-in notdoing.

TRANSLATION

You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself to be the cause of the results of your activities, and never be attached to not doing your duty.

PURPORT

There are three considerations here: prescribed duties, capricious work, and inaction. Prescribed duties refer to activities performed while one is in the modes of material nature. Capricious work means actions without the sanction of authority, and inaction means not performing one's prescribed duties. The Lord advised that Arjuna not be inactive, but that he perform his prescribed duty without being attached to the result. One who is attached to the result of his work is also the cause of the action. Thus he is the enjoyer or sufferer of the result of such actions. As far as prescribed duties are concerned, they can be fitted into three subdivisions, namely routine work, emergency work and desired activities. Routine work, in terms of the scriptural injunctions, is done without desire for results. As one has to do it, obligatory work is action in the mode of goodness. Work with results becomes the cause of bondage; therefore such [VERSE 48] Contents of the Gita Summarized 133 work is not auspicious. Everyone has his proprietary right in regard to prescribed duties, but should act without attachment to the result; such disinterested obligatory duties doubtlessly lead one to the path of liberation. Arjuna was therefore advised by the Lord to fight as a matter of duty without attachment to the result. His nonparticipation in the battle is another side of attachment. Such attachment never leads one to the path of salvation. Any attachment, positive or negative, is cause for bondage. Inaction is sinful. Therefore, fighting as a matter of duty was the only auspicious path of salvation for Arjuna.

VERSE 48

yoga-stha □ kuru karmiir-i

sangam tyaktvii dhananjaya

siddhy-asiddhyo □ samo bhutvii

samatvam yoga ucyate

yoga-stha □-steadfast in yoga; kuru-perform; karmiir-i- your duty; sangam-attachment; tyaktvii-having abandoned; dhananjaya- 0 Dhanaiijaya; siddhi-asiddhyo □-in success and failure; sama □- the same; bhutvii-having become; samatvam-evenness of mind; yoga □- yoga; ucyate-is called.

TRANSLATION

Be steadfast in yoga, 0 Arjuna. Perform your duty and abandon all Attachment to success or failure. Such evenness of mind is called yoga.

PURPORT

Krwa tells Arjuna that he should act in yoga. And what is that yoga? Yoga means to concentrate the mind upon the Supreme by controlling the ever-disturbing senses. And who is the Supreme? The Supreme is the Lord. And because He Himself is telling Arjuna to fight, Arjuna has nothing to do with the results of the fight. Gain or victory are Kr□l).a's concern; Arjuna is simply advised to act according to the dictation of Kr□J).a. The following of Kr□l).a's dictation is real yoga, and this is practiced in the process called Kr□l).a consciousness. By Kr□l).a consciousness only can one give up the sense of proprietorship. One has to become the servant of Kr□l).a, or the 134 Bhagavad-gita [Ch. 2] servant of the servant of Kr□J).a. That is the right way to discharge duty in Kr□l).a consciousness, which alone can help one to act in yoga. Arjuna is a kṣatriya, and as such he is participating in the varr-iisramadharmainstitution. It is said in the Vi□r-u Puriir-a that in the varr-asramadharma, the whole aim is to satisfy Vi□pu. No one should satisfy himself, as is the rule in the

material world, but one should satisfy Kṛpā. So, unless one satisfies Kṛpā, one cannot correctly observe the principles of varṇa-dharma. Indirectly, Arjuna was advised to act as Kṛpā told him.

VERSE 13

yajña-siṣṭiṣaṅgā, śanta

mucyante sarva-kilbiṣāṅgā,

bhujate te tv agham piṇḍi

ye pacanty itma-kiraṅgā

yajña-siṣṭi ta-food taken after performance of yajña; aṅgā[!, -e a ters;

śanta[!, -the devotees; mucyante-get relief from; sarva-all kinds of;

kilbiṣāṅgā[!, -sins; bhujate-enjoy; te-they ; tu-but ; agham-grievous sins;

piṇḍi[!, -sinners; ye-those; pacanti- prepare food; itma-kiraṅgā[Li.t-for sense enjoyment.

TRANSLATION

The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin.

PURPORT

The devotees of the Supreme Lord, or the persons who are in Kṛpā consciousness, are called śantas, and they are always in love with the Lord as it is described in the Brahma-saṁhitā: premījjana-cchurita-bhakti-vilocanena śanta[!, sadaiva hrdayeṣu vilokayanti. The śantas, being always in a compact of love with the Supreme Personality of Godhead, Govinda (the giver of all pleasures), or Mukunda (the giver of liberation), or Kṛpā (the all-attractive person), cannot accept anything without first offering it to the Supreme Person. Therefore,

such devotees always perform yajñas in different 14) Karma-yoga
177 ent modes of devotional service, such as sravapam, kirtanam,
smarapam, arcanam, etc., and these performances of yajñas keep them
always aloof from all kinds of contamination of sinful association in the
material world. Others, who prepare food for self or sense
gratification, are not only thieves, but are also the eaters of all kinds
of sins. How can a person be happy if he is both a thief and sinful? It
is not possible. Therefore, in order for people to become happy in all
respects, they must be taught to perform the easy process of
sankirtana-yajña, in full Kṛpāta consciousness. Otherwise, there can be
no peace or happiness in the world.

VERSE 21

yad yad iicarati sreṣṭhas

tat tad evetaro janaḥ

sa yat pramiiram kurute

lokas tad anuvartate

yat-whatever; yat-and whichever; iicarati-does he act; sreṣṭha[1.:
respectable leader; tat-that; tat-and that alone; eva-certainly;
itara[1common; janaḥ[1-person; sa[1-he; yat-whichever; pramiiram-
evidence; kurute-does perform; loka[1-all the world; tat- that;
anuvartate-follow in the footsteps.

TRANSLATION

Whatever action is performed by a great man, common men follow in
his footsteps. And whatever standards he sets by exemplary acts, all
the world pursues.

PURPORT

People in general always require a leader who can teach the public
by practical behavior. A leader cannot teach the public to stop

smoking if he Bhagavad-gita [Ch. 3] himself smokes. Lord Caitanya said that a teacher should behave properly even before he begins teaching. One who teaches in that way is called *iicirya*, or the ideal teacher. Therefore, a teacher must follow the principles of *siiStra* (scripture) to reach the common man. The teacher cannot manufacture rules against the principles of revealed scriptures. The revealed scriptures, like *Manu-samhitii* and similar others, are considered the standard books to be followed by human society. Thus the leader's teaching should be based on the principles of the standard rules as they are practiced by the great teachers. The *Srimad-Bhiiigavatam* also affirms that one should follow in the footsteps of great devotees, and that is the way of progress on the path of spiritual realization. The king or the executive head of a state, the father and the school teacher are all considered to be natural leaders of the innocent people in general. All such natural leaders have a great responsibility to their dependents; therefore they must be conversant with standard books of moral and spiritual codes.

VERSE 27

prakrte □ kriyamiiruini

gur-ai[t kanniir-i sarvasa □

ahankiira-vimiiphiiitmii

kartaham iti man yate

prakrte □ -of material nature; **kriyamiir-iini**-all being done; **gur-a***-by the modes; **kannar-i**-activities; **sarvasa[t**-all kinds of; **ahankara-vimiiph**abewildered -by false ego; **iitmii**-the spirit soul; **kartii**-doer ; **aham-I**; **itithus**; **manyate**-thinks.

TRANSLATION

! ' The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature.

PURPORT

Two persons, one in Krishna consciousness and the other in material consciousness, working on the same level, may appear to be working on the same platform, but there is a wide gulf of difference in their respective positions. The person in material consciousness is convinced by false ego that he is the doer of everything. He does not know that the mechanism of the body is produced by material nature, which works under the supervision of the Supreme Lord. The materialistic person has no knowledge that ultimately he is under the control of Krishna. The person in false ego takes all credit for doing everything independently, and that is the symptom of his ignorance. He does not know that this gross and subtle body is the creation of material nature, under the order of the Supreme Personality of Godhead, and as such his bodily and mental activities should be engaged in the service of Krishna, in Krishna consciousness. The ignorant man forgets that the Supreme Personality of Godhead is known as Hṛīkeśa, or the master of the senses of the material body, for due to his long misuse of the senses in sense gratification, he is factually bewildered by the false ego, which makes him forget his eternal relationship with Krishna.

