

BHAGAVAD-GITA

FIRST CHAPTER

Allegory-

18 Chapters - knowledge 18

Vedas 4

Vedangas

Itihasas

18 days/ aksauhini

18 important #

8 + 1 = 9 maximum

1-6 NISKAMA yoga - without desires

7-12 bhakti yoga

13-17 jnana yoga

4 reasons

Bhakti in middle

1. To produce secret
2. Injecting life to both
3. With respect
4. Most important like king in middle of entourage

Karma-jnana useless without bhakti

Mixed pure bhakti.

2. Raise question; answer themselves

Refining a verse as if dialogue in verse words.

Effect of place is great - Kuruksetra.

Krsna - plow and water

Dharmaksetra - field Yudhisthira

Weeds - Duryodhana

3. Karma's use - (prescribed duty, purification of heart.
Detachment without thinking oneself doer brings jnana,
a means to achieve bhakti.

Bhakti - surrender and do act.

Karma - do act and then surrender.

3 types of karma

Karma - kanda

Karma - fr bhakti

Varnasrama karma - duty of varna.

4. Karma brings: jnana bring liberation. Why bhakti.

Jnana and something special - devotion

Jnana is incomplete without bhakti.

Visesa - difference

Jnana-type liberation get mukti - vaikuntha does not
bring one to Krsna's pastimes.

Last six chapters explains more detail about first six
chapters.

Devotion means acting pleasure of Lord.

Bhakti is in all chapters, defining sarva dharma - is the
label

of the box denoting bhakti is in middle six chapters.

Anu - brand charter stays

1. Subject - Visaya

2. Fr whom the book is written. Adhikari

3. Goal - prayojana

4. Relationship between reader and book -
sambandha

First verse clarifies these

2. faithful, fixed-up in religion, controlling senses.

Adhikari

Desiring to go to heaven rendering devotion.

Desiring greatness.

Paramahansa.

Prayojan - free from misery and realization of Supreme
Lord.

All verses are potent - even those not spoken by Krsna -
logic of salt put in salty water pot.

First 27 introductory verses

1st verse Dhrtarastra's two doubts - due to influence of
dharmaksetra.

1. Kauravas compromise

2. Pandavas gave up - go to forest If religion,
like weedy plants in paddy field Dharmaksetra

5. Jnana-yoga - sannyasi

Varnasrama merge - gradual elevation from varna -
sudra 1 vaisya 2 ksatriya 3 brahmana 4.

Bhakti - stay in position develop bhakti

Jnana marg - sannyas where knowledge

Goal ...(few words here I can read

Superficially Dhrtarastra didn't want to fight.

Sanjaya knows Dhrtarastra's mind and speaks
coordingly.

Raja vacanam abravat - king speaks short important
words -

Raja-raja-niti - politics

Dhimata - intelligent Dhrtadhyumna inciting anger of
Drona who has affection for Pandavas.

Text 3:

Drupada-putrena - not Dhrtadhyumna

Trying to incite Drona

Incite Drona to incite Bhisma

(brahmana (Bhisma will ... to Brahmana

Text 2: vacanam abravat - to cover fea

spoke - word - spoke some words.

6. Ati - ratha (fight with any amount of men -

unlimited

Text 4: ca - means other sons of Pandavas not mentioned - Gotacache, Bahir... sons of other wives Pandavas not mentioned as they are so famous. Maharathis mentioned (ati rathis and maharathis)

3 Vows of Bhima -

1. 100 sons killed
2. Duryodhana's thigh
3. Dusasans blood - Draupadi's hair

Yuyudhana - Satyaki - learned from Arjuna - fully dedicated to Arjuna. - Krtavarna and Satyaki started arguing - death of Yadus. Bhurisrava benedicted Somadatta

Drona 1. Fear
2. Cover Duryodhana guessing ...?...
Speaks verse 7

8. Samitim-jayah - always victorious in battle.
Drona sa...?...
9. So many others -

7. "My army" false ego
Drona first/ "Bhisma ca" Karnas ca Krpas ca (brother-in-law - Drona's family Asvatthama only brahmanas

After Asvatthama, Vikarna, younger brother spoke up during Draupadi disrobing - flattery, afraid of defection. "Special People"

7. Text 10-11
aparyaptam - insufficient (common meaning)
Baladeva takes - sufficient
Visvanath takes - insufficient

We are not strong enough to fight with Pandavas because Bhisma is divided. Duryodhana's politics - Drona, we're depending on you.
Bhisma takes other way - gets encouraged.

Fearing Bhima who's one pointed in attention

Baladeva takes - immeasurable - just as Prabhupada translates and purport.

Ardha - rath - incapable/ fig.
Madhva's angry - Madhva incarnation of Bhima.

12 - 13
Bhisma blew conch to remove fear from Duryodhana's heart.

Bhisma didn't say anything but blew conchshell. Victory defeat is in Lord's hands, but I do my duty as a ksatriya and give my life.

Bhisma blows conch to hear Krsna's conch.
8. 14 - 18 together
Visram. (17 ca aparagita - always victory

cap rajita - shining with bow

Arjuna's special position - Krsna driving chariot, Agni chariot and quiver,
White horses given by Chitrarath Gandharva, Devadatta conchshell - Indra.
For killing Navit Kavac demons.

18 prthivi pate - O King Those whose conchshells mentioned survive battle and Satyaki (aparajitah all others finished.

19 - 23 together

Hearts of Pandavas not disturbed by conchshells.
Clean heart no fear.

20. Pandavas (arrows enthusiastic.

Kapi dvij - Arjuna no fear - Hanuman on flag - Arjuna has.

Acyuta - Arjuna can't fall down as Krsna can't fall down.

Why does Arjuna want to see? Spectator or fighter?
Answer: See friends and relatives.

Why, you'll see friends and make friends.
Answer: No, see those desiring to fight.

Same again - kair maya saha
Yotsyamanema avake - with who I will fight (support me
same repetition - fault.

First arrows - then move to see?!

Hint: Arjuna's heart beginning to have trouble.

Earlier: Atha vyavasthi drstva - see - look upon Arjuna's heart has become soft, just by seeing - good hearted

24 - 25. See all the Kauravas - Krsna speaking to in front of Bhisma and incite family feelings.
Drona - chariot duality - pramukha - in front of fare.
Bhisma and Drona. Krsna did it!

Behold all Kurus:

26 - 27

Always battles there - Kuruksetra - Parasurama
Kuru - ploughed the land - to make place religious - seed of religious austerity, sacrifices, charity.
Indra - stop - This has position less important
Visnu - act Kuru's hand / body.

Four boons:

1. places name
2. Anyone who dies goes to heaven
3. charity place - famous
- 4.

See it, O partha - son of woman, act like woman.

Somadatta/ Bhisma - prbamahe

Bhurisrava - uncle (son of Somadhatta

Satya - brother of Madri - Duryodhana asked first. (maternal uncle

Friends: Asvatthama - friend
Bhagadhata - friend of Indra

Krtavarma

Both sides had friends / relatives.

Krsna wanted to explain meaning of Vedic aphorism, "Do not kill any living entity." Nihimsa sarva bhutani

Arjuna became compassionate - krpaya
Compassion paraya - special, high grade for others (side of army)

Symptom like ecstasy caused by material compassion.

Daya - compassion for everyone
Krupa - compassion special known persons
After realizing relationship, then compassion.
Real religion is difficult to understand.

28 - 30

Skin is burning - heart is burning.

31. distress causes disinterest in sense gratification.

10. in 36 - using opulences.

Arjuna's logic

Arjuna: killed - goes two types go through sun, but Arjuna will not get killed. No benefit.

Krsna: You'll get kingdom

Arjuna: That I don't want.

Ksatriyas have passion but knowledge and sense
Dusyant - attracted to beautiful girl - control must be ksatriya.

Through intelligence, no good will come.

Can become: hatva

Hatv - sva - janam ahave

Killing - those not relatives - no good (what to speak of relatives)

Krsna - one who pulls - attracts - pull around demons - pulls around Arjuna.

32 - 35

Continuing support of logic.

Govinda - I should think of You, why should I think of kingdom.

Let me not fight.

Ruled only 37 years after Battle of Kuruksetra before renouncing.

Those to enjoy with would be killed.

I don't even want to kill them even if they kill me - shows

Arjuna's renunciation.

Krsna - Don't kill relatives, but at least kill sons of Dhrtarastra.

Arjuna: No. That even won't buy me happiness. What happiness

will we get?

But for little time we'll enjoy, but suffer so long for

killing relatives.

demon begs from

Jana - ardhana

person - killer

You are Janardhana, you kill, I'll sit on the chariot.

Then

they'll be no reaction.

36. We'll get sin by killing relatives, and we'll not get happiness.

Krsna: Because they aggressors, there's no sin.

Arjuna: Certainly sin.

eva

Krsna: Why you are so sure, while sastra says opposite.

Arjuna: Artha sastra says - but dharma sastra higher - and dharma sastra says sin from killing.

12. All Six Types of Aggression:

1. set fire - house lac

4. took land - kingdom

2. poison - to Bhima

5. took wealth - kingdom

3. attack with weapons - in forest

6. took women - Draupadi

37 - 38

Arjuna: We know the results that will come, especially destruction of dynasty, why shouldn't we refrain from fight.

Krsna: Why aren't Bhishma and Drona refraining, they also know these things?

Arjuna: Their hearts overtaken by greed, but we know, why should we act like that.

Krsna: But your duty as ksatriya is to fight when challenged.

Arjuna: But I see the imminent result of family destruction and they are greedy, we're not.

Result must be good for some religious practice.

Abicar yajna - to kill enemy but result is bad even though it is in Vedas. Similarly, the fighting is proper, but the result nullify the bad effects of kula-ksaya

39 - 40

Sonaton - religious practice executed for long time

Pride in dynasty stops one from doing nonsense and thus maintains purity.

Tradition of elders keeps youth from becoming frivolous.

Result of irreligion is pollution of women then varnasankara - 1st symptom is unchastity of women because on one will protect them.

Baladeva: Destruction of dynasty - women will think our husband acted irreligiously and destroyed dynasty.

We will also act irreligiously (illicit sex .

40 - 43

Varnasankara's result:

Pitre - sraddha - Pitir - Biho namah
set example
help forefathers benefit

varna - sankara - frivolous
having independent of scripture desires.
duty - frivolous opposite

44 - 46

Aho bnata - great stress alas

End of chapter one.

Arjuna could foresee destruction of relatives.
Ksemantan - better - Arjuna was feeling his being killed
was appropriate atonement for desiring to kill his
relatives in war. It won't be sinful for others to kill
Arjuna for this is for Arjuna's benefit according to
Arjuna.

14 - SECOND CHAPTER

1 - 2

Kasmalam - sin, illusion
2nd chapter Krsna speaks about (1 symptoms of
liberated person,
(2 soul and matter, (3 destroy lamentation and illusion
of Arjuna.

Arjuna's doubts signify against this life and next -
asvagyam/ akirti (next life, / this life

Baladev: 2nd chapter

The constitutional position of living entity
How to attain it.

Dhrtarastra was happy - Sanjaya tells Dhrtarastra
Madhusudana.
Krsna will kill Arjuna's misunderstanding.

complete opulences.
Arjuna means pure, white, spotless.

3 klaibyam - fearfulness is quality of the impotent
Partha - son of Prtha - big slap
Ksatriya or ksatriya bhandu

Arjuna's reply: This isn't impotency but its
discrimination based
on religious principles based on my seeing Bhishma,
Drona. This is my big heartedness.

Krsna: This pettiness of heart - daurbabyam - weakness
of heart - give it up.
Caused by illusion and lamentation caused of weakness
of heart.

Baladev

Arjuna: I'm trembling due to having to kill friends.
What should be done?

Krsna: Give up weakness of heart. You are Partha, son
of Indradeva.

Arjuna: It is not weakness, compassion.

Krsna: Four classes (ksudram . Give it up, get ready,
and fight.
You are Parantapa. Don't become butt of joke.

4. Bhishma and Drona are worshipable - how can I fight
them.

Question: Why shouldn't you fight with them.

Arjuna: They are worshipable - I should offer flowers
not arrows.

Madhusudana: You kill enemies, not guru Mudhuy who
is enemy - ari - sudana not Yadhu dynasty Madhu.

Ari-sudana/ Madhusada - two times. Improper?
No. Not repetition, but showing demon Madhu not
Yadhu Madhu

Niti sastra -
Dharma sastra - higher than niti

5. Q: Even if you don't want kingdom, how will you
live?

Arjuna: Living by begging, even though irreligious for
ksatriya, is better than killing teachers. Give up current
fame but at least future lives won't be spoiled.

A: Great souls like Bhishma cannot be fallen and
therefore should never be given up.

Krsna: Bhishma becoming purchased by Kaurava grains
made him lose his greatness.

A: Still, but killing them will cause me misery. Our
spoils will be tainted with blood.

A: Spoils killing of Duryodhana and accepting kingdom
of this low-class man will be contaminated.

B. Vidyabhusha

K: How maintain body?

A: Not by killing one's own guru

Chatra - student - covers faults of his teacher
Chatra - umbrella

6. Arjuna didn't know who will win even if he fights
with guru or
which is better. Victory will also be defeat for those
who we
kill we have affection for.

Krsna: Fight or begging - your choice/ 1st part

Arjuna: Which is better? Who will win?

A: You will win. You are great fighter and pious. But I don't desire to live or win what to speak of enjoying kingdom.

A running - another form of defeat.

Renunciation/ detachment are Arjuna's qualifications for receiving knowledge.

tolerant
control of senses and mind
renounced
faith

Arjuna's qualities

sano damas
kim no vajena govinda - verses show Arjuna's qualities
- samo damo (born of goodness)

7. K: Your arguments of sastric and logic are so expert and you've decided to beg. What is need of My speaking.

A: Principles of religion are hard to understand. I'm overpowered, Please speak to me.

K: Whatever I speak you'll defeat with your scholarship.

A: No! I surrender. No more counting arguments.

Religion at different levels.

Mana Smrti defines: Acarya selects verse from sastra what is best for disciple.

Essential to have association of guru.
One who doesn't know brahma is krpana; one who knows is brahmana.

1st 3 words: He is overpowered by affection for relatives.

Bewildered
Tell me definitely, clearly, free from doubts

Krsna: Sastra says approach guru - I'm your friend.

Arjuna: I'm disciple, now teach me.

Krsna's test! Krsna rejects!

8. Krsna: I'm friend, I can't be guru - go Vyasa.

A: No one else can remove distress hi prapasyami?

A: In the three worlds, no one else can help. Not even Brhaspati.

Krsna: Just fight, that will remove problems. No need for me going guru. Distress will go from winning.

Arjuna: No, not even kingdom of earth and heaven will help.

A: What type of distress - senses burning.

Even if I die in battle and go to heaven I won't be satisfied!

What I want is transcendental knowledge.
Karma - heaven or kingdom are temporary.

2 names of Krsna - Arjuna will fight.

9. Hrsikesh - engage Arjuna's senses in battle Govinda - fight Arjuna as religious duty one who knows Vedic literatures.

10. Smile of Krsna. not laugh nor sober. Making fun of Arjuna in friendly mood. Improper speaking making Arjuna feel embarrassed.

Then takes role of guru - He has to become serious, Krsna contracts lips. Not time to make fun of Arjuna, a disciple.

By his affection he'll control Arjuna's mind for benefit of Arjuna.

cool and breezy

1. direct meaning city in Yamuna
2. implied meaning city by Yamuna
- c. hidden meaning has to be understood by intelligence

Not actually smiling "Like smiling" rasas sandhi 2 rasas
Coming together sakhya - vatsalya

11. No more friend, contraction of smile. Begins with asogyan begins a - education begins a

irreligion and loss of discrimination - not worthy of lamentation - asocyn speaking words - prajna
learned don't lament for temporary body.

or also
gone life air no life air within
gat asun agatasun
gross body gross body

Lamented for both - gross/ subtle, such a fool.

Krsna: jnana sastra - stronger than dharma sastra, or niti sastra/ artha sastra.

Krsna: O Arjuna, you're lamenting.
Your words have no touch of intelligence

Arjuna: Why? Those who are intelligent lament neither for gross or subtle bodies.
Soul is eternal and is not worthy of lamentation.

12. Krsna to Arjuna: Is the grief experienced upon the passing of dear one for the body or soul?

Affection is for soul; soul of two types - paramatma, jiva - both don't have death.

1. soul doesn't have prag-bhav
- 2.
- 3.

Krsna is explaining difference between living entity and

Supreme
Lord at all stages.

Baladev: Lord existed at all times. Living entity existed, kings too (It is not that they didn't exist. In future existence as well.

Vedic Sanskrit - tone changes meaning
8 tones of vowels.

This verse shows soul's individuality exists in the three phases of time, even after liberation.

13. Visvanath
Arjuna: agrees, affection is for soul, not body
(Beginning of 12

Your relationship is gone when body dies, although he is soul.
Therefore of course there is lamentation.

Dehino 'smin - Your relationship is only with body although it is ultimately caused by soul.

Happy when someone's in youthful body

2nd line refers to changes of body whether this body as well as at death.

Baladev:
Body vehicle for enjoyment.
Arjuna: Must experience distress at Bhishma's change of body.
Living entity within body changes body many times.

Yayati was old, became young - that causes happiness for everyone.
Bhishma's old, he'll become young, why feel distress?

Mayavadi - dehino 'smin - singular - one soul reflected
Vaisnava - class of souls -

(Arguments :
1. Soul cannot be cut, so how it in different pots.
2. Lord has "no form", how can it reflect

gauna - vritti - 2nd meaning
3. Sky not reflecting (unlimited it's the stars and moon reflecting (limited .

Vedic explanation: Supersoul reflecting in various bodies.

14. Visvanath
Arjuna: What you are saying is correct, my mind is causing grief and distress. But it is not only my mind, but mind attached to various senses. All these are causing problems.

Krsna speaks to answer three points: Mind's distress comes from contact of senses with sense objects.

Same water gives pleasure in summer, grief in winter.
Sastras say one shouldn't be disturbed.

Thus, detachment and tolerance have you to do prescribed duty, which will be for your benefit.

Baladev:
Arjuna's grieving before they are dead, for in his mind he thinks they'll die.

Arjuna: They'll die in future, and that's causing me pain.

Krsna;
connection between sense and mind.
duty - tolerance
for sake of temporary - (pain/ pleasure don't forsake eternal (religion/ duty .

Result of duty (karma is knowledge that will lead to knowledge sannyasa, then you can renounce.

Renunciation without knowledge is useless.
Following prescribed duties bring purification/ knowledge, faith to surrender.

15. Performance of duty
Performance of duty gives liberation, not affected by results of

16. Spoken for those with lack of discrimination.
In reality soul has nothing to do with qualities of body. Happiness, fatness, etc. The relationship is due to ignorance.
Temporary. Are not existing in soul, but exist only in body. Sat, entity they're eternal and has no destruction. Seers have studied and given their conclusion.

Bhishma and you, Arjuna, are eternal. Why you are thinking that either can be destroyed. Failure of knowledge.

Baladev: Lord is teasing Arjuna's scholarship.
2. Those who are seers have concluded, Arjuna not seer.

Soul goes through changes, transforming - cannot become non transformable, eternal. That which is non-transformable will never become transformable. Different characteristics of body and soul.

asat - body
sat - living entity, not Supreme Lord
asti nasti
asti - soul/exist nasti - body/doesn't exist

17. Eternal never diminishes nabhavo vidyate satah referring to last verse.

infinite atom
infinite/ most finite are eternal - nyaya
middle size is changeable.
What is: How the soul pervades the body?
Presentation - sastra then logic It is thus medium soul? & not eternal?
Answer: Effects spread over body, soul is localized

Soul explanation -
Supersoul explanation -

That which pervades the body is eternal.
Why paramatma
"tu" used to discuss different subject from that which is being discussed.

Baladeev-

18. This sloka explains meaning of 16th leg.
Something asat has no existence.
Possessor of body is immeasurable (prameyasya)
They are not going to kill - soul cannot die.

Baladev: Subtle cannot be figured out. Soul is subtle.
Fruit of activities directly sanctioned by Supreme Lord.
Liberation directly under control of religious duty.

19. Soul is neither killer nor killed.
Neither subject nor object of verb 'killing'.
'hantaram' subject killer
'hantam' killed object.

One who thinks killing is going on doesn't know. Those who'll criticize you for killing Bhisma are less intelligent 'ajananta' and why worry about what the less intelligent say.

Baladev: Making stronger, seem indestructibility of soul.
No killing living entity - Vedic statements refer to killing of body, not soul.

20. Krsna clearly delineates eternity of soul - na jayate
mryate va kadacit - denies birth and death ...
nayam bhutva - makes clear soul exist in past and future
aja - never born in past, present and future.
never destroyed - sasvatam
eternal never destroyed and never created.

OK: Never created, but gets old - purano - old/new
purana specifically denies pura/na
transformation old/ new

When body dies, nothing happens to soul because soul/body are not related.

Arjuna's statement about killing guru is improper so he should fight.

21. One who has this knowledge if he fights or incites fighting incurs no sin.
Because of knowledge, neither will get reaction.

Commitment to perform duty is also knowledge.
Nitya - always knowing (soul is indestructible)

22. Arjuna - yes, soul is eternal but we'll be causee of changing

of bodies.

Krsna; Vosamsi - Krsna's answer: they must change bodies anyway, just like body is like cloth - Bhisma's being old cloth - exchanging it for new cloth. Neither are at fault.

Not cause of distress but for happiness. In battle it will happen fast. It is for their welfare, otherwise they'll get old and suffer. Dying in battle brings promotion to heaven and no birth.

23. Visvanath Cakravarti

Krsna: Fighting doesn't cause pain to anyone, as the soul cannot be cut.
These signify weapons - don't destroy soul.

Baladeva:

Arjuna: Burning horse harms living entities within.
Won't soul be harmed by harming of body?

Krsna: No. No harm can come to soul, soul can't be burned, etc. cut.

24-25. Some repetition to remove any doubt about eternity of living entity. Otherwise repetition is defect.

Sarva-gatah - by own karma living entity takes different bodies all over universe.

Baladev:

Qualities are eternal and won't change.
Acintya - only understood by Vedas, not by logic.
Repetition for: (1 emphasize (2 make understandable).

26. Itha ca - when you want to change topic from soul is eternal.

Up to now Krsna has explained sastric truth, now He will explain from practical.
Even if you think no existence before and after body, there's no reason to lament.
Nyaya even if the opposing argument accepted, still it is defeated.

Maha baho - mighty-armed, he is ksatriya - ksatriya has to even kill brother... fight.

Gita bhushan - Krsna is explaining the opinion of others after He's explained His own opinion.

Defeating argument from different angles.

Charvak's Lokayatikas consider body as self and enjoy
Four material elements - Just as four elements taken individually don't produce intoxication, but in combination can produce intoxication, similarly, the elements don't have consciousness but combined has consciousness. No soul. Therefore get ghee and enjoy women.

Vaibisiha - only knowledge exists and is always changing - vijnana

Krsna - even if you accept these opinions of atheists and Buddhists, still you should not lament.

Maha bahol - making fun of Arjuna.

27. Unavoidable principle (verse cycle, therefore don't lament.

Krsna: The soul separated from body is eternal. Soul in contact with body is birth. Soul losing contact is death. Both happen according to karma. Soul gives shelter and support to body. No lamentation for body. All karma. You understand this principle that no one can change this, therefore you shouldn't lament. They have to die anyway according to their karma, but you'll not act religiously if you don't do your duty and fight.

28. Previously this explained from soul, then body no lament - this verse no lament from soul and body point. Before birth soul existed and elements of body existed. Before creation, during after - living entities exist. - bodies come together and dissolve.

Big view of reality - All created beings whether you think body or soul.

Baladev:
Like mud make pot then pot breaks.
Elements always exist.
Body has name and form only in beginning state.
Seeing / creating
Drsti - shrsti
Jolopsism

This goes against sankhya - everything.

29. ascarya -vat - look at soul, which is amazing object
then looking amazing
verb adverb
amazing people see soul
adj. modify subject
Same with hear, seeing, speaking.

What is this amazing thing, you are talking about?
Main interest is to correlate the verses in consistent way.

30-31.
Nothing more religious than fighting for ksatriya. Up till now philosophy (jnana - now turning to religious duty (karma).
Good for you or not good for you.
You have to fight in any case.
You're fearing killing, but you can't kill.
Most religious act, not irreligious.

Therefore fight.
This summarized the philosophy spoken thus far, the eternality of soul and the ephemeral nature of the body.

3 people able to benefit from Bg:

1. looking to heavenly pleasure - sakami
2. looking for pleasure here in "
3. looking for liberation (niskama - desirelessness austere, faithful, control senses.
They must have above three qualities.

This knowledge of soul is equally needed for everyone.
For #1
sakami, verse 31 is for you.

Fighting for ksatriya is like fire sacrifice for brahmana - both no sinful activity. In both cases, the type of violence is beneficial and elevates one.

Don't: fear going to hell for killing. Dharma sastra quote: 1. protect subjects
2. own land duty of ksatriya
3. serve brahmanas and guru
from Parasara to protect land, which is religious duty.

32. Ksatriyas happy with opportunity to fight.

Religious war brings heaven and happiness for ksatriya. Since you want to benefit relatives kill them, send them to heaven by killing them. It has come without effort (this war, accept it as grace of providence. Fortunate to fight with such people as Drona and Bhishma. Glory will come by fighting - death brings heaven, victory means glory.

San: Activities

33. Loss from not fighting: 1. do it gain, don't do no loss
2. Nitya karma - do it gain, not do it loss.
3. Don't do
4. No gain nor loss

Next four verses losses in not fighting:
Defects: 1. Fall down from religious principles
2. Lose glory - fame (great respect, giving half asana from Indra.
3. Infamy is worse than death
4. Run away out of fear

34-37.

Loss fame, not only for now, but for ages.
A: I can tolerate infamy if it will save my life.
Krsna: This pain will be worse than death.

35. These people will belittle your glories, thinking you've run away out of fear. Fear could be only reason for ksatriya not fight. Certainly not affection for family.

A: I have considered the battle will destroy family - people will think I'm compassionate. I'll keep fame.

K: Maharathi are Duryodhana and Karna - think you've run away, and out of fear of dying only. They'll (Duryodhana never think compassion.

36. Say you are eunich.

Sanjay: From 31 to 36. If he renounces battle he'll achieve inglory and won't achieve heaven.

Akirti - asvargya from 2.2 have been explained.

37. Now benefit is explained.
What...

38. Philosophy again.

Intelligence fixed on religious principles

Equanimity of mind - yoga- same krtva same word used in def. of yoga (2.48).

Happiness comes from gain. Distress from loss.
Victory defeat Therefore with intelligence become equal, detached, just fight to do religious duty. This is freedom from sin (continued 5.10 Visvanath says).

Baladev:

Sin can come if you kill because of desire for material happiness. No sin for doing duty on path of liberation if one is equal in happiness and distress. Equal and detached or hate misery or cause. No reason for causes and result of happiness. Do prescribed duty only, no sin. Performing prescribed duty for liberation - karma yoga.

A: Question comes if I don't become attached why have enthusiasm to fight in horrible war.

K: Seeking happiness within, do duty and get pleasure (from pleasure of Krsna).

39. How intelligence can be used in activities to properly free one from bondage of work.

Saayak - Sanakya - explains knowledge properly, or Kyate - jnanan. Intelligence utilized as either sankhya (jnana explain renunciation or bhakti. Up till now intelligence in renunciation, now for working. Sankhya (12-30

Brahmanas hear and use yajna, fasting, sacrifices prescribed duty brings inquisitiveness "If you hear this you'll become free." To keep up Arjuna's interest.

Activities will bring freedom from bondage of activities.

Activities without fruitive ... brings knowledge by which one crossed over ocean. Yoga means sometimes and karma, jnana or bhakti. Intelligence used for either of two ways:

karma/ jnana
work/ renunciation

Now explain intelligence used.

40. Related to previous. The beginning of the process is never lost nor is their improper reaction.

Before explaining, glorification is done to increase interest, curiosity, and thus attention.

Yogi is of two types: (1 hearing and chanting (2 performing activities without desire.

Krsna's pleasure: (1 bhakti (2 sadhana to bring one to sravana kirtanam platform.

Niskarma yoga - is not actually bhakti, because modes

are in it - activities according to nature. But activity isn't loss, still.

This is difference between karma, yoga and bhakti. Bhakti - first surrender then offer, in karma-yoga first work then surrender.

Prominence is activities not bhakti in karma yoga. If this is bhakti, what is karma'yoga? Is activity not offered to the Lord, karma yoga. No, activity even if you are detached, doesn't elevate. Without "Achyuta bhaia" both karma and jnana are useless.

Krsna will now explain devotional service to bring one to bhakti.

Both niskarma and bhakti are considered in Buddhi yoga.

Bhakti cannot be destroyed if speaker and hearer are qualified.

No bad reaction through improper prosecution like Vitrasura.

improper/ incomplete/ temporary
performance

Bhakti is above these - no loss.

Karma these? 2nd foot explains

More about first. Not only no diminution.

Bhakti is nirguna never destroyed SB reference in 11th canto a'to that.

Niskarma bhakti is in mode of goodness not Visvanath has taken yoga as bhakti - glorifies Baladev takes it as karma - glories

Niskarma bhakti differently gives it sfruit different from karma kandha

This even of little bit, protects one from falling down.

This explained further in 6th chapter - unsuccessful yogi

Sahdya - sadhana

Goal - Method of attaining

Same in Bhakti.

Text 41.

Intelligence is fixed for those on the Krsna conscious path. Visv. Of all intelligence, intelligence used in service of Lord is best of all. Intelligence is fixed.

What is intelligence. What is this intelligence - this intelligence fixed on instruction of spiritual master -

chanting/ hearing/ remembering, and serving his lotus feet. This my sadhana, this my life in beginning and

perfectional stage. This is my work, nothing else I desire, even in happiness and distress, whether material

world remains or is destroyed - no loss for me - intelligence is fixed on devotional service, no other

way. Therefore worship with faith and determination and devotion.

One fixes his intelligence on his desires or goal. So goal is one, intelligence is fixed.

Even jnani has other desires: Jnana stages

1. working without desire

2. giving up work

3. intelligence in knowledge
4. give up knowledge, apply intelligence in devotion

Baladev's commentary based on niskarma

Intelligence in niskarma is one; intelligence fixed in karma is many branched.

By performing niskarma and offering to the Lord, my heart will become clean and one will get knowledge and experience who he is.

Because he wants to experience that one thing, his intelligence is fixed. Kaama Karma has so many desires.

In these activities karma-kanda, they have soul/body knowledge.

42. vada - ism

90% karma kanda	
4,000 Upanisads	100 lakhs mantras in Vedas
96,000 Karma kanda	

The intelligence who are fixed last verse.

The intelligence of those who don't have fixed intelligence. How they speak, these are his words - less intelligent not resolute.

Puspitam vacam - Flowery words, no fruit, no fragrance
Flower from poisonous creeper, appears attractive.

pra vadanti forcefully say (with great faith)

Because they are less intelligent, this knowledge shouldn't be revealed to them. they will not respect. They are foolish even though they follow Vedas.

in Vedas included three hints of statements.

- to be done - viddhi
- to not be done
- glorification

Glorification support viddhi, they are not viddhi.

They accept a glorification of a Vedic activity as if the Vedas wished one to perform that activity. They don't accept the Supreme, so they follow the Vedic rituals as all in all.

Veda - followers - strictness - benefit - faith - knowledge from saints. Purpose is to create faith, but also frustration in purity makes their heart less pure. Therefore Vyasa.... doesn't come to them. They misinterpret the 4,000 lakhs. Their heart poisoned by sense gratificatory desires, thinking heaven is real nectar.

44. Effects of 42 - thinking like this, they cannot fix mind on Supreme.

Fixing of mind on Absolute (samadhan - controlled fix mind on absolute)

2.45. chose now Visvanatha - Arjuna doesn't desire four purushavataras. Dharma, artha, etc. take shelter of bhakti for that you have to become free from three

modes. The Vedas describe karma and jnana in three modes (maximum part of Vedas is traigunya, but in Vedas also bhakti is there. Therefore krsna says transcend. Other sastra also speak of pure devotion. Bhakti is authorized in Vedas. Can't really give up. Do the parts of Vedas

4 Vedas Strutis in that Upanisads

(tone Aranalies

Everything else Smrti Samhitas - Rig Yajur

Agamas - remember

Puranas

Vedas never change Vyas just compiled Vyasadev took out essence. 100 crores verses, 4 lakhs verses

That pertain to Bhakti. Pure devotional must be performed with reference to sastra.

nitya - sattva - stho - always remain situated.

Situated with devotees then nir-dvandva.

It can't be translated as be in sattva goodness because 1st line. A: Remain with devotees, what about my main tongue. become

niryoga ksema

acquiring maintaining

comes when one tastes road of devotion, not artificially.

Yoga - ksema atmavan - place your intelligence in me, surrender. Knowledge: goodness - brahman
passion - Ideas
ignorance - about Me Transcendental being nirguna

Use nirguna bhakti and transient modes.

Everything - same objects, faith, time are all in 3 modes of nature. All species are in mode. All gunas in least. Control by engaging in devotional service Only by nirguna pure devotion no other way, can one conquer over modes. to Krsna

Baladev: Even if one works without desiring fruit, fruit will come. Even if he doesn't desire, he will use. Krsna then says, "He that's why he must become nistraigunya. Vedas encourage people to work according to their natures under guidance of Veda to for the purpose of gaining faith. In Vedas, they'll just read further in Vedas and thus read the section that instructs one to become free by transcending. One who is niskarma doesn't have to go through Vedic rituals.

Hunger and thirst heat cold demand water. What to do? Atma van Meditation on Paramatma, he will take atma.

46. Visvanath

Hanta - How can I speak the glories of such nirguna bhakti (happy windows, glorious that even if little is performed it brings happiness, eternal benefit, independent, sa kamah bhakti has been designated as needing fixed intelligence, so this verse explains that one with desires should also take and his desires (& perform will be purified).

So many wells for different purposes - drinking water, washing teeth, utensils, all purposes fulfilled if one

goes to big lake. One additional advantage, go one place don't have to walk or travel well to well. Or also water is more easily available in lake than well. No need of pulling up. Wells also at times don't have sweet water.

Vijanata - one in complete knowledge can also be satisfied by niskama bhakti. No need of well.

Those with many desires like wells, is takya pahita cetasam, sa kama bhakta also is fixed only - one pointed. Better position because of one pointedness.

Baladev: One need not go through the Vedic system for each the purpose of Vedas. Stick to Vedanta portion and quickly come to that platform. Upanisads are that section - jnana but purpose is bhakti as Vedas are mostly kama with purpose of bhakti.

47. Now Krsna explains to Arjuna Niskama karma yoga because he's fit neither for jnana or bhakti. Adhikari - right eva - only Your adhikari is only karma. But no desire to enjoy fruit which creates dutiness in heart or duty-hearted desire frutis. (guru must know heart . But your heart is almost pure so I have instructed you in this way.

A: Fruit will obviously come. ma karma-phala hetu bhir don't become cause of fruit through desiring to enjoy activity or fruit. Krsna: I'm blessing you so you won't be like that.

Don't become attached to inaction. Don't either do what you're not supposed to do do avoid doing what supposed to do.

2nd blessing - attaching to inaction.

Visvanath says the connection isn't so clear in these verses, so therefore Arjuna will be confused in beginning of 3rd chapter.

Krsna: I'm driving your chariot without question, now you do what I say without question.

Baladev: You want me to come to jnana through activity, then why you want to engage in abominable - Krsna answers Your adhikari is only to fight. Riught to do activity, not fruit.

Don't become cause of creating fruit by desiring it. Neither you should act (last time .

48.

Visvanath:

More on how to perform niskama. Equiposed is called yoga. (How to do? 6th chapter Arjuna asks - Krsna's answer - practice .

This niskama karma yoga transforms into jnana-yoga.

Gita Bhushan: Don't think youa re doer. Attachment to fruit means being drowned in maya. Fruits are meant to be offered to Lord so youa re thief, because maya will be angry at your thievery. Yoga is equiposed in duty during success and failure. This is my definition of yoga - so to do this mind must be peaceful.

All books have these: author to verses to

subject sambhandha - relationship of reader to book
adhikari - for whom written proyojana - what is to be achieved

visaya - subject matter

49. Take shelter of buddhi yoga

glorification and finding fault to fix Arjuna's mind.

Visvanath:

Criticizing sakama karma as low class compared to buddhi yoga! to perform niskama karma and offer fruits to Lord. He uses intelligence to perform niskama. Then one is great. Otherwise one is krpana miser.

Baladev:

Karma kanda / onen ess is shown Niskama brings understanding of identity. Karma kanda brings birth and death. Perform niskama. Fruit of misery is birth and death.

Miser works hard, enjoys little, but keeps all not understanding giving / will give him more enjoyment. They don't usually get benefit of coming to spiritual platform. If you must work hard, use your work to escape from birth and death.

50.

Work for being freed from good and bad. Art of work - not implicated. Niskama - free from reactions.

Effect: of buddhi yoga which he has spoken of before. Using intelligence to not be attached to fruits that will come and he destroys past karma as he gives up fruits. Now - work for this. Fix intelligence on duty, detachment, and ultimately kakrma.

Kausalem - mercury is poisonous, but with knowledge, one can use as medicine. Karma can be used like that - kausalem.

51.

Baladev:

Niskama leads to knoweldge of soul, then free from birth, then reach place free from misery - Vaikuntha - ... You also perform auspicious activities in such a way. Knowledge of soul leads to knowledge of Lord - then Vaikuntha.

2nd Chapter 1st half

52.

Visvanath:

By niskama and offering to Lrod, you'll achieve this yoga, then your heart will become pure and cross over dense kalilem illusion. Then you'll become indifferent to activities moha Vedic activities, you... heard or will hear, your doubts of two types:

1. impossible - how can my activity achieve this.

2. opposite - I'll get opposite result from activity.

End one's intelligence will be fixed and the result will be indifference.

Krsna: Sep: Now you consider it and practice. Follow it.

A: When will result of self realization come?

Krsna: When you're indifferent and your heart is

purified and at that time - this verse.

By becoming indifferent means you know fruit of each activity and are callous to those fruits. This is no fixed time.

Visvanath:

53. When you're detached from Vedic detachment, then intelligence fixed (nicalasm - not moving your intelligence will be in samadhi. What is samadhi? 6th chapter. Then you'll become jiva mukta.

Baladev:

When perform and get knowledge when will I realize? Answer this verse. When understanding fruits in a special way, and acting in knowledge, no doubts. Intelligence fixed, then samadhi, like lamp in windless place. Then you'll have direct realization of Absolute Truth. When Different (V & B meaning of vipratipanna

54.

You will achieved (previous verse stitha prajna. Now symptoms of one fixed in samadhi:

Talk:

Stitha-prajnaya / samadhi - stha- Names of jivan mukta. How does he talk? When there is affection, equanimity, anger towards him. How does he speak to others and what is he feeling? Moving and sitting: When his senses are engaged on external. What is mentality? How does he actually engage?

External! No! Internal meanings.

4 questions:

1. in samadhi symptoms
2. sits
3. walks, talks, sits

bhasa light/ bha//sin reveals symptoms

like words reveal ideas.

he himself paser acts

symptoms- walks - talk- sits - not engaging sense - how does he reach to stimul....

How does he react to glorification, etc.

within sit - control of senses from external - how walk - when not senses controlled, how they act

Visvanath:

55. Answer to question I, what are symptoms of stitha-prajna.

1. No desires in any object. Desires situated in mind. Because they are in mind they can be given up.
upati - designation - can be given up
guna - inherent characteristic

What is satisfaction of soul having given up material desires?

Krsna; Fixed mind in soul and get bliss.

Gita Bhusan - Baladeva Praja hati - gives up completely; no tinge remaining.

Like fire cannot give up heat, that is guna. Not be inactive desireless but put mind in soul. Then there will

be illumination of soul; situated samadhi

atmani - atmana - mind or soul

56. Answer of second question: How does he talk - meaning not engaging senses in external, how does he behave?

Miseries coming from body, adhibautic. Adhidevic. His mind doesn't become agitated, thinking it is my karma. When someone asks him, he speaks the same.

The intelligent people see no transformation of face, face indicates no problem in mind.

Others may imitate and externally tolerate and be cheater "bhrasta", fallen, blooped.

He is not attached to comfortable situation. He feels this is my karma I must tolerate. Symptoms further explained by vita-raeoline not attached to happiness, nor does he fear, nor angry at relatives. Ex: Jad Bharata - face composed, didn't become afraid or angry.

Gita Bhusan: When not in samadhi, how does he act/talk, and next explain - Fear/ anger - can't

Visvanath:

57. Answer to second question still - acting when different questions come.

Sneha - affection (desiring for pleasure

He has affection, but naturally, out of mercy, not out of attachment. Example: Respect comes to him or gives him something (sandalwood, garland he doesn't glorify or show extra respect or affection to person nor does he curse someone who hurts.

Affection not dependent of activity.

Sneha - motivated (upati love - unmotivated - guna

Such person his intelligence in samadhi, fixed, and is good intelligence.

58. Answering third question - (how he sits - acts sitting with senses withdrawn until needs them like tortoise.

In 6th verse explaining how he sits.

No struggle in controlling senses, he is self-situated.

59. Controllers of sense taste remains but one who experiences the supreme naturally control sense.

As movement of tortoise limbs is natural, stitha prajna persons naturally controls. His senses easily controlled.

Visvanath: Foolish person can also control senses. (He is sick and can't eat . What is difference between stitha-prajna? He thus answers with this verse. Stitha prajna has no desire. Thus activity does not manifest. Why he doesn't have desire? Param drstva nivartate. Higher taste. He sees Supersoul so he has no mundane desires. Pleasure within destroys desire for sense gratification.

60. Practice is needed. Krsna ultimately wants to propose bhakti - surrender, so He's showing fault in jnana marg - even intelligent man pulled away by sense.

Jnana nistha is very difficult. Why should an intelligent man be bewildered? Senses are so strong they subdue even knowledge. Senses are like thieves. Determination is like treasure. One must protect.

61. How to do? Be situated in Me. Showing bhakti superior to jnana.

Mat-parah - devotee without devotion no one can control senses.

Controlling senses without dovetailing brings distress. Therefore

1st line sadhaka - trying to control

2nd line siddha - achieved perfection Even if one is controlling, one can fall down - control senses, perform devotional service to Krsna, and achieve samadhi.

Siddha, self realized - no problem.

Devotional fire burns material desires in heart.

62-63. Previous verse, keeping in control sense, but if while practicing one comes under control of senses, this is what happens.

If mind is fixed on Krsna, no difficulty, but if mind isn't, he has to fix mind on something. Senses capture. When attachment is more intense, it is desire.

When desire isn't satisfied, anger make one lose intelligence, non-discrimination. What is right and wrong, when bewildered, loses memory, loses shastra, intelligence, loses -

1. instance of anger or
2. gradual process of falling

Baladev: Sense controllers without fixing mind on Krsna will fall down. Medit, desire to enjoy, obstruction brings anger, delusion of discrimination (samohat, then forgets to control senses, intelligence gets lost, no buddhi yoga - material pool.

64. This person, non attached, can.. How he walks - last question. Senses under control. Non-attached combining of senses and objects is not fall down.

vidhaya-atma - mind under control
order - mind

Pure person acting with senses his renunciation or taking senses are good for him. Either walking or sitting is good for him. Ex: Priyavrata, Pariksit, Dhruva.

Gita Bhusan - walking "acting" explained to end of chapter. This not for one in sadhana stage.

He whose mind isn't fixed on Krsna must fall down. Mind fixed on Me dirtiness within burned, even if senses not controlled, he's not implicated.

prasad food - translate

Visvanath:

65. Because he gets desired object of Krsna consciousness, his intelligence is fixed on Krsna. This comes only by devotion.

Without devotion, no happiness. Ex: Vyasa, first Canto.

Gita Bhusan: mind peace and satisfied - no misery - intelligence fixed.

66. Visvanath: same point, but stronger by using negative when one doesn't have it intelligence not fixed in self goes to external objects, cannot be peaceful. No pleasure (spiritual happiness poison).

Baladev:

A person not meditating on Krsna will have mind disturbed with unlimited desires, disturbed mind, no happiness of self realization.

67-68. Further about such person whose sense stole intelligence. Uncontrolled mind means no intelligence because of surrender to senses. Even if one sense is out of control, even one sense. That sense causes mind and mind uses intelligence for sense gratification.

wind is unfavorable - intelligence stolen

wind can be favorable and will help.

Therefore, you control enemies (maha-baho control senses.

Baladev: The fate of person without controlled senses is explained. One sense can carry what to speak of all the senses out of control. Fixed mind on Me. Siddha person take things are natural, for sadhaka this is sadhana.

69. Symptoms of stitha-prajna. This is material for him. Two kinds of intelligence.

1. material things
2. spiritual realization

Sleeping mind doesn't know what surrounding, the spiritualist is unaware of the sense objects. Spiritualist awake to spiritual activity which materialists are sleeping. Materialists awake in sense gratification, stitha prajna sleeps its night, no experience.

pasyatay -

Sees but He's awake

He sees the day but sees it as night.

He's awake pasyatah in second line.

Baladev: Naturalness of the fixed stitha-prajna aversion to sense gratification.

He looks neutral at happiness and distress that come by our karma. This meaning of his sleep stitha-prajna. Dancer carrying pots, but mind is fixed only on pots. Muni may appear aware but he is not distracted by external, his mind is fixed on Krsna.

Visvanath:

70. Symptom of stitha-prajna - He's satisfied; nothing agitates mind. As remains undisturbed and never leaves his boundary, person, although sense gratification, he never breaks principles.

He is equal - sense gratification comes or not.

Baladev:

Previous verses memory is more clear in this verse. Ocean is complete - so great - doesn't change.

Parabudha karma - present body

71. 2 kinds:

1. internal renounced (Priyavrata)
2. external renouncer too (kumaras)

This refers to #2. He rejects only sense gratification and taking

care of body. Like Rsabhdeva - If something comes, he eats.

Otherwise just wanders - This ends how he walks.

72. Concluding - jivan mukti

brahmi - by which one attains brahman at last moment of life, his goal is achieved.

Even if one attains this -

Visvanath:

This chapter called Bhagavad-gita- sutra

janan and karma clearly and bhakti not clearly.

Baladev:

Krsna glorifies stitha-prajna.

Being situated in that, how does one attain brahmana platform. If

one has devotion, one automatically has this platform.

By performing niskama-karma, if one thinks of Hari, he becomes jnani. If he performs without thinking of Krsna, he will have only obstacles.

Seeker:

1. surrender
2. philosophy - fight
3. prescribed duty - fight
4. intelligence - niskama - bhakti - 2 types of intelligence
5. symptoms of perfection

CHAPTER THREE

1. Niskama-karma will be explained and also how to conquer lust and anger which is difficult to control.

Pure devotional service superior. Arjuna understood and didn't want to engage in karma and jnana.

Intelligence is fixed in devotion best, why fight?

(71. Why fight? After hearing verse 71.

What karma - fight has to do with bhakti or renunciation?

Kesava: Ka isa va -

Brahma Siva controller

You are controller of even Brahma/ Siva, I have to fight. You are therefore jana ardha

people problem*

mercy

begging

Previously, Lord Krsna was given instruction to uplift those trapped in mire of ignorance of self through niskama-karma. Same thing in 4 chapters. Arjuna's understanding as Buddhi is better than karma - why

work? Even if one performs niskama karma - intelligence is better than stitha-prajna - basically. If stith-prajna is goal, why not do it immediately?

Visvanatha:

2. Mohasi - eka tell me one thing to do. My dear Arjuna, listen, its true pure devotional is best, but it's not sadhya, it's attained by mercy of pure devotee. Therefore, I've already blessed you "nistrai guna" to become free from modes, and then, by providence, you'll get the mercy of My devotee. To become free from modes, work karma eva deharaste, then you'll (4.7 get mercy.

Arjuna: Why not just tell me to due duty? Why so many other instructions. You are mixing - siddha siddhyo (48 Buddhey yukto (50 tasmad yoga (50 yarate mung phale (52

Arjuna isn't really confused - mohayasiva You're mercifully explaining, but intelligence like confused isn't function.

This is deep meaning. Activity in goodness better than passion, knowledge is better than goodness. Knowledge is end result of ...

Better than jnana is nirguna bhakti.

nirguna bhakti

knowledge

goodness

passion

If you think me unqualified for pure devotion and then give me knowledge, then I'll later be qualified for bhakti. Why engage me in passion?

Baladev: Sankhya -buddhi ? karma- buddhi because of both instructions, my intelligence is bewildered.

Krsna: You are dear friend, how can you be bewildered.

Arjuna: I'm not confused but like confused. Tell me one thing. (example: I'll then fix my mind on that.

3. Faith is divided into two branches 0 jnana/ sankhya and karma (same as buddhi/ nistha is that thing used in two ways.

nistha - singular case

The same thing used in two different ways

Two different stages of same thing.

karma/ jnana Krsna says: If I have spoken two things, then your question is meaningful. But I have spoken one thing. I have spoken that there are stages - karma/jnana of same thing. Not option: prakar - type/kind.

Jnanis have knowledge- this process of sankhya of those who have knowledge. Their hearts pure, jnanis, their nistha establishes their procedures. Other type, not qualified in knowledge, perform karma. Ksatriya cannot renounce.

karma-jnani - only in name Karmi becomes jnani - Then by devotion - jnani - becomes liberated.

Baladev: Krsna is calling him anadi, sinless. Arjuna's intelligence is clear - he's asking for benefit of others.

(litta - nature situation of heart That determines how one interprets what one sees. Two branches explained in 3rd line jnana-yogena

Sankhyanam

Yoga - links one up to Krsna.
Activities will remove dirt from heart to advance.

4. Unless heart is prue knowledge will not come. Unless one works according to sastra one won't attain knowledge. Renunciation won't also bring knowledge. (faith in sastra beginning, even if material desires

Baladev: (Beginning from 4 13 verses explain how one whose heart is not pure should perform his prescribed duties and become pure. Jnana will not come from renunciation unless one is purified.

5. Renunciation, lack of work, cannot be accomplished if unclean heart, if one takes sannyasa, renounces, will take up materialistic work. will force to act. Attachment/ false ego will make him work.

6. mithya - false act as activity.
This verse describes one not qualified to get mercy of the Lord. Next verse who is.

Sometimes we see sannyasis who stop external senses not work, if mind is dwelling, they are cheater.

Sannyasi who controls external senses but with mind think of sense gratification, he is big fool and cheater. This kind of person is controlling working senses, but heart is not clean. Neither knowledge nor advancement he'll get.

6 - previous verse - pretender sannyasi

7 - this verse - householder who is detached is superior

7. One who controls gets mercy of Lord.
False jnani - householder performs duties according to sastra. Won't fall down or make mistake in bhakti marg. This verse glorifies varnasrama. This person will showly make gradual progress and come to knowledge.

8. work work

Your heart is not clean. - vikarma - nisyad
for fruit - karma kanda
sin in not doing - nityakarma - duty sandhya vandana
naimitic - occasionally

Benefit in doing as heart will become purified. Don't try to give up activities and become jnani - That type of renunciation will be useless. In that situation you'll find it difficult to maintain body. Even jnani must actively beg. Ksatriya can't beg. Your duty maintain kingdom, collect taxes and make advancement.

Visvanath:

9. Concludes teachings of niskama karma. Questions asked: "Living entity becomes bound by activity. Why then are you asking me to work?"

Work offered to Visnu without fruitive desires is yajna and cause no bondage. Act become free from bondage.

Fruitive activities cause bondage.

Question: What about desires even if we're working for Visnu?

A: Desires also cause of bondage. So work without desire. Such a person goes neither to heaven nor hell. Rather he'll become pure and attain transcendental knowledge and become jivan mukta.

This verse work without fruitive motives and offer results to Krsna.

Baladev: Give up desire for pleasure. Earn money legally and then maintain yourself and worship Visnu.

10. What if a gross person cannot perform niskama karma?

Visvanath:

Therefore one who with impure heart shouldn't take sannyasa, but he should work niskama. If one can't do this, one should perform sa-karma and offer fruits. This is explained 10 - 16 (seven verses). Material desires satisfied through sacrifice.

Prajapati - Supreme Lord Visnu. Out of mercy Lord spoke like this, religious sacrifices offered to Me you'll make progress on transcendental path. You'll get your objects and gradually get knowledge and liberation.

11. How desires will be fulfilled.

Demigods will be pleased then they'll satisfy you.

Gita Bhusan: The sloka also spoken to people by Prajapati: Demigods like Indra will be pleased by and they'll bless you and satisfy your desires. By doing this your food will be purified and you'll develop knowledge and pure memory, bondage cut asunder then qualified for liberation. This sa karma leads to liberation.

12. If one doesn't perform duty one is becoming callous to duties and doesn't perform stenali eva certainly thief. The demigods are 'expert'. They giveto get back. Demigods are sa karma, giving to get back. Punished by Yamaraj as thief is punished by state.

13. Eating unoffered food eats sin. Those who don't act according to principles become implicated. Sacrifices - pitri deva

shraddha sacrifice
N.R. RSI
people study
atirthi sastra

Bhuta living entities animal

5. sacrifices must be done.

panch suna - killing

Those who maintain their bodies by eating remnants of food of Lord become free of sin bondage existing from time of creation and become free.

Unoffered food is sin

14. positive side of sacrifice; previously not performing

implicates Krsna explains cycle / living entities are maintained by food payaya - cloud / foods maintained by rains parjong deva as name for Indra / rains come from cloud / cloud from sacrifice
rtvik- bra / sacrifice
yasman - host
yaj - gets benefit / semen produced from good food from clouds
produces good children.

Baladev - ghee in fire oblation goes to sun god, sun god rains

rains foods, food people
aksa - Lord

Karma from Veda; Veda from Supreme Lord
Supreme Lord is in sacrifice.

Brahma 1st line Veda
2nd line Lord

Aksa - Lord

Cause of Vedas is Supreme Lord/aksa from breathing. The Lord is in Yajna. and one will attain brahman by performing yajna.

The point is to do sacrifice. And by the sacrifice the cycle will continue. Demons stop sacrifice - kill cow and brahman namo brahmana devo - Krsna favors brahmins and cow - both needed for sacrifice. Rtvik's business is Vedic sacrifice.

Now duty; next verse - if one doesn't do it, the result.

sinful

16. One's life is wasted if one does perform sacrifice. Non-performance takes one to hell.

Only interested in senses.

-End of Karmakanda-

Those who are not qualified for niskama, he's sakama, he should also perform karma. Kiskama should also perform.

17.18 explains atma-ratir

Atmani - eva - only from self pleasure

His work is differently motivated.

Baladev - niskama karma - Hearts like mirror becomes clean then gets knowledge. All sins are finished no material desires left. Heart is like clean mirror. He sees self, becomes attached. His pleasure from self. atma-ratir

Doesn't take pleasure in anything material. No prescribed duty for such person.

18. One whose heart is not yet purified needs work. On jnana platform (17 symptoms of such person .

Or not obliged to work. Nothing to achieve; nothing to get out of it. Nothing to achieve. No krtartha to achieve. Shelter of Krsna.

Visvanath - By acts no fruit; no action - no reaction. Not like ordinary person. No need to take shelter of any living entity in this world. Vyapasraya means asraya shelter.

Baladev - No gain or loss from duties because he's situated in self. No need to satisfy demigods or fear obstacles from them. One in knowledge cannot be disturbed by obstacles sent by demigods, even demigods weapon of beautiful apsara women.

Demigods become envious of increased knowledge in jnani. They are able to destroy or influence the experience he gets from his self-realization.

19. Visvanath - Therefore come to this position by work. Arjuna, My dear friend, you're not qualified to act like jnani, nor are you attached, so you should perform niskama karma - and become liberated.

Baladev - A self-realized person needs not to work, but you are not like that. You must do your prescribed duties without desire for fruits. You'll then see soul.

karya-karma - work - work which must be done. prescribed duties. yatatmyema as it is.

20. Krsna's example - Janaka

21. What is the need to set example? if already achieved perfection.

20. sadhu praman guru is speaking

Arjuna: I'm already on jnana platform. Why I should work?

Krsna - for sake of example.

Baladev - work only as means to purify heart. Many people achieve perfection in self-realization.

sank pandu nyaya

conchshell off white/ yellowish / molded to perfection by work.

conchshell and color are practically the same, although different.

By performing duties one will hear as well. One must work. one not pure enough to become perfect just by hearing.

Once one is fixed in Krsna, in self-realization, no work to be done. Arjuna is self-realized fixed in Krsna, then why work?

Krsna: Work to set example. Foolish people will renounce work, fall down, they'll consider they are like you.

21. Nature of example. Whatever sastra he considers bona fide, he'll follow and become elevated. This will help them follow sastra if someone example sees great personality perform a sastric activity. One should take the sastra as more likely to follow than behavior. A great person may sometimes go against sastra, but sastra's instruction must be accepted.

22-24

22. (20-21 Example of Janaka Maharaj. Working to set example - now Krsna's own example.

His work.

22-24 - Krsna's own example.

23. Will follow my example.

22. A person who has achieved perfection should work according to sastra to set example. Thinking fulfills desire - work is generally done to fulfill one's desires, but Krsna has no work to be done. - trisu lokesu kincana. varta eva ca karmani - still working although nothing to gain. I am Supreme Lord and have appeared in Yadu dynasty, if I am careless about kula rules, people will follow My example and fall down. If I don't perform work all people.

(23 - atandritah - step before sleep -lethargy.

Less intelligent people should work without fruitive desire to set example. By My example I would stop

religious work and this cause pollute/ killing dynasty. Even on jnana platform one should perform work.

Baladev - agree no varnasankara.

Krsna is original prajapati and I'll be cause of killing them and making them fall. Krsna works so the scriptural standards won't be destroyed. But Krsna is Lord and He's saying He doesn't go against sastra, but Lord, for pleasure of devotees, does go against, (10th canto common men shouldn't imitate.

* Powerful person's words should be followed, but their example

shouldn't be imitated if it is away from sastra.

25. Even perfect person should perform duties.

26. Renunciation of activities without clean heart makes one more.

Visvanath - Some sannyasis talk like this: What is this nonsense work. Give it up and become like me. Because the hearts of those attached to work is not pure, giving up work will not purify. Rather they should be told to work but not attached to fruits. He should himself also work. Otherwise, they won't follow.
line 3 - work himself (dovetail)
line 4 - then engage others in religious work.

Arjuna: Narada came preaching to Vyasa that you've made people work but you haven't explained goal of life, only work. (varnasrama .

Krsna: That was statement about devotion. I am here speaking about knowledge. In devotion not first purify heart then engage. Topic is different no contradiction. If one can engage people in devotional service he should do that. "One must perform duties until one is detached and has attachment to Krsna's pastimes. Then one can give up prescribed duties. It is clear that for devotional service one doesn't have to keep prescribed duties.

Baladev - Jnani wishing to benefit others should be careful. Even if one is great scholar fixed in knowledge, he shouldn't disturb the faith of one faith in work. Don't disturb them. Instead, he should work, according to scriptures, he should with love and affection engage these people in work. Otherwise they'll be lost from both work and knowledge. Devotees shouldn't be engaged in fruitive prescribed duties.

27. Knowledge people / not knowledge people both work. What is difference? Difference is explained here. Only in consciousness, not external.

Baladev - Difference between intelligent and foolish person. But all activities done by three modes moving body, life, air, etc. Entity is in cycle of karma, go on and result is coming, but out of false ego without knowledge of self, he thinks he's the doer. Actually living entity by itself cannot do anything. Living entity thinks he's controller. But in 18th chapter Krsna will explain real causes is not only living entity (18.19 . But three modes shouldn't think I am doer, it is ultimately Krsna. Never give up idea that Lord is doer.

28. Worker on transcendental platform works without

entanglement by knowing body is modes and he's free from that. Thus he's free.

Tattva-vit - one who knows guna and karma. He sees three gunas in all activities and doesn't become disturbed. Karma is the result of guna. (Karma means the manifest affect of three modes in objects and activities . The senses, eyes, nose, etc., work in sense objects - one is aloof. (5th chapter .

I'm neither guna nor affect of guna. Completely knowing this, he works detached from all affects.

Baladev - How man of knowledge acts. Knows division of guna and karma, real situation of sense objects; free modes and body - called tattva-vit. Senses moved by presiding Deities of senses. I'm not the one who makes these objects available to senses. He is situated (consciousness in self. He knows how work is happening.

29. Guna karma can also be translated as senses and sense objects. (like 26 verse

27-28. Don't disturb one who's engaged for he can't easily be uplifted because he is in modes. Don't stop him from performing work thinking he'll naturally be elevated.

Question: If living entity is separate, how is he implicated?

Answer: It is said it is by the modes and becomes attracted. How he gets bewildered. Just like person possessed by ghost thinks and acts like he is that ghost. In the same way, one possessed by three modes thinks he's modes - body and he thus acts like it. Such a person should not be disturbed by one in knowledge. He shouldn't say 'You are soul not modes.' Rather he should be engaged in niskama karma. Telling a man possessed that he's not ghost doesn't help. needed. Work applied.

Sakarma - karmakanda difference in consciousness.

26-29 - 29 is conclusion. Being bewildered and 30 their effect false ego, a foolish person thinks body is self and becomes absorbed in senses and sense objects. Such less intelligent foolish and lazy in accepting philosophy, should not get this kind of knowledge. Rather he should interest to perform scriptural work and slowly become elevated and then when he has inclination to know, then give him knowledge. Being purified in mind renounce all activities in me, renounce desires, become free from lethargy and fight.

30. Krsna's ordering Arjuna to niskama karma - work without lethargy - fever not like - pleasure of Krsna.

Baladev - Just like servant works for king, you work for Me, but fight no false ego thinking you're the doer. As king order servant, I'm ordering you to fight and enjoy kingdom situated on spiritual platform. However, no hope for fruits, just on My order. Act.

Ugata-jvorah - killing relatives gives pain, free from that. Do duty as ksatriya, Arjuna is ksatriya and fight. One should do his duty in asrama and become liberated. That is purport.

31. Fruit effect of acting in niskama - liberation -

mucyante

After teaching, showing affect. Always eternally engage.

Baladev - Krsna has spoken from Sruti, now fruit. Nitya means adj - always engage. Also acts as nitya principle. The people should be faithful, free from envy, and fixed. te - pi - they will definitely become liberated.

32. Negative reaction for not following. Defect of not following is shown. Those who don't take I am f.... of all. Those who don't have faith in this become heartless, bewildered, and lost.

Asurya - when something has good qualities and you still have fault. This is envy.

33. Why are people doing what they are doing? Nature is very powerful - even jnanavan - one in knowledge. You have told me,

you are like king, so pass rule and everyone will fear and follow. Why not do it?

Krsna: You're right, but it won't help because people are controlled by senses and will break rule. Just like laws of state. Even a person may have knowledge that sin will cause

problem and go to hell, even if he has knowledge of the result he still does it, following and misguided by his nature.

Arjuna: What is solution?

Krsna: Just as I said. Niskama karma will purify not repressed.

But if someone's heart is very dirty, he won't perform. This kind of people very difficult to change. But they can be changed by meeting/ associating with pure devotee like Narada Muni.

Baladev - You are Supreme Lord and Your opinion is given in sastra, and people know that they'll go to hell if they don't follow. Why do they not follow?

Krsna's answer to this verse. People have nature and they follow. Even he punishment of sastra or fear of king doesn't help because heart is dirty. Acting in niskama will purifying.

Jnanavan - knower of sastra. This takes place in niskama platform, not liberated platform.

34. Everyone is following, but don't be controlled? Despite this, one must control by injunction of sastras. Because one's senses have developed taste for sense grat., until one becomes free from this desire one must control his actions. Naturally it happens that people have attachment for

touching,

enjoying with, looking at, giving gifts, other hand hatred for

brahmanas, guru, fasts, holy places. This is generally arrangement of senses. One should not become controlled by these

things. Or one has liking for looking, talking to women or people

like things pleasing to mind such as tasty food, or like own wife

and children, not of enemies. Still one serious to make advancement should not be controlled by these obstacles.

Baladev - Arjuna says, if every thing is controlled by nature, rules and regs of sastra are useless.

Krsna says No.

Knowledge gathering senses like ear, have raga and avesa in sound and tongue in. Attraction to non-sastric.

Hatred of sastric

injunctions, one desiring sreyas advancement shouldn't become

controlled. These are like dacoits, obstacles on a journey. This

is to be said: Since time immemorial people have engaged in these

things and they have developed attachment to these non-sastric

things. This attachment causes hatred to devotional side and

pulls him to non-sastric side. Sastra tries to switch these raga

and dvesa. By doing that he'll try to engage him in proper path

to guide him. That's why sastric rules and regulations are not

useless.

Baladev - This karma is because of said desires for sense objects. This engages a man in sin although he may not be desiring it. Sometimes we see people sin due to anger, while only kama.

Krsna: Something as seed in milk turns into yoghurt, if one conquers lust he also conquers anger.

Increase of goodness, decrease of passion controls kama. Not by giving in to it. Cannot be satisfied.

Because he is expert - anger covers intelligence. So you can't use politics,

intelligence is covered. Use only stick. Sinful activities caused

by kama not Lord (not a blade of grass moves because like rain

comes everywhere and according to nature of trees takes rain and

gives sweet or bitter fruits. Similarly, impetus for activity

comes from Lord but one's own nature dictates the type of

activity one will perform. no shaving

no TS s No fasting day Purnima Ekadasi Amavasya Astami

35. Even you think your duty is imperfect. Arjuna may think it

better to engage in your own duty as raga and dvesa exist in everything, not only in duty of ksatriya. There may be defects or complete your duty, did you be able to another's perfectly, still better to perform your own. Dangerous to do another's duty. Dog and donkey from Pancatantra. In normal condition, not emergency, do svadharma.

Baladev - Arjuna: You have said give up raga and dvesa, which is animalistic, and by following, one's heart will become purified. But according to sastra, non-violence is religious duty. Raga/dvesa and tyaga but fight. Better I live as brahmana. Krsna: also do varnasrama. Even if imperfect. Svadhama of ksatriya is fighting. Don't make own idea of religion, keep authority of Vedas. Just as one seems form by eyes, not by other sense, one knows religion by Vedas. Jaimini's definition. Those statements of Vedas in imperative mood is dharma. Even if one dies by doing one's duty it is better. Doing another's duty will ultimately be cause of falldown. Don't take example of Parsarama and Visvamitra who changed their positions. They are powerful from tapasya and could do that. And still people don't glorify because of this and still so much misery and austerity. Dronacarya's position also of glorious because brahmana fighting. i.e. Ksatriya king took sannyasa, what's wrong? Krsna: He has become purified by duties before sannyasa.

end of section

36. atha keno

What of one with knowledge who still performs forbidden activity?

One's nature - already been spoken - prakriti.

Now Krsna will explain cause behind this.

Even person knows, what engages him to perform sinful activity -

what is that force that makes one perform activities forbidden in sastra.

Baladev - Previously explained senses and sense objects have raga and dvesa. Has knowledge, knows he shouldn't, what is that force. So it Lord or samskara, desires. Cannot be Supreme Lord because He is witness and merciful. Samskaras are dull mater and cannot inspire one to do something. What is real force?

37. Lust and anger born of passion - very sinful and enemy.

Agent:

This lust only the desire for sense objects engages one in sinful

activity. Kama subtle not visible, only visible when it turns to

anger when the desire isn't satisfied. Kama born from raja then

comes anger, which is in mode of ignorance. Kama is

unsatisfiable. Like fire eats unlimited wood.

All grains, women, cattle in one world cannot satisfy even one

person. So it is not possible to satisfy lust by giving it what

it wants. 4 techniques of controlling enemy - supplying. make

friendship, rivalry - you cannot because he is grat enemy. maha -

papma.

38. Further analysis of covering of heart.

Different examples of degrees of covering.

Fire is pure, potency is obstructed when covered by smoke.

Other products other than heat and light.

Visvanath - In last verse, know this is the enemy in the material world - everyone's enemy. Three stages of lust:

no thick, thick,

very thick.

1st fire by smoke - not thick, still does its work. heat and

light are coming.

But when mirror is covered by dust, it doesn't create reflection,

but mirror is still available. Mirror can be seen.

3rd example. Baby in womb can't perform its activity and child

can't even be seen by us. Neither function.

In same way living entities when not so much covered they can be

engaged, 2nd cannot understand to engage, 3rd impossible to

engage.

Enemy likes to obstruct activities - lust's according to its

strength obstructs the pure consciousness of soul.

1 2 3

mogra madyam vivra When one's intelligence is covered by

soft middle powerful lust but three stages

good passion ignorance

39. Example: Before one fights with enemy, one must know enemy's strength. dupurena - never be satisfied like fire. Sam, Ved, Dhan will not work, only danda. Lust is ignorance or cause of ignorance of living entity and must be killed by any means.

39. Kam compared to a fire cannot be satisfied. Yayati conclusion. Only solution is that lust is to be killed by any

means. In karma yoga dovetailing (crowtailing senses, repentance

- lamentation will be there.

40-41. Sitting places of lust - senses, mind, intelligence. Lust

is situated in these places. This enemy, where is his fort.

Where he is hiding. Sense objects are his kingdom, his enjoyment

sitting place. By these things, living entity becomes bewildered:

How? knowledge is covered. If enemies fort is

conquered, then
 enemy is conquered. It covers the intelligence of living
 entity.
 (Fight with enemy, you must know where he hides
 Beginning with senses control sinful lust and kill him as
 lust is
 destroyer of all knowledge.
 If enemy's support is conquered, enemy is conquered.
 Difficult to
 control intelligence, start controlling senses. Most easy
 to
 control: senses, mind, intelligence.

Start by controlling senses. Intelligence is contaminated
 like
 when guard steals. Who will protect. Discriminating
 power, one's
 protection, is working against you.

One's mind may still be attracted but he can control
 senses
 easier than mind. Mind's control will come later on. Lust
 is very,
 very sinful; it causes one to act sinfully. So should be
 smashed
 at any cost.

Baladev
 Person interested in controlling enemy if form of lust
 must stop gratification on sensual platform or mind will
 go there. Thus intelligence becomes covered. Embodied
 souls should control senses, niskama yoga, and control
 lust. Otherwise lust will
 destroy both jnana and vijnana (scriptural knowledge
 and
 experience . and without knowledge....

42. Niyama -yama are common. body senses, sense
 objects -
 (restrictions for senses for all religious systems.

SAH sometimes is taken as lust being superior to
 intelligence (some acaryas say .

It is not possible to control mind and
 intelligence. Control senses. Sense may control 10
 directions defeating all but senses are controlling him.
 Above senses is mind, which works during
 sleep when body doesn't work. Stronger than mind is
 intelligence.
 Intelligence works during deep sleep stoppage of mind.
 (Sleeping
 is a manifestation of intelligence , while mind in deep
 sleep is
 unmanifest. Above intelligence is that which exists,
 while
 intelligence stops (in samadhi . He, the jiva, is more
 powerful
 than anything else, he has capacity to control all these
 without
 a doubt. nivalpha samadhi/ sarahalpa samadhi
 intelligence stops intelligence works
 trance meditation of
 soul on Supersoul, no
 false ego.

(From jnana platform sees himself as brahman; bhakta
 sees himself as servant.

Baladev
 You explained that when one controls all his senses in
 Niskama karma he becomes free from lust, but when a
 person gets in karma yoga, his senses combine with
 sense objects. What will happen? Rasa Vayoma, Rasa
 Pyasa, Param Drstva. He will not have taste in these
 lower things. These verses are further expansion of that.

The great scholars have explained senses are superior to
 body,
 because senses are more subtle. Above them are mind,
 for mind
 acts in dreaming state. Above mind is intelligence, and
 by
 determined intelligence only one makes decisions.
 Even above
 intelligence is the living entity. When one experiences
 this he
 becomes detached and one's lust is completely
 destroyed.
 Objects of senses agitate senses. Sense objects are
 above senses.

Sense objects: sound - ether sense objects
 merge with
 touch - air elements when soul leaves
 sight - fire this universe.
 taste - water
 smell - earth

Above sense objects is mind. When mind is in doubt,
 intelligence makes decision. Intelligence is superior to
 mind. Soul superior to
 intelligence because soul is conscious.

43. Knowing this living entity superior to all other
 designations
 and stabilize mind and destroy lust.

In this chapter Krsna has explained the importance of
 niskama
 karma as that means and he glorified jnana as the
 outcome of
 niskama karma.

NOTES ON BHAGAVAD-GITA
CHAPTER FOUR

1. Third chapter Krsna has explained service of karma
 yoga, it's not new, but authentic, and Krsna had already
 previously spoken it.

In Fourth chapter will explain the cause of His
 appearance, birth, qualities, and all types of sacrifices.
 And of all sacrifices, jnana is supreme.

Krsna glorifies niskama karma yoga as a means to
 attain jnana yoga. The science has already been used by
 Vivasvan and the authority Manu.

niskama karma jnana-yoga, when knowledge matures -
(means to sannyasa
both bhakti-yoga, work does continue after jnana)

Baladev

In this chapter Krsna explains His appearance, pastimes, and jnana-yoga will be glorified. glorified (jnana- dealing with Krsna rejected (jnana- dealing with impersonal knowledge)

What Krsna has spoken in Chapter 3, jnana-yoga and karma-yoga, He combines them together and glorifies them both in verse one. (The yoga I have spoken to you I've previously spoken to Visvasvan the root of Ksatriya dynasty. It is nitya because it always delivers its fruit. Visvasvan gives it to his son Manu, Manu to his son, Iksvaku.

2-3. This same old yoga has been spoken by Me to you - why to you? Bhakto 'si me, sakhe ceti. Devotee and friend. Krsna I have spoken this to you as you're friend and servant. Why not to others? Because it is rahasya, secret, confidential.

Baladev

In this way knowledge come through disciplic succession to kings. Now sampradaya has broken; knowledge has been destroyed, but parampara carrier has been lost. That same knowledge given to you because you are friend and devotee. [Friendship implies knowing heart of guru - same in heart] otherwise knowledge won't be revealed.

4. What Krsna has spoken seems impossible, so Arjuna, knowing that others in future will ask, Arjuna asks.

Baladev

Those people who think Krsna is not knowing anything, etc. Arjuna asks this question to satisfy them.

Arjuna knew Krsna is Supreme Lord, He is Nara, but people may doubt Krsna is all-knowledgable and eternal. Thus Arjuna asks on their behalf.

Arjuna knows Krsna is Supreme Lord. He understands just by looking at Krsna's lotus face. But Arjuna wants others to know, as well. Arjuna asks (ungentlemanly to begin speaking about oneself to allow Krsna to speak about Himself.

Krsna, who appears in human form, Arjuna knows but Arjuna asks so Krsna can speak so others will know. He acts as if he's in ignorance. Seed of chapter 7-12, Krsna talks about Himself.

5. Krsna is answering Arjuna's inquiry. Arjuna is tree. "You are dull like tree, that's why you are asking such stupid question. Also you are *** parentapa giver of to others, that's why question. You were there and heard this teaching before. I'm all-knowing, you're not.

Q: Arjuna is associate, friend, who should be equal.

Why Arjuna can't remember.

Krsna: I've covered your intelligence for My lila, otherwise you wouldn't ask the question.

You are parentapa and you have ksatriya false ego and give trouble to others, that's why you're dull and asking. I've taken many forms; indifferent forms I've given this teaching to you. But you now don't know this. Why? By My inconceivable potency I've covered your knowledge so this pastime can go on. Krsna's all-knowing, His knowledge is not covered.

Janma - birth, no avatara

Arjuna, If you've taken birth, how can You remember? Or if You haven't taken birth, we know You have.

6. Krsna's answer:

Krsna's explaining how He takes birth. Yo 'pi. I'm birthless although I take birth among demigods, human.

Arjuna: So what? Living entity also aja, birthless.

Krsna: I am ayatma, My body is indestructible.

Living entities take birth because of karma, ignorance, but I (Krsna am Supreme Controller and although take birth, I keep same svarup. This living entities cannot do. This is wonderful and beyond logic.

Bhutanam isvaro pi sann. I'm the controller, I'm not under karma, like living entity who take birth in different species according to punya/pap.

Living entities get karma, but Krsna free from gross and subtle bodies, manifest material world.

Q: You are one and become all this?

A: I use My own energy to appear not the energies of material world. I have My eternal forms and I manifest them in material world prakrti svam adhisthya (But prakrti is also material Now analysis of prakrti.

If we take meaning of prakrti as material world, nothing wonderful. So another meaning is different. Prakrti also means svabhava. Prakrti means svarupa one's own form, not material nature, which is not an original form. Prkrti, Sridhar Swami says, refers to suddha sattva. Ramanuja - own nature sac-cid-ananda, free from amerial nature. Svam indicates own prakrti not bahir external nature.

But external nature also svam. His, Krsna, although same as body, in form.

Q: If your form is etenal, You're appearing here, You have also have kurma, matsya forms. Are they existing together when you're here.

A: I have own potency cit sakti. By this yogamaya (see Sridhar Swami's commentary, Ramanuja also . I by My own knowledge (maya I know by My own maya knowledge, I know everything Arjuna doesn't know also by Krsna's maya.

Baladev

Krsna is explaining how His own form and birth is different from others. He is unborn and His body is etenal. Prakrti means own form. "Taking shelter of My own nature I manifest." I appear by My own nature. Ajo 'pi Although unborn, I still come. Generally birth

means soul coming in contact with body. This case, soul/body together, into new. My atma undergoes no transformation. (body-mind-soul I am controller of all other living entities. I appear in My original sat-chit-ananda form, as sun in morning appears to take birth, I am like that - avyayam. Proof no karma. Unborn, Vedas Smrti says appears in many ways.

Why does He appear? Atma -maya. My mercy. I appear to uplift living entities. mercy. Some people say atma maya means "own desire" or "own knowledge". Generally when people take up new body, they forget old body, but Krsna's case is different. Maya - knowledge.

Some yogis know past life, but Krsna is not also like yogis, but also controller of living entities. Krsna's body is transcendental and He's no different from qualities and possessor of qualities. The learned understand and realize these things.

7. Already explained characteristics of birth, but when? Is it according to whim?

Whenever religion decreases Krsna doesn't tolerate and appears. "Svapema" I create Myself, He makes it appear that He's taking birth and if He's created, But He appears as if He's born, created.

Baladev

When? When there is increase in irreligion. decrease in religion, I appear. "Appears to take birth." My form is already existing, so there's no question of birth.