VERSE 35

sreyiṁ sva-dharmo vigurta

para-dharmiit svanuṣṭhitiit

sva-dharme nidhanam srey

para-dharmo bhayivaha

sreyiin-far better; sva-dharma□-one's prescribed duties; vigurta□-even faulty; para-dharmit-from duties mentioned for others; svanuṣṭhitiitthan perfectly done; sva-dharme-in one's prescribed duties; nidhanamdestruction; sreya□-better; para-dharma□-duties prescribed for others; bhaya-iivaha□- dangerous.

TRANSLATION

It is far better to discharge one's prescribed duties, even though they may be faulty, than another's duties. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous.

PURPORT

One should therefore discharge his prescribed duties in full Kr̥pa consciousness rather than those prescribed for others. Prescribed duties complement one's psychophysical condition, under the spell of the modes of material nature. Spiritual duties are as ordered by the spiritual master, for the transcendental service of Kṛpā. But both materially or spiritually .Bhagavad-giti As It Is [Ch. 3]. should stick to his prescribed duties even up to death, rather than imitate another's prescribed duties. Duties on the spiritual platform and duties on the material platform may be different, but the principle of following the authorized direction is always good for the performer. When one is under the spell of the modes of material nature, one should follow the prescribed rules for particular situations and should not imitate others. For example, a bṛiḥmapa, who is in the mode of goodness, is nonviolent, whereas a kṛatriya, who is in the mode of passion, is allowed to be violent. As such,

for a kṛatriya it is better to be vanquished following the rules of violence

than to imitate a bṛiḥmapa who follows the principles of nonviolence.

Everyone has to cleanse his heart by a gradual process, not abruptly. However, when one transcends the modes of material nature and is fully situated in Krishna consciousness, he can perform anything and everything under the direction of the bona fide spiritual master. In that complete stage of Krishnaa consciousness, the kshetriya may act as a briihmapa, or a briihmapa may act as a k1atriya. In the transcendental stage, the distinctions of the material world do not apply. For example, Visvimitra was originally a k1atriya, but later on he acted as a briihmana, whereas Para8urama was a .briihmapa, but later on he acted as a k8atriya. Being transcendently situated, they could do so; but as long as one is on the material platform, he must perform his duties according to the modes of material nature. At the same time, he must have a full sense of Krishna a consciousness.

UNIT – 3

Bhagwad geeta

VERSE 5

uddhared iitmaniitmiinam

niitmiinam avasiid □ yet

atmaiva hy iitmano bandhur

iitmaiva ripur iitmana □

uddharet-one must deliver; iitmanii- by the mind; atmiinam-the conditioned soul; na-never; iitmanam-the conditioned soul; avasii day et- put into degradation; iitmii-mind; eva-certainly; hi-indeed; iitmana □ -of the conditioned soul; bandhu □ - friend; iitmii-mind; eva-certainly; ripu □ enemy; iitmana □ -of the conditioned soul.

TRANSLATION

A man must elevate himself by his own mind, not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.

PURPORT

The word *itmi* denotes body, mind and soul—depending upon different circumstances. In the yoga system, the mind and the conditioned soul are especially important. Since the mind is the central point of yoga practice, *itmi* refers here to the mind. The purpose of the yoga system is to control [Text 6] *Sarikhya-yoga* 313 the mind and to draw it away from attachment to sense objects. It is stressed herein that the mind must be so trained that it can deliver the conditioned soul from the mire of nescience. In material existence one is subjected to the influence of the mind and the senses. In fact, the pure soul is entangled in the material world because of the mind's ego which desires to lord it over material nature. Therefore, the mind should be trained so that it will not be attracted by the glitter of material nature, and in this way the conditioned soul may be saved. One should not degrade oneself by attraction to sense objects. The more one is attracted by sense objects, the more one becomes entangled in material existence. The best way to disentangle oneself is to always engage the mind in *Kṛ* consciousness. The word *hi* is used for emphasizing this point, i.e., that one must do this. It is also said: *mana eva manuṣyir-am karar-am bandha-mokṣayo't bandhiya viṣayiisango muk tyai niroiṣayam mana't*. "For man, mind is the cause of bondage and mind is the cause of liberation. Mind absorbed in sense objects is the cause of bondage, and mind detached from the sense objects is the cause of liberation." Therefore, the mind which is always engaged in *Kṛ* consciousness is the cause of supreme liberation.

VERSES 13-14

samam kiiya-siro-grivam

**dhiirayann acalam sthira{l,
samprekṣya niisikiigram svam
disaṢ ciinavalokayan
Text 13-14] Siirikhya-yoga
prasiintiitmii vigata-bhir
brahmaciiri-vrate sthitaft
manaft sam yam ya mac-citt o
yuhta iisita mat-paraft**

samam-straight; kiiya-siraft-body and head; grivam-neck; dhiirayanholding; acalam-unmoved; sthiraft-still; samprekṣya-looking; niisikiinose; agram-tip; svam-own; diSaft-all sides; ca-also; anavalokayan-not seeing; prasiinta=-unagitated; iitmii-mind; vigata-bhi{t-devoid of fear; brahmaciiri-vrate-in the vow of celibacy; sthitaft-situated; manaft-mind□sarhyamya-completely subdued; mat-unto Me (Kr□IJa); citaft-concentrated; yuktaft-actual yogi; iisita-being so; mat-unto Me; paraft ultimate goal.

TRANSLATION

One should hold one's body, neck and head erect in a straight line and steadily at the tip of the nose. Thus, with an unagitated, subdued mind, devoid of fear, completely free from sex life, one should meditate upon Me within the heart and make Me the ultimate goal of life.

PURPORT

The goal of life is to know Kr□l)a, who is situated within the heart of every living being as Paramatma, the four-handed Vi□I)U form. The yoga process is practiced in order to discover and see this localized form of Vi□l)u, and not for any other purpose. The localized Vi□l)u-

murti is the plenary representation of Kr̥ṣṇa dwelling within one's heart. One who has no program to realize this Viṣṇu-miirti is uselessly engaged in mock-yogapractice and is certainly wasting his time. Kr̥ṣṇa is the ultimate goal of life, and the Viṣṇu-miirti situated in one's heart is the object of yoga practice. To realize this Viṣṇu-miirti within the heart, one has to observe complete abstinence from sex life; therefore one has to leave home and live alone in a secluded place, remaining seated as mentioned above. One cannot enjoy sex life daily at home or elsewhere and attend a so-called yoga class and thus become a yogi. One has to practice controlling the mind and avoiding all kinds of sense gratification, of which sex life is the chief. In the rules of celibacy written by the great sage Yajñavalkya it is said: karma(lī manasī viicī sarvīvasthīsu sarvadī sarvatra maithu'!a-tyiigo b rahmacaryarh pracakṣate. [Ch. 6]

"The vow of brahmacarya is meant to help one completely abstain from sex indulgence in work, words and mind-at all times, under all circumstances, and in all places." No one can perform correct yoga practice through sex indulgence. Brahmacarya is taught, therefore, from childhood when one has no knowledge of sex life. Children at the age of five are sent to the guru-kula, or the place of the spiritual master; and the master trains the young boys in the strict discipline of becoming brahmācārīs. Without such practice, no one can make advancement in any yoga, whether it be dhyāna, jñāna or bhakti. One who, however, follows the rules and regulations of married life, having sexual relationship only with his wife (and that also under regulation), is also called brahmācārī. Such a restrained householder brahmācārī may be accepted in the bhakti school, but the jñāna and dhyāna schools do not admit even householder brahmācārīs. They require complete abstinence without compromise. In the bhakti school, a householder brahmācārī is allowed controlled sex life because the cult of bhakti-yoga is so powerful that one automatically

loses sexual attraction, being engaged in the superior service of the Lord. In the Bhagavad-gitii it is said:

viṣayii vinivartante nirihiirasya dehina" {t rasa-varjarh raso 'py asya pararh drṣ!vii nivartate

Whereas others are forced to restrain themselves from sense gratification, a devotee of the Lord automatically refrains because of superior taste. Other than the devotee, no one has any information of that superior taste. Vigatabhi" {t. One cannot be fearless unless one is fully in Knn;a consciousness. A conditioned soul is fearful due to his perverted memory, his forgetfulness of his eternal relationship with Kr□J;la. The Bhiigavatam says, bhayarh dvitiyabhinivesata"ft syiid iSiid apetasya viparyayo 'smrti" {t: Kr□J;laconsciousness is the only basis for fearlessness. Therefore, perfect practice is possible for a person who is Kr□J;la conscious. And since the ultimate goal of yoga practice is to see the Lord within, a Krg1a conscious person is already the best of all yogis. The principles of the yoga system mentioned herein are different from those of the popular so-called yoga societies.