8. What does He do?

Your devotees can also do these things. They have that much power? Yes! They can do all this difficult work, but My devotees who are sadhus, I protect them. They are very eager to have darshan, so I appear to protect them from the misery of missing My form. Also certain demons who I must kill: Ravana, Kesi. I also come and establish religion in form of meditation, yajna and sankirtan. Others cannot do this, re-establish religion, so I come Myself. Because He comes and destroys demons and helps devotees, don't think Lord is biased. Killing these demons who creates disturbances, He benedicts them by liberating and making sure they don't fall to hell. So His appearance is good for everyone.

Baladev

Your devotees can remove irreligion?

Krsna: Some work they cannot do, I can do so I appear. My devotees are unhappy due to separation, so I appear to save them from that separation. Some demons need to be killed only by Me. Only I can establish pure devotional service.

9. Advantage of knowing. How does one benefit. Janma karma are transcendental - tattvah, in truth, needed for loving relationship.

Visvanath: Birth and activities, if one understands truth about those, one becomes glorious. Ramanuja and Mad. sampradaya say divya means transcendental, not celestial.

Aloka - His birth is not material, ... because His birth is non-material, it is beyond three modes and eternal. Jiva

Goswami also says.

All divyam means is beyond logic, understood only by Sruti/Smrti. One sruti - one Supreme Lord always engaged in pastimes, in heart. Brhad Bhagavatam - one who knows birth activities and accepts with faith knows in truth - tattvah.

Tattvatah also means brahma - 17th chapter. Nature of brahman is tattvat, truth, reality.

Such person after giving up present body doesn't take another birth come to Me.

How it is said, "After giving up body he comes to Me. But it is ***... While in the same body he comes to Me. So with Me.

By My transcendental birth and activities, knowing them properly, once all sins which are obstacles in taking shelter, such a person attains Me in this birth.

Baladev

"Liberation is very difficult, even after thousands of activities. But it is available to those who hear about Krsna's birth and activities. For this reason Krsna speaks janma karma ca me divyam.

Supreme controller - whose desire is always fulfilled, like Vidurya gem, each form has pastimes and activities and are nitya. One who knows them in truth is liberated when he gives up his body. Tattva - brahman - one who knows My activities are on the level of brahman, becomes free from death. No other meaning from this verse - Lord's birth is eternal.

10. Krsna is giving example of the process He's just explained. Even in previous kalpas, many people have understood previous incarnations and have achieved Me. The tapa is the understanding the reality of My janma and karma, and experiencing it, they achieve Krsna.

Or the meaning is in knowledge of Krsna's birth, activities, when devotees hear bad logic about sastra, they tolerate it although it is painful and don't become deviated. This is tapasya and austerity that brings them liberation.

Free from attachment to people who engage in nonsense talk and they have no fear or anger. They also engage in meditating, talking about My birth and activities, attain mad-bhavan, love for Me.

Austerity of knowledge is austerity brings knowledge.

Baladev

Many people have become liberated by this eternal process and Krsna is stressing this. Knowledge related to My birth is difficult to understand and those who undergo the austerity to understand are purified. Austerities is to get rid of bad or opposing logic is austerity and they remove these things. This is their purification. What type of people are these? Vita raga bhaya krodha.

Note: different meanings from commentators.

Here are their symptoms. They have given up

attachment to all things opposed to devotion of Krsna. How they have come to that platform? By taking shelter of Me. Mad bhavans agatah.

11. Your unalloyed devotees know for certain Your birth and activities are eternal. But others take shelter of You for knowledge, and they don't think Your birth and activities are eternal. They don't want "mad-bhavan" they want jnana.

A: Whatever they come to get, I give them accordingly, not more, not less.

Those who think our Lord's activities are eternal and considering this, meditate on Me and serve, I, the Supreme Lord who can do anything, I take this people and make them My associates and perform pastimes with them when I descend and give them love of Godhead, the fruit of their austerities. But the jnanis who surrender and serve without faith in My eternal form and activities, I give them to Mayadevi and give birth, death, and miseries.

(First two extremes, now middle)

Other types think My form eternal but surrender to Me for liberation, and I give them brahmananda.

Therefore, not only devotees surrender, jnani, karmi, yogi, followers of demigods follow My path, and all get the fruits from Me according to their desire.

Baladev

Arjuna: I have understood Your birth and activities, but I have heard of people who worship You as Lord of heart.

Krsna: Ye yatha. I have different devotees and different manifestations, and as they worship I reciprocate and worship accordingly.

I, one, take many forms and every process is ultimately My worship and all worshipers ultimately come to Me.

12-13. (13 Creator yet not creator. -2:39-
Krsna is speaking about Himself. Some working desiring people don't worship Krsna. Who? Those knowledge - desiring fruits of work. Then he explains niskama karma

varnas and asanas created by Him. Among humans, those desiring fruits rejected path of devotees and take to karma because they want fruits immediately by worshipping demigods.

Arjuna asks: Bhakti and jnana lead to liberation and karma leads to bondage. Why You created this karma path of bondage.

Krsna: Chatu vana ... These four varnas (brahmana - goodness and their acts deal with controlling mind and senses. (ksatriyas- mixed passion /goodness - fighting , (vaisya - business - ignorance/ passion - farming , sudras - ignorance - do service to others.

According to guna there is karma. These four divisions of varna by karma were made by Me according to people's modes and karma. Although I'm creator I'm not creator. I'm not direct doer. It's done through My energy. So I'm doer and non-doer.

Why? I'm beyond. My own form is controlled by it. I'm not doer, avyaya - indestructible - although I use My energy to do it, I don't diminish - avyayam - unchangeable.

Baladev

Previous verses devotional service, its rare that people take to the path of knowledge. In this material world, since time immemorial, living entities perform fruitive activities to achieve nitya fruits they worship demigods, sakarma and they thus don't worship Krsna the controller of demigods through niskama karma. Why do they do that? Text 12. They want quick results.

Because if they worship Me in niskama karma, this perfection comes after a long time. All people possessed of material desires and can't thus discriminate good and bad. They thus worship My servants, the demigods. Only rare person gives up material desires and worships Me in niskama karma. The rarity of a devotee is the purport of this verse.

What is the process of becoming free of material desires and coming to niskama karma. The process is varnasrama, chatur varna. These four varnas and their karma were created by Me from blade of grass to Brahma, Krsna creates entire universe - janmadyasya yatah.

So Krsna is doer but yet non-doer - therefore no partiality. And after creation I remain - no loss by Me.

14. Explain last line of previous sloka. He acts but doesn't act - non attached to fruit brings freedom from bondage.

Arjuna: Let it be so, but now You are born as ksatriya. You are working as ksatriya - You also get karma.

Krsna: I am still free. (14 . Na mankarmani *** umparte. I am not like living entity, I don't become bound.

Q: If you have no desire, then why do You work?

A: Only to allow material world to work. Anyone who knows Me like this is also free.

Avijanati - One who knows Me.

Baladev

Because I am free from partial behavior I don't become bound in world. I work, Krsna says, not for My self, but for the living entities. I am completely perfect in My form and am completely satisfied. These things not for My own pleasure. I know everything perfectly, I am not attached to fruit. I am like rain that causes creation but doesn't get anything from the vegetation. The Supreme Lord is only a cause, the original cause of creation. Thus in the act of creation of demigods, humans also, Lord is just cause, not enjoyer, and variety comes of past karma of living entity. Vedanta : Lord is free from partiality.

Benefit of acquiring this knowledge. He also doesn't become bound by past karma.

15. Knowing means acting. (word by words)

Baladev

Those people also did work in past (sun god , You should also work. If heart is not clean work to clean heart. If heart is clean, work to set good example.

Sun's position of working - happiness and distress (red raising; red setting

16. It is not you can follow without intelligence and understanding - misfollowing will occur without intelligence.

Work is not to be done blindly (like sheep but must be done with discrimination, knowing the objective results of the work.

Baladev

Doubt in matter of work: You work as people has worked in past - but that implies you should not work in another way. Tell me about that. *** kama/ akarma and knowledge related to both.

What is the form of the work done by those desiring liberation, the work opposed to that and the knowledge connecting these both.

Knowledge of karma and akarma will free one from inauspicious / inauspiciousness *** (sandhis either karma a/ pravasente a/ subhat

Vis.

17. One must know misery is result of doing forbidden action. Also sannyasi who doesn't perform activity gets auspicious result and one should know how to get liberation. Difficulty in knowing karma means difficulty in understanding akarma/vikarma also.
not doing work

Baladev

Karma refers to niskama karma (activity leading to knowledge - oen must know that. Vikarma means fruitive karma, against knowledge. Akarma - knowledge should also be known. True reality is difficult to understand.

It is moheta (previous verse hard to understand.

q applied gives near to it

- six meanings lack of it, non-existence
- smallness
- different from
- against opposite
- similar but not same

This one,

akarma - like karma brings result similar - jnana

karma - niskama - activity leading to

knowledge

akarma - jnana - knowledge

vikarma - brings misery

18. Philosopher - karmay - akarma ya

What is meaning of seeing

When a pure person in knowledge like Janaka, even if not sannyasi, he's working, like karma yoga. His karma is akarma, free from reaction. His work doesn't cause bondage. On the other hand, when a person knows that a person who talks knowledge, expert and speaking, takes sannyasa, he's expert speaker vyaduh, (sannyasa without knowledge but eventhough he speaks well his renounced work, an intelligent person sees he will be

bound in material world because of his lack of knowledge. Only such a person who can discriminate between these two is intelligent and his acts will buy no reaction.

Such an intelligent person, even if associates with such sannyasi, will not give up his work. A person who is not controlled his bad qualities even if sannyasi is killer of religion and cheating and his heart isn't pure and he should be given up.

Baladev

Karma akarma - One who sees akarma in niskamam and karma in akarma is intelligent. One who sees a person working for purification of heart and by this he'll come to platform of knowledge. He thus sees work as non work and when he's situated in knowledge he's come by work. Even if not working he sees his jnana as work - or resulting from work. This will be spoken later. 6th

A person who does his prescribed duties with detachment is called Krstna - karma krit for he'll as a result of that, come to the platform of knowledge, which is result of his all work.

19. Text 19 explains 18th verse - 19-24 explained

To begin something properly, one who has given up desire to enjoy fruit is called kama-sankalpa.

Varjital - One who acts like this, fruits of all activities burnt (either prescribed or not prescribed . One sees his karma as akarma.

One's authority must be correct for one's following him to free one from reactions.

Even if you are sinful, you'll become free from sins and cross over by this boat of ashes. As fire burns wood to ashes (4th chapter verses at end .

Baladev

In next five verses knowledge of karma is explained. One who performs activities without desire to enjoy and activities re-directed to self realization is called intelligent. Why?

When work is done in this way, heart is purified and knowledge appears in heart and knowledge acts like fire, burning wood of karms. Such person becomes liberated not bound by work.

20. Not giving up karma (work , but giving up fruits, always satisfied.

Always satisfied by results of spiritual, such qualified person, even if performing activities, he does nothing.

21. Visvanath

Atma - gross body. Even if he performs improper acts even to keep body and soul together, no reactions. If adjective in first two lines are upheld is like Sukadeva Goswami

Last verse desiring perfection; this verse perfection - sadhaka.

Siddha Already achieved.

Next two verses already siddhi liberated.

Mind and body under control and given up all possessions.

No attachment to anything material. Such person working only to maintain body gets no reaction even if

he acts improperly.

22-23. Bondage to karma becomes destroyed.
He's working for yajna (later verses only); his bondage to karma becomes destroyed.

Such a person's maintenance (food, clothing, etc. he's happy, by whatever comes of its own accord.
That stage is free from all karma.
yadrcche - labha sa *** - not even begging like Madhavendra Puri.

Tolerates heat, cold
Free from envy; no retaliation
Equal happiness, distress
Such a person, if working, due to being situated in knowledge is jivan mukta.
Without desires, free from attachment and enviousness
Mind's situated in self- thinking of Visnu - free from all past and present karma - (all karma sanagram.

24. Offering by Brahma
Everything is seen in this consciousness.
In 22, 23 working for yajna, not the quality of this yajna also explained.

All his activities are brahman explanation of
Brahman means consciousness
place while performing sacrifices
person all brahman (next verses)

ghee/ fire / have base/
brahmana/ who he does it for/
performs

Everything is brahman
In this sacrifice, done is brahmana, the sacrificer's mind becomes fixed in brahman and he sees his own self and the Supreme Lord.
Achieves brahma means achieves jiva/ paramatma realization (reference given for Brahma meaning both

How karma can be seen as jnana. When one is situated in knowledge changes vision.

25. In last verse Krsna explains a person in this consciousness sees everything as Absolute, but there are many ways to perform this sacrifice (giving up things on higher authority .
VC: There are many types of sacrifices and they are explained in 8th verse.
Daiva - demigods / Indra, etc. are worshipped.
Here they worship demigods, but not as supreme, but in karma yoga (1st line -
2nd line - worshipers of paramatma (These are jnana yogis considering brahma or paramatma considering the fire and themselves as soul. This type of jnana yajna will be glorified later in this chapter. These sacrifice offering soul into Supersoul with pranava. (These kinds of sacrifices previously used to exist .

Baladev

Explaining the form of karma as jnana, He's now explaining the various kinds of jnana yoga. Karma then those who pour ghee in fire by ... Both are karma yogis

- worshipers of demigods and fire sacrifice.

Some people sacrifice senses into fire of controlling sense. Other sacrifice objects of senses into senses. (two more categories . There are others who control their

26 - senses and sacrifice them into fire of controlled mind.
They fix their senses by their controlled mind.
Brahmacaris sacrifice sense objects into senses considering senses object of sacrifice.
Two types of brahmacaris -
naistika brahmacary and grhasta -
senses in controlled mind - naistika
sacrifice sense objects into senses; enjoyment is there by without becoming attached - grhasta

27. Ten life airs (five major, five minor control activities of body. Controlling air and thus controlling mind. This verse refers to astanga yogis.
Visvanatha: Five airs are there (prana, somana, upana
out middle down
healthy digestion

adana vyana
upwards

Five minor: k... *** yawning, blinking, hunger
Controlling these airs and sacrificing into self, knowing meditating on airs as powered only by self, which they are.

Baladev

Other types of yogis sacrifice activities of senses and life airs into mind. Controlling mind is yoga and all else is free. By mind they try to control and airs from acting according to their modes.

29. Pranayama verses. Three kinds - kumbhah/ recaka
maina

Panchaka
maintain

Other people situated in pranayama bring prana with apana. ((purah - inhale and holding . During pu others control senses through controlling eating. By controlling diet they control life air and sense. All senses are under control of prana.

Baladev

Same as Visvan. explaining Pranayama and mixing of airs. Two kumbhakas. Filling stomach with air (inside keeping . Controlling diet, sacrifice prana into controlling senses. By fasting, senses become weak and they don't run after sense gratification. Thus they control senses.

30-31. All these people as mentioned above as knower of different sacrifices attain knowledge and achieve brahman. And they enjoy the fruits of remnants of sacrifice. They get fruits, according to their sacrifice - kama brings opulence, jnana - knowledge, etc. and ultimately fruit is brahman.

If one isn't interested he cannot be happy, he won't be properly situated in material world, what to speak of heavenly planets. Sacrifice is mandatory. Already

spoken of beginning of 3rd chapter. Only by eating remnants of sacrifice one becomes free from unhappiness.

If a person doesn't perform sacrifice, he won't get religion, money, or sense gratification. No possibility of liberation. All these people desiring control of senses all know meaning of sacrifice. Performing these yajnas, they become pure. They get two fruits; one *** and also at end get liberation. Both lives now and future properly situated. Non-sacrifice *** this life no - next proper.

32. Some many sacrifices - exactly - Srila Prabhupada's purport

Baladev

The Vedas have prescribed these sacrifices for those people for speech, mind, and body of those who by performing will get experience and knowledge and achieve liberation.

33. *** of which sacrifices are better.

Visvanath

Among these sacrifices the sacrifices dealing with matter, the sacrifice dealing with knowledge is superior. When one is situated in knowledge all activities are no longer mandatory - he no longer needs to act as duty.

Krsna glorifies knowledge. In sacrifice there may be activity that deals with *** matter, and knowledge. *** that deal with knowledge are superior. The purpose of dravya yajna is to bring sense control. (Like feeding guest, giving charity, detached from matter and becomes elevated.

How to know all this? How to perform activities in knowledge?

34. How get knowledge is explained: Not independently - svayambhu impossible. One must surrender to person who is instructing and one should ask question. My dear Lord, how have I offer obeisances, ask question I come to this world of suffering, and render service.

Guru must be stroriya and fixed in brahman knowledge. Offering obeisances signifies person is superior.

Baladev

Up till now Krsna has explained the form of living entity and the process of realizing. But how to know it and perform it properly is explained. Take shelter of guru, holy person and associate.

Realize relationship with Supreme Lord by associating with holy man. Falling flat, serving like servant, one should know about Krsna's form, opulences. etc. We should ask about Lord in this way from guru.

Generally jnanis are renounced, they won't speak. But even knowledgeable people when pleased by service and sincere inquiry, will, out of mercy to spread knowledge, will speak.

One shouldn't think this is process of obtaining material knowledge. Krsna is recommended process for spiritual

knowledge.

Veda Vyas also explains this in Brahma Sutra, and should not be considered material knowledge and becoming free from bondage.

35. (to 38 fruit 1. doesn't become illusion - 36 of 2. goes beyond sin - 37 knowledge 3. goes beyond piety - 37

Fruit of jnana is explained by knowing (3 1/2 verses to 37 1/2 knowledge you'll see that soul is different from body. (end of sacrifice is knowledge that soul is distinct from body You'll not fall into illusion which is quality of subtle body. And when you are situated in this knowledge you'll see all living entities, regardless of their bodies, are different than their bodies and after that you'll see living entities are in Me, the cause of everything.

Baladev

Understanding of this knowledge, soul and paramatma, won't fall again into illusion that you'll kill your relatives. You'll see them (animals, demigods as different from body. You'll see them as effect and Me as cause and as the effect is always situated in cause, you'll see them in Me.

Living entity bewildered by illusory potency of Lord they have attachment for body, thinking themselves killed and killed. But one situated in knowledge has no such relationships (illusion also created by Me . The Supreme Lord, the support of all living entities, the living entities should take shelter of Him and perform their duties for Him and get knowledge and become liberated. That is fruit of knowledge.

36. Further glorification of knowledge comparing it to boat. Knowledge's glories are explained. If you are more sinful than sinful person, still you can cross over by the knowledge.

Question comes: How can a most sinful person come to the platform of knowledge? How can a sinful person's heart become purified. And if one has knowledge he can't act sinfully.

"Api-cet" when one accepts an impossibility "Even if you think like this ..." This is a glorification - accepting an impossible thing as possible.

Even if this meaning is impossible, to explain the glories of knowledge we are accepting the impossible situations possibility.

Baladev

The effect of knowledge is in this verse. Even a most sinful person can cross over the ocean of sinful activities by the boat of knowledge.

37-38. sarva-karmani - piety and sin both

Visvanath::

When one's heart is purified, his karma becomes burnt, just as fire burns wood. In this world nothing is more pure than this knowledge, better than yoga, austerities, etc. But that jnana isn't easy, and isn't available to all. But by performing niskama karma one will achieve it; but after some time (a long time . So when one engages

properly for a long time one will achieve it, not by taking sannyasa and not following.

Baladev

By transcendental knowledge, one's sinful activities are destroyed (last verse but pious deeds also destroyed, as wood is burned in fire. Transcendental knowledge burns all karma but parabdhā (already begun that can be changed only by devotion).

Just like grass roof quickly burns by fire, like that all the karma is burned, not parabdhā. Just as with you have lotus leaf and water, it remains separate from all other karma. Why does it remain? Lord keeps it so devotee can preach. Otherwise, one would do.

This is also mentioned in Sruti, bad and good karma removed by karma. Vedānta also says this.

Though performing austerities and going to holy place isn't as purifying as this knowledge which is therefore, is not easy to obtain. He receives it by niskama karma over a long period of time, not by just taking sannyasa. One has to work for it.

39. What is the process for acquiring knowledge: faithfulness.

A person has faith: Only by niskama karma will my heart be purified, only by purified heart will I get knowledge. With this faith, if one works to control senses, then he attains knowledge and peace (liberation).

40. Control. After explain qualification of person who can attain knowledge, now qualification of one who can't attain.

Foolish (ajna like animal).

#2. He doesn't have faith, after studying so many astras he thinks one says this, one says that, he has faith in none.

#3. He doesn't have faith that he will really attain the result of philosophy (doubter (3 kinds of faithless).

Out of these three, doubter is criticized most as neither having happiness in this world or next. Even ajna is better, he gets some happiness.

Baladev

Kṛṣṇa explains disqualification and results for one not getting knowledge. One has faith "samsyatma" but doubts he can achieve it. sam.

Actually happiness comes when one acts according to sastra with knowledge and discrimination. Doubters have no proper knowledge therefore no happiness. Perform work with faith, control of senses, according to sastra then he can be happy.

41. Symptoms of one achieved perfection in niskama karma yoga.

By performing niskama karma one gives up material things and practice knowledge and by knowledge his doubts will be removed and he'll become self realized then completely free from karma.

Such a person will achieve perfection in niskama karma by becoming situated in yoga and acting; he'll give up fruitive activities, his doubts will be cut, he'll become free from karma and reactions.

42. Therefore you should cut this illusion born of ignorance, stand and fight.

End of 4th chapter jnana-yoga

Conclusion: The doubts born in your heart and situate yourself and niskama karma - fight.

In this chapter, the process of liberation has been explained, and knowledge glorified. The process of achieving this is work.

Baladev

Cut all your doubts in your heart with the sword of knowledge that I've given you. Then become situated in niskama karma and stand up and fight.

This karma and jnana is like paddy. As paddy has two parts, rice and covering. Karma is covering and jnana is inside material. Jnana is thus superior to karma.

BHAGAVAD-GITA NOTES

CHAPTER FIVE

1. Same as 3rd chapter's opening question.

Visvanath:

Kṛṣṇa, in last chapter, has said karma is superior to jnana. Now, in this chapter, He'll explain jnana and equanimity, and how to achieve them.

At the end of last chapter, Kṛṣṇa spoke two verses which appear contradictory and therefore Arjuna is confused.

In verse 41 Kṛṣṇa seems to be glorifying jnana. Come to knowledge and give up work. In 42, however, You say become situated in this yoga and stand up and fight. Sannyasi and karma yoga are opposite, says Arjuna, I'm confused whether jnani should perform karma sannyasa or yoga (karma yoga).

Baladev

In 5th chapter Kṛṣṇa says karma is superior to jnana because it is easy to engage in karma. When one's heart is purified, one working remains akarta, non-doer (See akarma in karma - that is philosophy).

In second chapter Kṛṣṇa spoke the science of self for one desiring liberation, and the means of coming to knowledge is niskama karma. Niskama karma is means for knowledge. When one is situated in knowledge needs no work (3.7-18 - see purport to 5.1 of Srila Prabhupada).

Of the two (sannyasa of karma or yoga (working with senses you glorify work, but both can't be together, like darkness and light).

Therefore, a person who has acquired knowledge should work or not work? I'm asking this? Tell me, says

Arjuna, which is a superior path for me to follow.
(Krsna wants Arjuna to both be jnani and worker .

5.2 su-niscitam definitely (from 1
Karma yoga is superior, but if a jnani work there is no defect. But he will become more purified in heart and his knowledge more solid. But if sannyasi, and has given up work, if some problem comes, there is trouble. Better stay working.

When problem arises in heart of sannyasi. The problem will cause difficulty - accepting work again.

Baladev

When asked like this, the Supreme Lord said verse two: Both are beneficial, but karma yoga is better, for one in knowledge who works will become still more solidified in knowledge. But a sannyasi to with a problem in heart must remove any impurity that comes through karma. This is forbidden for sannyasis.

When one has knowledge he'll automatically renounce and become situated in detachment. Because there is no problem in karma, karma is thus superior.

3. Know him to be a nitya sannyasa who by quality of renunciation is free.

There are people who say th at no one but sannyasi can become liberated (Madhva Sampradya - jnani .

The meaning of sannyasi is developing qualities of nitya - sannnyasi, not formalities.

Such a karmi or worker whose heart is purified is acutally sannyasi. You are mighty-armed one, you will be able to conquer city of liberation.

Baladev

Pure hearted worker situated in knowledge is always a sannyasi. By working he will get realization of self, situated in self, therefore, no desire, and because no desire, no envy. Thus free from dualities and being tolerant, he'll cross over, by doing his duties.

True karma yogi is nitya-sannyasi, better than sannyasi.

4. No difference between two: sannyasa/yoga.

visvanath

Intelligent people see both paths as one and no difference between the two. Sankhya means sannyasa taken by person situated in knowledge. Less intelligent see difference.

Two kinds of sannyasa: ling sannyasi (symptoms externally manifest aling sannyasa (nitya sannyasa

Baladev

Jnana and karma yoga their fruit is one and thus there is no difference. Only babies consider them different. (Both processes can be used to achieve either brahma or bhakti platform

5. [Same point as 4. Stressing is done by repetition of point. Although Krsna is recommending karma for Arjuna.]

Same thing clarified from 4. Sannyas and niskama karma are same. (Plural forms of sankhya and yoga use sankhye yoge - singular forms, for respect

Baladev

Verse 4 is clarified. Sankhya means jnana yoga and yoga means niskama karma. They achieve sthanam, that place, means which one doesn't fall down.

One who knows the path of renunciation and non-renunciation as one as the fruits are one is learned.6. Difficult and easy not superior and inferior - they ar the same. a-yogatah - without work

Why it is difficult is explained.

Because to become jnana and sannyasi one's heart must be completely purified and remain on that platform. Why difficult? We have senses and sannyasi doesn't work. Any little impurity comes then problem.

For karma yogi working is pleasurable. The process of purifying heart for karma yogi is working with senses. kumaril bhatta: nimanksaka

Called Sankaracharya fool - You are wearing heavy k*** but you can't carry sikha and thread .

Died by slow fire and prayacitta for defeating his guru (Buddhists .

Defeated Buddhist same time as Sankaracarya, but was against Sankaracarya.

Visvanath quotes Kumarit Bhatta: against sannyasa as too difficult.

Because of all their proofs, Krsna is saying sannyasa is problematic and shouldn't be taken. Heart purified by work; if heart is pure it'll get more pure.

Baladev

Sannyasa difficult because one must give up work of sesnes ayogatah.

Impurities in heart will make sannyasi problematic. But a niskama karma yoga without much difficulty achieves supreme realization.

7. Symptoms of one who has achieved peerfection.

A self-realized person, even while working, gets no reaction. Three types of yogas. (best 1. visuddhata - controlled his intelligence. 2. vijitabmac - whose heart is clean, 3. jitendriya - one who has controlled his senses. (Three stages of progress .

Such a grhastha is like dby all living entities. (sarva-bhutatma bhutatma.

Baladev

Some person when desiring liberation does niskama karma and thus gets purified intelligence his mind is under control and his senses are under control, and free from sense gratificatory desires, he is dear to all living entities.

From this verse one shouldn't think Krsna is propounding sarva-bhutatma bhutatma one becomes the soul of all living entities. This isn't Krsna's opinion. He's already refuted this concept by 2.11 na tvevham jatir nasam.

This means the pure soul passing three characteristics above, sould is truly the object of affection like the soul is dearest to the owner of the body.

Therefore karma yoga is better than sannyas and sannyas is miserable as because the senses aren't engaged.

8-9. First 5 - activities of jitendriya

Rest - working senses

+ svapana and breathing - activities of prana as internal senses.

How one remains free from reactions of work is explained. Karma yogi, fixed in intelligence, remains free from false ego thinking I am not the doer, gets no reaction.

A person who has a purified heart and mind acts but doesn't think himself the doer. A niskama karmi engages but doesn't think himself the doer remains situated on spiritual platform fixed in knowledge thinking senses are acting according to previous karma, but I, myself, do nothing.

Seeing, hearing, touching, smelling, eating, the activities of senses and their business is to perceive, going, talking, etc., are activities of waking senses (speaking - mouth, going - feet, etc. , breathing is activity of prana and opening and closing eyes activities of secondary prana and sleeping activity of the heart. This should be known.

A person situated in self thinks that the senses and sense objects are relating according to my previous karma, not according to the consciousness of the soul. But one on spiritual platform a person makes decisions and contemplates he is the actor. The knower and the knowledge is never lost, by grace of Supreme Lord who gives knowledge.

A. He therefore, being aloof, gets no reactions to his activities. [This is after long time of practice, having obtained perfection].

B. He allows body to act, but makes decisions according to karma.

I only taking pleasure only on spiritual platform because of desires have no beginning.

This body and sense, they are creating this activities and are the doers. But this not make by my spiritual personality or form. But one can't say he does nothing. Why? Because in contemplation and making decisions, he is the doer. (He is not implicating himself in his karma by the power of his detachment.

Through his contemplation, based on knowledge, this is based on contemplation based on the eternal knowledge of soul.

10. Visvanath

This is continuation of the previous verse wherein it is said tattva-vit in txt 8, for one who knows truth. Such a person remains aloof. This verse is one degree lower than the previous verse. Even if a person has some false ego, he still doesn't get any reaction (verse 8 - I do nothing . Even if one thinks I am doer but is unattached to fruit, he still does (not get reactions of either pap or punya. He doesn't get any reaction of karma if he is brahmany adaya. (Like lotus remains dry as long as he is attached to plant .

Baladev

(different understanding . This verse explains more clearly the previous verses. Brahmany refers to pradhan, 3 modes of material nature.

Body and senses are transformations of pradhana. So one thinks like this, the senses, body, sense objects are made of pradhana and senses are acting in pradhana. I am different from pradhana, but first line means all activities are taking place in that brahman and I am different.

Such a person gives up feeling of being doer and attachment to fruit. Such a person doesn't become implicated by either sinful or pious activity, as a lotus on the water doesn't get wet.

Brahman doesn't refer to Supreme Lord. That's not possible. Why? (Krsna has already said 3:30. Previously I said resigning all work in Me, therefore brahmani cannot be Paramatma, and not Krsna, or Krsna would have said mayi (3:30 .

(tricky Baladev purport

When body comes into contact with things made of Pradhana then only are activities possible. But soul is aloof. [Baladev takes this as explanation of 8 & 9, Visvanath says it explains degree lower in realization].

11. Visvanath

Kevalaya means only. Baladev - purified.

Yogi works for purification of heart, using body, mind, intelligence and senses, not feeling doer, so his heart becomes purified.

Working with senses only (mind is somewhere else purification is going on.

Example: Doing sacrifices, pouring ghee but mind is wandering because of unattraction to objects, then purification comes.

Kaiv *** plural refers to senses also plural.

Visvanath

Only with sense or with purified senses.

(1 only (2 purified - Baladev

(1 only senses - mind not on it, still purification comes by potency of kiskama karma.

(2 purified senses working for Krsna brings purification.

(1 niskama karma (2 bhakti

12. Baladev

A person gives up fruits and works achieves self realization and a person who works attached to fruits becomes bound. (summary of this section .

Visvanath

13. Renouncing by mind, not senses, he works and isn't implicated. Such a person isn't attached, even while working. He is nitya-sannyasi, actual sannyasi, although working. He renounces all work by mind, acts by body, controls senses and is happy. Where? In city that has nine gates. He is in body, like being in city, but he doesn't think he is the city. A living entity who has developed knowledge, that he is not doing everything, not that he doesn't do anything, he does, but he doesn't think himself the doer. Nor does he take the credit for having made others work or accomplish something.

Baladev

The man of discrimination uses his mind to renounce all work in pradhana, and even though he works with external senses, he works happily without a sense of doership. Without ego that he is the city of nine gates,

he works.

The nine gates are ... (purport .

Such a person who has achieved knowledge remains in the city, thinking he is neither doer or doer for others.

In Sanskrit - 3 doers (1 svatantha kartha (independent actor ,

(2 prayoja karta - works under another, he is (3 doer for another, the inspirer, prayojahi - he makes another do.

manasa: giving up with mind, not body.

14. Who is doing if he is not doing? Not Supreme Lord

Q: If living entity really isn't doer, in this material world who has been created by Supreme Lord, the living entities are working, is it the supreme Lord forces them to do or work.

No. He is not doer nor does He grant fruit of activities. If He becomes the doer, He gets defect of discrimination. Three times Krsna says No! in verse - na! na! na!

It is the nature (ignorance of living entity that has no beginning that is the cause. The beginning as ignorance cause false ego and the living entity suffers.

Baladev

(Different again than Visvanath

The two qualities of doer and ordering others to do doesn't belong to the living entity. He does create doership (doesn't tell others "you do it" and the activity he performs himself he also doesn't do for he just watches.

Nor does he grant the fruits of activities, happiness and distress, neither he is the enjoyer or make others enjoy.

Then who is doing it, as we see work is being done. The beginningless desire is svabhava, that living entity in false ego has his karma which is beginningless.

Even though one is pure living entity, there is still doership on him in the sense the body cannot work without soul. The doing of living entity cannot be completely denied.

Without soul, material nature cannot work. So in a sense soul does do; but in another sense the material nature does everything, "prakrte kriyamani"- 9.10.

Visvanath

15. Krsna is not responsible for doing; so therefore doesn't accept good or bad reactions either.

Because the Supreme Lord is not inspirer of good or bad karma, He doesn't take part in sinful or pious activities of anyone. His avidya potency covers living entity, and the entity becomes confused because his natural knowledge is covered.

(Ignorance is cause; no one can become liberated, free, without getting knowledge and thus removing ignorance - Krsna.

Baladev

If living entity is pure and he's not doer of work, this is

what You say, Krsna. The conclusion is obviously that the Supersoul, in a playful mood, has hung a garland of pradhana on neck of living entity, and the effect is the creation of the body and mind and suffering.

Answer: Yes! This is how it has happened. The Vedas say, "Whom He wants to go up, He makes him do good work, and whom He desires goes down, He makes him do bad work."

Smrti also says living entity who is ignorant and not controller goes up or down, according to desire of Lord, and thus when he acts properly he achieves good results.

Because Lord is inspirer he has defect of inequality? The Supreme Lord, the verse says, doesn't accept anyone's piour or sin.

(Vibhu - Baladev

Lord previous verse p *** living entity. Supreme Lord is neutral in activities of living entity. He is giving inspiration indirectly through pradhana, which means there is beginningless desire in living entity: anadi karma. The "garland hung from beginningless work, nitya-baddha". Because the paramatma doesn't truly do this, He is not responsible.

So when living entity is bound by anadi vashana, he desires and gets things according to these previous desires and the pradhana makes him do pap/ punya work and take the results. The paramatma doesn't get result.

The Supersoul, like the flower, is sitting - inactive, neutral, but we get fragrance or allergy according to our position.

In the same way, the sky, time are cause, and Supersoul is sitting neutral, not doing anything.

Lord, however, is not like flower, unconscious. He desires. Why, if the Lord is neutral do people say He blessed Me or gave me trouble. This is due to ignorance.

Since time immemorial living entities are covered by ignorance and thus speak of Supreme Lord as partial, but Supreme Lord is not partial.

Vyasadev has said, "In Supreme Lord no partiality or blessings exist. It is just living entity getting the fruit of his karma."

16. Just as ignorance covers knowledge, in the same way knowledge destroys ignorance and brings light.

jnana/ vidya

ajana/ avidya

By jnan or vidya sakti, like sun making everything visible, when knowledge comes by vidya ignorance is destroyed and evrything becomes visible.

The living entity is influenced by either vidya or avidya and thus living entity is thus either bound or liberated. Feeling of one's doer or enjoyer is cause of bondage and being aloof is cause of liberation. (This is like

Mayavada philosophy .

But only by the fact the Supersoul is in the heart and He makes the characteristics of a person exist, for that person the Lord's doership exists. [In form of sanction].

Material nature works only by presence of Supersoul, so in that sense Lord as Supersoul, is doer. Because of His presence things happened. but...

17. 1. When intelligence is in Supreme, all is illuminated and activities to be done and how to do it is clear due to knowledge.

2. Free from sins

3. Achieves place from where he doesn't come back

But this vidya, knowledge, gives knowledge only about living entity not God. Knowledge of Supersoul requires devotion. As Krsna has said, "Only by devotion am I achievable."

Therefore to know God or Supersoul one must perform devotional service. Last verse jnani becomes illuminated, but to know God,

tat- refers to Supreme Lord. He's been saying, 14 & 15 prabhu and vibhu- meaning Supersoul, not living entity.

It is not brahman as Mayavadis say, and these pronouns refer to Supersoul in previous verse. One must fix one's mind and have faith in Supersoul and surrender one's knowledge in Supersoul. Even if one gets knowledge and is fixed in goodness one should, by hearing and chanting, surrender that to Supreme Lord. For only by devotion can Krsna be known and after knowing Krsna one can enter into His abode. This comes by being purified by knowledge, his avidya gone and he becomes fixed in Supreme Lord and liberated.

Baladev

In this verse Krsna is explaining the benefit of knowing God is impartial. One who meditates on God as impartial the following occurs: One who is fixing his intelligence in the impartial quality of God and he understands how God is impartial, thinking like this he becomes free from partiality. By this knowledge, his sins become destroyed, he becomes purified, and he obtains liberation.

18. Further symptoms of one in (17) jnana - nirduta kalmasa platform - he sees equality.

Such a person who is free from three modes of material nature has equal vision when he sees those things in this world (sees them equally

brahmana/ cow - goodness

elephant - passion

dog/ dogeater - ignorance

He has equal vision to goodness/ passion/ and ignorance and he is learned and pandita. He sees brahman in everything, due to his own realization.

Sa-max sa - with, ma- laksmi - mohana sama - seeing Radha and Krsna together.

Baladev

Glorify one who has become free from impurities of heart. Brahman/dog eater - different by karma activities elephant/ dog by caste.

He sees the created and activities of living entities are different but equal as the Supersoul is within all according to karma. God's impartiality, karma has put living entity in different situations. Such a person sees God's impartiality and thus he, himself, becomes impartial.

19. Further glorification of

(Equal vision of jnana platform - karma-yoga needs the partial vision

(All these verses are favorable for brahmavadis - word brahmana is used - and equal vision is spoken of

Equal vision is being glorified in this verse as here, in this material world - eva - here only.

Why? Brahma is nirdosa and equal to God is also equal and impartial, if you meditate on Him you go to Him - tasmad brahmane te sthitah - they meditate and act in this impartial way.

Baladev

Such a person, even if practicing, becomes liberated. [Not possible on sadhana platform]. In practicing state even material world becomes conquered if he is situated mentally in impartial situation. How is brahman impartial: He is nirdosa, free from attachment and hatred, therefore he is liberated, equal. Because they in material world, see brahman is impartial they develop that vision and are impartial.

20. Taken in both ways: symptoms of one perfect and one practicing for perfection should act like this.

Visvanath

Not only situated in brahman one becomes free from happiness and distress, such a person doesn't identify with transformation of subtle body bringing happiness and distress. He remains sthira-buddhi, fixed intelligence on brahman and he doesn't become bewildered. Both in sadhana and siddhi. As sanmudha means because he is free from false ego he doesn't become deluded or entangled.

Baladev

The symptoms of one situated in brahman are explained. His parabda karma, happiness and distress, brings him no happiness or distress because he doesn't identify with body or mind. He experiences brahman because he is fixed in brahman.

21-22. He gets unlimited happiness but his happiness of senses causes distress.

How the person situated in knowledge gets happiness explained and way he avoids material pleasures is explained.

Because he gets unlimited unending happiness from Supersoul he has no tendency to take happiness from sense objects, like nectar drinkers have no inclination to eat mud. Man of discrimination, intelligence, has no desire to entangle himself in sense gratification. He has

no desire and intellectually he doesn't want to.

Neither taste nor intellectual desire (due to his knowledge of sense gratification is source of misery

Baladev

First verse, first line, refers to person on sadhana platform who starts rejecting sense gratification from out sources and he seeks pleasure from Supreme. When he becomes yukta, connected with Supreme, he gets unlimited happiness. Why doesn't he take sense gratification. Use of intelligence he knows that sense gratification is source of misery. Sadhaka needs strong, fixed intelligence.

23. Definition of yukta. yukta - yoga, same root - in union with God.

One has to attain perfection in this life, not at time of death.

tolerate is up to fall-down of body - kama/krodha

Even if such a person is fallen in material world, if he is like this he is happy in this world, the only one happy.

nothing from Visvanath

Baladev

Pushings of kama and krodha are enemy of knowledge. If one desires knowledge he must therefore tolerate these things. From kama comes krodha and from krodha comes pushing wave especially in mind and eyes. One should control it at that time (when it comes into eyes and if he can do so he can make progress. Lust is in heart, and born from lust is anger. Control is like this until the body dies. Such a person is called yukta, he's happy and one should thus make effort to tolerate these pushings.

24. One who has crossed the ocean of the material world, his pleasure comes from Absolute Truth. His happiness is within knowledge ***

Baladev

In last verse Krsna has said one who is able to tolerate the forces of lust in the form of anger becomes liberated. How can he tolerate? Because he is experienced pleasure within. He's enjoying within and his vision is also inside. Such a yoga or niskama karma becomes brahma-bhuta, he obtains his svarup and obtains the Supersoul.

25. [Doesn't stop one from having faith. Such people achieve liberation here. They do welfare for all. See *** and then preach]. Free from doubts, knower of Absolute Truth
rsi means seer.

26. Liberation is near for these.

If one has knowledge of jiva but doesn't have knowledge of Supersoul, how long will he take to come to the platform of brahman realization. All their subtle body is destroyed. Abhitah signifies nearness and they are existing in brahman nirvanah on all sides for their subtle bodies are already destroyed.

Baladev

Such people that control mind and kama and krodha, paramatma realization follows. Just as by seeing by meditation, by seeing, by touch, in the same way I maintain My devotees. People who are working like that are protected by God and ultimately come to self realization.

27-28.

Visvanath

Krsna is going to speak Astanga yoga in next chapter, and He's giving the information in sutra form.

sparsa means touch, but it refers five types of sense objects. Ultimately every sense comes in touch with sense objects. Touch is also 'biggest sense' and skin is all over body.

He controls senses by mind. He keeps eyes fixed on avyukta cakra, between eye brows. Getting thus rid of both falling asleep and distracted, he does breathing exercises and balances mind. He thus remains free from desire, fear and anger and thus becomes liberated.

Baladev

When one's heart is purified by niskama karma one can then perform astanga-yoga to realize God. So all the sense objects are outside, but mind has samskaras. But he practices pratyahara, keeps his mental desires in detached fashion and thus controls his mind. This is keeping sense objects outside.

Does kumbhaka - controls mind through breathing. By this process one endeavors to see the self. Because he is desiring only liberation he is free from all desires, such a person in both practicing and siddha, is liberated.

29. Thus ends Karma Sannyas Chapter of Bhagavad-gita from Mahabharata 100,000 verses.

Visvanath

Such a person who meditates gets liberated when he gets devotion in heart, he must first have knowledge of paramatma. One can't become liberated without realization of Supersoul.

Yajna - karmis tapa - jnani

jnani -

sarva - when makes *** - refers to yoga.

Friend of all living entities signifies.

By help of his devotees, Krsna does welfare for all living entities. Krsna is worshipable deity of His devotees. He is beyond mode of goodness and one must come to platform of devotion. Without devotion, there is no benefit.

A yogi, by performing devotional service to Paramatma, only in this way does he become liberated.

This chapter explains by performing niskama karma, jnani and yogi become liberated only by knowing both atma and paramatma.

Knows thus - Supersoul - one gets shanti, liberation.

BHAGAVAD-GITA NOTES

CHAPTER SIX

1. Last chapter hint given that astanga superior to jnana, because there is no activity. Krsna has previously said karma yoga superior to renunciation of work, jnana.

Visvanath

In 6th chapter Krsna will explain what is yoga, the process of yoga, and how to control mind. He will also explain that the mind is flickering and also how to control it.

One who engages in astanga yoga to purify heart, he too should not give up niskama karma. This Krsna says in text 1.

One who works according to scripture with no desire for fruit is called sannyasi and he is called yogi because his mind isn't disturbed by sense gratification. His mind isn't disturbed because he wants fruits.

Not that one gives up performing fire sacrifice makes on a sannyasi.

A-kriya - person who sits in meditation, keeping eyes half closed is not called yogi, but this person is yogi.

Baladev

In sixth chapter Krsna explains process of purifying heart by yoga and the process of bringing mind under control.

Krsna explains how astanga yoga is superior to karma but in the beginning of the chapter Krsna stresses karma as means to astanga.

One who doesn't desire cattle, children, son, name fame wealth, heaven working dutifully, he is a sannyasi, situated in jnana yoga and yoga by performing astanga yoga. Means he'll get perfection through karma, not by taking danda, inactivity, and taking sannyasa.

Meaning of this verse is that one should not give up work abruptly, only slowly, if one is desiring success in astanga yoga.

Visvanath

2. Sannyasa and yoga are same because a yogi cannot be perfect without renouncing desire for sense gratification.

Sannyasa means giving up fruits of activities. Yoga means when one's mind isn't disturbed by desire for sense gratification. Therefore the meaning of the word sannyasa and yoga are one.

One who hasn't given up desire for fruit of activities cannot be yogi. The desire must be given up, not only the activity. sankalpa - fixing.

Baladev

Arjuna is asking question. I have heard sannyasa means giving up work and being situated in knowledge. Yoga is fixing mind, devoid of sense gratification, on one point. How is sannyasi same as yogi.

Those who know purpose of these two know that both

are the same.

They are two, but the similarities are there. What are similarities.

Unless one gives up desire for sense objects cannot become either; but one who has given up desire for fruits, he is sannyasi. Astanga yoga, when one sits to meditate, ideas will come and one must control and give up these desires. Because karma and yogi does same, both are called sannyasi and yogi - similarity is having given up desire for sense gratification.

3. Arjuna: Astanga yogi must perform niskama yoga as long as he lives? Or is there limit?

One desiring to rise in yoga, or make progress, should work.

Why? This will purify the heart. By doing that one will achieve success. When he comes to platform of dhyana or dharma, he can stop that work to meditate and make further progress.

A person desiring success in yoga, means heart not yet clean. So first work to clean heart.

In beginning one can clean heart by working and later on he can work to please Lord. But his main process of purification is meditation.

Baladev

Up to stage of dyana, before that, in beginning, one must do niskama karma. by renouncing work his meditation

will be strong. Rejecting, especially work that causes disturbance of mind. Especially mixing with people.

4. Yoga rudha - from verse 3, define - one who has achieved success.

Does not become attracted to sense objects nor does he desire to taste the fruit of his activity - yoga arudha.

Vikalpa - options

Sankalpa - choice of doing something - desire

Goal is same for karma/ jnana/ yoga - all processes of purifying heart - and fixing mind on brahman, paramatma or Bhagavan depending on goal.

This signifies independence that he can renounce.

sankalpa - sarva sankalpa sannyasi - he can give up his mental ***

Visvanath

Person whose heart is purified is called yoga-arudhi and symptoms in this verse.

First he gives up desire then he gives up work.

When one gives up karma - working and desire he is yoga-arudha.

Baladev

Symptoms of yoga-rudha explained.

Persons getting his rasa, pleasure, from spiritual level doesn't get attached to sense objects. He has given up all attachment for objects of senses and work to obtain

them. He thus doesn't become attached to either objects or the work.

He doesn't become attached to work means he gives up desires related to sense objects. He can still work for welfare or set example. Not sarva-karma sannyasa.

5. Atma - word seven times but meaning of atma different

*atma - mind and self

Mind is attached to sense objects mind will make one fall down to well of hell, so one should carefully use mind free from sense objects. Mind attached to sense objects will take one to hell. Mind is either friend or enemy.

Why does Krsna say we shouldn't become attached to sense objects (previous verse). Because then mind becomes one's enemy and makes us come down to material world. But same mind can act properly and elevate one.

Visvanath

6. Previous verse mind friend and enemy. This verse how the mind is friend and the enemy. First atma second atma living entity. The living entity who has controlled his mind has mind as friend. A person whose mind is not controlled, his mind acts as enemy, creating unfavorable situation for him.

Neglect of mind liberates one.

Baladev

Mind is friend or enemy depending whether it is controlled or not.

What does it mean to control one's mind.

7. What is situation of one who has controlled mind?

[Next verse are symptoms of person on yoga ladder, achieve success - 7-9]

He has controlled mind; he is peaceful - no raga and dvesha.

Such a yogi definitely becomes situated in samadhi. He is undisturbed by extremes in respect, heat, cold. When all things come to him he remains controlled.

Baladev

In 7-9 it is explained one who has achieved yoga - whether there is heat, cold, honor, or dishonor is undisturbed, his mind contains no attachment and aversion, such a person who has this detachment can give up work and sit down in samadhi.

8. Further symptoms of yoganidhi. Jnana is knowledge achieved by hearing from sastra/ guru, and vijñana is experienced knowledge. Yogi is satisfied by his realization and experience. Kuto-stha - one who is fixed like anvil that is being beaten by blacksmith.

Why is he kuto stha - Because he has no attachment to anything material. Why? Because he is satisfied - trptatma. Satisfied with his jnana vijñana. Stone means jewelry.

Baladev

Jnanam knowledge coming from sastra, vijñana

knowledge from soul. He is ajitendriya - controlled his sense because of his satisfaction.

In materialistic things - pebbles, stones, and gold, he has neutral vision.

Yoga rudha - cessation of material activities cause for cessation of work.

He is person who can give up niskama karma and sit down and meditate.

9. This is most difficult of three because one must give up attachment for relatives. It is said attachment to family is difficult to give up, even for great sage.

Su-krt - one in hart - welfare worker who does good for others without knowing who they are - even if you do bad - su-krt does good.

Nitra - friend, *** killer, neutral - doesn't care, udasina.

Mediator - madhya - impartial judger - cares but takes no sides. avesha - envious, doesn't kill but causes problems, bandhu- blood relatives, saddhu - ill gives papesu sinners

Sees all these as equal. A more advanced stage than other two verses.

Baladev

A yogi who has equal vision between friends and enemies is superior to one who has equal vision for pebbles, stones, etc.

su-krt - well-wisher, mitra - benefactor for friend.

Ari - not a friend, wants to do something dangerous.

udasina - neutral, madhyestha - neutral, dvesha - envious, bandhu - does good because he's a relative, sadhu - religious, papesu - irreligious.

Such a person who sees these equally his mind truly does not become disturbed and his meditation can be uninterrupted.

section

ekaki - alone

10. new verse - no possessions - no grhastha - sannyasi

nir asir - lonely place

commentary on yogarudha line of txt 4

Visvanath

7-9. Symptoms of yogarudha - when one is ready to practice yoga on yogarudha stage

10. How to practice on that stage.

Krsna will now explain yoga along with its parts.

Baladev

Yogi refer to niskama karma. Day and night he should try to control his mind. He should go to quiet, secluded place and he should go without disciple. He has to control mind and body. One who has given up all activities unfavorable to yoga. He should be nirasir, highly renounced with no material desires and free from possessiveness.

11-12. Which type of place is explained. Clean, hold place, and sit down in nice asana. Not walking around. High or low asana cause disturbances.

Kusa then deerskin then cloth on top.

Visvanath

Being situated on kusa/ deerskin/ cloth (cloth on top for washing , perform yoga to purify heart. Try to make mind free from disturbances so he can have purification of soul. I can be seen, (the soul by sharp, concentrated fixed mind. (Fixing mind on one point generates much power .

Sthiram asanam - one should have one's own asanas not use the asana of others. (Pots, cloth, kamadalu should be one's own, not shared .

He should sit on it; it's not for sleeping or standing. Therefore, Patangaji says 'sit on asana,' and then controlling mind fixing it on one object, one should practice samadhi.

By performing that, heart will become purified, thus sharp, and it will be able to see one's self.

13-14. First how to sit, now the process how to meditate.

(acalam - fixed without rocking or movement.

Controlling mind, meditate of beautiful four-armed form and become Krsna's devotee.

Baladev

How to maintain one's body. Trunk, neck and head should be straight and he should strongly practice look at tip of nose, not looking here or there. Not disturbances in the mind and completely fearless. Complete brahmachary, retract mind from sense objects and free from sense gratification. He should keep his goal and mind fixed only on Me. This is yoga-yunajita-satata.

15. What is result after practicing like this for a long time?

Baladev

A yogi must practice like this every day, controlling mind and keeping it very pure, achieves peace related to Me. One must get to know Supersoul if one wants to cross over death. This is nirvana, moksa.

Don't desire siddha, material power, if one does, one won't make progress.

16-17. More rules for practicing yoga..

Practicing like this, eating not too much or too little.. What does this mean? Half food, one-quarter water, one quarter air. This is balance. Too little gives too much air, causes disturbance as well. Too much, too little cause disturbance.

17. Balance food or walk too much. These things in excess - work, walk, eat, or sleep. He should be balanced in working; it should be mostly talking, but that too should be limited. He should be controlled in eating, walking, talking and he'll thus be free from desires and strong for the purpose of successful meditation.

18. Up till now, the process of meditation. Now the perfection of yoga.

When a yogi is called perfect is explained in this verse. When his mind, free from disturbance remains situated in self, he is called yukta. (This is the definition of yukta .

Baladev

Practicing yoga mind of self, free from other desires, such a yogi is called yukta, successful. His symptom is he has no material desires, as he is getting all his happiness and desires are fulfilled from within.

19. Example to illustrate mind fixed in his own self. - No wavering, that is meaning of samadhi, aloof from subtle and gross body.

Visvanath

A lamp kept in windless place's flame doesn't move, this is simile given for yogi whose mind fixed in samadhi.

Baladev

A yogi's mind in samadhi is explained by this example: This is for person who has controlled the functioning of mind (citta-vritti [energy, business, functioning - vritti] Such a person called yukta.

20-25. Krsna is explaining the samadhi state and how yogi feels. (last 24-25 How to come to that stage.

Visvanath

In text wherein Krsna says eats too much or eats too little means he can't attain.

Samprajnat samadhi - has many divisions.

20-23 first line defined in this verse. In that samadhi, mind disturbed from sense objects and thinks of nothing else. What is reason for not going? He controls his mind by practice of yoga.

Pantajali says, "Yoga means controlling citta-vrittis."

These vases must be taken together. Here it is said that he sees Supersoul in heart and remains satisfied by Supersoul realization and he attains unending happiness. One who knows that doesn't move, remains fixed in that. This type of happiness can be attained only by purified intelligence, and thus he attains Supersoul. (Intelligence of soul, different from material intelligence . He is undeviated, he attains it and thinks nothing is better, and he is completely free from the slightest tinge of misery.

24. One may think this occurs quickly, but it doesn't so one should be determined and remain enthusiastic in mind. Not depressed if no results come. (niscaya - fixed up

Either this life or next, why should I hurry. Possess determination. "One's patience in practicing controlling mind should be like, as if you take straw of Kusa and empty ocean."

(Story of sparrow emptying ocean . - either this life time or next (he knew he wasn't body Narada, being merciful, went to Garuda and sent him to help this bird. Garuda said by flapping my wings I'll dry ocean. Ocean was fearful.

Only when a sadhaka, has this determination in any yoga faith in sastra, enthusiasm in work and then attain

grace of God. He'll help.

Such a person practicing yoga, in beginning or later stages, giving up desires, beginning stage - or final stage - fixed - if one's determination is strong, one will be successful.

20-25. Baladev

In this verse natyanes - one who eats too much can't be yogi - yogi means samadhi explained in these verses when by practicing yoga one controls citta vritti mind doesn't wander anywhere else, he gets great pleasure. He remains satisfied in self, not body and sense objects. Krsna is explaining samadhi and yoga by its form and its fruit.

Citta-vritti nyoga - means mind becomes peaceful and one gets pleasure. One gets unending pleasure, beyond sense, transcendental in samadhi, from spiritual platform.

Situated in that Absolute Truth he doesn't fall down, and doesn't consider anything else important. He is even undisturbed by death.

Basic definition of samadhi - no touch of misery, undisturbed and beyond happiness and distress, beyond sense objects and modes of material nature.

First 3 1/2 svarupa - culmination /form of yoga
next how it is obtained

One must have fixed faith "I will be successful". Determined, no feeling of laziness or unenthusiasticness. Just as bird whose eggs were stolen by ocean didn't give up her enthusiasm to dry up ocean. Such a person who's thus determined should give up all material desires that arise from sankalpa, controlling senses from all sides, all desires given up that are unfavorable and his mind should meditate on eternal goal and pleasure lost if I fall victim to sense gratification in later stage.

25. sannaih sanaih - slowly control mind by intelligence which comes from proper hearing and meditation on sastra.

With mind fixed on atma/paramatma, no other thoughts should be there.

Controlling and fixing mind on self, he should meditate only on the soul. He should act slowly and steadily, not expecting success in one day.

26. What happens when one begins to control the mind?
Bring it back under control.
cancalam/ astiram - adjectives for mind.
flickering not fixed

One who walks badly
running improperly reject all reasons for
mind's

wandering by strong intelligence

niscal - it must become

Fixed in self, not thought ***

Because of raja guna from past, one should try to control mind which runs due to past situation.

Even if advanced, mind will wander due to past defects. One shouldn't become careless and let it run.

One has to control it through practice.

Wherever the mind goes to sense objects, it should be stopped from obtaining objects of senses. Not to give in and try to make it peaceful through indulgence. Rather bring it back to self, and later, fruit of self realization will come. Therefore intelligent people don't take pleasure in these things.

27. (Even before perfection, self realization, pleasure will come. When yogi becomes peaceful, he obtains happiness, decreased passion, situated in brahman, free from sins. Rid of lower modes, comes to higher modes - goodness - which brings happiness .

Visvanath

When one is coming to this platform he obtains the happiness of samadhi. "Happiness comes to yogi" when one is endeavoring he obtains samadhi for his mind is situated, without flickering, in self. He becomes free from remaining sins, and free from passion (and ignorance . At this stage, in peace and purified, he realizes his self and on that platform, happiness automatically approaches the yogi. (Yogi wants happiness, devotee is free from this desire .

28-32. Perfect in yoga.

Baladev

28. Freedom from sins brings happiness.

After that he becomes jivan mukta liberated in his body.

In this verse Krsna is explaining Supersoul realization after self-realization. (Last verse - self realization .

By practicing, free from sins and impurities, he easily comes in contact with Supersoul and thus experiences perfect pleasure, jivan mukta.

29. What is vision of vision of jivan mukta?

Explained here

Visvanath

He sees all living entities have Supersoul within, then but also they are within Supersoul. He sees this directly, not philosophically or intellectually. He sees brahman everywhere with his spiritual, not material vision.

Baladev

Thus, when a person has attained trance, samadhi, he sees all living entities situated in and supported by the Supersoul. The Supersoul thus has no partiality.

Atma means Supersoul and He sees Supersoul within every living entity, and Supersoul supports all, everywhere, not only some places, regardless of higher or lower creatures.

What is benefit of this type of vision?

30. Result of equal vision - Supersoul is always available to his vision. Thus such a yogi, or My worshiper, never falls down from his platform.

Baladev

Explaining like this, Krsna explains the benefit of this vision. Krsna never becomes invisible for such a yogi, and yogi is always visible to Krsna. A direct relationship always exists between this yogi and the Supersoul.

31. Further explanation - Visvanath brings it to devotee level.

One who knows Supersoul is cause of everything, worships Me, by hearing about Me, remembering Me, performing My bhajan, such a person, acting or not acting according to sastra, is with Me not in material world.

This stage is before realization of direct Paramatma, if one is performing My bhajan, situated in Me, knowing I'm situated in all living beings, that yogi is always in Me. (Devotee even if not on the level of previous verses, if hearing and chanting, still are always in Krsna

Baladev

different explanation

That yogi who has experienced Me an union *** transcendental energies becomes dear to Me. I'm living in heart of all living entities in yellow cloth, thumb size with weapons. He who knows all these expansions are one while meditating on Me, such a yogi is in Me regardless of his performing or not performing his duties. He has realized My inconceivable potency, his lower modes burned and he becomes liberated. This potency of actually realizing the inconceivable potency of Lord.

Smrti mantra (Srla Prabhupada's purport explains ekatva - situated as one.

Visvanath

32. Previous it was said that one in samadhi has equal vision, but practices should also practice feeling like this. Just like I like happiness and therefore a yogi should not act in such a way that will cause misery for others.

Baladev

Previous said, Yogi should do welfare for others; not it is further explained that through his own example, his own standard of experience for happiness and distress, he should use that for others. One should behave desiring happiness, not distress for others, and such a yogi who can do this, is best, and one possessing any other vision is not a good yogi.

33. Definition of great yogi given in previous verse, seeing how difficult it is to remain in an equipoised stage, equal vision, Arjuna asked this question.

I can't do it. maybe for three days. Because of flickering mind. You said I should empathize with happiness and distress of living entities. I can have this relationship with friends and relatives, but I can't have it for those

envious and who criticize me. I can't have it for both Yudhisthira and Durodhana. Even with knowledge and vision of Supersoul and equality, I can't maintain it for more than a few days because mind is flickering. But mind, being attached to sense objects, will be drawn to sense objects therefore I don't think this is very stable for me.

Arjuna is not ready to accept this yoga of sannyas seeing happiness and miseries of others as stable and don't have faith in it because of instability of mind. For friend, not enemies and critics, I can have. Others, not possible.

If you say to use knowledge of discrimination knowing Supersoul is in all, you should know my mind is flickering and hard to control. It is impossible for me.

34. Krsna's answer: *** hi manah Krsna. So many adjectives for mind: pramathi - churning. Balavad - unbreakable, drd - obstinate.

Visvanath

There it is said mind is flickering. What is your problem? Why you find it so difficult to control mind? Mind is reins and intelligence the driver of chariot.

Arjuna's answer: pramathi - it churns, agitates the intelligence it wishes to control. And intelligence, rather than controlling mind, becomes its servant.

How is mind controlling intelligence? It is powerful. Just like man is sick. You give him medicine and medicine fights with disease and cures. But if disease is strong, it doesn't care for medicine. Similarly with mind, if

Mind is drd; hard, obstinate. If intelligence is strong like hard, *** needle which can pierce through cloth or paper, hard mind is like *** and cannot be periced. Like it is difficult to control wind, which is always moving and sky. Similarly mind is difficult to control by these yogic process. Because mind is unsteady.

Baladev

Now in Vedas it is said senses are five horses, intelligence is driver, soul passenger, mind reins, body is chariot. Knowing this, one should control all, especiall mind, with intelligence. So what is problem? pramathi! Why! Balavat! Like disease in advanced stage in which medicine doesn't act. Like needle trying to pierce iron. I can't control it by yoga. Like one can't catch wind in fire, I think process difficult to control mind.

Arjuna: What means can I use to control it?

35. Krsna's answer: Yes, difficult to control mind, but maha-baho, don't give up, control mind.

Krsna accepts Arjuna's statement, but gives answer. But even when disease is advanced, still, by taking proper medicine again and again under proper doctor, under the guidance of spiritual master, becoming

renounced, giving up desire for sense gratification, one will be able to catch mind and keep it in hand/fist. Patanjali says: Mind is controlled by practice and renunciation. Yama/ niyama - what to do and not do.

abhyasa & vairagyena
practice renunciation

Maha-baho

You are maha-baho, you have strong, long arms and you have satisfied Lord Siva and conquered enemies and battle, but that is not great. If you can conquer mana, the crestjewel of all warriors, using weapon of yoga and control this mana, then I will call you Maha-baho.

Kaunteya: Don't worry, you are son of Kunti, My aunt, I'll help you. Don't become discouraged.

Baladev

Krsna accepts Arjuna's statement in last 2 slokas, "There is no doubt what you say is right, but still one should practice keeping one's mind on pleasure of spiritual platform and on the defects of sense gratification. By practicing like this, aloof from sense objects, one will be able to control mind.

Enjoying pleasure from spiritual platform, practice, remaining aloof from sense objects, avoiding those things that cause distraction one can control mind. Like regularly taking medicine, even a chronic disease can be controlled and you are maha-baho - so control mind with your great power.

36. (It is possible to control mind, if one practices with rules and regulations

But a person whose mind isn't controlled in practice and renunciation it is not possible to control mind. But a person whose, even though he is controlled mind, if he is practicing, he can come to platform of samadhi if he is following proper procedures, after a long time. (Two things - abhyasa and vairagya

Baladev

If a person doesn't have practice and renunciation, even a man of knowledge can't obtain samadhi. Dusprapya means in this case 'impossible'. Practice means practice of the process/ principles of yoga. After practicing and following rules and regulations one comes to platform of controlling mind, and then after controlling mind, by further practice, he can attain success.

By following the procedure - devotional service, jnana, or niskama karma - one can attain success. (In all paths, these two processes of abhyasa and vairagya are needed .

37. Person has faith, but doesn't become successful

Arjuna asks:

You say one who is practicing and one who is renounced and then endeavours gets yoga. But what is situation of one who endeavours without complete heart? But he has faith in process, he's a theist, he

practices but not hard, he's not a cheater but he's lax in his following, and due to lack of renunciation and not being strong in his practice his mind becomes deviated after just some process. He's one step above beginner having made some progress and leaves his body, what's his destination.

Baladev

Previously you have glorified niskama karma by doing this one gets knowledge and liberation and realizes one's own self and Supersoul. You've glorified and explained it again and again. Arjuna is again desiring to hear that same thing. By practicing with proper determination and endeavour, a person achieves success. A person begins with faith, but is weak in his practice and because of this his mind has become deviated from this practice of astanga yoga and been attracted to sense gratification, and his heart hasn't become purified to the point of seeing self and Superself, and has not come to platform of success in yoga, what is destination of such a person when he leaves his body.

38-39. Arjuna's question: A person has given up his prescribed duties and in yoga marg hasn't been successful. He's lost from karma yoga side and astanga yoga side.

He gives example of small part of cloud taken away by wind. His heart has developed desire for sense gratification but he's given up the place whereon he can satisfy that desire. And because he hasn't performed his karma he won't go to heaven and because he hasn't completed yoga, he won't get liberation. Such a person, deviated from path of God realization, where, since he has no position, will he go?

Baladev

He's clarifying what he means by his question. He's given up his niskama so he doesn't get heaven and given up yoga he'll not get liberation. With no status, where does he go? Like part of cloud disassociated from main cloud, does he also like that, get lost?

Why is this doubt coming to Arjuna? Because the person has become bewildered and deviated, if he'd continue he'd get success.

Why only Krsna can dispel doubt? Krsna is sarva-jna, Supreme Lord, most knowledgeable so You'll give me best answer.

Kayana-krt: Anyone who follows any spiritual auspicious path, not only yoga.

40. In this or next world, a person who has engaged in this auspicious path of yoga will be destroyed. The Supreme Lord answers Arjuna: Such a person, either in material world or spiritual world, nothing is lost. He gets both his spiritual and material benefits in due course of time. Why? When starts on this auspicious path, he doesn't get in a situation of misery when he loses all.

tata: - very affectionate address
father/ sometimes son or disciple

Krsna's heart melted by Arjuna's glorification of Him in previous verse, so He replies, with melted heart with word, tata. (Deviation means from path, but not vikarma - into improper search for sense gratification)

41. What happens to him if he's not lost? This is explained: What is destination? He goes to those planets achieved by the pious who perform sacrifices. Thus he gets both yoga and bhoga.

So it that everyone goes to heaven first? Only those not so advanced and who desire sense gratification go to heaven before the pious birth. Others, who don't have material desires, don't go to heaven. One who is fixed, and more advanced, who doesn't complete his path, remains on the path of self realization. There are examples of advanced yogis, who by will of Lord, get desire for sense gratification - Saubhari Muni and Kardama Muni.

Sucinam refers to very pious and religious family and srimatam refers to rich mercantile or royal family.

Baladev

The opulences one gets are described here.

It depends what kind of desire a person had when he became loose and deviated and that desire will carry him, by the potency of his path, to achieve his desire. He goes to the planets of pious, attained by one who has performed horse sacrifice. He stays there until his desire becomes satisfied. He then again develops distaste for sense gratification and takes birth in pious or rich family wherein he'll be qualified to practice yoga. This occurs by potency of previous nature, so if one hasn't practiced strongly he will get heavenly result. This is destination of not highly advanced yoga. Destination of more advanced yoga explained in the next verse.

42. (Previous, fallen/ deviated yogi takes birth in pious, rich, or pious rich family to continue his process of yoga. Only those desiring sense gratification go to heaven for long time, to burn desire for enjoyment and his 'enjoyment'. Sanskara is destroyed. Opp. from childhood to associate with mahatmas.

Previous situation and after that time, of long practice, birth in family of yogis or devotees. Example of Nimi, born in Janak's family.

Baladev

The situation or destination of yoga who falls after long time is explained in this verse. He falls into family of intelligent- etad dhi - birth is better than previously mentioned. For those practicing yoga, this type of birth is rare and occurs due to previous samskara. After takes birth, what happens is explained in next verse.

Visvanath

43. (His mind again attracted to yoga from previous samskara .

(Practice has made it his nature - samskara . In these two types of birth, he gets his intelligence, fixed faith in God consciousness.

Baladev

He is born in good family, he also gets his paurva samskara from previous body. Krsna has already said there is no loss or diminution from 2nd chapter. Example of Bharat Maharaj.

So in this birth he gets intelligence or his remembrance regarding his constitutional position regarding Supersoul, and he then endeavors in this life very hard to purify himself; for he realizes he has fallen down from his position and behaves very cautiously.

44. Continued from previous verse - sabda-brahma - karma kanda section of Vedas.

dvaso 'pi sah - e

He is attracted, more than inquisitive *** that is casual, therefore he transcends the statement of Vedas which deals with fruitive activities because he is on his yogic path and spiritual progress. His mind is only attracted to above.

Baladev

Because of his previous spiritual practice, despite obstacles, he is attracted only on this path. This fact glorifies yoga.

"hi" stresses yoga (jynasa - doesn't mean inquisitive in

sense of just inquiring. He has no desire for karma kanda. This will not happen unless one has been practicing yoga for some time deeply.

45. (By his practice, contaminations from previous lives become cleansed and perfection will come gradually by the process

Visvanath

So the cause of his falldown in yoga is slackness in yoga practice, but now he'll begin prayatna practice. The slack practitioner doesn't immediately attain perfection, but he must practically endeavour and put energy into his practice. And if a person who is not slack, but who hasn't completed, he is not yoga brastha. (He gets perfect facilities, not heavenly or rich environment, rather immediate training in yoga. This process occurs in all paths, whether yoga, jnana, niskama karma - Lala Babu

This is also supported by Kardama Muni, "After many births one becomes perfect in yoga, meditating on Lord in heart by yoga - so therefore it is said he endeavors very hard."

This is difference between this person now and in his last life. He thus becomes purified, freed from all sins, then after many births and comes to platform of liberation.

Baladev

In this way in next birth, fearing falldown he endeavors hard and thus becomes purified from desires which can deviate him from yoga. In this way after many lives he becomes perfect by realizing his own soul and Supersoul and thus becomes liberated.

46. Summary of chapter by glorifying yogi. Between karmis, jnanis, and tapasvi and yogi, who is best? A

yogi better than tapasvi performing fasts and austerities, and better than jnani who meditates on impersonal feature of Lord, and better than karmi-yogi with material desires. If he's better than jnani, he's better than karmi. In my opinion, since a yogi is better than all these, you should become a yogi.

Baladev

Krsna is now glorifying yoga, which is the cause of liberation and even if he falls down he comes back to his path and achieves liberation. Therefore Krsna is glorifying. A yogi who is endeavoring is explained in this chapter is better than jnani who knows sastra, karmi who is digging wells, making roads, etc., and the tapasvi. Because yoga on path of liberation, also is better than tapasvis who has not yet knowledge. (Because yogi knows the Supersoul .

47. Worshiper of Me is better than all yogis.

Visvanath

This ends chapter called dhyana yoga. Therefore no one is better than yogi (last verse's conclusion . Then better than yogi is a person rendering service to Me. This work yoginam is 6th case taken as 5th case. He is not amongst all the yogis, he is in class by himself, above the yogis. (Taken as 6th case it means he is best of yogis . (Yoginam is 6th case .

The word savesam is redundant to yoginam means all yogis. Significance means all different types and classes of yogis he is best. He is better than all classes of yogis, regardless of their realization and position. Sraddhavan - full faith from hearing sastra.

Yoga can also mean a process or means. There are many means of attaining perfection, of all people of all means, the one who worships Me has best means.

Karmis, tapasvis, jnanis and yogis, situated on yoga ladder and astanga-yoga is better than previous yogis. And one engaged in pure devotion, hearing and chanting is yogattama, superlative

Therefore 6th Canto

muktanam api siddhanam
narayana parayana
sudurlabah
kotesv

Narayana parayana is so rare; Krsna parayana is most rare.

Summary: Krsna will speak devotional service in next 6 chapter. This verse is the sutra for next 6 chapter, a garland.

In first chapter describes story, introduction, 2nd and 4th describes karma and niskama karma, 5th jnana, and 6th yoga has been described. Still in these 6 chapters, niskama karma has mostly been explained.

Baladev Vidyabusana

In first six chapters means (1 janistha (desiring pleasure in heaven than get liberation devotee are explained.

Namely, jnana, karma, niskama; in next six the activities for attachment here, not heaven, (2

paranistha, want something here not heaven; (more advanced next 6 chapters.

(3 nipeksa - no desires.

Devotee in different category than karmis, jnanis, tapasvis. Among them, karmis, etc., there is graduation, as they are lower than yogis, they are in one class; yogi is better; this type of yogi best (yoginam . Just as mountain made of gold is in a class by itself, and compared to other mountains, we don't care about their graduations (compared to the gold .

A person who has faith and thus devotion to Me, (they go together , he has strong faith in devotional statements in sastra, faith in Krsna, who is blackish, eyes like radiant sun, beautiful as lotus that has bloomed by rays of sun, clothe that is shining and yellowish, wearing helmet and earrings, bangles, armlets, and is dispelling all darkness by His beauty, and has various forms like Nrsimha and Rama, appearing in human form. He is Krsna, complete in knowledge, His desire is reality, He is most beautiful. One who worships Krsna, who has all qualities mentioned above, by hearing, chanting, is called mad-gatanentaratmana, who cannot be separated from Me for even a moment. Ataratmana means I have entered his very existence.

Such a person who is My devotee is superior to previously mentioned karmis, yogis. Because he sees all clearly he is following best path. My devotee is best. (361

Krsna, in 46, said yogi is best of all.

after 46 Arjuna: Is there anyone else better than yogi? I should become that.

Krsna: Yes! 47.

In ladder of yoga, yukta is dhyana yogi who is better than karmi, and one in samadhi better, but My devotee better than all (360-361 from beginning.

Bhajan - means to render service - not to retire.

Bhaj dhatu has been explained as rendering service and bhakti, means to render service. Service here and next life, free from any desire, niskaryar, for pleasure of Krsna.

"Soul is seen, heard about, meditated on and contemplated" from Yajnavalkya. Devotional service is internal potency of Lord, not of material world, beyond modes.

Vedas say: "The Lord exists in bhakti yoga."

So the activities of hearing and chanting are ornaments of transcendental body of Lord; in same way hearing and chanting, like the ornaments of Lord, are internal potency and are not of this world.

Q: When one begins rendering devotional service one doesn't feel ananda. Answer: By constant practice, like sugar candy curing jaundice, service frees one from disease; one should therefore be sraddhavan, and proceed with great faith.

The Supreme Lord Mukunda has spoken Bhagavad-gita in chapter one, the summary study of niskama karma in

chapter 2, and explained 3 and 4. In 5 chapter jnana yoga and the 6th astanga yoga has been explained.

BHAGAVAD GITA NOTES CHAPTER SEVEN

1. In 6.47 Krsna explains who is the best yogi, and here Krsna begins to elaborate on that.

Visvanath

When will I take shelter of the lotus feet of Sri Caitanya Mahaprabhu which are an ocean of nectar and mercy. Lord Caitanya, who is an ocean of nectar, appeared on this earth. When I have no attraction to liberation or the causes of liberation, I will then walk on the path of devotion and attain the goal of love of Godhead.

In this chapter, Krsna who is the object of devotion, is explained as well as four types of people who worship and four who don't worship. In the first six, Krsna explains jnana and yoga, both which need the help of niskama karma to purify the heart. Now, in the next division of six Krsna will explain devotional service free from karma and jnana. This devotional service may be sakama or niskama, and there are some people who want one of five liberations. So these types of people's main goal is liberation, but other types of people only desire love of God and they ultimately get Krsna's association but they also get liberation as a by-product. Devotion gives all fruit of karma and jnana although they have no attraction for it.

Others have desires for liberation, going to spiritual sky, and karma - this is karma and jnana mixed bhakti. So devotional service is free from karma and jnana and completely independent. It is easiest of all and most difficult. Krsna has said this.

Question: In Vedas it is said, "Knowing Him one crosses over death." Knowledge is needed to cross over the material world, but you say a class of devotees free from jnana one becomes liberated simply by devotional service.

Answer: It is not like that. The meaning is "Knowing Him, means know the Lord and directly experiencing Him, one goes beyond death. One must know Supreme Lord, not just soul or material world.

Q: But how without knowledge by devotion can one be liberated?

A: If you want to know Supreme Lord you need devotion. One cannot know Him without devotion, because He is beyond three modes, one must know Him by a means beyond the three modes. Because devotion is beyond three modes, only devotional service nothing else can help us know Supreme Lord. Knowledge is mode of goodness cannot know Lord. Bhaktya mam abhijanati - only by devotion. This point will be established later. When it is said jnana and yoga liberates one, jnana and yoga must be mixed with some devotion to award liberation. Sastra in many places explains that jnana and yoga without devotion are useless and are not potent enough in themselves to

award liberation. The Vedic statement: "Know Him only one crosses over death". It doesn't say, "Knowing only" that would allow you to cross over. Jnana isn't enough. Knowing Him only - the devotion of knowing directed towards Him, devotional service, is needed. Yoga needs devotion, to achieve liberation. But one by krpā can have devotion without knowledge and get liberation with knowledge coming later as a product of devotion. Someone may not have knowledge but is performing devotional service he can also get free from material world. Uddhava says, "A bhakta without jnana will get liberation first as a disease goes with medicine. There are *** a person can take shelter of Narayan without these:

Mahabharata.

Whatever one can achieve by jnana, having vairagya, one can achieve by devotion. Therefore statements of puranas saying hearing name of Krsna gives liberation just by devotion.

Baladev

In last chapter 6:47, said "Your devotee has full faith and mind fixed on You, but how does such person get eligible to get knowledge about You?"

Krsna's answer is 7.1-- 7.2 Krsna tells Uddhava in 11th canto that through devotion three things happen: devotion, experience of Supreme Lord, and renunciation - occur at same time. Like a hungry man eating get satisfaction, hunger gone, and strength. These statements show that as one renders service to Krsna, he will experience the Lord according to strength of his service. A person who's beginning may thus not have so much experience of Me, but a person who is attached to Me, he can know Me. Asakti - verse 7.1.