VERSE 17

yuktihiira-vihiirasya

yukta-ceṣṭasya karmasu

yukta-svapniivabodhasya

yogo bhavati du[lkha-hii

yukta-regulated; ihiira-eating; vihiirasya-recreation; yukta-regulated; ceṣṭasya-of one who works for maintenance; karmasu-in discharging duties; yukta-regulated; svapna-avab odhasya-regulated sleep and wakefulness; yoga[◆,-practice of yoga; bhavati-becomes; duflkha-hii-diminishing pains.

TRANSLATION

He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system.

[Ch. 6.]

PURPORT

Extravagance in the matter of eating, sleeping, defending and mating which are demands of the body-can block advancement in the practice of yoga. As far as eating is concerned, it can be regulated only when one is practiced to take and accept prasii.dam, sanctified food. Krishna.a is offered, according to the Bhagavad-gitii. (Bg. 9.26), vegetables, flowers, fruits, grains, milk, etc. In this way, a person in Krishna.a consciousness becomes automatically trained not to accept food not meant for human consumption, or which is not in the category of goodness. As far as sleeping is concerned, a Krishna.a conscious person is always alert in the discharge of his duties in Krishna.a consciousness, and therefore any unnecessary time spent sleeping is considered a great loss. A Kr□Q.a conscious person cannot bear to pass a minute of his life without being engaged in the service of the Lord. Therefore, his sleeping is kept to a minimum. His ideal in this respect is Srila Rupa Gosvami, who was always engaged in the service of Kr□Q.a and who could not sleep more than two hours a day, and sometimes not even that. Thakur Handasa would not even accept prasii.dam nor even sleep for a moment without finishing his daily routine of chanting with his beads three hundred thousand names. As far as work is concerned, a Krishna.a conscious person does not do anything which is not connected with Krishna.a's interest, and thus his work is always regulated and is untainted by sense gratification. Since there is no question of sense gratification, there is no material leisure for a person in Krishna a consciousness. And because he is regulated in all his work, speech, sleep,

wakefulness and all other bodily activities, there is no material misery for i:iim.

VERSES 20-23

Sarikhya-yoga

yatroparamate cittmh

niruddham yoga-sevayii

yatra caiviitmaniitmiinam

pasyann iitmani tuṣyati

sukham iityantikam yat tad

buddhi-griihyam atindriyam

vetti yatra na caiviiyam

sthitas calati tattvata□

Yf!rh labdhvii ciiparam liibham

man yate niidhikam tata□

yasmin sthito na du□khen

gurupiipi viciilyate

Jj.am vidyiid du□kha-samyogaviyogam

yoga-samjiiitam

yatra-in that state of affairs; uparamate-when one feels transcendental happiness; cittam-mental activities; niruddham-restrained from matter; yoga-sevayii-by performance of yoga; yatra-in that; ca-also; eva-certainly; iitmanii-by the pure mind; iitmiinam-self; pasyan-,realizing the position; iitmani-in the self; tuṣyati-becomes satisfied;

sukham-happiness; iityantikam-supreme; yat-in which; tat-that; buddhi-intelligence; griihyam-acceptable; atindriyam-transcendental; vetti-knows; yatra-wherein; na-never; ca-also; eva-certainly; a-yam-in this; sthita□-situated; calati-moves; tattvata□-from the truth; yam-that which; labdhvii-by attainment; ca-also; aparam-any other; liibham-gain; manyate-does not mind; na-never; adhikam-more than that; tata□-from that; yasmin-inwhich; sthita□-being situated; na-never; du□khena-by miseries; gururiipi -even though very difficult; viciilyate-becomes shaken; tam-that; vidyit -you must know; du□kha-samyoga-miseries of material contact; viyogam - extermination; yoga-samjiiitam-trance in yoga. [Ch. 6.]

TRANSLATION

The stage of perfection is called trance, or samadhi, when one's mind is completely restrained from material mental activities by practice of yoga. This is characterized by one's ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from material contact.

PURPORT

By practice of yoga one becomes gradually detached from material concepts. This is the primary characteristic of the yoga principle. And after this, one becomes ·situated in trance, or samiidhi, which means that the yogi realizes the Supersoul through transcendental mind and intelligence, without any of the misgivings of identifying the self with the Superself. Yoga practice is more or less based on the principles of the Patafijali system. Some unauthorized commentators try to identify the individual soul wit'tt the Supersoul, and the monists think this to

be liberation, but they do not understand the real purpose of the Patafijali system of yoga. There is an acceptance of transcendental pleasure in the Patafijali system, but the monists do not accept this transcendental pleasure out of fear of jeopardizing the theory of oneness. The duality of knowledge and knower is not accepted by the nondualist, but in this verse transcendental pleasure-realized through transcendental senses-is accepted. And this is corroborated by the Patafijali Muni, the famous exponent of the yoga system. The great sage declares in his Yoga-siitras: puruṣiirthasiinyiiniim gur-iiniim pratiprasava{t kaivalyam svariipa-pratiṣṭhii vii citi-sak tir iti. This citi-sakti, or internal potency, is transcendental. Puruṣiirtha means material religiosity, economic development, sense gratification and, at the end, the attempt to become one with the Supreme. This "oneness with the Supreme" is called kaivalyam by the monist. But according to Pataiijali, this kaivalyam is an internal, or transcendental, potency by which the living entity becomes aware of his constitutional position. In the words of Lord Caitanya, this state of affairs is called ceto-darpar-a-marjanam, or clearance of the impure mirror of the mind. This "clearance" is actually Text 20-23] Sankhya-yoga 331 liberation, or bhava-mahiidiivagni-niroiiparwm. The theory of nirvara-also preliminary-corresponds with this principle. In the Bhiigavatam this is called svarilpera vyavasthit*. The Bhagavad-gita also confirms this situation in this verse. After niroiira, or material cessation, there is the manifestation of spiritual activities, or devotional service of the Lord, known as Kr̥ṣṇa consciousness. In the words of the Bhiigavatam, svarilpera vyavasthit*: this is the "real life of the living entity." Miiyii, or illusion, is the condition of spiritual life contaminated by material infection. Liberation from this material infection does not mean destruction of the original eternal position of the living entity. Pataiijali also accepts this by his words kaivalyam svarilpa-pratiṣṭhii vii citi-sak tir iti. This citi-sakti, or transcendental pleasure, is real life. This is confirmed in the Vediinta-siitras as iinandamayo 'bhyiisiit. This natural transcendental pleasure

is the ultimate goal of yoga and is easily achieved by execution of devotional service, or bhakti-yoga. Bhaktiyoga will be vividly described in the Seventh Chapter of Bhagavad-giti. In the yoga system, as described in this chapter, there are two kinds of samiidhi, called samprajiiiita-samiidhi and asamprajiiiita-samiidhi. When one becomes situated in the transcendental position by various philosophical researches, it is called samprajiiiita-samadhi. In the asamprajiiiita-samiidhi there is no longer any connection with mundane pleasure, for one is then transcendental to all forms of happiness derived from the senses. When the yogi is once situated in that transcendental position, he is never shaken from it. Unless the yogi is able to reach this position, he is unsuccessful. Today's so-called yoga practice, which involves various sense pleasures, is contradictory. A yogi indulging in sex and intoxication is a mockery. Even those yogis who are attracted by the siddhis (perfections) in the process of yoga are not perfectly situated. If the yogis are attracted by the by-products of yoga, then they cannot attain the stage of perfection, as is stated in this verse. Persons, therefore, indulging in the make-show practice of gymnastic feats or siddhis should know that the aim of yoga is lost in that way. The best practice of yoga in this age is Krishna consciousness, which is not baffling. A Krishna-conscious person is so happy in his occupation that he does not aspire after any other happiness. There are many impediments, especially in this age of hypocrisy, to practicing hatha-yoga, dhyiina-yoga, and jiiiina-yoga, but there is no such problem in executing karma-yoga or bhakti-yoga. As long as the material body exists, one has to meet the demands of the body, namely eating, sleeping, defending and mating. But a person who is 332 Bhagavad-gita As It Is [Ch. 6] in pure bhakti-yoga or in Kr̥r̥ta consciousness does not arouse the senses while meeting the demands of the body. Rather, he accepts the bare necessities of life, making the best use of a bad bargain, and enjoys transcendental happiness in Kr̥r̥ta consciousness. He is callous toward incidental occurrences- such as

accidents, disease, scarcity and even the death of a most dear relative- but he is always alert to execute his duties in Kr̥r:ta consciousness or bhakti-yoga . Accidents never deviate him from his duty. As stated in the Bhagavad-gitii, iigamiipiiyino 'nityiis tams titikṣasva bhiirata. He endures all such incidental occurrences because he knows that they come and go and do not affect his duties. In this way he achieves the highest perfection in yoga practice.