Like a hungry man not quite feeling satisfied by a morsel. How to know Me without a doubt? Hear from Me how to fix your mind on Me and take shelter of Me, only in ananga bhakti, pure devotion, free from karma and jnana. The meaning of knowing Me without a doubt is knowing Krsna as He is not as a brahmana or paramatma. Therefore Krsna later says in 12th chapter that those who are attached to impersonal have only misery. But a devotee knows Me completely. The impersonalists only worship Me worship only My effulgence. As I have spoken in form of fish to Satyavrata. My effulgence is known as brahman and this you can know by My mercy. This occurs by devotional service.

Baladev

In the 7th chapter Lord Krsna explains His opulence. In the first six chapters the svarup of living entity is explained. In the middle six the upasaya object of worship and how to obtain Him is explained. At the end of 6th chapter, Lord Krsna spoke of thee best of yogis. Now He explains to come to platform of mat gatenā.***, fixing his mind on Krsna. Without being asked, Krsna explains for it is so important. Here He says, fix his mind on Me and nothing else.

Taking shelter of Me means serving Me as friend etc. Once one is engaged like this, one comes to the

platform of knowing Me without a doubt, as He is. That Krsna is absolute and topmost truth and nothing is above Him. Knowing Him completely means knowing place of residence, opulences, and supreme controller. With fixed mind and knowing Krsna in completeness is not possible because Krsna is unlimited. One can only understand Him according to His own ability - not give up trying to understand Him. Even Lord Brahma, smrti says, cannot know Supreme Lord in completeness. Even Brahma was bewildered during Krsna's appearance. Samagram - know Me completely (as far as possible

Visvanath

2. Jnana - knowing God's opulence some are qualified to study sastra. Out of those who study, one may be trying for spiritual realization. Out of such thousands of *** only one percent may know Me, Krsna, as Absolute Truth. Most those people who follow religious path, after realizing paramatma, become liberated. But only few people know Me, son of Yasoda and Chariot Driver of Arjuna, as Supreme Personality of Godhead, by association of devotee and they attain liberation and understand Me, as beyond material senses, dear to His devotees, does welfare to devotees, complete brahman, etc. Only rare souls realize this, and He'll again speak it when He says sa mahatma sudurlabha

4. Krsna begins explaining His material energy. So this knowledge which deals about Krsna's opulences it is actually devotion. Not only knowledge of soul, but God and His energy. That is meaning of jnanam. First Krsna explains His opulence. He has two types, and He begins with gross, material, and most gross in that, earth. Eight are named - first five also signifies earth - smell, water - taste, fire - form, sky - sound. Sixteen are in the eight - false ego is senses, 5 + 10 senses, and 8 *** , and mahatattva, the cause of false ego and false ego is cause of senses. 8 + mahatattva - ahamkara - senses, 10 knowledge working senses and sense objects.

Separate energy means the Lord started, empowered the energy, and it moves then independently by that power.

Baladev

After catching attention of disciple, Krsna says 8 types of energies but other 16 are within. In 13th chapter Krsna will again count these.

5. Inferior nature - *apara* from last verse
para includes living entity

Visvanath

The external, dull nature, material nature is inferior, beside this there is *** superior, because of consciousness. It is

called superior because it uses the material energy for its enjoyment. Enjoyer is superior to enjoyed.

Baladev

The material energy is called dull, inferior because it is enjoyed. Superior energy is conscious and the enjoyer and its superior because it holds together material world by its activities.

Visvanath

6. These two energies are cause of this material world. So these two energies, *maya* and *jiva shakti*, field and knower of field, are cause of living entities here, both moveable and non-moveable. Because I am the cause of both of these, I the maintainer, creator and destroyer through My energies.

Baladev

Krsna explains He is cause of these two energies which cause all else so He is cause of all.

These two are called *ksetrajna* and *ksetra*, and He is source of both these two energies, and Krsna is therefore the source of entire world and destroyer as well. All living entities are composed of these two.

7. Krsna is cause of all, and no cause above Him. For Him no other cause.

Being this, I am therefore everything. Above Me, there is nothing. Because no difference between cause and effect, energy and energetic, Krsna says all this is My energy. The variety in this world is all Brahma. So first Krsna says I am everything, and He gives an example. So all this world, conscious and unconscious, being My effect is Me, and again I have entered into it as thread enters into pearls.

Mudusena Sarasvati said this is not good example, better is gold and gold earring - (describes *acintya beda beda* better !!

Baladev

Moveable and non-moveable you possess and are source of both energies and seed of everything, but it doesn't mean You are beyond everything. But it is possible that something is beyond You. In sruti we have heard gradations are there and the position of top is formless and one who knows this attains bliss; others only miseries. If one raises this question, Krsna, says this: There is nothing beyond Me, Krsna, Your friend. Basically this verse defeats the idea that brahman is highest. Now question comes: To know Him as Arupa is highest, you just quoted, so what is meaning of this?

Answer: Vedas say also: I know Him to be *purusa* with brilliant from beyond ignorance and knowing Him is only path. (Svetasvatara . Explained Visnu is cause of causes and to know Him is only path.

There is nothing beyond Him, nothing smaller than Him. Propounded there is nothing above or beyond Krsna. This is impossible.

It is not said when one knows this formless thing there is nothing beyond that. If one doesn't understand the statements in this way, the Vedic statements will contradict. There is no other way of understanding it. Everything is strung on Me means I'm maintainer last verse, I am creator and destroyer.

8. In last verse He says everything is strung on Me. Now He explains how everything is strung on Him. (As you see pearls no thread; you see water not taste . I have entered in two ways, as cause and essence. This entering of Krsna is explained here. (Essences are separate from objects . Light - Om comes from Vedas; Vedas are within Om. In sky I am sound; sound is cause of sky. Among humans I am endeavor, without endeavor He isn't man. Essence of man (not general women .

Baladev

Krsna explains in 5 verses how He is maintaining all. Without taste water can't stay. In moon and sun I am light, effulgence maintains them. In Vedas, I am omkara. In humans I am the endeavor by which they can become successful.

9. punya - beautiful, should be applied to all the qualities but as pure Austerity means capacity to tolerate austerity. The brightness of fire which cooks and illuminates all things. Touch of cooling air from fragrant place which removes distress of heat is Krsna. Life of living entities and tolerance of dualities.

10. Bijam means pradhana from which all comes (Pradhana is balanced modes - add glance of Lord and the stimulation provokes creation . Intelligence is Krsna. Strength to work is Krsna.

Baladev

All moving or non-moving living entity, one original seed of pradhana is Me. By that only do I maintain the living entities and make them strong. Tejas means prowess - power to subdue others by one's presence.

11. Visvanath

Kama refers to desire for one's maintenance, raga refers to anger - strength of strong free from kama and raga. And also sex life with wife to produce children according to religious principles. During period of women, 1st 4 days contaminated then sex prohibited on 6th, 8th, purnima, ekadasi, jayanti, acarya appearance day of acarya. Even - boy, odd - girl from period (according to Ayur Veda .

Kama means in first line means desire for maintenance. Raga means desire for wealth beyond maintenance. Tejas is potency to engage in religious principles.

Visvanath

12. Summing up: whatever you see, you should know comes from Me. Like this Krsna has explained He is cause and essence. But there is no limit to this for everything is under My control. Whatever coming from sattva, rajasa (happiness, pride, demoniac people, ignorance, lamentation, demonic people, irreligion all of these are the effects of My material nature. But I don't exist in them, and don't become controlled by three modes. But these modes are under His (My control.

Baladev

In this way Krsna, explaining His opulences, sums up everything in this verse. All those states of existence in this world everything you see comes from Me, from My energy, but I don't exist in them or become controlled by them. Rather, they are under My control. (This completes explanation of para and apara energy.

13. (How one becomes bewildered Arjuna: Everything comes from You, why people don't know this fact? Krsna: Tubhir gunamayi

These living entities are completely controlled by these three modes and controlled by their nature and thus don't know Me who am beyond modes.

Baladev

So after explaining His two types of energies, He wants to explain Himself. But Krsna first wants to explain the cause of the bewilderment of the living entities. Coming from these three modes, My maya, they each have different qualities which change. Living entity situates himself in these modes becomes bewildered, and carried away and this they don't understand that I untouched by three modes is situated beyond modes, knowledge personified, controller of everything, immutable. They don't know Me, rather they envy Me.

114. In last verse living entities do not know Krsna. Obvious question is how can living entity cross over these three modes of material nature. It is difficult because this energy is divine.

Dhatu - to play The living entity who plays with sense object deva is called deva, and one who bewilders them is called daivi.

Playing in the field of sense objects. Gunamayi means 3 modes, also guna - rope - one who has rope and by rope binds. Living entity bound by 3 (for extra strength ropes - 3 gunas. Sometimes 3 ropes are interwoven into one. So this maya of Mine is from Supreme Lord; this external energy it is very difficult to cut these ropes. Impossible.

There is only one solution. But one who has faith in Me, they can cross over. Krsna is touching His own chest saying, "Surrender to Me."

Baladev

Q: Lord is eternal and His maya is eternal, so can no one get rid of it?

Krsna; This energy is Mine, the Supreme Lord's, who

creates this world, which is wonderful, unlimited, and beyond logic, I use this maya as instrument in creating this material world. You should know material nature and maya, and Supreme Lord as the controller of maya. It has three modes and is very strong bondage for the living entities. It is therefore difficult (to cross over open this knot.

Although it is difficult to surpass, it can be done with the help of devotion.

Those people who take shelter of Me, Krsna, who is creator and controller of maya, and take shelter of My devotees can cross over ocean of maya as the ocean becomes as small as water in hoofprint of calf they can jump over and attain Me. When Krsna says mam eva, He denies surrender to demigods. The demigods spoke this to Mucukunda after Mucukunda was victorious and when they pleased, ask him to request boon (other than liberation - only Visnu can grant that [last para BGAI 383] Story of Ghanta-karna - mukti padta sarvesam

7.15. Why then, after hearing 7.14, do some people surrender. Q: Sometimes do learned people not surrender.

A: Those who are scholars they don't surrender and their scholarship goes down. Duskritina - those who are rascals and scholars. They are four types: The bad scholars are of two types: Mudha - like animal wants to work and enjoy work. There are people who give up nectar of Lord's katha because their fate is bad and take to hearing gramya katha, which is like pig eating garbage. Who is that person, only an animal, that doesn't worship Mukunda, the give of liberation, One who makes liberation seem secondary to Prema Bhakti.

Naradhama - There are low class others, they engage in the beginning in devotion and they lose faith in sadhana and give up path of devotion. They by themselves give up devotion so they are faithless and the lowest.

Mayayapahrta jnana - They acquire Vedic knowledge by maya steals their devotion and they can't choose Krsna. They think Narayan is Supreme Lord and in Vaikuntha, but that the incarnations are ordinary people. They as deserving of devotional service surrender but don't surrender.

Asura - Those taking shelter of demonic nature. Jarasandha had knowledge, but these hate Krsna as enemy and want to kill Him. All these 4 classes know they are educated. These asuras, like Jarasandha, deny form of God, and say even in Vaikuntha Lord doesn't have form. (Mayavadis who don't have devotion are asuras .

These 4 mean those who have knowledge but still don't surrender.

7.15 Baladev

You say those who surrender can go beyond bondage then why don't many intelligent people surrender.

Those who are bad pandits, proud of their leaving, never

surrender. Those who think themselves scholars are sober but are actually fooling, like blind leading blind, they never surrender. Those who think they know but don't surrender are of 4 types. 1. Mudha - attached to fruits; think Krsna is bound like us by karma.

2. Those born in good family, like brahmana, but they become attached to mundane poetry and subject matter they don't take to goal of life - they are called naradhama.

They are cheated by their fate, as they have given up hearing about Krsna, and they like hog who enjoys stool, takes to hearing about the mundane.

3. Mayayapahrta jnana - followers of atheistic sankhya, think creation is done by my nature, they, although the Vedic literatures say it in hundreds of thousands of verses, they see that nature, not Me, controls all and can award liberation. They give all sorts of logic by the mercy of My maya.

4. 4. Asura - by My maya they take shelter of asura bhava.

They say Absolute Truth is brahman without form, qualities, and existence. Why is Mayavadi asura. Asuras are always attaching bad, so these mayavadis like asuras who hurt the transcendental body of Lord by arrows, in same way they try to destroy Lord's form and say He is without form, qualities, mercy or bliss.

16. Who are the people who do surrender?

Visvanath

Who are those who worship You? They are of four types. They are all sulerti, they follow varnasrama dharma, these great souls surrender to Me.

1. *** One in distress. One who has calamity, sickness or some other problem who desires to get rid of problem, 2. Jijnesu - One who is inquisitive, and his object is self-realization, soul, or Sanskrit grammar or logic.

3. Arthe - He wants laksmi, wealth, in the form of a piece of land, elephant, and horses. Kamani - women, and money need both together. Want pleasure in this world or next. These three are sakama, heavy material desires, who are generally householders.

4. Jnani - He has desires, but not material. He wants liberation; he is niskama, they have desires but they use devotion to satisfy. They are not pure.

Out of four, first three are called karma misra, and 4th - jnana misra. Yoga misra is explained in 8th chapter.

Pure devotion, free from jnana and karma, is spoken in this chapter in verse 1, mind fixed on Me and nothing else. Pure devotion will again be explained 8.22 and 9th chapter.

*** mam. All these statements speak of pure devotees.

In these six chapters, Krsna speaks of pradhani bhuta, mixed, and kevala bhakti, unalloyed. There is also 3rd type - guna bhuti bhakti - devotion is secondary to achieve their purposes. They are not actually devotees, but karmi, jnani, yogi.

In their situation, the achievement of object is more prominent than devotion. Because their goal is to attain

karma, jnana, yoga, they are named thus. Sa kama karmis goal is to attain heaven, jnani yogis attain liberation. So now what is destination of these four, what do they get? What is their destination?

First 3 get their object: money, knowledge, freedom, their desire. The other object of their meditation eventually they also attain: sa lokya mukti.

Jnani desiring liberation.

These people will go to Krsna and they won't fall down. The jnanis object is higebr and they attain santa rasa, like 4 kumaras. If they get more mercy of devotee or Supreme Lord, they can come to the platform of prema bhakti, like Sukadeva.

Fruit of jnani misra bhakti is liberation. And any one of these people if they come in association of devotees who have love of God, they also can come to the platform of pure love of God but they come to Vaikuntha bhakti, braja bhakti is very rare.

BHAGAVAD-GITA NOTES

Chapter 7, part 2

16. Baladev:

How are those who surrender to You. Krsna says there are 4 types. Learned scholars (sukrtina - good scholar, who have followed the principles of varnasrama and who have followed the principles sincerely, surrender to Krsna.

1. Distress: Gajendra, maybe enemies, death in family, or some trouble. (second lowest)
2. Jijyasu - Better than both arthartha and artha. They are men of discrimination. Example is Saunaka Rsi.
3. Arthartha - Those looking for opulence, like Dhruva Maharaj (lowest)
4. Jnani - They know we are souls, there is Supersoul, and we are part and parcel. Example is Sukadeva Goswami.

First 3 are sakama, jnani is niskama. Why jijyasu comes between artha/ arthartha. Because these two come to the platform of jijyasu. This is their common link.

17. Q: Out of these four, who is best?

A: Out of these four, jnani is best.

He is constantly dovetailed in Krsna because his mind is fixed by his practice of knowledge. Other 3 cannot be of this quality. They are not eka-bhaktir, their devotion is mixed with other desires.

Q: The jnanis are attached to You and worship You out of fear of losing knowledge, isn't it?

A: No. their main object is devotion, knowledge is secondary. Eka Bhakti means their main attachment is devotion and they are jnanis in name only. (They are not like those who practice devotion for obtaining knowledge.

These types of jnanis have great attraction for My beautiful blackish form in both sadhana and *** .

Others who practice devotion for knowledge think knowledge higher than devotion. They in sadhya give up devotion - yatha mam prapadyante. They love Krsna and Krsna in reciprocation loves them.

Baladev:

Jnani is best, Why? Because he is always in union with Krsna in one pointed devotion. He has no distress or desire for money, so his meditation can be continuous.

Those devotees worshipping because they are in distress are only in union when their distress exists. But jnanis' desire is only to get devotion. That jnani is best, but still is not satisfied and he further opens up his heart and says last line - mama puya. He is very dear to Me.

He is always absorbed in nectar of Lord's love and has no attention on anything else. Because I am all knowledgeable and unlimited, although I am sarvajna, all-knowing, I cannot measure his love for Me and all I can say is he loves Me very much. And I thus love him in response, also in an unlimited way. (On up to the jnana level even if practicing niskama karma also .

18. Visvanath:

Arjuna says, that means that jnani is dear to You, but other three aren't?

Krsna: No. those who come to Me, worship Me and ask Me for something and I give it, they are also dear to Me because out of love, they have asked Me for their needs.

But the jnani is like my own self. He neither asks nor desires anything, neither heaven nor liberation. Therefore he is under My protection and He is thus like My own body or self. This is My opinion.

Why? Because his resolve that I, with My beautiful form, is the destination, and he has rejected My impersonal form and liberation.

So this devotee who is freed from material desires and for whom devotion is chief thing, and Lord says He is like his body. But His puredevotee is even more dear to Him. (SB 11.14.15 You are dearer to Me than My own self, even more than Siva, Balaram, Pradyumna, Rukmini devi. (After Uddhava blessed by gopis . If a pure devotee, a prema bhakta, is most dear (SB 10.29.42 Lord Krsna is atmaram, but He also enjoyed with gopis, thus He considered gopis more than His own self.

Baladev:

Arjuna is saying jnani devotee is dear; how about other three? No, they are all dear and generous. But jnani is also udarah, generous. Those who worship Me and when I give them something they accept it and out of affection they give Me something back are dear to Me. But jnani is like My own self. But jnani has given Me his mind, and without Me he cannot stay for a moment. I am his destination. That is his resolve. As one can't stay without one's own self, body or intelligence, I cannot stay without him. But one should not consider that he is My own self, that he is non- different from Me as thinks the impersonalists, thinking he is Vasudeva and becomes situated on that platform. (This is how the impersonalist explains this text . Saha. ***

Jnani

If you consider that jnani thinks himself Vasudeva how is he thinking himself a devotee and serving Krsna, as Krsna says 4 kinds of men serve. Or Krsna says "jnani is dear to Me", but that implies a difference between Lord and jnani. When krsna says he is like My own self, it is like two friends. One says, "He is just like me," or "son considered own self." As father exists in form of son. It is not they are one in body, but one out of love. Some people also explain atma as mind, "He is like my own mind," as Krsna is always thinking of His devotee.

19. This verse with other 3.

This jnani becomes surrendered to Me after many births. Bahunam means thousands of births.

Visvanath:

Such a jnani, jnani-misia-bakta, how long before he *** free from entanglements?

You say a jnani obtains You, how long does she take to actually become a devotee?

Such a jnanan comes to devotion platform after long time. When one is jnani bhakta he also comes to Prem bhakti by association of pure devotee, of fixed mind, who sees Krsna everywhere.

The jnani's heart is like clean mirror who can reflect object, so when that pure heart comes into contact with pure devotee he immediately becomes lover of God. Kevala bhakti is rare. Only jnani, not others, can come to kevala bhakti. (Clean heart means clean of sanskaras, he actually sees Krsna, Process explained from point of...

(Both for jnani misra who is dear to Krsna to get prem - sa mahatma sudhurlabah - and to come to the platform of jnani also sa mahatma.

Baladev:

What is the end result of 3, they take many births and come to platform of jnani. The 3 types of devotees, because they have material desires they by their service they get their desires fulfilled for many lives, and after many lives they get tired of it and by association of pure devotee, and thus they get knowledge of Krsna and surrender to them.

How these "generous" mahatmas come to higher platform and how long does it take is explained in this verse.

Vasudev sarvanrti means - everything comes from Vasudeva, everything is controlled by Vasudeva.

All is controlled by Vasudeva, see end of Prabhupada's purport page 394, see Bg 7.17 and 11.40

Vasudeva is all, everything is Him. Such a person is very rare, - who comes to platform of Vasudev savana it - even among jnanis mentioned previously. Such a jnani is very dear to Me. (3 sakama bhaktas after many births come to platform of knowledge and become jnani - then goes back to Godhead .

20. People who surrender, but not to Krsna. What is their situation? They are not in first group 7.15.

Visvanath:

Arjuna: I have understood that those who have material

desires, distress - money, and by rendering service to You they achieve their goal. But some people also have similar problem but surrender to demigods. What is their situation?

Krsna answers this in next 4 verses.

Their knowledge is taken away, hita-jnana, because they think their problems cannot be satisfied by Visnu. Because they are controlled by their improper nature, (lower modes which makes them surrender to demigods, not Krsna.

Baladev:

Those who have desires and who worship Me will become liberated. (from last few verses - with desires they come to knowledge then liberated .

Generally demigods give fruit quickly; Krsna gives service last. [With devotion, purification of heart, which takes time, is needed].

Those who go to demigods have to remain in this world, they cannot liberation (Krsna giving comparison of different types of worshipers to establish and define puredevotion

non-devotion
devotion to demigods
devotion to impersonal
devotion to Krsna

They think that their disease will be quickly destroyed if they worship sungod but it won't happen if they worship Visnu. Therefore hita-jnana. The reason they have this tendency is that it is their nature.

21. Visvanath:

Those people who worship these demigods, the demigods become happy by the worship, but it is Krsna who gives them faith, the demigods are incapable. Krsna is antaryami, He understands desire and inclination of person and gives faith not to Himself but to the demigod. "I make them believe that their demigod is supreme and I'll give them suitable stotras."

Baladev:

I am Supersoul and have all opulences and I'm well wisher of everyone. I give faith and grant fruit through the demigods. The demigods are incapable of doing it. Whoever wants to worship a Deity I give fixed faith in that Deity, not in Myself. I create that faith in Him, the demigods aren't capable of doing it. Sruti says demigods are My body.

22. They by the sraddha I've given to him, he worships the demigod by which obtains the desired goal by My grace. By worshipping the Deity, he gets fruit, but those demigods are unable to fulfill desire of devotees. It is only I who fulfill.

Baladev:

Because they demigods are My body, I grant their particular desires. Even though the worshiper doesn't know I am granting, I know, because the demigods are My bodily limbs.

(19-22

23. Four verses previous Krsna has mentioned and

explained worshipers of demigods. Now He'll explain what actually happens because previously He explained for the devotees that other worshipers who are devotees ultimately come to Him (chatur vidha bhajante man so now He'll explain what happens and what is the destination of demigod worshipers. Krsna says their destination is perishable and they go to the demigods.

Visvanath:

The fruit of those people who worship demigods as time limit, it is perishable and then finished. Arjuna: You are doing big injustice to these people. These people also do the same amount of effort in worshipping their Deities as do Your devotees in worshipping You. And Your devotees You give them unending result (because one goes to the spiritual world then there's no end of pleasure). But their result is limited, so this injustice for the same amount of effort put - but result is different.

Krsna: I'm not doing any injustice. Deva-deva yajanti - where is the injustice. They worship the demigods and they go to the demigods and they worship Me and come to Me. It is just a rule. Those who worship demigods go to them - My worshipers go to Me.

Those who worship a particular Deity go to him, it's a rule and not injustice. Now when the demigods are themselves temporary and perishable how can the fruit of their worship and the devotees be permanent. Both Deities and fruit will be destroyed. Therefore I say the worshipers of these demigods are alpha medasah - less intelligent. (Those who are su-madasah worship Krsna in samhuta jajna. Alpa-small - medasa only gain zero. But Supreme Lord is nitya, devotees are nitya, and devotion is nitya and fruit of devotion is nitya. This is logic principle. Only they related with eternal becomes eternal.

Baladev:

The worshipers of demigods and worshipers of Krsna, do they get equal results? No! Because when these people worship the demigods they do not consider that the demigods are the energy of the Lord and therefore their result is not unending, but those who worship with the idea that these demigods are also expansions of Krsna, then these results are not temporary. These people, the worshipers of the demigods, have limited life, limited opulence, limited result of their worship, limited life but for My devotees they get everything unlimited because they get the opulence of realizing their constitutional position and they eternally remain situated in that. If people worship demigods understanding them as bodily limbs of Krsna will come to proper position.

24. Different classes of people who do not think Krsna's body is transcendental but think He's material. Last verse Krsna says that the worshippers of demigods are less intelligent - alpa medasah - and in this verse Krsna used the words abuddhayah - having no intelligence.. Those who study all the Vedic literatures they also don't know truth about Myself - "Only those who have got

the mercy of Your two lotus feet know You, but others can't know." (Lord Brahma - SB Except for My devotees, no one understands and are less intelligent, especially those who think Lord's body is material when He comes to this world. (Brahman covered by ajnam is jiva; by maya He's isvara .

Avyakta - unmanifest, unlimited - but personal, not impersonal. Those who have no intelligence think I am beyond nature but I have no form, and My appearance in house of Vasudeva is My acceptance of material form. My appearance, they think, is also illusory, not transcendental. Why do they think like this? They don't know that My form is beyond material nature. My form, pastimes are all transcendental, and they don't know this and think these are all material.

Bhava means unsurpassed: nothing is higher than Me in this case, although bhava has many meanings. Every meaning of bhava - existence, nature, purpose, activity, pastimes, all things related to Me is param, transcendental.

Sridhar Swami:

My svarup and form is eternal, above everything, and pure goodness.

24. Baladev:

Even those who study Upanisads can't understand My nature because they have no devotion. They are less intelligent because they don't know My form's transcendental, thinking I'm Vasudeva's son.

Devotees of themselves (ahangamapesya - God is unmanifest, and He takes a material form.

Because these people are devoid of Lord's devotion, they cannot understand.

It is not Lord's form is material, it is transcendental and full of bliss. He's sarva-jna, not under maya, His birth is not human birth, but only appears. (4th Chapter, 6th verse They believe Krsna has no potency.

Only by His mercy can understand Lord's appearance.

They can't understand because they haven't associated with My devotees, due to bad association.

25. Answering question: Lord says He's always existence, then why don't people understand -

Q: If You say that Your form, qualities, and activities are eternal, why aren't they always seen? By everyone?

This verse answers that question.

I'm not seen by all the people all the time. Only certain periods and certain universes I am visible, even though I am always present along with My associates.

How is it possible?

Just as sun is always present but not always visible, I am also like that. Just as sun god is moving through 12 signs (constellations), but he is still not visible at all places at all times. Krsna is also like that.

Arjuna: Q: I understand. But in sun planet, sun is always there.

But Your dhams are eternal, but people don't see Your pastimes? This is all right for sun, but My yogamaya can enter into My planet also. Yoga maya also exists at all times there, and the sun of Krsna is always there although not always visible.

Yogamaya does cover 'foolish people', then word yoga maya means maha-maya. Yoga means combination of three modes of material nature or mahamaya. These planets of Krsna are covered by external energy and we can't see. Therefore these foolish people don't know Me as son of Vasudeva having beautiful form of Syam, and they are foolish and give up My form and worship the unmanifested.

Baladev:

Why only devotees and not non-devotees see You? Because I cover Myself, I who am eternal full of knowledge, bliss and unlimited qualities manifest Myself to My devotees and no one else. I am covered by My yogamaya, that maya that has the yoga of bewildering the living entities.

Krsna keeps Himself covered.

People in material world, bewildered by maya, cannot understand My potency - I am unborn and have no birth, but even great personalities like Brahma cannot know.

26. But can Krsna see them? This yogamaya is special - no one sees Krsna, but He sees them.

Krsna: Arjuna, you should understand that neither external nor internal energy can cover My knowledge. Maya can't cover its support (I am maya's support, but Ajnan or ignorance which takes support of living entity covers its support.

No one knows Me completely, even Lord Siva and other great personalities. Why? Because they are controlled by some degree of maya.

Baladev:

Just as living entity covered by maya and falls into ignorance, can it happen to Krsna? No! This maya is inferior and is controlled by My prowess, dealing with Me from afar and it can have no affect on Me. "man tu veda na kascana" signifies that knowing Krsna is very rare.

27. Visvanath:

Since the living entities are bewildered, when?

Ichha dvesha! Since the beginning of creation the living entities are bewildered; as soon as birth takes place one becomes entangled and entrapped.

Because of past karma one's desire and hatred come - desires means desire for sense objects for enjoyment - dvesha makes repulsed according to senses. Thus duality is created. Duality causes illusion, and in illusion he starts thinking in terms of these dualities.

Because of this ignorance one becomes bewildered and too much attached. Those who are too much attached or too detached he cannot become devotee. Too much attachment makes one a karmi and aversion makes one a jnani. A devotee needs both. Krsna tells Uddhava: A person by will of Lord comes in contact with devotees and develops attachment for My pastimes. Neither too attached or detached, he becomes qualified for bhakti. (SB 11.20.8)

Baladev:

Why is a jnani who has knowledge about You rare? Ichha dvesha. Why? 2nd line - illusion caused by

dvandva moha - dualities - respect disrespect, happiness unhappiness, male female, and we become dependent on these attachments for our happiness.

Why these come into existence? Ichha dvesha. Because of practices in past lives, he has already concept of like and dislike.

The sanskaras from previous lives controls this.

Because of attachment, it is very difficult *** jnani -

(27 This verse - why people don't become devotees.

28. Why people become devotees? (free from delusion caused by modes). How does it happen? Punja karmanam - and result devotional service with fixed vow.

Those who have performed pious deeds and are situated in last stages of sins almost finished. And mode of goodness appears, ignorance subdued and illusion subdued.

Moha reduced, then in that situation, if they get the association of My devotee, they begin following sadhana bhakti. That association is by My mercy.

By sadhana their sins become destroyed they become completely free from illusion, become fixed, develop nistha and then render devotional service to Me.

But one should not think that by just doing pious deeds one can get devotion. Not by tapas, jnana, svadya, it is not possible to get devotion. Devotion does not just depend on pious deeds.

Baladev:

After hearing all these verses, it seems like no one can become a devotee?

Arjuna: Does anyone actually ever become devotee? It seems so difficult.

Answer/ 28: In those persons who sins have come to end by mercy of great souls, by their causeless glance of great devotees, when sins come to end. They wander the earth to give mercy to pious souls who do punya work, beautiful work. Their works are so beautiful that devotees like to see them and their glance causes destruction of sins. Therefore they got strong faith, then they understand Me in truth. After this, they render service to Me.

29. Devotees who take shelter of Krsna to avoid cycle of birth and death.

Three types of devotees with desires. And those who worship demigods fall down. Thus Krsna has explained those who are not qualified to worship. But here is 4th type of sakama bhakta: desiring liberation from birth death. Yogis worship Krsna for this reason and because they do, they achieve it by the strength of their devotion to Krsna they achieve it. They know brahman, living entity, the philosophy of karma, giving births to living entities.

Baladev:

Krsna says I've explained how those devotees with

imperishable entity is the Lord. Srutis mention: aksa - (imperishable svabhava - pure living entity, free from material concept of life.

Karma - cycle of birth and death. What causes that visarga - giving up

Baladeva:

Aksaram - imperishable, that which is different from body, and conscious is brahman. This is mentioned in Vedas how work aksa is used for brahma: unmanifest becomes dissolved (brahma means absorbing. svabhava - those existences that living entities have in subtle form. sva- own, (vasana, samskara, bhava - nature.

Karma-bhuta means subtle elements within gross elements which form body. That activity that causes this is called karma. How does it happen.

Suppose one performs jyoti sloma???????????? sacrifice, one goes to heaven, gets divine body, then he'll enjoy and little karma remaining he comes down as human being. Karma refers to that karma that causes birth.

Baladeva: comment Chandogya Prabhupada's purport 417.

A follower of Vedas performs sacrifice, with yogurt. Yoghurt is made of 5 elements, and his faith, then the living entities, because of faith, become situated in those elements because of faith, then when he dies, the demigods sacrifice living entity in form of sky - (he is sent to heavenly planet then remaining there they go to moon planet and get divine body and enjoy fruits of their activities there.

This is bhuta-bhavodbhava-karo 3rd line
visarga - karma

Karma remaining after enjoying heavenly pleasure is called karma in this verse.

4. All those objects that are imperishable are imperishable. Purusa, the presiding Deity of demigods is adhi-daiivita. Adhi - means presider controller. Adhi yajna is Myself because I only as Supersoul, am inside everyone.

Arjuna also asks how is He to be known? Krsna says you have to know Me as Supersoul in body, not like other things that are different from Me. Adiyajna is non-different from Me. Because Arjuna is Krsna's friend, he is the best of those who have bodies.

Ksara means changing, the gross body. Adhibhuta is gross body, that which is changing form living entity.

Bhuta - purusah, the universal form existing in Him. Because He has all the demigods under His control. Adhiyajna gives inspiration to perform and gives fruit as well. That is Krsna, and by saying eva, Krsna denies difference between Him and adhiyajna.

How is He situated in body? As Supersoul, He remains inside and controls. Therefore if one worships Krsna and he will understand these 7 elements, without difficulty, in truth.

(1 Brahma and Adhiyajna - objects of realization (3_ [all 1,2,3 -Lord]

(2 Try to make effort to achieve - secondary - adhi devata

secondary - adhyatma living entities

(3 Adhi bhuta - realization. Arjuna for the body - low class.

5. 7th Question

What consciousness is at time of death determines next body Priyaman karma - accumulating from activities done now Parabdhha - from store used in this life

Sonut - in store - collection of karma

Karma effects - gross and subtle.

Gross - problems, food, suke - impression in mind

(1 this life (2 future life
immediately later on

At time of death whatever we think will carry us to another body.

Visvanath:

How can one know You at time of death?

Thinking of Me - ever(eva??????? - only - remembering Me (one cannot know Me completely, like pot or cloth

In 14th verse I'll explain knowledge that relates to remembering Me.

Because Arjuna's question is, "How are You known?"

Krsna's answer is remembering. Remembering Krsna is knowing Krsna and devotional service.

If you remember Me, you have knowledge of remembrance, you'll know Me and have fruit of My eternal nature as well.

As I am free from sins etc., a person who remembers Krsna at least will obtain these 8????????????????.

6. Sada - always

bhava-bhavita - filled with the saturation of his nature - one has to be saturated with devotion.

Jivan mukta before para mukta.

Visvanath:

Arjuna, just as those who remember Me come to Me, one who remembers something also, due to being saturated by that idea, will attain that at time of death.

Baladeva:

It is not that only those who come to Krsna get Him; this is the general rule. Just as Bharat Maharaja, thinking of deer, became deer.

Last thought or remembrance will be product of continuous thoughts of life.

7. Should one therefore not fight and remember Krsna through meditation?

Mind make options - both fixed in Krsna. Yudhya ca Buddhi - chooses yudhyasva

Baladeva:

In last verse, whatever you remember in life you'll remember at death. Therefore you should fight, do your activities, and always remember Krsna primary - mam-anusmara - remember Me

secondary - yudhya ca - fight

ca means secondary, remembering Krsna.

In this way, if your mind and intelligence are surrendered to Me, you'll definitely remember and obtain Me, without a doubt.

8. Previous verses: Whatever one practices in life, he remembers at death - (6

param - purusam - divyam

explains somewhat impersonal

8 - text 7 important, for it is an imperative instruction

One who has practiced remembers Me and obtains Me because he has fixed His mind on Krsna, at time of death.

Remembering Krsna again and again is the practice, but the mind.

By this practice of remembering Krsna one can conquer even his own nature.

Baladeva:

Whatever one remembers in life, one will remember at death. Krsna wants to stress this principle so He repeats it again. This practice of remembering Krsna is the means, and such a person who meditates on param purusam divyam, is fixed. If one keeps meditating on Krsna one will eventually give up the material body and get a transcendental body.

9-10:8 What to do when living, 9-10 what to do at time of death

Answering Arjuna's question at time of death knowing Krsna.

Now yoga-misra bhakti

Some people practice devotional service along with yoga. This yoga-misra bhakti is explained in 5 verses, 9-13.

Kavi means one who knows past, present, and future.

The four Kumaras are also kavi, but purana is "old" kavi, from beginning of time is mentioned.

People who are old may be there, but He is also situated in heart and disciplines.

By His mercy, Lord comes and instructs on devotional service, like Rama and Krsna, and one should meditate on these beautiful forms - He is merciful, but not easy to know. Why? He's smaller than smallest, most subtle, support of everything, all pervading, unlimited (different from living entity

Because He is like this, His form is acintya rupa. He's biggest, smallest, and is human size. Krsna, like sun, illuminates Himself and all other objects in creation. He's beyond maya, non-material, and not made of maya.

At time of death, if one can meditate upon Him without a deviated mind, this is possible by strength of practice, and moving life air between eyebrows.

Baladeva:

Without practicing yoga, it's very difficult to control mind. Therefore Krsna is recommending yoga-misra

bhakti.

Kavim - all knowledgeable. Anu-sastaram - gives teaching beneficial to living entities, like Rama and Krsna. *** - so small enters into atom.

Even though He's so small, He's all pervading and maintaining all universes without effort. How is it possible that He's small and big at same time? He's acintya - beyond logic.

One brahman, Supreme Lord has altharage, medium size, He's smallest and biggest simultaneously.

He's size of atom but holds everything; He's big and small, beyond all logic. He's self effulgent, not taking power from anyone else. He's untouched by maya or illusory potency - tamasa - and controls maya. One who remembers such a personality at every second will obtain Him. Who are these people? Those who have practiced and come to the platform of samadhi. With devotion, endowed with yoga and devotion, they can remember you at time of death.

11. What he has to do aside from bringing up air is explained in next 3 verses. What to meditate on, what to think, and how

Arjuna is asking question that just bringing life air to eyes isn't enough, what has to chant-meditate on, and what he will achieve will now be explained.

1 2 3

That imperible aksara is OM - A U M - what is the padam destination - object, and how you can obtain, the means will be explained.

Baladeva:

Just bring life air between eyebrow, what kind of yoga! What should I chant, what is practice, what do I have to meditate on.

Brahman is in two forms - speaker and object of speech. That letter - OM - is aksara, that which speaker is trying to obtain.

Those free from attachments and whose ignorance is destroyed try to obtain brahman. OM is vacah - aksara is OM and destination

sabdha para

brahma brahma

(How to know these two? Brahmachari student serving guru while studying the Vedas - unmarried is secondary. Not thinking, speaking, engaging - sex life - remembering women, speaking about women, dealing with women, looking at women, talking in lonely place, making endeavor for sex life, actually engaging in sex life. Avoiding these 8 at all times and places is brahmacharya. Then one can know transcendence .

One who knows this can obtain without effort.

sangraheha - means to get object.

Now explained.

12 -13: Instruction for time of death.

14. What kind of yoga has to be done.

Chant word - think of object

Krsna

Krsna

Baladeva:

Process of yoga is explained. Pull back all senses from sense objects. This one must practice while living. One should think sense objects are defective for pleasure and thus put mind on Lord. If done in life; then possible at death. If mind runs, fix mind on who is in heart. (Bring life air to eyebrows, think of Krsna within the heart.

By mind you enter in Me. Control pranava life air, which does so many activities in body. They must be controlled, detached and moved to top of head, the topmost cakra. This is called victory over different planetary system - when life air is situated in brahmaraudra, then think of My personal features beginning with feet to top of head, also chant OM, the chief letter, which is indestructible, and

chief - aksara

at same time meditate on Me who (OM represents Krsna.

Chant OM and remember Krsna.

14. Up to here, yoga misra bhakti - Now devotional service not mixed with karma, jnana, and yoga.

Visvanath:

Last chapter Krsna spoke of artha, jnyesor????????, and those desiring freedom from birth, death - these are all karma misra bhakta - 9-13 was yoga misra bhakti.

Now pure devotional service.

This is whose mind is undeviated by anything else - heavenly pleasure, liberation - this is undeviated - ananya-cetah.

Satatam means continuous without any break; he's not stopping his remembrance of Krsna due to time - purity and impurity.

Nitya and satatam both means always. Satatam means always for some time, but together they mean all the time, continuously, for one's whole life.

Krsna is available for such a person easily. NO misery exists for such a person because his devotion is clean of karma, jnana, yoga.

Nitya-yuktasa - hope in mind always desiring to have union with Me. This person is yoginah, not breathing exercise yogi. Krsna is easily available for such a yogi.

Baladeva:

Krsna has given instruction of yoga misra bhakti and of devotion, now He speaks of pure unalloyed devotion.

That person whose mind is undeviated by any means of perfection, and his mind not deviated by object of means, neither sadhana nor sadhya, just for Me, always, at all places or times, pure or impure (Karmabandha demands rituals performed only at restricted pure times

Nityasah - every day he's always thinking of Me who sucked breast of Yashoda, or as Rama. Mind absorbed in Me means loving, thinking of Me.

Krsna is easily available to such a person because he has no encumbrance coming from other yogas - karma or jnana.

When a person is in this state, not being able to tolerate My separation, I, like a father taking care of his son, remove all obstacles and bring him to Me. "Only he who Krsna chooses to become perfect becomes perfect," (Vedas for as Krsna says in Chapter 10, "I give them the intelligence by which he can come to Me." These, who are always desiring union with Me. Not only one who have achieved nitya-yukta - desiring relationship - ***

15. What happens to such souls who attain Krsna prema. When they obtain You, what happens to them? They go to spiritual world, freedom from miseries.

Do they take birth? Yes, very happily like I take My birth.

Just like I took this wonderful birth in house of Vasudeva, without problem, My associates also take birth without any problem.

Samsiddhi perfection - paraman - Supreme - anyaya -ceta get Supreme perfection, beyond perfection of misra-bhakti - they take birth and take part in My pastimes, thus these devotees are the highest samsiddhim paraman si.

Baladeva:

What is result of people remembering You in this way, after attaining Me they don't again take birth in this material world. Their birth is dukhalayam, house of misery, the womb of mother.

They don't go through this miserable birth because they have obtained Me - unmanifest (to eyes and indestructible.

These mahatmas are generous, have ocean of knowledge and bliss, and they have obtained mercy and shelter of devotee and have obtained Me. They stay under shelter of devotee.

16. O Arjuna - all these planets - are places of returning and misery. (Superior position of His planet All living entities, however pious, take birth, but My devotees take no birth. From Satyaloka to Garbodaka Ocean.

Baladeva:

Those who are not My devotees, but who engage in karma go to higher planets and again fall. But My devotees never fall. Up to Brahma-loka and in heavenly planets when living entity's pious credits are finished come down. My devotees come to Me.

15-16. Mam upetya - repeated in both verses to stress point because it is very important and we shouldn't become bewildered by heavenly pleasures.

When Krsna says a-brahma-bhuvanal - it says in SB 2nd Canto that Brahma's planet is self-effulgent and one doesn't fall down from there.

There are two types of people going to Brahma-loka. One, through piety, goes upward. Jana loka, tapa loka, satya loka - highest. Usually people through piety can only go to Chandra, Indra. Sannyasis usually go Satyaloka, vanaprasthas go Tapaloka, Brahmanas go Janaloka, grhasthas go to Mahaloka. These people do not go through karma-kanda and therefore they don't fall down. If person's purpose was liberation by steps he doesn't fall; if through karma, fall down.

Brahma-loka mixed devotees don't fall down from Satya loka, but they become liberated, through their sadhana, and go to spiritual world.

17. All planets from Brahmaloika are influence of time, therefore there is death. 8.15

Krsna previously - Krsna said Brahmaloika residents are too, but in SB 2.6.19 it said they don't die. That is not case; Brahma himself must one day die. So here Krsna explains day/night cycle. Brahma's day and night are each 1,000 yuga cycles. [Each planet has own time] But if Brahma is Vaisnava, then he doesn't fall down.

Baladeva:

Heavenly planets up to Satyaloka are covered by time and are destructible. To explain this, Krsna speaks this verse. Knowers of time understand length of time of a yuga-cycle, 100 cycles mahayuga. Those yogis who realize this time cycle know time, not those who only know movements of sun and moon.

According to human calculation, a year is day (sun on north and night is 6th months of pitr loka. (Caturmasya is night of demigods.

18. Those who are below the lower three planetary systems, get destroyed during night of Brahma.

Q: What does avyakta mean? Lord Brahma goes to sleep, not material nature.

From that avyakta him only the material creator (3 planetary systems) occurs. This is cycle up to heavenly planets.

Baladeva:

Those who belong to lower 3 worlds become dissolved at time of Brahma's night. At morning of Brahma, the living entities again appear, they get their bodies, they are manifest again. (not created

Avyakta doesn't mean pradhana, unmanifest material nature, it means only the daily sleeping of Lord Brahma. Upper planets don't get dissolved, they remain.

19. This verse proves nothing is created or destroyed. Things seem to be destroyed, but it is actually just cause and effect. Night - things go in causal stage, say - effect.

The intelligent, knowing this, become renounced, seeing even the great length of time of Brahma's day, knowing Brahma must also die. Purpose of explanation is develop detachment and renunciation.

20. Place of unmanifest nature, avyoke, beyond that is Krsna's own abode which is eternal.

Lord Brahma is called Hiranyagarbha, and beyond it is unmanifest nature, which is anadi, beginningless, not

influenced by time.

Baladeva:

From text 16-19 Krsna explained those temporary, miserable places. But He said one who comes to Me doesn't take birth. Now Krsna will explain that place, beyond Hiranyagarbha, worshipable, wonderful, different from this place.

Even when Brahma's destroyed, that nature is still remaining in existence.

Furthermore, those great souls who achieve that destination, don't take birth again (8.15

What is that param gati?

21. What is that avyaha spoken in last verse?

It is aksa, Narayan. He is also called avyakta - His dhama, brahma, is My supreme abode.

Baladeva:

When I say avyakta is paramam-gati, Upanisads said nothing is higher than this - purusah. This mans Lord Visnu and His abode.

That nature by acquiring which one doesn't come back to this material world, is Me. That dham is My beautiful form.

22. (Previous verses - mentions that transcendental personality. How to obtain Him? Unalloyed devotion.

This purusa is My expansion. If one has any other desires - karma, jnana, yoga, you can't attain Him [Therefore ananya-cetah-salamat]. previously undeveloped]

Baladeva:

How purusah is obtained is explained. That personality is obtained only by pure devotional service, and it is difficult by other means.

What are characteristics of that purusah?

All living entities are in Him and He's all pervading.

Gopala Tapanni Upanisad, quote from BG 4.39

23. Next section. Krsna now explains two different paths - return and non-return for yogis. Up till now, how someone comes to Him. But some leave body, go to heavenly planets, and come back. Not exactly on question of Arjuna.

Kala - time refers to the path of leaving at certain time.

Arjuna: Previously you've said those who go to Your abode never come back. Paths/time have nothing to do with them; as they are freed from 3 modes, their paths are also free from 3 modes. These paths are in sallva and are taken by yogis, karmis, and jnanis. After leaving body, the path by which a person comes back or doesn't come back will be explained.

Baladeva:

Devotees don't come back - they take that path. Karmis come back.

Yogi means devotees and fruitive workers. Kala means time the presiding Deity of time, for each time has Deity. (Dies at time means under influence of that time's presiding Deity .

Why I say Kala means presiding Deity? Krsna will say fire and smoke, which have nothing to do with time. So therefore Kala refers to time, but presiding Deities.

24. Brahma-vido - knower of brahman

Only those who know Brahman go by these paths.

Only, not for everyone. Important is knowing brahman, not the time.

First path of no return is explained. Agni and jyoti, Deity Arci is being referred to. Day refers to that Deity, paksa - (wing fortnight).
uttarayanam - north

Those who know brahman go by this path and obtain brahman.

These two paths are also explained in Vedanta sutra. uttarayan -Bhisma waited for north and other meaning, waited for He who rested within Uttara (or Krsna).

Baladeva:

By agni and jyoti, arci is indicated, sukla refers to bright fortnight Deity. Everything not mentioned in this verse, many stages - many stations, and Deities take you from one station, transferring from one position to another.

Candogya Upanisad - more elaborate explanation of this path. First he goes to Arci, then to Day, then bright fortnight, then to month, then year, then uttarayan, then sungod, then moongod, then - person comes and transfer him to Brahmaloaka. These people don't come back.

For such a person, when he dies, whether or not disciples or sons perform samskaras, he still goes by this path.

These are explained in Upanisads.

Devotees take this path, go to Supreme Lord and don't come back.

25. Path by which one comes back:

VCT. Krsna explains path of fruitive workers by which they will return. The words smoke, night, etc., means the presiding Deity of smoke and night, etc., and the Deity carries the devotee through his area.

A karma yogi who goes by this path goes to heavenly planets, enjoys, and through rains, grains, semen, and womb takes birth again.

Baladeva:

Path of return is explained here. So here those things - presiding Deities - explained but in Upanisads it is explained more completely. Those people who perform istha/puti become qualified to:

fire sacrifice	activities of charity
for material desire	gardens, wells, roads water, feeding

to go to heaven. So he goes through many places and finally go to moon, drink soma juice, and become satisfied.

These are presiding Deities to protect area and they have been appointed by Supreme Lord.

26. Summary of two paths -

One dark and none bright - by one one returns back

and other he doesn't. These paths are always existing because this material world is also beginningless. The dark highway brings one back, the light highway by which one doesn't come back.

Baladeva:

Arci (light dark, smoky (no light). These are two paths for jnanis and karmis. Jnanis light - karmis - dark.

27. Krsna glorified both paths, because by knowing them one develops discrimination (doing something requires knowledge about the path as well as what not to do). Knowledge of dark path is so we have discrimination so one can choose properly light path.

Baladeva:

Knowing this makes one intelligent. One who knows science of two paths - one liberation and one birth - becomes determined to not engage in fruitive activities and become yogi - yukta - established in samadhi and not come back.

28. Chapter's conclusion takak brahma yoga (crossing to brahman by yoga)

Krsna explains the fruit of knowledge in this chapter (8.24). A devotee surpasses all these things. He goes beyond light and dark path and goes not to brahman but to spiritual world.

Krsna has explained in 6 & 7 that devotee is superior to jnani and karmi and this is clarified in this chapter especially by saying ananya (8.14) bhakti is best of all.

Baladeva:

Fruit of 7 & 8 chapter knowledge is explained here. by - Baladeva commentary BG As It Is 444-445. The benefit of this piety is surpassed by yogi. He must know this - idam videtva - how he knows? Serving devotees with great faith and consider all else like blade of grass. Such a yogi goes to My abode and is free from illusion.

The plenary portion of Krsna in form of paramatma is obtained by devotional service mixed by meditation.

But Krsna, SPG, obtained only by pure devotional service, anya vilasita sunyam. Only by that. This is conclusion of Chapter 8.

CHAPTER 8 OVERVIEW

Begins with 7 questions - finally how one knows Supreme Lord is brahman, entity is adhyatma, karma is that by which one takes birth, adhibuta is material nature and this body, adidevata is universal form in which all demigods reside, adhi yajna - purusah supervises activities as Lord of heart. 8th is how to know Lord at time of death through practice. Those who remember Him approach Him, and general law is whatever one remembering one approaches. But not just remembering one also has to work. This takes practice to remember Krsna at time of death. Then nature of person- 1. God nirguna but accept saguna 3 kinds of 2. Nirguna - nirguna worshipers 3. Saguna - saguna

At time of death one should control senses, take life air

to top of head, and think of Me and chant OM. But beyond this is devotional service, kevala bhakti (ananya-cetah satatam wherein this is no longer needed. If one succeeds he needs not take birth in womb again in world of dukhalayam asasvatam and attain the Supreme abode. What time then explained to show relative value of material world, even brahmaloka. Then attaining the goal by two paths is explained: light/dark, black/white. Sadhya mukti devotees directly enter planet of Lord and impersonalist got to brahman. But step by step devotees go to Krsna loka and impersonalists go to brahman. Path of darkness two types - karmis - go to heaven and come back, and others get post of demigod. But that means he must have sankalpa of fixed desire for that to gain post. Pure devotees don't get result from that activity because of consciousness is different. These two paths must be known by one: but a devotee neglects these two paths and surpasses all this. How to become such a yogi, devotee, who surpasses all this? Krsna begins explaining in 9th chapter without being prompted by any question by Arjuna.

CHAPTER NINE

1. Qualification of disciple - non-envious of teacher. Envious people are completely disqualified. Also, I will tell you something, very secret, so don't become envious. He'll now speak about Himself.

Visvanath:

In 9th chapter Krsna explains His opulences, knowledge of which is needed to worship Him. He'll then explain the process to come to Him. Aisvarya is needed for madhurya. When a person deals humbly according to relationship despite his opulences. That is madhurya. Aisvarya with the purpose of developing madhurya.

Devotional service is superior to karma and jnana. That devotional service is two types (1 karma misra, yoga-misra, and jnana misra (explained in chapter 7 & 8, (2 kevala bhakta.

Kevala bhakti is very powerful, like strong current of Ganga coming from mountain, powerful sweeping all aside with great force. It needs nothing to purify the heart. It needs nothing else and is superior (it needs no karma, jnana, yoga. But to come to kevala bhakti one must know Krsna, therefore Krsna now speaks His opulences.

Bhagavad-gita is essence of all literatures, middle 6 are essence of Gita, and 9th and 10th are essence of essence of essence. Therefore Krsna says "guyataman" hidden. Krsna glorifies saying "this is secret".

First 3 verses Krsna glorifies chapter before speaking. Chapter 1 & 2 secret.

7 & 8 chapters more secret, because Krsna speaks there about bhakti mixed with jnana and yoga.

Jnana means "instrument by which you know". Jnana is not different from bhakti if it tells of Krsna. Here, in this chapter, Krsna speaks a more secret truth, about pure devotional service. Janan and vijnana. This jnana refers to bhakti. Other explanations don't fit in this

chapter.

This jnana must only be explained in this chapter as devotion, it is not the same jnana explained in first 6 chapters of Gita.

Q: Why jnana refers to bhakti?

Krsna: In this verse Krsna says in verse 2 adjective. Avyayam, indestructible - that means free from 3 modes of material nature. Knowledge is in mode of goodness, but this knowledge is beyond modes, devotion, and therefore it is guyam, secret.

And then not only jnana, but Krsna uses dharm in verse 2 & 3. Dharma in these verses also refers to bhakti. Begin material dharma Krsna cannot be obtained as He says in these verses.

By word anusuya, non-envious, Krsna says this knowledge should not be given to the envious.

What does *** mean? Direct realization of Krsna. You'll become free from inauspicious things. What are they?

1. bondage in material world
2. obstacles to devotion

Baladev:

In 9th chapter Krsna speaks about His wonderful opulences which influences devotion and it also explains superiority of devotion. Krsna says I am knowledge and bliss concentrated, ocean of unlimited qualities and also supreme controller. This has been explained in 7 & 8 chapter. Now He will explain His opulences which increases devotion. Before He speaks, He glorifies it to increase.

This knowledge is actually devotion. This is the dharma of living entity. Knowledge means by which He is known. The knowledge which was explained in chapter 2 was more confidential but 9 & 10 chapter's knowledge is most confidential because it deals with pure devotion free from karma, jnana, yoga (finished in 8th chapter .

Because it's most confidential, only non-envious should hear it. To find fault even when one has good quality is called asurya, envious. Don't give it to one who is envious or who doesn't want to hear.

Because you have no tendency to fault with Me, this secret which is hard to understand, I can reveal to you knowledge of Myself, so when I give it to you don't find fault with Me. By knowing this knowledge you'll become free from miseries of this material world.

2. Visvanath:

This knowledge is king of all knowledge. So vradya means worship of Lord, devotion. As devotion is king, this knowledge is king. This is topmost secret because devotion is secret.

It purifies one's existence and by knowing this one need not perform any other ceremony. It is more transcendental than self-realization, it is God realization.

It uproots the ajnana that keeps us performing sins, for ajnana is root of sin. It gives direct realization and one can directly experience it. It is rasa, juice, taste.

SB 11.2.19 (14 Three things occur together: devotion, experience of Lord, and detachment - when one serves the Lord, just as when one eats one feels satisfaction,

strength, and his hunger is satisfied.

In devotional service one experiences the fruit of devotion corresponding to the type of devotion he offers.

This is darmyam, dovetailed with religious duty. No other religious duty is needed if one does devotion just as Narada Muni says in Bhag: Devotional service is like watering root of tree.

It is easily performed - unlike karma, jnana - there is no place for misery, and it deals with the senses, for hearing and chanting, it is thus indestructible, beyond the three modes of material nature.

Baladev:

This is king of knowledge, although many vidyas are explained in Upanisads. It is most secret as it tells of soul and Supersoul. And to establish this only Krsna glorifies it by saying uttamam and pavitram. It purifies all sins up to subtle body - aparabdhe, kuta, bija, phenmuha (parabdha quickly and in that order (padma purana

Subject is directly received when one practices the object is perceived (name and object of name, Krsna, is realized. It is religious, if one renders service to guru at all times gets strength for this process. It is easily performed for all you have to do is hear and chant, or if one simply offers tulasi and water Krsna becomes pleased.

This knowledge is indestructible for it continues after liberation. Therefore Krsna says He can only be known by devotion (not karma and yoga therefore this is raja vidya.

Another meaning of raja vidya is this is the knowledge of royal people, those who are generous of heart, very mercifully working for others. Those people are only qualified to get this knowledge.

The knowledge doesn't come to miserly, with hearts squeezed. One must be generous to become devotee. Then raja guyam. it is the secret of kings - is their wealth. Just as kings keep their wealth hidden, so devotees should hide this as much as possible.

3. Q: You have given so many glorification of this knowledge, why then are so many people in samsara.

Krsna's answer: Because they don't have faith. People who believe in God are theists, think these words are just glorification of devotion and are not actually true.

And thus they take to other means, not devotion, and thus despite their efforts they don't attain Me and are forced to take birth.

Baladev:

If so easy why people aren't accepting?

Answer: Faithlessness. These people have no faith in devotion despite the fact that devotion has been glorified. They think these words are eulogy and are not true and they thus must take birth again in this material world.

4. Start of confidential knowledge hearing which one's faith and devotion increases.

Aesvaryam jnana needed for dasya bhakti explained in 7

verses (4-10). Unmanifest means beyond our sense perception, we can't perceive it. (Form is there but we can't perceive it. He's cause of material nature, and cause is there in effect. Because of that He's actually pervading this world. Therefore, I who am the cause and am completely conscious in Me, all living entities are situated. But I Myself are not in them. Why? Because Krsna doesn't associate with material energy. Lord is free of material nature but material nature is not free from Lord.

Baladev:

Krsna's opulences are a catalyst for devotion. Acyaktā - to perceive by senses. Murtinā - form. He's holding material nature ***

He's cause, maintaining, controlling all, but is not controlled or within it. Lord's expansion enters material nature and controls and supports it. In Vedas it says, "He creates earth and then enters into it and supports it."

5. Immediately contradicts Himself - living entities are not in Him. (na ca nat-sthan. See My opulence. (Krsna, God, does things in inconceivable way.

Visvanath:

All living entities although are in Me, are not in Me because I'm not associating with them.

Arjuna: How You have contradicted Yourself.

Krsna: That is My expertise, mystic opulences, which is impossible for others. pasya me yogam aisvaram

Bhuta-brn - even more surprising, I maintain, support all living entities. Although I'm like this, I'm not in them. mamatma - My soul is not in them. Like Rahu's head, no different from Rahu. Different although no different.

When living entity enters in body, he becomes attached. But when Krsna maintains and supports living entities He doesn't become attached.

Baladev:

In last verse, I am maintaining and carrying everyone.

Q: Then it must be a heavy load?

Answer: No, living entities aren't in Me like water in a pot. If you think My statements contradict, this is My extraordinary opulences by which I can perform impossible tasks. That is meaning of yoga.

Further explains as lines 3 & 4. Although He maintains all living entities, He's not attached. He says mamatma, My mind. Just by thought, Krsna maintains and controls all. Upanisads: O Gorgi, only by aksa's (Lord's control sun and moon are maintained and stay in orbit, earth and space exist and perform duties.

Last paragraph 460 BGAI

Acintya and Vedaved - difference yet no difference.

6. Again opposite. No living entities exist in Me, as air generated from ether is separate from ether.

Visvanath:

Because Krsna's not attached, although they are in Me, they are not in Me; and although I am in them, I am not in them.

Example:

Just as wind flows always everywhere, so it is situated in sky. But because of its non-attachment to sky it is not in it. And although wind is there in sky, it is not there. In same way because I have non-attachment, living entities are not in Me, like wind.

Arjuna: You say behold mystic opulence and You give example by which I can understand. Then what is big mystical opulence if I can understand?

Answer: Sky is inert and therefore not attached. But both I and living entities are not inert and they are conscious. And although conscious becomes attached to its support, but only in Krsna's case it is not applicable for living entity must be attached to what he is dependent on.

Baladev:

How the living entities, moving and non-moving, are under My control is explained by Krsna's example.

As sky is there, and air is within it, yet living entity and Lord air sky are detached and working independently. But in Krsna's case, it is actually independent, while sky and air move only by Krsna's will. Living entities are in Me and I am beyond them by My supreme will.

7. Kalpa - change, rejuvenation - like kalpa - ayur veda. Now we see all living entities are in You and we can understand this. But what happens to them in mahapralaya, what happens to them.

Answer: text 7.

Baladev:

Krsna has said by His determination He maintains all living entities. At end of Brahma's life all living entities enter His nature by His will. They all become submerged in prakrti and come out. "He was one and desired to become many," Vedas say.

8. Taking help of My nature, I create again and again. Krsna said previously I am neither transformed nor attached. Then how does He create? Through His nature.

Baladev:

Different entities take different births according to past karma. I become situated in material 3 modes of nature by My will and the 3 modes become transformed, and I create 4 kinds of living entities [birth through eggs, womb, etc.]

This happens because they have stock of past karma and they become controlled by that. I am aloof, but by My will (sankalpa I do everything without touching material nature.

9. Attachment to fruit causes karma and reaction. Krsna is detached, aloof, and neutral.

Q: You are performing so many activities yet You don't become bound like living entity.

Answer: Text 9.

Krsna is not bound by His work because He has no attachment, and attachment, not the work itself, is cause of bondage.

Baladev:

Your performance of activities doesn't bind You, why?

Krsna: Although I perform activities of different types I am not bound because I am neutral.

Living entities birth is caused by karma, according to their karma, not My desire.

Because I remain neutral, I have not the defect of partiality. Vedanta sutra also says this.

If He is neutral, how is He karta, the doer?

Therefore He is udasin-vat, like neutral. He's neutral, active, just, impartial.

10. Idea how He is udasino -neutral is cleared up further. Aksena - eyes, adhya - under

Arjuna has not understood last verse completely so Krsna explains neutrality further in text 10.

nimitta - causes untransformed, not part of work, activity dependent on it.

upadhana - ingredient absorbed in work.

Krsna is nimitta, cause, it can't happen without Him. Ambarish Maharaj King, capital Mathura great Vaisnava. Maharaj Ambarish only business was puja, yet, although he had no time for managing kingdom, the kingdom still was going on perfectly, just by his existence. If he wasn't in charge, because of his presence, everything was working. In same way if Krsna didn't supervise material energy, which is inert, nothing would properly continue. adyatseva

Baladev:

Lord's will never fails; by His supervision and working of material nature and living entity's karma. Cause for nature working is Krsna's glance, hetunanena kaunteya. Lord prays - like catalyst for material nature and that material nature is like mother who gives birth, yet mother gives birth. She is close and therefore no opposition for My being doer and still neutral.

As one catches fragrance by being near flower garden, material nature works without My due truth, but without Me nature can do nothing. Like without king, ministers can do nothing.

11. Sarad-varsani

"Krsna. You create and pervade unlimited planets and Your form is bliss, and You are Karanadaksayi. Yet, as Krsna, some people despise You. What is the reason?"

Answer test 11: These people don't know that this form is superior to even Karana daksayi Visnu. And not knowing this, they deride.

Butam

In Vedas it's mentioned, You Govinda, are in Vrindavan with a transcendental form, glorify You along with Maruts. Here it is mentioned Your form is sac-cid-ananda. And Lord, although in human form has transcendental sac-cid-ananda form even in this body, and I pervade all universes. This I showed to My mother in My childhood.

(Showing Krsna is Bhagavan, He is also brahman unlimited

Bhava means existence. They don't understand My

existence is superior. Bhuta means superior beings. Krsna is superior to all beings. Krsna is non-different from His body and is superior to all. Bhagavatam says param-brahma has manifested His form.

Baladev:

Arjuna: Why, considering Your glories, do some people not respect You?

Verse 11 in response.

Krsna is supreme, but foolish people don't know. I have human form and people who don't have knowledge think I have acquired My qualities due to tapasya and karma.

Krsna, the Vedas say, has transcendental form. Even though I am like this, those who are ignorant speak in this way, although even Brahma worships Me.

Why do they behave like this? Because they don't know Ram full of ananda, and I can award liberation.

Krsna says here that He has taken shelter (asritam of human form. manusyam tanum gruta. This would appear as if Krsna is different from His body, 19.3 He has simply accepted it.

No difference with body, Krsna appears in Kamsa's personal house as time and that form became 2 handed form, and He appeared like ordinary baby, but He's not ordinary. He assumed human child's form.

Arjuna when he saw universal form, he saw first saw 4 armed then two armed form. 4 hands form became 2 armed form.

See all purport BGAI 466-470.

Param brahma Krsna has human form.

Why are you fighting with 2 or 4 hands. One doesn't become God because of number of hands. God is creator and controller.

Like king, powerful, acts like demigod. In same way, because Krsna is acting like human being He is saying manusim tanum asretya. Krsna has potency. Besides hands - not like Kaitavirya Arjuna, that's why He is God.

Krsna's beautiful form is source of other multi-handed forms. This form is beginningless.

Whit it is said He assumed His two-armed baby form in presence of Vasudev, it means He went to His natural form. Just like a gem, vaidurya mani, reflects the color near it, in same way God manifests according to desire of devotee. Krsna reciprocally assumes the form that His devotee desires simultaneously satisfying all devotees.

12. (Related to previous verse)

Visvanath:

Arjuna asks if those who think human form is illusory, and thinking in that way they disrespect You, what is their end? (Answer, verse 12 .

One cannot obtain salokya, fruitive results, liberation, any result while disrespecting the form of Lord.

Jnanis followers of knowledge, cannot get result without accepting form of Lord. (Those in heaven, must believe in form or they couldn't be in heaven .

They take shelter of raksasa-bhava (like Muslims in mood of loot, eat, kill.

Raksasas nature they obtain ultimately non-accepters become demoniac.

Those people who think You have material form but due to austerities, You have potency. Where do they go?

Even if they are devotees or perform agnihotra, they still will not get the results of their activities.

And if they study Vedanta, cultivating knowledge, then the benefit of that knowledge, liberation, will not come. They have lost discrimination and have no faith in form. (purport BGAI 471-472

What do they achieve? They achieve violent, asuric nature, and

raksasic lusty

this bewilders one by killing discriminating power and attain hell. This is destination of those who disrespect Lord, next verse, business of devotee.

13. Business of devotees to accept Krsna's body is imperishable. But those great souls who have been blessed by My devotion, they are not human but divine. They worship Me in this human-like form. He has undeviated mind! (No jnana, karma . They know Me as cause of everything, thus they have knowledge of Krsna's opulence, that I am pervading everything. They know My form is sac-cid-ananda which is necessary to become My devotee. This is the most confidential knowledge and it is secret that most people can neither accept nor understand.

Baladev:

Who are those who respect You? Answer text 13. These people are mahatmas or great souls who know My personality and they get deep faith.

They understand I have many forms, but they take pleasure only in this. Although humans, they are divine. They know I'm superior to Brahma and Siva, and knowing this they are fixed on Me, ananya-atah satatam.

14. Last verse explained mahatamas - in this verse how they render service.

Kirti means glory - real glory, fame, is to do welfare for others. They strive firm in vows.

Visvanath:

They render service, they do bhajan - bhaj dhatu means to do service.

Always they are performing service, not as in Karma-yoga which is restricted in time. For chanting Lord Hari or taking prasadam, there are no restrictions. They are always striving, as a householder of time or place endeavors to maintain his family and in Krsna's service.

Drdha vrata - fixed vows to chant rounds.

Namsayanta, paying obeisances. *** with paying obeisances, all otehr form/anges of devotional service are included. Nitya-yukta, in future, they will have eternal union with Lord. (future tense means they are endeavoring. All these activities means this is their worship - mam two times. Why? Stressing My kirtan, obeisances to Me, for stress, repetition is not a defect.

Gita Bhusan-Ka How they render service is explained. Always, at alltimes, chanting My glories, very sweet because they are doing welfare of others.

They go to My temples and pay obeisances falling on ground like stick not caring for dust and mud out of love for Me.

Their kirtan is itself worship. Ca refers to other types of devotional service not mentioned. They endeavor very hard for perfection while living with devotees and they try to understand My form and qualities. They have faith tha they in future will go back to Godhead.

Krsna even works for others. All His pastimes are for others. He is atmarama, He needs nothing.

15. Other type of servers who worship in different ways.

1. monists (ekatvena 2. prthakvena - everything is God
kist madhyam
3. Universal form - lowest

Krsna uses mahatma for those who render direct service. these mahatmas are better than three types (auha, jnajasu, artharthi These three are better than three now mentioned.

1. Aham-grhamupasand - have knowledge of oneself.

Aham as God.

So these people who have jnana yajna are not mahatmas. They think I am Lord and Lord is me. Fixed in knowledge they see no duality. Meaning of ca is only - only by this they perform yajna and afi means this is their only sadhana.

Worshiper and worship is one. This is their meditation. Lower than that, worshipers of demigods as Lord. Differentiating worshiper and worshipable object. And even less intelligent is universal form or in different ways.

There is statement in sastra that only God can worhsip God. They think I am Gopal and will worship Gopal.

2. They think demigods are gods - krt, prthah-upasana

visvato-mukham

3. Lord is everywhere and all pervading, so whatever is good is God. So everything extraordinary is God.

Three types of jnana yajna.

Also divided into:

Two types I am Gopal ekatvena of I am Gopal's servant, one with Gopal in jnana yajna just knowledge, no service.

Visvanath:

Ca-eva, only by jnana yajna.

Baladev:

ca - and/also literally, connected this verse to previous viese. Others worship Me with jnana yajna. They worship Me, but by the help of jnana yajna.

These also perform activities in 14, but their prime

activities is jnana yajna. They think I have become many.

Krsna's will never fails, and He has cit and material energy. He is one and becomes many. And they consider that one is pervading everything as demigods, etc.

16-19. Last verse ekatvena prthaktvena visvato-mukha bahude one many universal form

Now people worship Him in universal form and pervades.

Kratu- yajna - 2 sacrifices. Kratu - Vedic sacrifices, yajna - sacrifices for householders.

Krsna explains universal form in 4 verses

Visvanath:

In these sacrifices, I am asad, grains used inn sacrifices,

1. asadhi - fruits fromplant who dies after giving fruit (wheat
2. vanaspati - tree that givesfruit without flowering first
3. vanaspatyas - before fruit flower

asad refers to 1 above

I am father creates each individual and whole universe.

His mother, supplies body, like womb.

I'm dhata - one who feeds

Grandfather - father of Brahma, the creator

Object of knowledge, purifier

bharta - maintains, prabhu - Lord/controller as Supersoul

Su-hrt - well-wisher, does good without expecting anything in return.

nidhananam - resting place, or treasure storehouse of all wealths.

bijam - although He is seed, He is avyayam, imperishable. This seed isn't destroyed after fruition.

See all word-by-words

mrtyuh - means birth and death.

Baladev:

Who - I am situated in universe ~k 16-19

arthaveda mentions tantra

rig veda slokas with meter

sama veda - poetic section of rig veda

yajur - yajna, written non-syllabic prose

Pal - rig veda

Jaimini - sama veda

Visempayana - yajur veda

white - Yajnavalhya

black - visampayana

Story: istagosthi missed, visampayanya missed, prayocitta, disciples would do, yajnavalkya do for all, vismapayana rejects, Yajnavalkya rejects, mantras become entities, disciples etc. as black patridge, white yajur veda which visampayana even never received.

Yajnavalkhya prayed to sun and got no result of worshiping like this

Destination of 3 types of worshipers.

These three types, if devotees, ultimately attain Me, but karmis go to heaven instead. They worship Me by sacrifices but actually worship Me in form of demigods. Finally they who don't know Me as source of demigods get boon from demigods and go to heaven and enjoy for

long time.

Baladev:

Previously, Krsna explained activities of devotees. Now activities of demigod worshipers. Those who study Tri-vidya, Vedas. These people worship demigods not knowing demigods are My expansions. They become free from sins that stop them from going to heaven. They desire Svarga-gati, and I give them that. After going to heaven, they return. (2 & 3 from 15 done in improper consciousness

21. gata-gatam - during taking birth

Baladev:

The people asking for heavenly pleasure, they enjoy for 10,000 years and come back. gata-gatam - when little punya remaining, they come down. panchagni vidya - five fire sacrifices brings one to heaven then comes down to nice family and again go up and then down.

22. Previous verses explain destination of demigod worshipers so those who worship Supreme Lord with undeviated mind, how do they get their needs met. Those who are My undeviated devotees, they don't enjoy happiness from their karma. Such learned souls, who are intelligent, who desire eternal association with Me, who perform meditation or yoga although they don't desire anything from Me, I provide it, although they do not want it.

Vakami not karomyahan - I carry, not I have done. I personally carry - shows personal interest of Krsna.

vahami - changed to karomi - story of Yamunacarya Even the burden of maintaining their body I Myself carry, as a householder takes care of his own family. Devotees get by mercy of Lord. Supreme Lord is neutral, why does He do this? Give up His neutrality?

Bhakti rasa - service to Lord now and in future, spiritual world, fixed in mind, ananya antayanto mam, nishamya, without desire and no reaction, the happiness they achieve they get from Me. Although I am impartial, I am bhakta vatsalya, partial and affectionate to devotees.

Q: You are carrying needs of devotees on Your head. What kind of devotees are they?

A: They have not given Me this burden, I do it by My own sweet will, it's not a burden. I can create universes, this is not a burden for Me, for I have feeling of personal desire so for Me there is no burden.

Visvanath:

Just like a young man loves young girl and he carries beloved lady on his shoulders and in the same way I get pleasure in carrying the needs of My devotees. (These devotees don't give this burden, but I take it .

Baladev:

Here Krsna explains the special position of His devotees in this verse. Those who are ananya bhakta and who only meditate on and worship Me, -

parampasate - having taken shelter of Me, and My nectarean wonderful, pastimes and opulences, for them I always - they are always in union with Me, they forget to take care of their own bodies, and I carry all for them (when someone comes to this level .

Innstead of saying I do it, He says I carry it, like a householder carries the burden of his family. (Lord Himself gives fruits to His devotees.

Some people explain yoga-ksema.

Nitya yukta - Those who desire to come to Me, the means sadhana by which they do so, this burden of carrying them to Me is Mine. (Not like 8th chapter Deities carrying done in shifts by different Deities Krsna Himself - yoga-ksema, I personally carrying.

23. What about those who are worshiping demigods and their benefits? All comes from Me. Demigod worshipers are also worshiping Me 9.15

Followers of karma, worshipers of demigods are worshiping Krsna. Why is it that they don't become liberated?

Even though they are worshiping Me, they are worshiping avidhi-purvaham, without knowledge, and without the process, path, by which they'll attain Me and thus they must come down.

Baladev:

Indra Candra worshipers also are Your worshipers, why don't they come to You?

They have faith, firm conviction that the demigods are the ones granting benediction. They are worshiping Me, but their worship is improper, and they neglect the path of worship that will bring them to Me. They don't follow it and they don't come to Me.

24. What is their destination? Last verses people don't know Krsna in this way, they fall down.

What is their improper worship and why is it improper is explained. I, Krsna, am the truth and the bhokta, but they don't know.

These people think "I am worshiper of sun, and sun gives me fruit of worship," thus they are mam abhijananti. If someone has proper understanding, thinking Lord Narayana has taken form of sungod, such a person worshipping in this way will get liberation. Improper worshipers gets fruit but in improper way.

Baladev:

These people don't know I am giver of a fruit of sacrifice, they fall down and stay in material world again and again.

25. Last two verses Krsna explains improper worshipers of demigods. Now, what is destination of those worshipers? What ever one worships, due to his bhavana - consciousness, he goes to that place.

Visvanath:

Q: Others follow process, on previous demigod worshipping, but what is defect?

A: Worshipers got to place of their faith, therefore it automatically means demigods themselves are perishable so their worshipers must thus come back. But I, says Krsna, am imperishable, and My devotees

therefore don't come back. Krsna is Sesa, Remainer, at time of annihilation. Before creation, only Narayana existed. So at annihilation, let it be known that only I remain in form of a cowherd boy.

Baladev:

All these forms in which they worship are My forms, but because they think demigods are supreme and don't know Me, they don't attain Me.

Vrata- worship - vows of worshiping demigods

deva-vrata - worshiper of demigods.

Worshippers in goodness attain demigods,

Forefather worshipers are rajasa and attain pitrloka.

Worshippers in tama guna - go to planets of ghosts.

My worshipers, says Krsna, are nirguna, are above and they mam api definitely come to Me.

Those people who worship demigods thinking Indra is Lord thinking he's supreme object of worship. But My devotees think Krsna is manifested in so many demigods, the supplier, the Supreme Lord, and He should be worshipped.

Even though both may perform some activities, the worshipers of demigods have different consciousness and they go to different place and again fall down, but My devotees know I am unlimited and I am the compassionate supreme controller, and that My devotees come to Me, remain in Me and never fall down.

26. priyatara (controlled but with surrendered apahrtam - picked up with devotion singular, a leaf, fruit, flower with devotion not pushapani patrani

Krsna says to worship other demigods one must endeavor a lot, but just offer Me in this way.

Bhaktiya used with: 1. stress

2. gives with devotion

Devotee - one who has devotion

and that devotee brings and offers with devotion (upartam . If someone not My devotee but showing devotion only at time of offering, I don't accept.

Therefore, if My devotee gives a leaf I will eat it. He has to bring it with devotion, if non-devotee brings it, He doesn't accept. Even if someone is devotee but is in impure state I don't take it (prayata-atmanah Clean state - not from woman in period (specifically mentioned , not just smarta.

Priyatama - clean in body and heart, also means devotee, for non-devotee never clean in heart.

What does pure heart mean? Unable to give up Krsna's service. Even if they are angry, they'll still perform service, and that anger is harmless.

Past-time sabari (lady in forest offering badri fruit to Rama in forest. Biting first to see if sweet or sour. This glorifies devotion, but example shouldn't be followed.

Baladev:

Krsna explains His devotions gives unlimited benefit and how He explains that it is easily performed. With things easily available, but it should be given with heavy weight of love. That thing offered with love I eat, although I have no desires still I accept it.

I'm not hungry, but devotion is appetizer that cheats devotion. The devotee's mood of bhakti makes Me eat. That mood is bhakti, clean heart with no other desires. He has no *** attachments and I eat.