VERSE 35

sri bhagaviin uviica

asamsayam mahii-biiho

mano dumigraham calam

abhyiisena tu kaunteya

vairiigyer-a ca grhyate

Text 35) Sankhya-yoga 345

sri bhagaviin uviica-the Personality of Godhead said; asarhsayamun doubtedly; mahii-biiho-0 mighty-armed one; manaṁ-mind; durnigraham- difficult to curb; calam-flickering; abhyiisena-by practice; tu-but; kaunteya-0 son of Kunti;vairiigyer.a-by detachment; ca,-also;grhyatecan be so controlled.

TRANSLATION

The Blessed Lord said: O mighty-armed son of Kunti, it is undoubtedly very difficult to curb the restless mind, but it is possible by constant practice and by detachment.

PURPORT

The difficulty of controlling the obstinate mind, as expressed by Arjuna, is accepted by the Personality of Godhead. But at the same time He suggests that by practice and detachment it is possible. What

is that practice? In the present age no one can observe strict rules and regulations, such as placing oneself in a sacred place, focusing the mind on the Supersoul, restraining the senses and mind, observing celibacy, remaining alone, etc. By the practice of Krishna consciousness, however, one engages in nine types of devotional service to the Lord. The first and foremost of such devotional engagements is hearing about Krishna. This is a very powerful transcendental method for purging the mind of all misgivings. The more one hears about Krishna, the more one becomes enlightened and detached from everything that draws the mind away from Krishna. By detaching the mind from activities not devoted to the Lord, one can very easily learn vairi-gya. Vairi-gya means detachment from matter and engagement of the mind in spirit. Impersonal spiritual detachment is more difficult than attaching the mind to the activities of Krishna. This is practical because by hearing about Krishna one becomes automatically attached to the Supreme Spirit. This attachment is called para-anubhiti, spiritual satisfaction. It is just like the feeling of satisfaction a hungry man has for every morsel of food he eats. Similarly, by discharge of devotional service, one feels transcendental satisfaction as the mind becomes detached from material objectives. It is something like curing a disease by expert treatment and appropriate diet. Hearing of the transcendental activities of Lord Krishna is therefore expert treatment for the mad mind, and eating the foodstuff offered to Krishna is the appropriate diet for the suffering patient. This treatment is the process of Krishna consciousness.

VERSE 45

sve sve karmāny abhirataḥ

samsiddhim labhate naraḥ

svakarma-nirataḥ siddhim

yathii vindati tac chruru

Bhagavad-gita As It Is [Ch. 1B

sve-own; sve-own; karma' {li-in work; abhirata□-following; sarhsiddhim -perfection; labhate-achieves; nara□-a man; svakarma-by his own duty;niratatL - engaged; siddhim- perfection; yathii-as; vindati-attains; tat-that;Sf' {IU-listen.

TRANSLATION

By following his qualities of work, every man can become perfect. Now please hear from Me how this can be done.

VERSE 46

yata□ pravrttir bhiitiiniirh

yen a sarvam idarh tatam

svakarma' {lii tam abhyarcya

siddhirh vindati miinava□

yatall-from whom; pravrtti□-emanation; bhiitiiniim-of all living entities; yena-by whom; sarvam-all; idam-this; tatam-is pervaded; svakarmapii-in his own duties; tam-Him; abh yarcya-by worshiping; siddh;im-perfection; vindati-achieves; miinava□-a man.

TRANSLATION

By worship of the Lord, who is the source of all beings and who is allpervading, man can, in the performance of his own duty, attain perfection.

PURPORT

As stated in the Fifteenth Chapter, all living beings are fragmental parts and parcels of the Supreme Lord. As such, the Supreme Lord is the beginning of all living entities. This is confirmed in the Vedita-

siltrajanmiidy asya yata. The Supreme Lord is therefore the beginning of life of every living entity. And the Supreme Lord, by His two energies, His external energy and internal energy, is all-pervading. Therefore one should worship the Supreme Lord with His energies. Generally the V aiQava Text 47) Conclusion-The Perfection of Renunciation 815 devotees worship the Supreme Lord with His internal energy. His external energy is a perverted reflection of the internal energy. The external energy is a background, but the Supreme Lord by the expansion of His plenary portion as Paramatma is situated everywhere. He is the Supersoul of all demigods, all human beings, all animals, everywhere. One should therefore know that as part and parcel of the Supreme Lord it is his duty to render service unto the Supreme. Everyone should be engaged in devotional service to the Lord in full Krishna.a consciousness. That is recommended in this verse. Everyone should think that he is engaged in a particular type of occupation by HrIkesa, the master of the senses. And, by the result of the work in which one is engaged, the Supreme Personality of Godhead, Sri Krishnashould be worshiped. If one thinks always in this way, in full KrIJa consciousness, then, by the grace of the Lord, he becomes fully aware of everything. That is the perfection of life. The Lord says in Bhagavad-gita, te am aharh samuddharta. The Supreme Lord Himself takes charge of delivering such a devotee. That is the highest perfection of life. In whatever occupation one may be engaged, if he serves the Supreme Lord, he will achieve the highest perfection.

VERSE 48

saha-jam karma kaunteya

sa-doṣam api na tyajet

sarvīrambhī-hi doṣer-a

dhiimēniṅnir ivīivrtīfl

saha-jam-born simultaneously; karma-work; kaunteya-0 son of Kunti; sa-doṣam-with fault; api-although; na-never; tyajet-to be given up; sarva-iirambhiifl-any venture; hi-is certainly; doṣez1a-with fault; dhiimena-with smoke; agni[l-fire; iva-as; iivrtiifl-covered.

TRANSLATION

Every endeavor is covered by some sort of fault, just as fire is covered by smoke. Therefore one should not give up the work which is born of his nature, 0 son of Kunti, even if such work is full of fault.

PURPORT

In conditioned life, all work is contaminated by the material modes of nature. Even if one is a bṛīhmar-a, he has to perform sacrifices in which animal killing is necessary. Similarly, a kṣatriya, however pious he may be, has to fight enemies. He cannot avoid it. Similarly, a merchant, however pious he may be, must sometimes hide his profit to stay in business, or he may sometimes have to do business on the black market. These things are necessary; one cannot avoid them. Similarly, even though a man is a sudraserving a bad master, he has to carry out the order of the master, even though it should not be done. Despite these flaws, one should continue to carry out his prescribed duties, for they are born out of his own nature. [Ch. 18] .A very nice example is given herein. Although fire is pure, still there is smoke. Yet smoke does not make the fire impure. Even though there is smoke in the fire, fire is still considered to be the purest of all elements. If one prefers to give up the work of a kṣatriya and take up the occupation of a bṛīhmar-a, he is not assured that in the occupation of a bṛīhmar-a there are no unpleasant duties. One may then conclude that in the material world no one can be completely free from the contamination of material nature. This example of fire and smoke is very appropriate in this connection. When in wintertime one takes a stone from the fire, sometimes smoke disturbs the eyes and other parts

of the body, but still one must make use of the fire despite disturbing conditions. Similarly, one should not give up his natural occupation because there are some disturbing elements. Rather, one should be determined to serve the Supreme Lord by his occupational duty in Krishna;1a consciousness. That is the perfectional point. When a particular type of occupation is performed for the satisfaction of the Supreme Lord, all the defects in that particular occupation are purified. When the results of work are purified, when connected with devotional service, one becomes perfect in seeing the self within, and that is self-realization.

UNIT 4

Basic knowledge

VERSE 56

du□khe□v anudvigna-manii□

sukhe□u vigata-sprha□

vita-riiga-bhaya-krodha□

sthita-dhir munir ucyate

[Ch. 2]

du□kheṣu-in the threefold miseries; anudvigna-manii□-without being agitated in mind; sukhe□u-in happiness; viga ta-sp rha□-without being too interested; vita-free from; raga-attachment; bhaya-fear; krodha□anger; s thita-dhi{t-one who is steady; mun*-sage; ucyate-is called.

TRANSLATION

One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

PURPORT

The word muni means one who can agitate his mind in various ways for mental speculation without coming to a factual conclusion. It is said that every muni has a different angle of vision, and unless a muni differs from other munis, he cannot be called a muni in the strict sense of the term. Nasau munir yasya matam na binnam. But a sthita-dhi-muni, as mentioned herein by the Lord, is different from an ordinary muni. The sthita-dhi-muni is always in Krishna consciousness, from he has exhausted all his business of creative speculation. He has surpassed the stage of mental speculations and has come to the conclusion that Lord Sri Krishna, or Vasudeva, is everything. He is called a muni fixed in mind. Such a fully Krishna-conscious person is not at all disturbed by the onslaughts of the threefold miseries, for he accepts all miseries as the mercy of the Lord, thinking himself only worthy of more trouble due to his past misdeeds; and he sees that his miseries, by the grace of the Lord, are minimized to the lowest. Similarly, when he is happy he gives credit to the Lord, thinking himself unworthy of the happiness; he realizes that it is due only to the Lord's grace that he is in such a comfortable condition and able to render better service to the Lord. And, for the service of the Lord, he is always daring and active and is not influenced by attachment or aversion. Attachment means accepting things for one's own sense gratification, and detachment is the absence of such sensual attachment. But one fixed in Krishna consciousness has neither attachment nor detachment because his life is dedicated in the service of the Lord. Consequently he is not at all angry even when his attempts are unsuccessful. A Krishna-conscious person is always steady in his determination.

VERSE 62

dhyiyato tJiṣayiṅ purhṣaṅ

smigas teṣiipajiiyate

sangiit saiijiiyate kiima{l.

kiimiit krodho 'bhijiiyate

dhyayata□-while contemplating; viṣayiin-sense objects; pumsa□-of the person; saliga□-attachment; teṣu-in the sense objects; upajiiyatedevelops; sangiit-attachment; saiijiiyate-develops; kiima□-desire; kiimiitfromdesire; krodha□-anger; abhijiiyate-becomes manifest.

TRANSLATION

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

PURPORT

One who is not Krishna a conscious is subjected to material desires while contemplating the objects of senses. The senses require real engagements, and if they are not engaged in the transcendental loving service of the Lord, they will certainly seek engagement in the service of materialism. In the material world everyone, including Lord Siva and Lord Brahma-to say nothing of other demigods in the heavenly planets-is subjected to the influence of sense objects, and the only method to get out of this puzzle of material existence is to become Krishna].a conscious. Lord Siva was deep in meditation, but when Parvafi agitated him for sense pleasure, he agreed to the proposal, and as a result i<.artikeya was born. When Haridasa Thakur was a young devotee of the Lord, he was similarly allured by the incarnation of Maya Devi, but Haridasa easily passed the test because of his unalloyed devotion to Lord Krishna. As illustrated in the above-mentioned verse of Sri Yamunacarya, a sincere devotee of the Lord shuns all material sense enjoyment due to his higher taste for spiritual

enjoyment in the association of the Lord. That is the secret of success. One who is not, therefore, in Krishna a consciousness, however powerful he may be in controlling the

VERSE 68

tasmiid yasya mahii-biiho

nigrhitiini sarvasaft

indriyiir-indriyiirthebh yas

tasya prajniitii pratiṣṭhitii

tasmiit-therefore; yasya-of one's; mahii-biiho-0 mighty-armed one; nigrhitiini-so curbed down; sarvasaft-all around; indriyiir-i-the senses; indriya-arthebhya[t-for the sake of sense objects; tasya-his; prajniitiiintelligence; pratiṣṭhitii-fixed.

TRANSLATION

Therefore, 0 mighty-armed, one whose senses are restrained from their objects is certainly of steady intelligence.

PURPORT

As enemies are curbed by superior force, similarly, the senses can be curbed not by any human endeavor, but only by keeping them engaged in the service of the Lord. One who has understood this-that only by Krishna consciousness is one really established in intelligence and that one should practice this art under the guidance of a bona fide spiritual master-is called *siidhaka*, or a suitable candidate for liberation.

VERSE 13-14

adveṣṭii sarva-bhiitiiirh

maitraṁ karur-a eva ca

nirmamo nirahankiira □

sama-du □ **kha-sukha** □ **kṣami**

santuṣṭa □ **satatarh yogi**

yatiitmii dnha-niScaya □

mayy-arpita-mano-buddhir

yo mad-bhakta □ sa me priya □

Texts 13-14) Devotional Service 6ll

adveṣṭii-not envious; saroa-bhutiiniim-for all living entities; maitra □ friendly; karorza □ -kindly; eva-certainly; ca-also; nirmama □ -with no sense of proprietorship; nirahaizkiira □ -without false ego; sama-equally; du □ hha □ -distress; sukha □ -happiness; kṣami-forgiving; santuṣṭa □ -satisfied; satatam-satisfied; yogi-engaged in devotion; yatii-atmii-endeavoring; drd □ aniscaya □ -with determination; mayi-upon Me; alpita-engaged; mana □ -mind; buddhi □ -intelligent; ya!J-one who; mat-bhakta □ -My devotee; sa □ me priya[l-he is dear to Me.

TRANSLATION

One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego and equal both in happiness and distress, who is always satisfied and engaged in devotional service with determination and whose mind and intelligence are in agreement with Me-he is very dear to Me.

PURPORT

Coming again to the point of pure devotional service, the Lord is describing the transcendental qualifications of a pure devotee in these two verses. A pure devotee is never disturbed in any circumstances. Nor is he envious of anyone. Nor does a devotee become his enemy's

enemy; he thinks that one is acting as his enemy due to his own past misdeeds. Thus it is better to suffer than to protest. In the Srimad-Bhiiigavatam it is stated: tat te 'nukampiirh su-samik□yamarzo. Whenever a devotee is in distress or has fallen into difficulty, he thinks that it is the Lord's mercy upon him. He thinks: "Thanks to my past misdeeds I should suffer far, far greater than I am suffering now. So it is by the mercy of the Supreme Lord that I am not getting all the punishment I am due. I am just getting a little, by the mercy of the Supreme Personality of Godhead." Therefore he is always calm, quiet and patient, despite many distressful

conditions. A devotee is also always kind to everyone, even to his enemy. Nirmama means that a devotee does not attach much importance to the peace and trouble pertaining to the body because he knows perfectly well that he is not the material body. He does not identify with the body; therefore he is freed from the conception of false ego and is equiposed both in happiness and distress. He is tolerant, and he is satisfied with whatever comes by the grace of the Supreme Lord. He does not endeavor much to achieve something with great difficulty; therefore he is always joyful. He is a completely perfect mystic because he is fixed in the instructions received from the spiritual master, and because his senses are controlled, he is determined. He is not swayed by false argument because no one can lead him from the fixed determination of devotional service. He is fully conscious that Krishna is the eternal Lord, so no one can disturb him. All his qualifications enable him to depend entirely on the Supreme Lord. Such a standard of devotional service is undoubtedly very rare, but a devotee becomes situated in that stage by following the regulative principles of devotional service. Furthermore, the Lord says that such a devotee is very dear to Him, for the Lord is always pleased with all his activities in full Krishna.a consciousness.

VERSE 15

yasmiin nodvijate loko

lokiin nodvijate ca yaft

har□iimar□a-bhayodvegair

mukto yaft sa ca me priyaft

yasmiit-from whom; na-never; udvijate-agitates; lokaft-persons; lokiit
-persons; na-never; advijate-disturbed; ca-also; yaft-anyone;
har□ahappiness; amar□a-distress; bhaya-fearfulness; udvegaift-with
anxiety;

mukta[t-freed; yaft- who; saft-anyone; ca-also; me- My; priyaft-very
dear.

TRANSLATION

He for whom no one is put into difficulty and who is not disturbed by
anxiety, who is steady in happiness and distress, is very dear to Me.

PURPORT

A few of a devotee's qualifications are further being described. No
one is put into difficulty, anxiety, fearfulness, or dissatisfaction by
such a devotee. Since a devotee is kind to everyone, he does not act in
such a way to put others into anxiety. At the same time, if others try to
put a devotee into anxiety, he is not disturbed. It is by the grace of the
Lord that he is Text 16 J Devotional Service 613 so practiced that he
is not disturbed by any outward disturbance. Actually because a
devotee is always engrossed in Kr□Q.a consciousness and engaged in
devotional service, all such material circumstances cannot woo him.
Generally a materialistic person becomes very happy when there is
something for his sense gratification and his body, but when he sees
that others have something for their sense gratification and he hasn't,
he is sorry and envious. When he is expecting some retaliation from
an enemy, he is in a state of fear, and when he cannot successfully

execute something he becomes dejected. But a devotee is always transcendental to all these disturbances; therefore he is very dear to Kṛṇa. Q.a.