Bhaktiya used twice signifies it's the devotion that gives Me satisfaction. Birth is no consideration, only devotion. In previous verse Krsna has said (1 ananya cintayati mam, (2 satatam kirtayanto mam (3 patram puspam. One should understand that surrender precedes devotion. Not do service and then offer it. These nine types devotion performed by one serving Lord I consider him best of scholars.

27. Previously Krsna has explained pure devotional service. (patram puspam , satatam, kirtayanto-mam. But Arjuna is not qualified for that, so here is second.

Arjuna: My dear Sir, you've explained many types of activities and devotees. What is my adhikary, qualification?

Krsna: O Arjuna, at present, you're unable to give up karma and jnana and you thus don't have any qualification for kevala bhakti, pure devotion. Yet you don't have to perform sakarma. You should perform niskama karma mixed with karma and jnana. This is explained in this verse.

Whatever material and spiritual activities you perform, whatever you eat, drink, offer it all to Me in bhakti-yoga.

Is this niskama? or devotion? (activities then surrender or surrender then..

Those who are niskama karmis offer only those activities mentioned scriptures. But here Krsna says everything you are doing in your daily life plus your prescribed duties you offer to Me.

Then what is difference between this and devotion?

In devotion, the devotees offer their activities and their lives, themselves. This is still the devotees' own activities that are offered.

Pure devotion - different again, is surrender first, then act.

"Whatever one does by body, mind, intelligence and soul He does for Narayana."

Arjuna: What sacrifice is performed is for Visnu's pleasure of Visnu, or tapasya is for Visnu (Ekadasi why isn't this pure devotion?

Krsna: Yes, these are done for My pleasure but in pure devotion, there is no offering of activities of fruits because the pure devotee thinks he and his activities are already offered. He has no control, and the activity....

The other devotees perform activities and offer them to Me. duality. Devotional service to Visnu is surrender first then work, 7.15.18 Sridhar Swami's comment.

Baladev:

In previous verses, satatam kirtayanto mam - Krsna has explained pure devotion. Parinistha/nirpeksha/ sanistha. You are parinistha, You perform this activities of hearing and chanting, but also, to set an example for others, perform devotion for Me. How to do that is explained in this verse.

Whatever material activities you perform to maintain your body, sacrifices you perform, charity you give to

worthy people, austerity during year to remove sins one may have committed (generally austerities performed by varnaprastha .

All this you offer to Me. If you act in this, it'll be a good example and I'll definitely bless you.

This doesn't refer to pure devotional service, not about sanistha devotees, devotees with desires who perform Vedic activities because Krsna is asking him to perform all activities to Him.

28. You will become free from reactions of karma, good and bad, devotional is naiskarmya, no reaction. Sannyas here means renouncing fruits of one's work. One whose heart is united with Me in this way you become liberated - special liberation - you come to Me, upaisyasi. You'll get chance to live with Me and render Me service. Vimukti.

This is rare liberation 6th canto of Bhag. To find Narayana parayana devotee is very rare, even among liberated souls. Sometimes He gives liberation but He never (rarely gives bhakti. These verses signify devotion to Krsna is superior to mukti, signified Prema bhakti/ vimukti. Yat karmasi yad asnasi - is not on this prema bhakti.

Baladev:

Result of this kind of devotion (27 if you follow Me order of offering everything to Me, you'll become free of all karma. Sannyasi refers to offered fruits of karma, and that is purifying to heart and one who has this yoga is called (3rd line and you get not only mukti, but vimukti.

29. Previously Krsna has explained niskam bhakti - in Paramatma feature samo 'ham Bhagavan feature ye bhajanti tu man bhaktya

Visvanath:

Arjuna: You deliver Your devotees and bring them to You, but not to non-devotees. Do You also have rag and dvesha in You.

Krsna: No, I'm not partial, but My devotees are in Me and I am in them. Ye yatha mam.

Why only for devotees, Krsna is in everything and everything is in Me. Devotees are attached to Me, but others, although I am here, I have no dealings with them. Practically, for them, I don't exist.

Some people give example of kalpa - vrikasah - but Krsna is not like that in His dealings with all. Kalpa-vrikasah is fully equal, He never becomes enemy of devotees enemy. But Krsna is partial to devotees, and actually becomes enemy of His devotees' enemy. Krsna told this to Duryodhana. Anyone who is envious and enemy of Pandavas is envious of Me and is My enemy. Some people give different opinion.

2nd line tu - but, changing the topic, Krsna is actually partial to His devotees.

Although I am equal to all, I am partial to My devotee (I am partial, not impartial . Or: Krsna is impartial, and just is reciprocating with His devotees affectionate dealings with Him.

Therefore Krsna is known as bhakta vatsala, He is not equal.

Story of Prayag Tirtha

Baladev:

You are liberating Your devotees, but others stay here. You are therefore partial.

Krsna: Samo 'ham sarva bhutesu.

So many living entities, and I maintain everyone and I am equal, like rain, but some trees give bitter fruit, others sweet. That's not defect of rain. It is their nature. It is not My attachment and hatred, I am rewarding equally.

But My devotees get special treatment. Devotees who hear, chant, and serve, I exist in them with devotion, and they exist in Me with attachment. Both devotee and Lord and devotion for each other. Like gem and gold beautify each other.

If He didn't have this, He would not need to be person. This is His greatness. And He has also vowed ye yatha mam prapadyata. The example of kalpa vrikasah is not complete example, for it lacks the loving dealings between Lord and devotee. Although Krsna has no partiality, Krsna does for His devotees.

If one thinks but You are just reciprocating with the work of devotees, like others in their karma. No bhakti is beyond 3 modes and is svarupa sakti of Lord.

30. Accidental falldown. 3 meanings.

(1 Just taking possibility in impossible situation api-cet - stress the importance of something. "Even if..."

(2 duracar to begin and then become in devotion past behavior shouldn't be considered.

(3 Even if sin is performed in devotional service

Vvisvanath:

Last verse I said equal with everyone, but even if My devotees perform improper act, I don't reject. Krsna takes personal, unequal interest with His devotee.

duracar - improper

su-duracar - highly improper sin.

Cet - but he has no other attachment to karma or jnana and he has one pointed attention to Me.

If someone sees a person's behavior like this, how could one think him a sadhu.

Krsna says: mantavya - you should think in this way, as sadhu - eva - only. In this regard, My order is the proof, the *** of this.

Arjuna: When he is worshiping, he's a sadhu, but enjoying in nonsense, he's asadhu.

Krsna: No, only sadhu.

In every regard, he's a sadhu because he is properly resolved to serve Me. "I'm unable to give up this sinful activity and I'll go to hell but I'll never give up devotional service to Krsna."

Because of this determination, Krsna keeps him as sadhu. (He has to accept the impurity of his activity .

Baladev:

Pure devotion controls Krsna even to the extent that even if My pure devotee performs an abominable act, I uplift him, and he should be considered sadhu. He doesn't take shelter of any other demigod, he takes shelter of Me, in this situation the person should be considered sadhu on order of Krsna, or else offence.

Why is he sadhu? He is completely determined to perform devotional service to Krsna. And that determination is very good.
(Nrsingha purana quote BGAI 495)

31. Quickly becomes dharmatma.

Visvanath:

Such an irreligious man who's rendering service, how do you accept his service - his heart is polluted by lust, anger, greed and he's offering.

Krsna: Very quickly he becomes dharmatma and I accept. Krsna has not used future tense, he will very quickly become dharmatma, quickly, because he laments, remembering Me again and again, and because of lamentation, his heart burns.

"Alas, alas, there is no other devotee who is like me, I'm a black spot for devotees." Again and again he curses himself. sasvat/ again and again santi, and he thus becomes purified. condemnation.

Or you can take it in this way, such a person even when duracar, the righteousness existed in him in subtle form, he's taking medicine of devotion although fever remains he doesn't fear, he knows the fever, improper activities, will go away, and the fever will go by power of medicine. The improper activities are like snakes with fangs removed, and he obtains eternal peace and for lust, etc., will go and never return.

Arjuna: I understand You are saying become dharmatma, there is no dispute. But if he remains duracari, for his life should we still consider him sadhu. Krsna becomes angry, His eyes are enlarged. He says, "Kaunteya pratyoneyha." My devotee never perishes, even if he dies, he doesn't go down.

Now when Krsna said like this Arjuna, put hand on head in worry. "Many people will not agree," and he becomes morose. How can I help them understand?

Krsna: Take mrdanga, drum, and kartal and bang everything loudly and go where they are speaking like this and raise both hands in the air, make vow, take oath in My name and say like this - the devotee, Lord's devotee, even if improperly behaving will never perish. What will happen?

And when you speak like this, all the people will fall at your feet and say, "Maharaja, you are my guru."

Why Krsna isn't taking oath Himself?

Later in 18th chapter He Himself takes vow, Himself. Why here He doesn't Himself?

Lord, before speaking, thought for a moment. I like My devotees very much and I can't tolerate problems on them. I always protect My devotee and on this battlefield I'll have to break My own vow, (Bhima-Arjuna, people will only know this Bhagavad-gita after battle, and people will say He's spoken so many vows but He broke them. But they'll know Arjuna's words are like lines on a stone. Krsna therefore thought, "Arjuna not Me should say it."

Some people say duracar means not improper behavior, but just attachments to wife and family, but such interpretation shouldn't be accepted.

Baladev:

If one doesn't have fixed mind and fixed intelligence,

how can we call him sadhu?

Answer: Ksipram bhavati (31)

Your words are for a person whose nature to perform impious activities, but I'm speaking of a devotee whose mind is fixed on Me. Such a person.

In smrti sastra there is always prayascitta. Unless that is done, no one will accept. Smartas will never accept.

Krsna becomes angry - No need for prayascitta. My unalloyed devotee, if by mistake he acts improperly, he will become purified by My power and again attain Me. Verse - Smritis talking about atonement are not for My unalloyed devotees. Those smrti like SB are speaking about My devotees and they have no such need.

32. These people who are acting impiously from previous birth will be purified and fixed in devotion.

Low-born, (not adjective, but noun,

Devotion is so purifying and being glorified here in this chapter.

This is situation of papa-yonaya - then what to speak of these, others: "striyo vaisyas tatha sudra."

Baladev:

Krsna said in previous verse to declare My devotee never perishes, and this verse is continuation of declaration. Where people are quarreling about the potency of devotion, make this declaration boldly. Even the most sinful can be purified by devotion. Those who are papa yonayah, natural to perform impious activities, if they get association of My devotees, if they take shelter, I give them shelter.

Srimad Bhagavatam - kirata hunanda, etc. and women who are generally impure and vaisya who are generally liars.

Even these people who are not religious, if take shelter of Me become purified.

33. "What to speak of" logic

Low people become purified, what to speak of high class people.

Krsna is now ordering Arjuna, "Even though you have taken temporary body in temporary world, Krsna orders Arjuna: bhajasva ma - serve Me.

Kim punar - what more can I say about these people. There are no doubts. You are rajarsi, so also render service to Me.

You have taken birth in miserable world and worship Me without desire for kingdom, who is full of eternity and bliss, immediately, fighting is your worship.

Krsna Himself with own mouth, says material world is anitya not mithya. Claim of impersonalist "Jagat mithya" is not supported.

34. How to render service?

Come to Me - mam eva

Atma - refer to mind, body, fix everything on Me, not work just with body, and let mind go somewhere else. Man mana - first fix mind on Me.

Story of women paramour

running to lover

hit sadhi, sadhu hit stick

coming back obeisances

Why? Didn't notice, My meditation deeper than yours.

In this chapter Krsna has explained most confidential knowledge. By it's touch, it purifies a person who has it, regardless of his piety.

Baladev:

Krsna explains the pure devotion to Arjuna which was desired by Arjuna. Servant of king renders service to king but mind is on wife, home, children. That is not symptom of devotion. So much service may be done, but mind is key and test. Mind must be fixed on object of service. "Don't become like that," Krsna says, "Fix your mind on Me and become My devotee." Fix mind on Krsna, like honey flows without a break from a honey bottle. The thinking should be natural with nothing in between. Then do worship of Me. Then with love, pay obeisances to Me. Fix atma, mind, body on Me become mat parayanah, My devotee, *** first surrender then work for Me.

Devotional service which doesn't consider qualified or unqualified is considered in this chapter.

Summary:

Most secret, middle chapter, Krsna speaks it because Arjuna is not envious. The knowledge is easily attain. Why people don't take it? They don't have faith and take birth again.

What is that con - knowledge. Krsna explains His opulences. Opulences brings out love. Krsna's heart soaked with love and compassion for Arjuna. Opulences - entities in Me and not in Me, inconceivable potency. Like wind blowing in sky, in touch with air but not.

Living entities not knowing Me attain material nature. People are bound, not like Krsna, who is not bound because He has no desire to enjoy fruit of activities. People can't understand and disrespect. Why they have knowledge and fall down.

But great souls know Me and render pure devotional service. Other worshipers worship with knowledge, as one, universal form. How - 16-19.

Others worship to go to heaven - 22-21.

But those who meditate undeviated and are further.

What of those others? They also worship You. Yes, but their worship is improper, without knowledge and they thus fall down.

What of worshipers. General rule - go wherever You worship - My worshipers come to Me.

Arjuna: Your worship must be difficult, after all, You are all pervading.

I want devotion - offer Me with love, I want love.

Arjuna: You are asking Me to fight though.

Krsna: Your qualification is to - yat karon.

You must be biased, - samo ham

Krsna's heart melts.

My devotee so dear to Me - to end regardless of .

Arjuna: What is raja गया

Bhavasve mam *** Fix mind on Me. How become Devotee. How, start worshipping. How - offer obeisances. And you'll love to Me. You already standing in front of Me, I'll come to you?

CHAPTER 10

1. When Krsna was speaking 9th chapter, especially end, He was opening His heart and speaking confidential knowledge. Arjuna was so happy to hear, so Krsna was eager to speak more without His devotee asking.

Visvanath

Lord Krsna has spoken about devotional service beginning 7th Chapter by speaking about His opulences which is useful for devotional service. He says bhuyah. I will speak more again and He will speak raja vidya again. *** He has indirectly mentioned that He will again speak it by saying "bhuyah".

"Mahabaho," you have performed many great activities with long arms now I expect you to show strength of intelligence.

"Hear this again," Why? Arjuna was already hearing so Krsna wanted him to be attentive.

Superior to what has been spoken, and it will surprise you. He'll explain energies, qualities, aisvarya, vibhuti in this chapter.

Krsna has been explaining about His opulences, about devotional service, and same, in more detail will be explained here. Previously Krsna has explained His aisvarya and devotional service and now He'll explain in great details and opulences which increases or gives devotion.

"Again here it" asking him to become more attentive, I will explain My wonderful opulences for Your benefit. Although you know already, you'll still become surprised. I'm desiring auspiciousness for you because you are priyamanaya and this will increase your devotion "hit-kam/yoga". You are hearing like nectar so I'll make you drink more nectar.

2. Demigods, sages don't know this knowledge.

Why? Because I am the source.

This can only be known by My mercy. No other way. My wonderful birth from Mother Devaki, even the demigods cannot know - because they are attached to sense objects. But sages aren't attached. Even they don't know, because I am source and cause of everything, so how can they understand, as sons cannot understand father's birth unless he explains.

Prabhava - birth - first sight. like pravastha of Ganges in Gangotri.

Baladev:

This cannot be understood without mercy of My devotees. Whether demigods, Brahma, Siva, etc. or sages like Four Kumaras, cannot understand My svarupa, how I have My own potencies. Why? Because in all ways I am their source. Sarvesa - all sources. I am source of all, their intelligence too, so they therefore can't understand My source unless I explain it to them. I've awarded their position as demigod or sage because of their worship so it's not possible for them to know Me. Srutis also say demigods cannot understand from who the creation came because of His existence before creation.

NOTES ON BHAGAVAD GITA

3. Arjuna says: You are Supreme Brahman and You are all pervading from space and time, and now You have taken this form. Why do we say sages don't know You? He lifts His fourth finger and points to His chest saying, "Yo mam," one who knows Me as aja. But Brahma is also aja. But also anadi - I have neither beginning nor end. Brahma is not like that. Some people know You as Paramatma and Supersoul. But those who know Me as unborn, eternally and still taking birth, these people actually know Me. Mam: means as son of Vasudeva. My birth and at same time remaining unborn are supreme truth and there is no *** by My internal potency. "You are not desiring fruit of Your activities and You appeal although You have no birth. Even scholar becomes confused about how this occurs.

Even in Brhad-Bhagavatamrta, Even those who are intelligent become bewildered and think it's not true and they don't understand how these things happen by internal potency of Lord. Krsna gives example to show how I take birth although unborn. Damodar-lila. Breaking yoghurt pot - Mother Yasoda wanted to punish Me through tying ropes. Mother Yasoha wanted to bind Me but couldn't because rope was always too short by two fingers. But at the same time Krsna says, I was wearing black kinkne thread and bell. So that thread didn't break. I was covered by the belt, but at same time I couldn't be covered by ropes. Two fingers - 1 endeavor - 2 determination The Krsna will.

Unlimited thus becomes limited by His potency. In same way, although unborn I take birth. This beyond logic.

Now more that will surprise you. I am loka mahesvara - and yet I am controlling your horses and you are controlling Me.

Those who understand My opulences like this are not confused. Others are confused because they engage in sinful activities against devotion. Some people explain that Krsna as unborn and unlimited and say Krsna's birth is not real. Such people can't become free from sins, all activities opposed to devotion.

Baladev:

This type of knowledge only rare souls achieve. Among humans, those who are endeavoring to know Me, only one who has got association of My devotee can understand Me as I've explained and he becomes free from sins. Bija means different from pradhana, material energy. Pradhana transforms and those in this world have taken birth in this body. Anadi - separates himself from liberated souls, they are aja but they have source - Krsna. Even before they had body.

So anadi and aja, He thus separates Himself from material world, pradhana, and liberated souls. And by saying loka-mahesvara He separates Himself from nitya-muktas, who are anadi and aja but not loka mahesvara. Also this separates Himself from loka nd prakrti. (Demigods are aja - loka-mahesvara, but not anadi. This is logic style. Every adjective has significance. Only by potency of Lord both get power to control. So one who knows Me that I have no relationship with inferior qualities, I am nitya- mukta,

supreme controller, one who knows Me like this becomes free from obstacles of improper activities and attains My devotional service.

He becomes asamudha, free from delusion, not thinking I'm same as others who have taken birth. Although I've taken birth from Devaki.

4-5. Previous verse, those who know Me become free from birth, death, and sins. Now how He's.

Visvanath:

Even those who know sastra can't know Me simply by intelligence. Why? Because buddhi-jnana are from mode of goodness and I am beyond modes and goodness cannot approach Me. Buddhi means intelligence - capacity to understand subtle meaning. Like an inner sense (gross senses see outward the gross. Intelligence can see subtle, subtle meaning. jnanam knowledge which refers to discrimination between soul and matter.

asamoha: free from agitation, does become bewildered. These are needed but is sufficient in acquiring knowledge of Me (Krsna). They are like causes, but not in and of themselves. I can't be know by these things. (These three from text 3 are needed to know something, but they are not enough to know Krsna. Why? Because He is their source.

Other qualities are mentioned as a matter of course.

Ksema - forgiveness, have capacity to repent to hurt but doesn't. Satya - truthfulness - speaking truthfully (mind, speech and action all the same).

Dema - control external senses.

Sama - control internal senses, especially mind.

All from mode of goodness.

Sukkam - depending on modes -

Dukham - fear comes from mode of ignorance.

abhaya from knowledge from goodness (also brings fearlessness

Fearlessness can also be in other modes.

Ahimsa -

Santa - see equality everywhere - only possible from spiritual platform, goodness.

Ahimsa - also comes from goodness, not give violence mentally or physically to any living entity.

Tusti - satisfaction, can be without attributes or with.

Without cause goodness, with cause passion.

Tapa - austerity, perform certain activities, in goodness or passion.

Dhan - charity, possess and give, in goodness or passion.

Fame and infamy - fame - welfare for others, passion (name and fame or goodness. All these attributes come from Me (My maya and therefore one cannot know Me by the help of these things.

Gita Bhusan He explains adi, how He is the source of everything. Now Krsna explains those qualities that He is the source of. satya - for benefit of others. If it causes harm to others it is not truthfulness. Priyam means pleasing and beneficial.

Dama - control senses

Sama - control mind

Tusti - satisfied by one's fate

Tapa - acceptance misery according to sastra
Fame - good deeds

All qualities come from Krsna when Krsna awards.

6. By these qualities above, I can't be known, but not only that the great sages, manus, rsis cannot know Me because they are born from Me.

From Marici and Kumaras all progeny come (family dynasty by birth and guru disciple [Kumaras] .

Baladev:

Just as all these qualities come from Me, these people also come from Me. Seven great sages, four Kumaras, 14 manus, these 25 created all progeny. They are born from Brahma and Brahma born by My desire. They meditate on Me and by My potency they gain knowledge. From these 25, brahmanas and ksatriyas have also birth as sons or disciples.

7. Result of knowing Krsna's opulence: connected in yoga. (already said: janma karma ca me divyam knowing means devotion.

Visvanath:

Only pure devotion by My mercy he'll have faith in My words and He knows Me in truth. Knower of opulence along with devotion becomes united with Krsna. Faith - becomes situated in yoga without doubt with determination, one situated in knowledge of Me.

Baladev:

This, referred to previously, all sages and kumaras all people taking charge of material world maintenance opulence potency coming from Krsna so these are actually Krsna's opulences. One who knows this is explained with faith (plus knowing aja-anadi becomes a devotee or increases devotional service of one already has it. This knowledge increases devotion.

8. Krsna speaks in one line all His vibhuti and who all works by Him. Although things appear as matter, but He's the material and efficient cause.

Brahma/Paramatma under Krsna as they are coming from Him. In My form as Supersoul, I supervise all within this material world. From Me, all incarnations come and preach the needs and goals such as devotional knowledge. Then He explains characteristics of pure (verse two part devotion. Bhava means they have some relation.

Baladev:

Chatur sloka gita - Krsna speaks these four verses explains pure devotional service. But before speaking this, He gives knowledge

I am svayam bhagavan Krsna. I am source of everything. "One who taught Brahma Vedas, is Krsna." from arthava Veda. (BGAI 516 all quotes.

One should understand all this by association of a bona fide guru and thus will attain bhava.

9. What type of bhajan do they do when they render service? Pure devotional service.

Visvanath:

Such unalloyed devotee attain knowledge about Me, which is rare, and their minds become completely eager to hear My names and pastimes and their life airs have come to Me. (Without Me they cannot maintain their lives. This is their food. And they talk with great love with each other about devotional service and they loudly chant My names and describe My pastimes, form, and attributes in loud kirtan.

After this, the result is tustani (became satisfied with great pleasure. They understand devotional service is only pleasure. Or when performing sadhana with good *** with no obstacles become satisfied in sadhana, and attain remante-raghanuga bhakti. Intensely desiring to hear - bhodayantah porasparam

Baladev:

They meditate on Me and can't live without Me, as fish can't live without water. It is like an ocean of devotional service, chanting, hearing, remembering, takes great pleasure in these as a young man enjoys the beauty of a young girl. (refers to conjugal-remante

10. They have ramante - so what is need of buddhi yoga.

Arjuna: You are saying they are satisfied and pleased by Your devotion. But how do they realize You directly and from whom do they understand Your direct realization?

Krsna: Tesam satatam

I give such people buddhi yoga, inspiration in their hearts. This doesn't come from within or anyone else and it comes only from Me. And they come into direct association of Me.

Baladev:

How can they understand about Your unlimited qualities just by hearing?

Krsna: Tesam satatam yuktanam. Those with great desire I give My devotional service, and understand Me completely and by My mercy obtain Me.

11. Last verse Krsna says He gives buddhi yoga, but He also removes their ignorance.

Q: Without knowledge how can one know Krsna and attain Him?

A: For those who are mentioned in last verse I give by My mercy knowledge and no one else. After attaining My mercy, I take charge their knowledge becomes My responsibility. This jnana doesn't refer to jnana in goodness. In this knowledge I give them is different than knowledge that comes from devotion. It is like lamp that dispels darkness. Because I personally destroy ignorance, there is no need for them to endeavor for it. I care for them. By this statement, it shows I supply their daily needs and their spiritual needs.

These verses last four are essence of B-Gita. They remove the distress of living entity and grant peace to him.

Gita Bhushan:

The ignorance has been in existence in living entity for

so long, how can there be light?

Those fixed on Me, pure devotees will get My mercy and I'll remove the darkness. So I enter their hearts, just as bee enters into lotus. Whatever ignorance exists due to anadi karma other than Me I personally remove. I manifest My transcendental quality and form for them. For such *** bhaktas, unalloyed devotees, I maintain them and give them intelligence to act properly. They need go nowhere else. Whatever has been spoken in these verses are the essence of Bhagavad-gita.

12-13. Arjuna speaks after long time.

Arjuna becomes happy and understood Lord's position but he still wanted to know more.

After hearing Lord's opulence in brief, he wanted to hear it in more detail and thus started glorifying param dhama - supreme form (of Shyam is param brahma (house, body, birth) You Yourself become Your abode. Krsna's body is also Krsna.

There is no difference between You and body. What kind of body. pavitram pavaman - pure supreme. Whoever sees it all dirt or ignorance removed, therefore all sages say You are supreme.

Gita Bhushan:

After hearing Krsna's glories in brief, You Yourself are param brahma. Veda say same. All living entities take shelter of You. You are param dhama (abode, shelter).

It is mentioned in smriti, Lord is most pure, and anyone who knows Him as such becomes free from sins. All great sages (Narada chief say Krsna is Supreme, and should be meditated upon and worshiped. Om tat sat. Srutis say You are divya, transcendental, beyond birth and death, as You previously - ajo pi sam - kaham prabasya - You said, sastra says, sages say, and I also understand in this way.

14. Sages (previous verse speak and say Your glories, yet they do not know how You are param brahma - yet have taken birth. They don't know everything. ke sha va - Kesava means Brahma and Siva are working under Brahma Siva You and are bound by You so they can't understand, what to speak of others, it is not possible for them to understand.

Gita Bhushan:

What You've told me isn't glorification exaggeration but everything is truth, You are Ke shava, above Brahma and Siva, what to speak of Prajapati. Bhagavan means full opulences. Neither Devas nor dhanavas know You and they therefore sometimes become envious or disregard You as they don't consider You superior.

15. Five addresses due to affectionate emotions of Arjuna.

Visvanath:

You know Yourself by Yourself eva only, signifies Lord's birth and activities are difficult to understand and even devotees only understand how the Lord performs His inconceivable pastimes, such as Lord's birth, although unborn. Krsna also, doesn't use any other means to know Himself other than Himself. Therefore You are the best person amongst all persons, not only that but You are bhuta bhavan, the creator of all living entities. You are not only creator, but controller, but also You are playing with them as if toys, You also protecting them. best, creator, controller, player with, protector of - all living entities.

These other addresses are adjectives of Purushottam, best person, father of living entities, controller, worshipable Deity (deva deva), protector.

Gita Bhushan:

You Yourself know Yourself with Your own knowledge as they are.

Others know something about You, only You know everything about Yourself.

How You protect this world? Through Your teachings to living entities.

16. Krsna's opulences are unlimited and as much of Your opulences are pervading this material world, nothing more. Krsna: It's impossible to speak about My opulences as they are unlimited. Arjuna: 10.16 verse.

Gita Bhushan:

Arjuna: Difficult to understand Krsna, as He is, so my interest is to hear only about Your opulences. (Krsna has previously said 10.7 that one who understands Krsna's opulences becomes united with Him in yoga, so Arjuna asks about His opulences, which (man mana bhava mad bhakta Arjuna needs to know so he can think of Him.

17. Krsna is yoga because He is covered by His yoga maya - paricintayan - thinking around You only.

I can be known only by bhakti, please teach me. "Cintan bhakti" thinking of You will be my devotion and while doing this I'll work.

Gita Bhushan:

How will I know You who has all auspicious qualities and who is the Lord of yoga maya. How should I meditate on You?

Krsna: Tell Me clearly what you want Me to do? Show My opulences or how I should be meditated upon?

Arjuna: Text 18.

Visvanath:

Krsna: Why you are again and again asking? I've answered with aham sarvasya 10.8. I've already explained.

Arjuna: That's just seed. Explain to me more in detail. Janardhana - means killer people. Why? By Your sweet teachings, You have created greed in

Me and by that You are making me beg more and more from You (ardana means beg also)

My ears have become the agent for taste by Your speaking (like tongue .

Gita Bhushan:

I've already spoken ajo pi sam 4.6. raso ham apso. I've spoken so many times, why are you again asking?

Vistarena - I want to hear in detail. By hearing Your sweet opulences, I'm still dissatisfied.

NOTES ON BHAGAVAD GITA CHAPTER 10

1. When Krsna was speaking 9th Chapter, especially end, He was opening His heart and speaking confidential knowledge. Arjuna was so happy to hear, so Krsna was eager to speak more without His devotee asking.

Visvanath

Lord Krsna has spoken about devotional service beginning 7th Chapter by speaking about His opulences which is useful for devotional service. He says bhuyah. I will speak more again and He will speak raja vidya.*** He has indirectly mentioned that He will again speak it by saying "bhuyah".

"Mahabaho", you have performed many great activities with long arms now I expect you to show strength of intelligence.

"Hear this again", Why? Arjuna was already hearing so Krsna wanted him to be attentive.

Superior to what has been spoken, and it will surprise you. He'll explain energies, qualities, aisvarya, vibhutis in this chapter.

Krsna has been explaining about His opulences, about devotional service, and same, in more detail will be explained here.

Previously Krsna has explained His aisvarya and devotional service and now He'll explain in great details and opulences which increases or gives devotion.

"Again here it" asking him to become more attentive. I will explain My wonderful opulences for Your benefit. Although you know already, you'll still become surprised. I'm desiring auspiciousness for you because you are priyamanaya and this will increase your devotion 'hit-kam/yoga'. You are hearing like nectar so I'll make you drink more nectar.

2 Demigods, sages don't know this knowledge. Why?

Because I am the source.

This can only be known by My mercy. No other way. My wonderful birth from Mother Devaki, even the demigods cannot know - because they are attached to sense objects. But sages aren't attached. Even they don't know, because I am source and cause of everything, so how can they understand, as sons cannot understand father's birth unless he explains.

Prabhav - birth - first sight. Like pravastha of Ganges in Gangotri.

Baladev:

This cannot be understood without mercy of My devotees. Whether demigods, Brahma, Siva, etc. or sages like Four Kumaras, cannot understand My svarupa, how I have My own potencies. Why? Because in all ways I am their source.

Sarvesa - all sources. I am source of all, their intelligence too, so they therefore can't understand My source unless I explain it to them.

I've awarded their position as demigod or sage because of their worship so it's not possible for them to know Me.

Srutis also say demigods cannot understand from who the creation came because of His existence before creation.

3 Arjuna says, You are Supreme Brahman and You are all pervading from space and time, and now You have taken this form. Why do we say sages don't know You?

He lifts His fourth finger and points to His chest saying, "Yo mam", one who knows Me as aja.

But Brahma is also aja.

But also anadi - I have neither beginning nor end.

Brahma is not like that.

Some people know You as Paramatma and Supersoul.

But those who know Me as unborn, eternally and still taking birth, these people actually know Me.

Mam : means as son of Vasudeva.

My birth and at the same time remaining unborn are supreme truth and there is no *** by My internal potency.

"You are not desiring fruit of Your activities and You appeal although You have no birth. Even scholar becomes confused about how this occurs

Even in Brhad-Bhagavatamrta, even those who are intelligent become bewildered and think it's not true and they don't understand how these things happen by internal potency of Lord. Krsna gives example of show how I take birth although unborn. Damodar-lila. Breaking yoghurt pot - Mother Yasoda wanted to punish Me through tying ropes. Mother Yasoda wanted to bind Me but couldn't because ropes was always too short by two fingers. But at the same time Krsna says, I was wearing black kinkne thread and bell. So that thread didn't break. I was covered by the belt, but at the same time I couldn't be covered by ropes.

Two fingers - 1 endeavour - 2 determination

Then Krsna's will

Unlimited thus becomes limited by His potency. In the same way, although unborn I take birth. This beyond logic.

Now more that will surprise you. I am loka mahesvara - and yet I am controlling your horses and you are controlling Me.

Those who understand My opulences like this are not confused. Others are confused because they engage in sinful activities against devotion.

Some people explain that Krsna is unborn and unlimited and say Krsna's birth is not real. Such people can't become free from sins, all activities opposed to devotion.

Baladev:

This type of knowledge only rare souls achieve. Among humans, those who are endeavouring

to know Me, only one who has got association of My devotee can understand Me as I've explained and he becomes free from sins. Bija means different from pradhana, material energy. Pradhana transforms and those in this world have taken birth in this body.

Anadi - separates himself from liberated souls, they are aja but they have source - Krsna.

Even before they had body.

So anadi and aja, He thus separates Himself from material world, pradhana, and liberated souls. And by saying loka-mahesvara He separates Himself from nitya-muktas, who are anadi and aja but not loka mahesvara.

Also this separates Himself from loka and prakrti.

(Demigods are aja - loka mahesvara, but not anadi).

This is logician style. Every adjective has significance. Only by potency of Lord both get power to control. So one who knows Me that I have no relationship with inferior qualities, I am nitya-mukta, supreme controller, one who knows Me like this becomes free from obstacles of improper activities and attains My devotional service.

He becomes asamudha, free from delusion, not thinking I'm same as others who have taken birth. Although I've taken birth from Devaki.

4-5 Previous verse, those who know Me become free from birth, death, and sins. Now how He's

Visvanath:

Even those who know sastra can't know Me simply by intelligence. Why? Because buddhi-jnana are from mode of goodness and I am beyond modes and goodness cannot approach Me.

Buddhi means intelligence - capacity to understand subtle meaning. Like an inner sense (gross senses see outward the gross. Intelligence can see subtle, subtle meaning.

jnanam Knowledge which refers to discrimination between soul and matter.

asamoha: free from agitation, does not become bewildered.

These are needed but is sufficient in acquiring knowledge of Me (Krsna). They are like causes, but not in and of themselves. I can't be known by these things.

(These three from text 3 are needed to know something, but they are not enough to know Krsna. Why? Because He is their source. Other qualities are mentioned as a matter of course.

Ksema - forgiveness, have capacity to repent to hurt but doesn't.

Satya - truthfulness - speaking truthful (mind, speech and action all the same).

Dema - control external senses.

Sama - control internal senses, especially mind.

All from mode of goodness.

Sukkam - depending on modes -

Dukham - fear comes from mode of ignorance.

Abhaya from knowledge from goodness (also brings fearlessness). Fearlessness can also be in other modes.

Ahimsa -

Santa - see equality everywhere - only possible from spiritual platform, goodness.

Ahimsa - also comes from goodness, not give violence mentally or physically to any living entity.

Tusti - satisfaction, can be without attributes or with. Without cause goodness, with cause passion.

Tapa - austerity, perform certain activities, in goodness or passion.

Dhan - charity, possess and give, in goodness or passion.

Fame and infamy - fame- welfare for others, passion (name and fame or goodness).

All these attributes come from Me (My maya and therefore one cannot know Me by the help of these things.

Gita Bhusan He explains adi, how He is the source of everything. Now Krsna explains those qualities that He is the source of.

Satya - for benefit of others. If it causes harm to others it is not truthfulness. Priyam means pleasing and beneficial.

Dama - control senses

Sama - control mind

Tusti - satisfied by one's fate

Tapa - acceptance misery according to sastra

Fame - good deeds

All qualities come from Krsna when Krsna awards.

6. By these qualities above, I can't be known, but only that the great sages, manus, rsis cannot know Me because they are born from Me.

From Marici and Kumaras all progeny come (family dynasty by birth and guru disciple (Kumaras).

Baladev:

Just as all these qualities come from Me, these people also come from Me. Seven great sages, four Kumaras, 14 manus, these 25 created all progeny. They are born from Brahma and Brahma born by My desire. They meditate on Me and by My potency they gain knowledge. From these 25 Brahmanas and ksatriyas have also birth as sons or disciples.

7 Result of knowing Krsna's opulence: connected in yoga. (already said: janma karma-ca me divyam knowing means devotion.

Visvanath:

Only pure devotion by My mercy he'll have faith in My words and He knows Me in truth. Knower of opulence along with devotion becomes united with Krsna.

Faith - becomes situated in yoga without doubt with determination, one situated in knowledge of Me.

Baladev:

This, referred to previously, all sages and kumaras all people taking charge of material world maintenance opulence potency coming from Krsna so these are actually Krsna's opulences. One who knows this is explained with faith (plus knowing aja-anadi becomes a devotee or increases devotional service of one already has it.

This knowledge increases devotion.

8 Krsna speaks in one line all His vibhuti and who all works by Him. Although things appear as matter, but He's the material and efficient cause.

Brahma/Paramatma under Krsna as they are coming from Him. In My form as Supersoul, I supervise all within this material world. From Me, all incarnations come and preach the needs and goals such

as devotional knowledge. Then He explains characteristics of pure (verse two part devotion).

Bhava means they have some relation.

Baladev:

Chatur sloka gita - Krsna speaks these four verses explains pure devotional service. But before speaking this, He gives knowledge I am svayam bhagavan Krsna. I am source of everything. "One who taught Brahma Vedas, is Krsna." From Arthava Veda (BGAI 516 all quotes).

One should understand all this by association of a bona fide guru and thus will attain bhava.

9 What type of bhajan do they do when they render service? Pure devotional service.

Visvanath:

Such unalloyed devotee attain knowledge about Me, which is rare, and their minds become completely eager to hear My names and pastimes and their life airs have come to Me. (Without Me they cannot maintain their lives . This is their food. And they talk with great love with each other about devotional service and they loudly chant My names and describe My pastimes, form, and attributes in loud kirtan.

After this, the result is tustani (became satisfied with great pleasure. They understand devotional service is only pleasure. Or when performing sadhana with good *** with no obstacles become satisfied in sadhana and attain remante-raghanuga bhakti . Intensely desiring to hear - bhodayantah parasparam.

Baladev:

The meditate on Me and can't live without Me, as fish can't live without water. It is like an ocean of devotional service, chanting, hearing, remembering, takes great pleasure in these as a young man enjoys the beauty of a young girl. (refers to conjugal - remante .

10 They have remante - so what is need of buddhi yoga.

Arjuna: You are saying they are satisfied and pleased by Your devotion. But how do they realise You directly and from whom do they understand Your direct realisation?

Krsna: Tesam satatam

I give such people buddhi yoga, inspiration in their hearts. This doesn't come from within or anyone else and it comes only from Me. And they come into direct association of Me.

Baladev:

How can they understand about Your unlimited qualities just by hearing?

Krsna: Tesam satatam yuktanam. Those with great desire I give My devotional service, and understand Me completely and by My mercy obtain Me.

11 Last verse Krsna says He gives buddhi yoga, but He also removes their ignorance.

Q: Without knowledge how can one know Krsna and attain Him?

A: For those who are mentioned in last verse I give by My mercy knowledge and no one else. After attaining My mercy, I take charge their knowledge becomes My responsibility. This jnana doesn't refer to jnana in goodness. This knowledge I give them is different. It is knowledge that comes from devotion. It

is like lamp that dispels darkness. Because I personally destroy ignorance, there is no need for them to endeavour for it. I care for them. By this statement, it shows I supply their daily needs and their spiritual needs.

These verses last four are essence of B-Gita. They remove the distress of living entity and great peace to him.

Gita Bhushan:

The ignorance has been in existence in living entity for so long, how can there be light?