VERSE 16

anapekṇa{l sucir dakṇa

udiisino gata-vyatha{l

sarviiram b ha-parityiigi

yo mad-bhakta{l sa me priya{l

anapekṇaṇ-neutral; suciṇ-pure; dakṇaṇ-expert; udiisinaṇ- free from care; gata-vyatha{l-freed from all distress; sarva-iirambha-all endeavors; parityiigi-renouncer; ya{l-anyone; mat-bhakta{l-My devotee; sa{l-he; me -Me; priya{l-very dear.

TRANSLATION

A devotee who is not dependent on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and who does not strive for some result, is very dear to Me.

PURPORT

Money may be offered to a devotee, but he should not struggle to acquire it. If automatically, by the grace of the Supreme, money comes to him, he is not agitated. Naturally a devotee takes bath at least twice in a day and rises early in the morning for devotional service. Thus he is naturally clean both inwardly and outwardly. A devotee is always expert. 614 Bhagavad-gita As It Is [Ch. 12 because he fully knows the sense of all activities of life, and he is convinced of the authoritative scriptures. A devotee never takes the part of a particular party; therefore he is carefree. He is never pained because he is free from all designations; he knows that his body is a designation, so if there are some bodily pains, he is free. The pure

devotee does not endeavor for anything which is against the principles of devotional service. For example, constructing a big building requires great energy, and a devotee does not take to such business if it does not benefit him by advancing his devotional service. He may construct a temple for the Lord, and for that he may take all kinds of anxiety, but he does not construct a big house for his personal relations.

VERSE 17

yo na hnyati na dveṣti

na socati na kiinkṣati

sub hīsub ha-parityiigi

bhaktimiin yafl sa me priyafl

yafl-one who; na-never; hnyati-takes pleasure; na-never; dveṣti-grieves; na-never; socati-laments; na-never; kiinkṣati-desires; subha'- auspicious; aSubha-inauspicious; parityiigi-renouncer; bhaktimiin-devotee; yafl-one who; safl-he is; me-My; priyafl-dear.

TRANSLATION

One who neither grasps pleasure or grief, who neither laments nor desires, and who renounces both auspicious and inauspicious things, is very dear to Me.

PURPORT

A pure devotee is neither happy nor distressed over material gain and loss, nor is he very much anxious to get a son or disciple, nor is he distressed by not getting them. If he loses anything which is very dear to him, [Texts 18-19] Devotional Service 615 .he does not lament. Similarly, if he does not get what he desires, he is not distressed. He is transcendental in the face of all kinds of auspicious, inauspicious and sinful activities. He is prepared to accept all kinds of risks for the

satisfaction of the Supreme Lord. Nothing is an impediment in the discharge of his devotional service. Such a devotee is very dear to Kṛṇṇa.

VERSES 18-19

samaṇṇ satrau ca mitre ca

tathii miiniipamiinayoṇṇ

sitOṣ'!la·SUK ha-duṇṇk heṣU

samaṇṇ sanga-vivarjitaṇṇ

tulya-nindii-stutir mauni

santuṣṭO yena kenacit

aniketaṇṇ sthira-matir

bhaktimiin me priyo naraṇṇsamaṇṇ-equal; satrau-to the enemy; ca-also; mitre-to friends; ca-also; tatha-so; miina-honor; apamiinayoṇṇ-dishonor; sita-cold; Uṣ'W-heat;sukha-happiness; duṇṇkheṣu-distress; samaṇṇ-equiposed; sanga-vivarjitaṇṇfreefrom all association; tulya-equal; nindii-defamation; stutiṇṇ-repute;mauni-silent; santuṣṭaṇṇsatisfied; yena-somehow; kena-or other; citif; aniketaṇṇ-having no residence; sthira-fixed; mati[l,-determination; bhaktimiin-engaged in devotion; me-My ; priyaṇṇ-dear; naraṇṇ-a man.

TRANSLATION

One who is equal to friends and enemies, who is equiposed in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contamination, always silent and satisfied with anything, who doesn't care for any residence, who is fixed in knowledge and engaged in devotional service, is very dear to Me.616 Bhagavad-g'ita As It Is [Ch. 12].

PURPORT

A devotee is always free from all bad association. Sometimes one is praised and sometimes one is defamed; that is the nature of human society. But a devotee is always transcendental to artificial fame and infamy, distress or happiness. He is very patient. He does not speak of anything but the topics about Kṛṣṇa; therefore he is called silent. Silent does not mean that one should not speak; silent means that one should not speak nonsense. One should speak only of essentials, and the most essential speech for the devotee is to speak of the Supreme Lord. He is happy in all conditions; sometimes he may get very palatable foodstuffs, sometimes not, but he is satisfied. Nor does he care for any residential facility. He may sometimes live underneath a tree, and he may sometimes live in a very palatial building; he is attracted to neither. He is called fixed because he is fixed in his determination and knowledge. We may find some repetition in the descriptions of the qualifications of a devotee, but this is just to give an illustration of the fact that a devotee must acquire all these qualifications. Without good qualifications, one cannot be a pure devotee. One who is not a devotee has no good qualification. One who wants to be recognized as a devotee should develop the good qualifications. Of course he does not extraneously endeavor to acquire these qualifications, but engagement in Kṛṣṇa consciousness and devotional service automatically helps him develop them.

UNIT – 5

Role model

VERSE 17

aviniisi tu tad viddhi

yena sarvam idarh tatam

viniisam avyayasyiisya

na kascit kartum arhati

aviniisi-imperishable; tu-but; tat-that; viddhi-know it; yena- by whom; sarvam-all of the body; idam-this; tatum-widespread; viniisamdestruction; asya-of the imperishable ; asya-of it; na kascit-no one; kartum-to do; arhati-able.

TRANSLATION

Know that which pervades the entire body is indestructible. No one is able to destroy the imperishable soul.

PURPORT

This verse more clearly explains the real nature of the soul, which is spread all over the body. Anyone can understand what is spread all over the body: it is consciousness. Everyone is conscious of the pains and pleasures of the body in part or as a whole. This spreading of consciousness is limited within one's own body. The pains and pleasures of one body are unknown to another. Therefore, each and every body is the embodiment of an individual soul, and the symptom of the soul's presence is perceived as individual consciousness. This soul is described as one ten-thousandth part of the upper portion of the hair point in size. The Svetiisvatara Upaniṣad confirms this: *biiliigra-sata-bhiigasya satadhii kalpitasya ca bhiigo jivaḥ sa vijiieyaḥ sa ciinantiyaa kalpate.* Text 17] Contents of the Gita Summarized 95."When the upper point of a hair is divided into one hundred parts and again each of such parts is further divided into one hundred parts, each such part is the measurement of the dimension of the spirit soul." (Svet. 5.9) Similarly, in the Bhiigavatam the same version is stated: *kdiigra-sat a-b h iigas yasatiirhsaḥ siid rsiit ma kaḥ jivaḥ siikḥ ma-svarfipo 'yam sankh yitito hi cit-kar-aḥ*"There are innumerable particles of spiritual atoms, which are measured as I one ten-thousandth of the upper portion of the hair." I Therefore, the individual particle of spirit soul is a spiritual atom smaller than the material atoms, and such atoms are innumerable. This very small spiritual spark is the basic principle of the material body, and the

influence of such a spiritual spark is spread all over the body as the influence of the active principle of some medicine spreads throughout the body. This current of the spirit soul is felt all over the body as consciousness, and that is the proof of the presence of the soul. Any layman can understand that the material body minus consciousness is a dead body, and this consciousness cannot be revived in the body by any means of material administration. Therefore, consciousness is not due to any amount of material

combination, but to the spirit soul. In the Mur-flaka Upaniṣad the measurement of the atomic spirit soul is further explained: §O 'r-uriiṭmii cetasii veditavyo yasmin priir-aḥ paicadhii sarhivda priir-aiṣ cittarh sarvam otam prajiiṇirh yasmin visuddhe vibhavaty eṣa iiṭmii. "The soul is atomic in size and can be perceived by perfect intelligence. This atomic soul is floating 'in the five kinds of air [prii]ḥ, apiina, vyiiṇa, samiina and udiina, is situated within the heart, and spreads its influence all over the body of the embodied living entities. When the soul is purified from the contamination of the five kinds of material air, its spiritual influence is exhibited." (Mur-fl- 3.1.9) The hatha-yoga system is meant for controlling the five kinds of air encircling the pure soul by different kinds of sitting postures-not for any material profit, but for liberation of the minute soul from the entanglement of the material atmosphere. So the constitution of the atomic soul is admitted in all Vedic literatures, and it is also actually felt in the practical experience of any sane man. Only the insane man can think of this atomic soul as all-pervading Viuḥ-tattva. The influence of the atomic soul can be spread all over a particular [Ch. 2 .]body. According to the Murflaka Upaniṣad, this atomic soul is situated in the heart of every living entity, and because the measurement of the atomic soul is beyond the power of appreciation of the material scientists, some of them assert foolishly that there is no soul. The individual atomic soul is definitely there in the heart along with the Supersoul, and thus all the energies of bodily

movement are emanating from this part of the body. The corpuscles which carry the oxygen from the lungs gather energy from the soul. When the soul passes away from this position, activity of the blood, generating fusion, ceases. Medical science accepts the importance of the red corpuscles, but it cannot ascertain that the source of the energy is the soul. Medical science, however, does admit that the heart is the seat of all energies of the body. Such atomic particles of the spirit whole are compared to the sunshinemolecules. In the sunshine there are innumerable radiant molecules. Similarly, the fragmental parts of the Supreme Lord are atomic sparks of the rays of the Supreme Lord, called by the name prabhii or superiorenergy. Neither Vedic knowledge nor modern science denies the existence of the spirit soul in the body, and the science of the soul is explicitly described in the Bhagavad-gitii by the Personality of Godhead Himself .

VERSE 36

arjuna uviica

atha kena prayukto 'yam

piipam carati piiruṣa□

anicchann api viirṣ!teya

balad iva niyojita□

arjuna□ uviica-Aijuna said; atha-hereafter; kena-by what;prayukt□impelled; ayam-one; papam-sins; carati-acts;piiru□a□-a man; anicchanText 37) Karma-yoga 203 . without desiring; api-although; varṣpeya-0 descendant of Vr□r;ri; baliitby force; iva-as if; niyojitap-engaged. '

TRANSLATION

Arjuna said: O descendant of Vnpi, by what is one impelled to sinful acts, even unwillingly, as if engaged by force?

PURPORT

A living entity, as part and parcel of the Supreme, is originally spiritual, pure, and free from all material contaminations. Therefore, by nature he is not subjected to the sins of the material world. But when he is in contact with the material nature, he acts in many sinful ways without hesitation,

and sometimes even against his will. As such, Arjuna's question to Kr̥ṣṇa is very sanguine, as to the perverted nature of the living entities. Although the living entity sometimes does not want to act in sin, he is still forced to act. Sinful actions are not, however, impelled by the Supersoul within, but are due to another cause, as the Lord explains in the next verse.

VERSE 37

sri bhagaviin uviica

kama eṣā krodha eṣā

rajogupa-samudbhavaḥ

mahii-sano mahii-piipmii

viddhy enam iha vairiram

sri bhagaviin uviica-the Personality of Godhead said; kiimaḥ-lust; eṣāḥ-all these; krodhaft-wrath; eṣāḥ-all these; rajo-gupa-the mode of passion; samudbhavaḥ-born of; mahii-sanoḥ-all-devouring; mahii-piipmii-greatly sinful; viddhi-know; enam-this; iha-in the material world; vairipamgreatest enemy. t ' 204 Bhagavad-gita As It Is [Ch. 3]

TRANSLATION

The Blessed Lord said: It is lust only, Arjuna, which is born of contact with the material modes of passion and later transformed into wrath, and which is the all-devouring, sinful enemy of this world.

PURPORT

When a living entity comes in contact with the material creation, his eternal love for Kṛṣṇa is transformed into lust, in association with the mode of passion. Or, in other words, the sense of love of God becomes transformed into lust, as milk in contact with sour tamarind is transformed into yogurt. Then again, when lust is unsatisfied, it turns into wrath; wrath is transformed into illusion, and illusion continues the material existence. Therefore, lust is the greatest enemy of the living entity, and it is lust only which induces the pure living entity to remain entangled in the material world. Wrath is the manifestation of the mode of ignorance; these modes exhibit themselves as wrath and other corollaries. If, therefore, the modes of passion, instead of being degraded into the modes of ignorance, are elevated to the modes of goodness by the prescribed method of living and acting, then one can be saved from the degradation of wrath by spiritual attachment. The Supreme Personality of Godhead expanded Himself into many for His ever-increasing spiritual bliss, and the living entities are parts and parcels of this spiritual bliss. They also have partial independence, but by misuse of their independence, when the service attitude is transformed into the propensity for sense enjoyment, they come under the sway of lust. This material creation is created by the Lord to give a facility to the conditioned souls to fulfill these lustful propensities, and when they are completely baffled by prolonged lustful activities, the living entities begin to inquire about their real position. This inquiry is the beginning of the Vedānta-sūtras, wherein it is said, *athaito brohma-jijīṣii*: one should inquire into the Supreme. And the Supreme is defined in *Srīmad-Bhāgavatam* as *janmīdyasya yato 'nvayīditarata*. So, or, "The origin of everything is the Supreme Brahman." Therefore, the origin of lust is

also in the Supreme. If, therefore, lust is transformed into love for the Supreme, or transformed into Kr̥pa consciousness-or, in other words, desiring everything for Kr̥!a -then both lust and wrath can be spiritualized. Hanumah, the great servitor of Lord Rama, engaged his wrath upon his enemies for the satisfaction of the Lord. Text 38] Karma-yoga 205 .Therefore, lust and wrath, when they are employed in Kr̥Q.a consciousness; become our friends instead of our enemies.

VERSE 42

indriyīṅṅli pariīṅṅly ihur

indriyebhyaṅṅ pararh manaṅṅ

manasas tu pariīṅṅ buddhir

yo buddheṅṅ paratas tu saṅṅ

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indriyīri-senses; pariīri-superior; ihul)-is said; indriyebhya)-more than the senses; param-superior; mana!)-the mind; manasal)-more than the mind; tu-also; para-superior; buddhil)-intelligence; ya)-one which; buddhel)-more than the intelligence; paratal)-superior; tu-bṅṅt; sal)-he.

TRANSLATION

The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and he [the soul] is even higher than the intelligence.

PURPORT

The senses are different outlets for the activities of lust. Lust is reserved within the body, but it is given vent through the senses. Therefore, the senses are superior to the body as a whole. These outlets are not in use when there is superior consciousness, or Krishna

consciousness. In Krishna-consciousness the soul makes direct connection with the Supreme Personality of Godhead; therefore the bodily functions, as described here, ultimately end in the Supreme Soul. Bodily action means the functions of the senses, and stopping the senses means stopping all bodily actions. But since the mind is active, then, even though the body may be silent and at rest, the mind will act-as it does during dreaming. But, above the mind there is the determination of the intelligence, and above the intelligence is the soul proper. If, therefore, the soul is directly engaged with the Supreme, naturally all other subordinates, namely, the intelligence, mind and the senses, will be automatically engaged. In the Katha Upanishad there is a passage in which it is said that the objects of sense gratification are superior to the senses, and mind is superior to the sense objects. If, therefore, the mind is directly engaged in the service of the Lord constantly, then there is no chance of the senses becoming engaged in other ways. This mental attitude has already been explained. If the mind is engaged in the transcendental service of the Lord, there is no chance of its being engaged in the lower propensities. In the Katha Upanishad the soul has been described as mahat, the great. Therefore the soul is above all-namely, the sense objects, the senses, the mind and the intelligence. Therefore, directly understanding the constitutional position of the soul is the solution of the whole problem. With intelligence one has to seek out the constitutional position of the soul and then engage the mind always in Krishna-consciousness. That solves 1 Text 43] Karma-yoga 211 the whole problem. A neophyte spiritualist is generally advised to keep aloof from the objects of senses. One has to strengthen the mind by use of intelligence. If by intelligence one engages one's mind in Krishna-consciousness, by complete surrender unto the Supreme Personality of Godhead, then, automatically, the mind becomes stronger, and even though the senses are very strong, like serpents, they will be no more effective than serpents with broken fangs. But even though the soul is the master of intelligence and mind, and the

senses also, still, unless it is strengthened by association with Krishna;la in Krishna;la consciousness, there is every chance of falling down due to the agitated mind.

VERSE 18

karmapy akarma ya □ pa.Syed

akarmapi ca karma ya □

sa buddhimiin manuṣyeṣu

sa yukta □ Krishna-karma-krt

karmari-in action; **akarma**-inaction; **ya □**-one who; **pasyet**-observes; **akarmari**-in inaction; **ca**-also; **karma**-fruitive action; **ya[l.-**one who; **sa[!.** -he; **buddhimiin**-is intelligent; **manuṣye □u**-in human society; **sa □**-he; **yukta[l.-**is in the transcendental position Krishna -**karma-krt**-although engaged in all activities.

TRANSLATION

One who sees inaction in action, and action in inaction, is intelligent among men, and he is ip the transcendental position, although engaged in all sorts of activities. (Ch. 4)

PURPORT

A person acting in Krishna consciousness is naturally free from the bonds of karma. His activities are all performed for Krishna; therefore he does not enjoy or suffer any of the effects of work. Consequently he is intelligent in human society, even though he is engaged in all sorts of activities for Krishna. A karma means without reaction to work. The impersonalist ceases fruitive activities out of fear, so that the resultant action may not be a stumbling block on the path of self-realization, but the personalist knows rightly his position as the

eternal servitor of the Supreme Personality of Godhead. Therefore he engages himself in the activities of Krishna_ consciousness. Because everything is done of Krishna, he enjoys only transcendental happiness in the discharge of this service. Those who are engaged in this process are known to be without desire for personal sense gratification. The sense of eternal servitorship to Krishna makes one immune to all sorts of reactionary elements of work.

VERSE 38

na hi jiiinena sadrsarh

pavitram iha vidyate

tat svayam yoga-sarhsiddhafilkiileniitmani vindati na-never; hi-certainly;jiiinena-with knowledge; sadrsam-in comparison; pavitram-sanctified; iha-in this world; vidyate-exists; tat-that; svayam-itself; yoga-devotion ; sarhsiddhafil-matured ; kiilena-in course of time; iitmani-in himself; vindati-enjoys.

TRANSLATION

In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. And one who has achieved this enjoys the self within himself in due course of time.

PURPORT

When we speak of transcendental knowledge, we do so in terms of spiritual understanding. As such, there is nothing so sublime and pure as transcendental knowledge. Ignorance is the cause of our bondage, and knowledge is the cause of our liberation. This knowledge is the mature fruit of devotional service, and when one is situated in transcendental knowledge, he need not search for peace elsewhere, for he enjoys peace within himself. In other words, this knowledge and

peace are culminated in Kṛpā consciousness. That is the last word in the Bhagavad-gītā.

VERSE 39

sraddhīviil labhate jñinam

tat-para[l samyatendriya[l

jñinarh labdhvii pariim siintim

acireriidhigacchati

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sraddhīviin-a faithful man; labhate-achieves; jñinam-knowledge;tat-para[l-very much attached to it; samyata-controlled; indriya[l-senses; jñinam-knowledge; labdhvii-having achieved; pariim-transcendental; siintim-peace; acirera-very soon; adhigacchati-attains.

TRANSLATION

A faithful man who is absorbed in transcendental knowledge and who subdues his senses quickly attains the supreme spiritual peace.

PURPORT

Such knowledge in Kṛpā consciousness can be achieved by a faithful ' person who believes firmly in Kṛpā. One is called a faithful man who thinks that, simply by acting in Kṛpā consciousness, he can attain the highest perfection. This faith is attained by the discharge of devotional service, and by chanting "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare," which cleanses one's heart of all material dirt. Over and above this, one should control the senses. A person who is faithful to Kṛpā and who controls the senses can easily attain perfection in the knowledge of Kṛpā consciousness without delay.

VERSE 36-37

sukham tv idiinim tri-vidham

s.rpu me bharatarṣabha

abhyiisid ramate yatra

du[lkhiintam ca nigacchati

yat tad agre viṣam iva

parifi-iime 'mrtopamam

tat sukham siittvikam proktamiitma-buddhi-prasiida-jamsukham-happiness; tu-but; idiiniin-now; tri-vidham-three kinds;snw-hear; me-from Me; bharatarṣabha-0 best amongst the Bharatas; abhyiisid:-by practice; ramate-enjoyer; yatra-where; du[lkha-distress; antam-end; ca-also; nigacchati-gains; yat- that which; tat-that; agrein the beginning; viṣam iva-like poison; parifi-iime-at the end; amrtanectar; upamam-compared to; tat-that; sukham-happiness; siittvikam--;- in the mode of goodness; proktam-is said; atma-self; buddhi-intelligence; prasiida-jam- satisfactory.

TRANSLATION

0 best of the Bharatas, now please hear from Me about the three kinds of happiness which the conditioned soul enjoys, and by which he someText 38] Conclusion-The Perfection of Renunciation 809. times comes to the end of all distress. That which in the beginning may be just like poison but at the end is just like nectar and which awakens one to self-realization is said to be happiness in the mode of goodness.

PURPORT

A conditioned soul tries to enjoy material happiness again and again. Thus he chews the chewed, but, sometimes, in the course of such enjoyment, he becomes relieved from material entanglement by association with a great soul. In other words, a conditioned soul is always engaged in some type of sense gratification, but when he

understands by good association that it is only a repetition of the same thing, and he is awakened to his real Kw;ta consciousness, he is sometimes relieved from such repetitive so-called happiness. In the pursuit of self-realization, one has to follow many rules and regulations to control the mind and the senses and to concentrate the mind on the Self. All these procedures are very difficult, bitter like poison, but if one is successful in following the regulations and comes to the transcendental position, he begins to drink real nectar, and he enjoys life.

VERSE 38

viṣayendriya-samyogīd

yat tad agre'mrtoṣamam

pari"ḥliime viṣam iva

tat sukharh riijasam smrtam

vṛāya-objects of sense; indriya-senses; sarhyogīit-combination; yatthat;tat-which; agre-in the beginning; amṛta-upamam-just like nectar; pari"ḥliime-at the end; vṛāam iva-like poison; tat-that; sukhamhappiness; riijasam-in the mode of passion; smrtam-is considered.

TRANSLATION

That happiness which is derived from contact of the senses with their objects and which appears like nectar at first but poison at the end is said to be of the nature of passion. [Ch. 18]

PURPORT

A young man and a young woman meet, and the senses drive the young man to see her, to touch her and to have sexual intercourse. In the beginning this may be very pleasing to the senses, but at the end,

or after some time, it becomes just like poison. They are separated or there is divorce, there is lamentation, there is sorrow, etc. Such happiness is always in the mode of passion. Happiness derived from a combination of the senses and the sense objects is always a cause of distress and should be avoided by all means.

VERSE 63

iti te jiiinam iikhyiitarh

guhyiid guhyatararh mayii

vimrsyaitad aseṣer-a

yathecchasi tathii kuru

[Ch. 18 iti-thus; te-unto you; jiiinam-knowledge; iikhyiitam-described; guhyiit-confidential; guhyataram-still more confidential; maya-by Me; vim.riya-by deliberation; etat-that; aseṣer.a-fully; yathii-as you; icchasi -you like; tathii-that; kuru-perform.

TRANSLATION

Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully, and then do what you wish to do.

PURPORT

The Lord has already explained to Arjuna the knowledge of brahma-bhuta. One who is in the brahma-bhuta condition is joyful; he never laments, nor does he desire anything. That is due to confidential knowledge. Krishna also discloses knowledge of the Supersoul. This is also Brahman knowledge, knowledge of Brahman, but it is superior. Here Lord Krishna tells Arjuna that he can do as he chooses. God does not interfere with the little independence of the living entity. In Bhagavad gita, the Lord has explained in all respects how one can elevate his living condition. The best advice imparted to Arjuna is to surrender unto the Supersoul seated within his heart. By

right discrimination, one should agree to act according to the order of the Supersoul. That will help one become situated constantly in Krishna consciousness, the highest perfection} stage of human life. Arjuna is being directly ordered by the Personality of Godhead to fight. Surrender to the Supreme Personality of Godhead is in the best interest of the living entities. It is not for the interest of the Supreme. Before surrendering, one is free to deliberate on this subject as far as the intelligence goes; that is the best way to accept the instruction of the Supreme Personality of Godhead. Such instruction comes also through the spiritual master, the bona fide representative of Krishna.