Those fixed on Me, pure devotees will get My mercy and I'll remove the darkness. So I enter their hearts, just as bee enters into lotus. Whatever ignorance exists due to anadi karma other than Me I personally remove. I manifest My transcendental quality and form for them.

For such kevala bhaktas, unalloyed devotees, I maintain them and give them intelligence to act properly. They need go nowhere else.

Whatever has been spoken in these verses are the essence of Bhagavad-gita.

12-13 Arjuna speaks after long time.

Arjuna becomes happy and understood Lord's position but he still wanted to know more.

After hearing Lord's opulence in brief, he wanted to hear it in more detail and thus started glorifying param dhama - supreme form (of Shyam is param brahma (house, body, birth

You Yourself become You abode. Krsna's body is also Krsna. There is no difference between You and body. What kind of body. pavitram pavaman - pure supreme. Whoever sees it all dirt or ignorance removed, therefore all sages say You are supreme.

Gita Bhushan:

After hearing Krsna's glories in brief, You Yourself are param brahma. Veda say same. All living entities take shelter of You. You are param dhama (abode, shelter .

It is mentioned in smrti, Lord is most pure, and anyone who knows Him as such becomes free from sins. All great sages (Narada chief say Krsna is Supreme, and should be meditated upon and worshipped. Om tat sat. Srutis say You are divya, transcendental, beyond birth and death, as You previously - ajo pi sam - kaham prabasya - You said, sastra says, sages say, and I also understand in this way.

14 Sages (previous verse speak and say Your glories, yet they do not know how You are param brahma - yet have taken birth. They don't know everything.

Ke sha va - kesava means Brahma and Siva are working under Brahma Siva You and are bound by You so they can't understand, what to speak of others, it is not possible for them to understand.

Gita Bhushan:

What you've told me isn't glorification exaggeration but everything is truth, You are Ke shava, above Brahma and Siva, what to speak of Prajapati. Bhagavan means full opulences. Neither Devas nor dhanavas know You and they therefore sometimes become envious or disregard You as they don't consider You superior.

15 Five addresses due to affection emotions of Arjuna.

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You know Yourself by Yourself eva only, signifies Lord's birth and activities are difficult to understand and even devotees only understand how the Lord performs His inconceivable pastimes, such as Lord's birth, although unborn. Krsna also doesn't use any other means to know Himself other than Himself. Therefore You are the best person amongst all persons, not only that but You are bhuta bhavan, the creator of all living entities. You are not only creator, but controller, but also You are playing with them as if toys, You also protecting them.

Best creator, controller, player with, protector of - all living entities.

These other addresses are adjectives of Purushottam, best person, father of living entities, controller, worshipable Deity (deva deva protector.

Gita Bhushan:

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Krsna: It's impossible to speak about My opulences as they are unlimited.

Arjuna: 10.16 verse.

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Krsna: Why you are again and again asking?

I've answered with aham sarvasya 10.8.

I've already explained.

Arjuna: That's just seed. Explain to me more in detail.

Janardhana - means killer people. Why?

By Your sweet teachings, You have created greed in Me and by that You are making me beg more and more from You (ardana means beg also .

My ears have become the agent for taste by Your speaking (like tongue .

Gita Bhushan:

I've already spoken ajo pi sam 4.6 raso ham apso. I've spoken so many times, why are you again asking?

Vistarena - I want to hear in detail. By hearing Your sweet opulences, I'm still dissatisfied.

19 hanta - dear one - like 'honey', Krsna was so pleased with Arjuna's questions.

hanta - out of great mercy He's speaking to Arjuna.

Divya - divine, Krsna is the opulent presiding Deity of all spheres.

Opulences spoken that if we see anything great it should remind us of Krsna.

Gita Bhushan:

Arjuna asked Krsna about His opulences, but because His opulences are unlimited, He speaks some.

Vibhuti/aisvarya - opulence, power to control.

Opulence coming from Lord's energy and when we see them we should think of him. But Lord's form is same as Him although these are separate.

First, His spiritual energy.

20 Krsna says here that the cause of all majesty is Me. Atma means paramatma; who has entered the material world and is creator.

One who is situated in the heart of all living entities refers also to Karanadaksayi Visnu whom everyone is within.

I cause the beginning, middle and end.

Gita Bhushan:

I have manifested to create, maintain and destroy and by My energy I manifest the material world, so Gudakesa, you are good at meditation, so meditate on the fact that I as Supersoul am in the heart of all living entities.

Use of "I" is directly I, Supersoul. I am also in material nature as Supersoul - karna/Garbo-Krsna.

Purport, BGAI/page 533

21 Different controllers:

Maruts - controllers of wind

Marici's name isn't mentioned in

Puranas

"One out of" I am

Opulences - I - one out of so many (Marici of Maruts

Relationship between essence - in of all strong men, I am the strength.

Group and its essence

Moon is showering nectar - food affects mind, relationship between food and mind.

Among senses I am most difficult to control - the mind. - 22

23-24 Ocean is never decreased or increased due to its greatness.

25 Sacrifice of japa is simplest, non-violence.

Su Meru - tallest.

26 Asvatta - people

Nara da

God giver of

Atraratha is friend of Arjuna - Arjuna happy to hear, Arjuna learned singing from him.

Kapila siddha from birth.

27 Bhagadatta had elephant descendant of Aravata.

28 Dhenu - recently called

serpent - one head - sarpa

naga - many heads
 29 Nag - more than one hood.
 Yamaraj - punishment/justice
 30 Time is controlling everyone
 Wind moves fast
 31 Rama - Parsaram - vibhuti being explained, not incarnations. Parsaram is living entity whose been empowered to wield weapons. Ramachandra and Balaram are incarnations.
 Parsaram is saktavesh avatara of Visnu (Bhagavatamrta quote from Padma Purana .
 Bhagavatamrta defines
 When Lord Janardhana gives His power of knowledge or strength to jiva this bestowing of opulence is called avasha.
 Makara - crocodile - but Krsna says fish - so shark.
Gita Bhushan:
 Purifiers and swift in movement I am wind, wind god is powerful. Sons Hanuman and Bhima.
 32 I am creator, maintainer and destroyer.
 Lord Himself, not pradhana (as Sakhya philosophers say is the creator.
 atma jnana
 debates of right and wrong
 jalpa - want to prove you are right and other is wrong, regardless of who is actually right.
 Vitanda - just concerned with defeating other party.
 Vada - wanting to find out what is truth tattva. That is Krsna.
Gita Bhushan:
 Those elements that create, Krsna says He is the cause.
 In 20 - beginning, middle, end of living entities.
 In 32 - beginning, middle, end of non-sentient.
 14 parts of education
 4 Vedas of all education I am
 Angas atma-jnana - Vedanta
 Puranas vidya
 2 Mimaksa-Uttara Purva
 This is atma jnana
 1 Nyaya
 18 types of knowledge
 33 In Sanskrit no word can be pronounced without a
 Samas - combined words into one
 1. 1st important, 2nd not
 3. both not important
 2. 1st not important, 2nd important 4. both important
 Harinamrta, Vyaharana calls this Rama-Krsna samas because both Rama and Krsna are important.
 34 Death takes away all memory.
 These are not qualities of women, meaning not the fame, fortune, etc. within all women (men also have these .
 Vah also refers to Sanskrit language
 Ksama - forgiveness, when one has.
 Of all the feminine qualities, I am these seven (there are many .
 Although all things die at every minute, the final death of body, is Me.
 Birth is Me (of six transformations .

Man becomes even little bit of these feminine qualities, he becomes glorified.
 Sri - opulences, of Brahma - knowledge
 Ksatriya - strength
 Vaisya - wealth
 Vak - Sanskrit language gives:
 Smrti - memory by which one remembers his experiences
 medha - capacity to holy sastra in brain
 drti - time for agitation, one doesn't remain calm (forbearance
 Ksama - unaffected in happiness or distress.
 35 Chandas - Vedic meters
 "Among Vedas I am Sama Veda"
 "In Sama Veda I am brhad sama"
 swa - notes
 laya - speed
 most musical stotra
 tala - beat
 ati ratra sacrifice for Lord Indra
 7 Vedic meters
 Vasant Pancami - first day of Spring
 Holi festival
 36-37 gambling - winner is empowered, given victory by Krsna.
 Vyavasayah - of those working hard, I am the endeavour.
 Vasudeva - Krsna's father (Visvanath C.
 Vasudeva - Balaram (Baladev
 His vibhutis not incarnations.
 Vasudeva
 Among Vrsnis, Arjuna thinking "Who among Pandavas?"
 Yudhisthira? Krsna says, "No", Arjuna.
 Kavi - to think deeply, subtly on one subject matter.
 38 chastisement - kings/managers need chastising agent.
 That is Krsna's power. By which rogues come to right path. I am that power.
 niti - Those desiring victory, one needs statesmanship.
 niti means proper behaviour, so victory will be stable. Winning not by cheating, but by niti.
 silence - among secret things -
 Those who know Absolute Truth, I am knowledge in them.
 39 (39-42 After opulences Krsna will sum up seed - cause of everything
 Why is Krsna seed? Without Krsna, nothing can exist. Everything is mithya - false, without Krsna.
 40 Now summing up
 vista - expanse, spread
 41 Sutra to understand Krsna's opulence. Summing up.
 All the vibhutis not spoken.
 vibhutimat - opulence
 srimat - beauty, wealth
 urjitam - strength
 Whatever wonderful beauty or powerful opulences one sees should be understood as Krsna's opulences.
 42 Whatever is seen (not only extraordinary power, beauty, and opulence is existing and supported by My potency.

eka amsa - Supersoul

Entire universe controlled and ***, created, maintained and destroyed.

This material world is Krsna, therefore one should render service to Krsna using intelligence given by Him. He is to be tasted and is the sweet person to be worshipped.

Baladev:

Krsna explains collectively His opulences.

What's the purpose of knowing them separately.

All conscious things, inert things, Brahma and Siva, are being supported by My expansion, Supersoul, and thus I maintain, create, and destroy. Thus all you see are My opulences.

Just by a little potency makes sun powerful and world is being maintained. And that Krsna is explained in 10th chapter is suitable to being worshipped.

(Krsna speaks with no questions by Arjuna .

To perform devotional service as explained in last chapter, Krsna begins explaining His opulences to all Arjuna to increase his devotion. No one can actually know Krsna but those who do, become free from all sins. One, by his own endeavour, can't know Krsna.

All things used generally to know something cannot know Krsna because Krsna is source of them all.

Knowers of Krsna's majesty becomes a devotee.

Krsna sums up opulences (1 sarvasya caham (2 how they act, they serve (3 Krsna awards them buddhi yoga and removes ignorance.

Arjuna hearing this becomes ecstatic and is most happy.

Arjuna knower, glorifies Krsna, and accepts and denies to know more, how Krsna is situated in this world. Why do I want to know? While working, I can meditate on You as per Your instructions. Krsna's opulences have no end (separately mentioned in these verses and Arjuna is eager to hear them.

Among existing things - Krsna explains how He manifests Himself. (so many opulences

In brief, I've mentioned My endless opulences. All opulent things spring from just a spark of My splendour.

82 opulences mentioned Chapter 10

11th Canto - vibhuti yoga as well - same, a few differences, and more.

atha-va - extra point, practically same as 40 - no addition.

GITA NOTES CHAPTER 11

1 Arjuna realised Krsna's greatness and understood the person who pervades universe with fragment of His energy is driving his chariot.

adhyatma - spiritual, highest truth.

33 letters - all other verses are 32

Arjuna's awe-struck at Krsna's opulences (10.42

11th chapter natural continuation of 7.9.10 - Arjuna said little in 10th chapter.

Visvanath:

In this 11th chapter, Arjuna became bewildered by seeing Krsna's Universal form. Krsna then showed His two-armed form and made him happy.

Hearing how Krsna is pervading all universe 10.42, Arjuna in ecstasy wanted to see that form by which Krsna pervades.

Next 3 verses Arjuna glorifies Krsna.

Baladev Vidya:

Arjuna after seeing Visvarupa became fearful and began reciting slokas in prayer.

By last chapter's end it's clear Krsna is shelter of vibhutis and SPG.

Arjuna understood that all incarnations came from Him. He is ecstatic to know his friend is so great and thus requests to see that form by which universe is pervaded.

"By Your statements the question I asked in 10.17 how to know Krsna to meditate, You have answered and I have understood Your vibhutis.

This is confidential, no one but Lord knows and can explain (demigods and sages come from Him .

2 Sarad tosanani

In these chapters 1, 8, 9, 10 Krsna has explained He is source of creation and destruction, and Arjuna has understood material nature is working under Him. And that all this work doesn't bind Him. Innumerable verses. In detail Krsna has spoken, and Arjuna has heard "I".

Gita Bhushan:

Lotus leaf - as lotus leaf is long and reddish in colour, Krsna's beautiful eyes are described by Arjuna with great love.

I have also heard You are imperishable, eternal and Your opulences are unlimited. You are doer of everything but You are untouched.

After saying this, Arjuna speaks his heart's desire.

3 (10.16 - asesena - I asked for much and got little, te rupam in detail

aisvakam - now one divine form.

As You are saying You pervade the creation, I accept as it is evam etad yatha as it is.

I want to see what I've heard about.

Arjuna is intensely eager to see after having heard from Krsna.

kattuck - restless

Paramesvara and Purushottama - You already know I have desire to see this form.

P & P: This desire has been created by You, otherwise I was satisfied to see Your two armed form.

4 **S. Tosani**

Yogesvara means "Although I am not qualified, You have all mystic powers and can make me able to see this form". By Your yoga (prabhu also means "one who has capacity, power, strength I may not be qualified, and if You don't show me, I won't blame You. You are still Supreme Lord.

5 last verse - If I am qualified, show me Your universal form.

Krsna's

First Krsna shows Supersoul for, Lord who has thousand eyes, legs. Later one I'll show you My form as time, not practical for this moment when you -

Krsna thinking this and tells Arjuna become

I am one, but see all the vibhuti and opulence of which I previously spoke.

Gita Bhushan:

In these 4 verses Krsna tells Arjuna to see and then He'll show Supersoul form and then time, which is appropriate for this moment.

pasya - in all next 3 verses, 4 times pasya used, because Krsna wants Arjuna's attention.

pasya - see hundreds and thousands of forms.

pasya - imperative - use when someone is qualified.

These three verses, Krsna describes what He'll later show Arjuna. (Description before showing, so student will understand what he'll later see .

6 33 divisions of demigods and Marutas - 3

See most amazing things - no one else has seen.

Duryodhana - come with Sakuni/Karna and ropes to catch Krsna. First Krsna laughed, more and more, and then showed some universal form to Duryodhana, who was not impressed. (Purpose of that form, to show Duryodhana that all Pandavas were with Him . Duryodhana didn't have qualification to understand (Duryodhana also knew so much mystic magic , but Bhishma and sages could see.

eka - stham

situated in one part of body

7 Purport BGAI 559

In addition to *** demigods also see everything in all of universe in a part of Krsna's body. All space and time, past, present, future - at once.

False ego, pradhana, philosophy - whatever you want.

Vision is beyond form that eyes usually can only see.

8 Up till this point Arjuna couldn't see anything, so Krsna now gave Arjuna divine eyes to see yoga and aisvarya.

Seeing and giving knowledge to understand.

Visvanath:

Krsna: Don't think this is magic or illusion, it is real. It is beyond senses."

Material eyes cannot see the form is not material but transcendental.

Arjuna could actually see with his eyes (he's eternal associate of Lord , but to show others that the form is special, transcendental, and unable to be seen by ordinary persons.

Q: Arjuna is already seeing the original transcendental form of Krsna, why does he need "divya" eyesight to see the universal form?

A: The form of Krsna which is human-like is topmost form, and those pure devotees who see that form don't wish to see opulent universal form.

Pure devotees (like one eating sugar candy don't have taste for lesser forms of sugar, like jagry.

Therefore, Krsna gave Arjuna "human-eyes" so he could see this form that humans, materialists like to see. At end of chapter, this point is clear.

Demigods vision - divya caksu - (material vision are less than lovers of Krsna's vision.

If Arjuna didn't have material vision he would have shown no interest, so Krsna gave him material consciousness.

Vision practically means consciousness as we practically see with our mind, not our eyes.

Gita Bhushan:

To fulfil Arjuna's desire and to surprise Arjuna, Krsna shows devaka form (with demigods , and suitable...

You cannot see Me with these eyes which you are now using to see My Madhurya form.

Now you'll get suitable eyes to see the form I'll now manifest before you. See last purport BGAI 560-561.

Divya caksu, not divya mind - Krsna doesn't want Arjuna to become attracted to these opulences.

These eyes (which have love cannot see My form.

9-11 Sanjaya uvaca

divya - four times - form, garments, ornaments, perfume-

all divya, manifested from Krsna's own body.

Sanjaya also saw universal form

6 verses Sanjaya describes form

3 Krsna described it previously in 3 verses.

Sanjaya - maha-yogesva - greatest (this form is not material

avyayam

parama rupa

sahasra - thousand - actually means unlimited in this case.

visvatam-mukham - faces everywhere, indicate unlimited faces, not just thousand.

12 Understanding unknown by understanding known.

metaphor - purport BGAI 563

13 tattraika-stham - situated in one part of Lord's body.

Saw all things, the separate existences situated in one place.

Not only this universe, but many universes, of many sizes and ingredients. All in one place! And in their separate existences!

Gita Bhushan:

One place but in all varieties. And Arjuna thus became amazed.

14 Arjuna was amazed and flabbergasted because he was seeing what he had heard about.

Ksatriya Arjuna had enough forbearance to stay and not run away.

He had only his obeisances and prayers to offer.

15 Out of 12 rasas, one (secondary is called adbhuta. Arjuna is tasting this rasa.

Even though Arjuna is dhira, he's surprised, he folds his hands and begins speaking. He closed his eyes not out of fear but to taste adbhuta rasa.

adbhuta rasa

standing alambhar - Krsna sattetre - hair

uddhian - *** folded hands

visaya - sancari

complete analysis of adbhuta

stayi bhava

16 All is middle. No beginning, and end!

The person and persons form are some.

17 ca - lotus flower and conch

Difficult to see because of effulgence. Cannot see without divine vision Arjuna had.

cannot measure

18 Last verse: aprameya - unmeasurable. This verse gives his opinion as far as possible.

Lord is object of knowledge. Protector of eternal religion - Vedas
shelter cause of all causes
never destroyed "uncontrolled"

19 Purport
suppressed mood of Arjuna causes repetition
Repetition suitable in fear of astonishment
two eyes - sun/moon. Moon - cooling rays for demigods

Sun - scorching for demons

20 Now adbhuta rasa
wonderment

Lord's opulences have no beginning or end.

Kala rupa

Form of Lord that is fierce, wherein destruction or kala will be shown.

huta - that which eats (huta , fire eats offerings given within fire.

10 verses kala rupa

Fearsome form - vast/wonderful

When Krsna was showing universal form, all demigods came to see it and Krsna, out of mercy, gave vision of this form to these demigods.

Witnesses to this opulent form of Krsna, not just Arjuna's vision.

21 Demigods taking shelter saying "pahi pahi", please protect us. Sages all saying, "shanti", let there be peace in this world.

22 usma-pah - forefathers, eat hot offerings, hot sweet rice, etc.

23-24 Arjuna, seeing demigods, fearful, also became fearful.

Now Rudra rasa - fear (from adhutah bhaya wonderment form touching sky, (sky is not seen , as far up as he looked, only saw the form.

Secondary rasas do not stay long, so Arjuna is praying for form to depart.

25 kalanala - fire of destruction at end of universes

Sanjaya seeing

Arjuna is completely confused. 11.13

(Krsna said: "See this in one part of My body."

But as soon as Arjuna was seeing form, he only saw form, not Krsna .

26-27 Arjuna continuing to speak to universal form (horrible scene

Gita Bhushan:

Next 5 verses describe things Arjuna will be interest in seeing future occurrences.

Three greatest fighters - Bhishma, Drona, Karna - whom Arjuna has some fear of, are mentioned, and all opposing and allied soldiers.

28-29 Two examples. rivers/moth into fire.

1. river - come on other side - some lose their material qualities and naturally go to Krsna. (Bhisma and Drona and enter His abode.

2. as fireflies - *** two times destruction. Some soldiers like Duryodhana enter fire destruction.

First example, entering is uncontrolled without conscious effort, like Bhishma and Drona. Duryodhana

like fly, made conscious though and then enter to his destruction.

30 After the process of fighters entering His mouth, Arjuna explains the effulgence of Krsna.

Krsna licking (lelihyase their blood with great anger and they are crushed by Krsna's teeth.

All pervading therefore no one can run away.

31 Kala shakti - destructive energy.

Already said, "Usnu" and deva-vara. Yet "ko bhava", who are You. So Arjuna knows, but first aisvarya form, now terrible form of destruction, Arjuna became disturbed and bewildered.

Now Krsna begins speaking? (He previously was listening .

32

(1 ko bhava - kala

(2 What do you wish to do? I am engaged now in destruction.

(First half of purport: Time eats all both brahmanas and ksatriyas, like rice and dahl .

(1 What will be the final outcome?

But for you (rte (you api (brother all will be slain.

(2 Whether you fight or not fight, they will all be killed.

Even without you, they'll be killed (rte api .

They will die because I have come in this form of kala.

Who? Bhishma, Drona and they will all be killed anyway, but if you don't fight you'll lose your religious principles (although they'll die even without your fighting .

33 To get Arjuna to fight although opposing soldiers are already dead.

If you fight, you'll receive glory and kingdom.

So I order you as a friend, but don't become proud for I have already killed them (eva only by Me.

Savya-sacin - fighter with both hands (left and right

Use all your skill and fight.

34 Therefore stand up and fight and gain glory - people like Drona and Bhishma were defeated by Arjuna although they are undefeatable.

Stand up and fight with both hands.

2.6 I do not know who will win?

Answer: jetasi - You are already victorious

jishni - victorious (Arjuna

Don't lament, don't fear, I've killed them.

Don't fear how will I kill all them who have so many weapons.

They are already dead, give up your fear and fight.

35 kiriti - helmet given by Indra to Arjuna. Even Arjuna who had defeated demonic enemies of Indra when Indra couldn't defeat, was full of fear (but he could speak .

Arjuna became fearful as Krsna's form was astonishing and he thus said his obeisances to Krsna again and again, and spoke in faltering voice.

36 Both pleasing and fearful features of Krsna are reflected in Arjuna's prayers.

You are Hrshikesha, You attract and control senses of Your devotees. By speaking Your glories people become attached.

The raksasas face opposite direction. Devotees face towards You. Those Your siddha (devotees pay obeisances. This is proper.

Mantra to free one from fear, ghosts, etc. (put on before it .

Arjuna whose friend of Krsna, understands two features of Krsna: pleasurable and fearful.

Now Arjuna in these 11 slokas knows this is same Krsna who is His friend. Previously he lost track of Krsna within the fearful universal form.

Demigods had gathered to see fight, offered prayers, demons ran away. This is all proper.

(See purport BGAI 581 .

37 Why should they pay obeisances?

(Here's why Krsna is deserving

Krsna's all-pervasiveness and that He's the source of all - all-pervading. Because Krsna has all these characteristics. You are even superior to Brahma, as You're the original creator of ingredients.

alankar - one effect, everyone paying obeisances. But many reasons for the effect.

38 Everything is Krsna.

39 How Krsna controls everything.

Nothing to offer to Krsna other than obeisances for Krsna is everything. Arjuna's fear is dissipating and he feels like making an offering. All he can offer is obeisances.

40 You are all-pervading vayu. These verses are obeisances after obeisances.

41-42 Arjuna knew Krsna's greatness previously, but he didn't know the extent of His glories.

jijha - sala - I am Superior, married to your sister.

Visvanath:

Hanta! Hanta! Arjuna laments he has performed great aparadhas. Why Krsna? You are only son of Vasudev. I am son of Pandu - Pandu was king! Pandu was great fighter! Vasudev not king but minister.

You are Yadava! You can never become king! Pandavas are royal. And still I considered You my friend. I behaved like this out of affection, not because of Your heritage. This is my mercy to you.

This is why these addresses were offensive or minimising Krsna's position.

I didn't know Your glories. Out of negligence or friendship, affection alone and with others. Forgive me for my offenses.

Gita Bhushan:

You are unlimited in bodily, mental, intellectual strength. And are expert in using weapons.

All forms come from You.

Seeing this form and knowing Him as Krsna, Arjuna supplicates and asks for forgiveness.

O Lord Krsna, not knowing this glory, in negligence and love I have called You names and disrespected You.

He Krsna. He Yadhava. He Yadhava, He Sakheti

He Krsna - not Sri, Svami, Krsna Candra - just Krsna

He Yadava - a person who doesn't belong to royal dynasty.

He sakheti - considering You to be like me, ordinary.

I've joked and made fun of You. "O truthful of men, etc. I've made fun of You alone, or with others present. Now I'm praying You'll forgive my insults."

Therefore I call you Achyuta - don't make me fallen, for You are apaumeya - unlimited power and influence.

43 Father and guru are worshipable and Krsna is both father and guru. No one is more than Krsna or equal to Him.

44 Arjuna is falling down on the ground.

Different rasas in 11th chapter.

vatsalya, madhurya, santa, adbhuta, sahl.

11th chapter has 11 rasas - not "vivatsa", disgust.

Secondary rasas don't last long, like waves in ocean. They aren't permanent; they beautify primary rasas.

45 Curiosity of Arjuna is satisfied and he again wants to see the form he has relationship with. Even though I've become happy and my curiosity satisfied by seeing this form, I am also fearful. Be pleased with me and close this majestic form. I've understood You are controller of all demigods and the all-pervading Lord.

Krsna was also there in human form, but Arjuna couldn't see as Krsna has covered Himself with yoga-maya.

After seeing this opulent form, I've become happy that my friend Krsna is so wonderfully powerful, but yet Arjuna is fearful (as one may be fearful seeing a snake whose fangs have been removed .

"Show me dear form of Krsna; cover Visvarupa".

That form, from previous verse.

46 That form itself, neither human form (a two-armed Narayana or Visvarupa show me four-armed form.

I don't want to see Aisvarya form, but the four-armed form, like the one seen by Your father at the time of Your birth.

Gita Bhushana:

You are transcendental actor, so change Your dress to another form.

47 "Take last look" its not some magic, but manifested by My internal energy.

You have requested to see this form which is a portion of My opulence. Why do you want to see My human form? Don't be fearful! Because of My pleasure I've shown you this form, why you are requesting Me to withdraw it?

Lord, after being requested by Arjuna, said, "On your request I've shown you this splendid majestic form like an actor and which is actually My Krsna form.

Only demigods have seen, due to their desire and so they could act as witness.

Because they have devotion, I have shown the demigods this form.

No one has seen: Duryodhana question in purport 593 - that form didn't express kala. That form - all exists in Me, you cannot bind Me. I am existing everywhere.

This battlefield form is unique feature due to effulgence and kala aspect.

48 This form cannot be seen as a result of any practice, sadhana:

By one's own endeavour, one can't see this form. After seeing this form, Arjuna had fortitude to pray and ask question. In manifestation during Duryodhana's time, all ran away. Arjuna was such a great person.

This form, reading Vedas and sacrifices, won't reveal. No one else is qualified to see it.

Krsna is saying this is such a rare opportunity, fix your mind on it. Why do you so much desire to see another form?

If one performs any of these processes without devotion, bhakti, it is not possible to see the Lord. Only by bhakti. Only those who have devotion get this.

49 prita-manah - blessing of Krsna.

Arjuna: My dear Lord, accept what I saw. I don't want to see universal form now but You are telling me again and again to see it. My limbs are pained and disturbed and I'm becoming unconscious.

I'll never ask You to show me this form again. Please forgive me. I wish to see that beautiful form, from which nectar comes.

Krsna, in answer, speaks this verse.

Gita Bhusana

I've show you this form My destructive feature, especially Drona, Bhishma, Karna.

Krsna says He was so angry due to the silence of Bhishma, etc. during disrobing of Draupadi. It is My desire to kill them, no one can stop Me. (BGAI purport 596 .

50 Krsna's own form. Was that previous form Krsna's form (in 49 . Previously it was His ansa Karanadaksayi's manifestation who is support of universe.

Krsna again showed His four-armed form

bhuya - again punar - again

Arjuna saw four-armed form in universal form.

bhuya - again twice - four-armed then two-armed form

Why four-armed form?

1. Four-armed form is aisvarya; one must begin from this.

Gita Bhusana

Krsna manifested His beautiful form, that He first had manifested to Devaki in Mathura (saumya means soma, pleasing like moon .

Gita Bhusana

51 Now I have become pleased after seeing this attractive four-armed form and my disturbance is gone away.

What form? Manusam rupan, sachidananda Krsna.

Sometimes He manifests two and four arms. Now He is like human being. (Both two and four arm form are human forms , but four hands.

After seeing this most sweet form, it was as if Arjuna had taken bath in ocean of bliss and all his disturbances are gone.

52 Krsna, Himself, glorifies - the form Which form?

VC-T - universal form Baladev -

Four armed

drstavam - which you saw past tense

Visvanath:

You desired to see two armed form because you didn't like it, although demigods wish to see it. I only gave you divya eyes, but not the mind that will give attachment for this form to you. This form wasn't pleasing to you. You only like My most sweet two-armed form, otherwise you like the demigods, would be.

Gita Bhusana

Don't slacken attachment to svakam-rupam, four armed form.*** used for four-armed of Krsna.

drstavam - (past can be used or present

Grammatically four armed form answer better.

10th Canto - demigods pray to see Krsna in Devaki's womb. Shows demigods are eager to see four-armed form.

53 Although

Gita Bhusana

This form, four-armed son of Devaki form cannot be seen by any means without devotional service.

Visvanath:

54 pravestum: impersonalists also need devotion to enter into Him.

Even if someone follows path of knowledge he can't attain perfection, sayujya mukti, without devotion.

Devotion is glorified by paroksavad.

Gita Bhusana

Krsna speaks of devotional service direct.

1. negative definition - 53 text

2. direct definition of bhakti - 54 text

So four-armed son of Devaki can be known only by devotional service. Having relationship, pravestum - enter Him, means have relationship, like entering city one doesn't become city.

If Vedas (Gopal Tapani , austerity, (fasting Ekadasi , etc. with devotion (text 53 , Lord can be known. The point now is 52, 53, 54 not referring to universal form, but to four-armed form, 51-50 refer to universal form. "This Idam" form refers in 52 means the current form not previous verses.

Also there will be repetition - 48 refers to universal form. 52 to four-armed form.

Those people who say divya-caksu was given to see universal form, that universal form demigods want to see, trying to establish universal form as supreme.

Are not thoughtful

(Heavy to defeat Mayavadis who say maya .

When you know that you are non different, you can see universal form.

Also, universal came from four-armed and four-armed is its rest. So how is universal superior and supreme?

Arjuna's affection for Krsna was prohibited. Arjuna's seeing universal form. Arjuna didn't need divya-caksus to see universal form, as Arjuna had no material vision as he wasn't a material person. He was Narada incarnation.

Why Visvanath says two-armed?

text 50

Arjuna had rejected universal to see two-armed form. So two-armed form is superior.

55 Last verse - conclusion. How can one become Krsna conscious.

5 things mentioned

2. cut off relationship with material world

3. relationship with Lord. means mention, so sadhana platform. Visvarupa darsan yoga - 11th chapter. Beginning 7th chapter He's explaining Krsna consciousness.

1st work for Krsna.

Krsna has explained His opulence and that victory will come to Arjuna.

Gita Bhusana

In last verse pure devotional service can I be seen. Now how to perform is explained.

What is meaning of work for Me? Mat-karma-krm

Build temples, if already, temples, clean it.

Gardens, especially Tulasi gardens,

water Goal of achievement is Krsna, not of this world. Become My devotee - 9 processes

Sanga varyu give up association of those antagonists but not become envious of them.

Why shouldn't we be envious of those inimical?

His karma has given him that mentality, so why should we become implicated in his karma?

Krsna is SPG and His devotees will become victorious. This is conclusion of 11th chapter.

GITA NOTES

"Chapter 12

In 11th chapter's end Krsna explained the importance of devotional service. But previously 4,5,6 Krsna has stressed jnana. Now question is who is best knower?

"Visvanath

12th chapter, Krsna explains are superior to jnanas and unenvious devotees are the best. Arjuna, at end of bhakti section, wants to hear again about devotion as he heard in beginning of section.

Those who worship You as explained in last verse, and those who are worshiping nirvisesa brahman, out of these two types, who has superior knowledge? Who has a superior means of attaining You?

Krsna is asking amongst many who are better, who is "best. That comparative, "better" degree should have been use, not "best" superlative degree as only two were compared.

""Gita Bhusana

Devotion is quickest means to attain Lord Hari and that is

explained in this chapter. one is Knowing living entities as Lord's part and parcels, one has to meditate on Lord Hari by hearing and chanting.

And second path is that one meditates on brahman (devotional service mixed with jnana . (9:15 After hearing of different paths, Arjuna is asking his question. 1st category worship Shyamsundar and 2nd worship indestructible person following astanga by

realizing himself. Out of these two, which is better.

2. Devotional process is superior.

Devotees who have fixed their minds on Shyamsundar form and are eternally dovetailed, nitya yukta. This means those who are trying for it, sadhakas, not siddhas. One whose faith is fixed and transcendental. Faith in goodness is related with soul Faith in passion is related with work Faith in ignorance is related with irreligious activity Faith that's nirguna is in devotional service. Jnana misra devotees are better and pure devotion is best. (Jnana misra bhakti knowledge, but no relationship They meditate, not serve. These devotees are best because devotion is the quickest process of attaining Me.

3 4.

Arjuna became happy to hear about superiority of devotional service. But what is the result of the actions of the others. They also attain Krsna. Krsna says, those who worship the formless are miserable and therefore are inferior. They attain the brahman feature mam eva they attain not Krsna but His nirvesesa form of Krsna, brahman, which is also a feature of Krsna and not independent from Krsna.

Gita Bhusana

Those who don't worship personal feature have misery and longer time to attain their goal. That is explained in these 3 verses. It is immovable, and always situated in its own feature. What is the process of worshipping aksara? It has no form, etc. Answer text 4. If they follow this process and worship Me, they'll attain My opulent feature. First brahman upasana, then paramatma upasana. Qualities in text 3 are same as qualities of soul mentioned in chapter 2.

5.

"Which are better?

Those worshipping with faith are better. Others also eventually come to Me. "Why inferior if they also will approach Him? More klesa. difficulties and problems. "Why? They have body and they're trying to meditate on something unmanifest.

Because the senses have energy to understand objects which are manifest and therefore their capacity is only that and the senses have no engagement in avakta, so their senses must only be controlled. (More problematic and it takes more time . Because they are attached to avyakta, they must completely control their senses, which is extremely difficult.

They must face crocodile in the ocean of jnana marg.

(six senses

One should therefore worship Lord Hari to cross over.

And without taking help from devotion, he cannot attain his goal.

His gain will only be misery, they'll not attain brahman.

10.14.4 For these people, their only achievement is misery, like one trying to get rice from chaff.

"Gita Bhusana

After saying in second verse that faithful worshipers are superior but others attain Him also. Why is one

superior?

Others must take more pain in their sadhana.

Those attached to avyakta must go through miserable situations.

Do those performing devotional service not have misery? No, they also must control their senses and engage in devotional activities. But they are always feeling My presence and they therefore don't feel misery. Because our senses are senses of embodied, this habit of engaging senses with sense objects has been going on for many births. To give up all that to meditate on self, how is it possible for mind to do this (meditate on formless beyond mind while senses, due to samskaras, are hankering for objects .

Some people explain Impersonalists must take shelter of guru, study Upanisads and control mind. This process is painful. But the devotees take shelter of guru and according to guru's statements they render service to Krsna, and removing ignorance, become situated in knowledge. Even if they want oneness, their process is easier.

This is one explanation that is foolish. There is no nirguna/saguna brahman described in Vedas. Therefore in Vedas it is mentioned Lord can be understood only from Srutis.

"From where the speech and mind return" refers to speech and mind come back without being able to grasp Absolute Truth in its entirety.

6 7. Last 3 verses situation of those worshipping aksara/avyakta. His question is already answered (12.5 Rep[reates 11:55 basic 3 points work for Me.

Brahman worshipers don't have another to come

For devotee, liberation comes even without knowledge brahma jnana. For obtaining Me, giving up all work in Me *** yoga, bhakti yoga. I quickly uplift such a person. Whatever one can obtain by karma and jnana, all is easily and quickly attained by My devotee. Devotees are desireless. But even if a devotee has desires, Krsna fulfills them.

How do devotees cross over this material world.

They don't think even of crossing this material world, I therefore, without their desiring, personally uplift them. It is this implied that the Lord only has affection for His devotees, and not for followers of jnana or karma marges.

"Baladev/Gita Bhusana

Those people who understand in proper way, knowing they are My parcels, make no other endeavor to elevate themselves other than devotional service to My lotus feet, I personally come for those people.

Those unalloyed devotees renounce all activities as obstacles to My devotion. They only hear and remember about Me and engage in pure devotional service and worship Me. In this mood they hear and chant and meditate on My pastimes, their minds engaged in Me. Such devotees I uplift from ocean of material world. And I do it quickly, without delay, for I can't tolerate delay, I come on Garuda and pick them up and mount them on this bird and take them away

personally.

Other people take path of light/dark (chapter 8 but I don't care for this process for My pure devotees.

And this devotional service doesn't depend on prescribed duties or anything else. Devotees with nothing more than devotion and chanting, attain Me. (Arjuna is doubting: why shouldn't I practice *** bhakti? Why

should I fight! What will happen to me if I can't do this.

8. Direct order instruction to Arjuna

Because My devotional service is superior, Krsna instructs Arjuna to perform it (Me only fix your mind, not on avyakta .

He explains devotional service in 8 9 10 (3 verses .

Maya means Shyamsundar with yellow cloth and garland. Fix mind and intelligence also, which is needed in order to fix one's mind. This meditation can be done according to sastra, and result will be you will live in (near Me.

"Gita Bhusana

Fix mind and intelligence on Krsna, not on own soul/self. You will thus live near Me and not like karma/jnana misra devotees who gradually come to Me and who only see aisvarya feature. (Like Samaptya mukti .

9. Arjuna: This is difficult to fix mind and intelligence on (Krsna , You. What will be result if I can't do this. Krsna's answer citta (mind and intelligence

If you can't fix your citta, you should practice doing it with the desire to obtain Me. (like instructions in 6th chapter If you aren't able to directly remember Me, bring your mind back & fix it again and again on My form. Practicing like that is called abhyasa yoga.

Mind is like river flowing to dirty areas, but control it through dams and bring it to ocean, which is like My form and rasa. You are called Dhananjaya, you fought with enemies and attained wealth, fight with mind, which is like enemy and attain the wealth of meditation.

"Gita Bhusana

Arjuna: My citta vritti runs in so many directions, how can I attain You (verse 7

Krsna: If you can't do it naturally, practice controlling it and practice fixing it on Me. When your mind becomes accustomed to thinking of Me, it will be very easy to attain Me.

10.

If you are unable to practice, what to do? Work for Me, and you'll obtain perfection. Working for Krsna. (Last 2 verses, internal senses . Work with working senses for Krsna.

"Visvanath

If you cannot perform abhyasa yoga when mind is influenced by avidya, like someone with jaundice , it is needed that one work for Krsna. What activities?

Sravana, kirtan, pray, worship Me, clean My temple, pick flowers. All these services are directly related with devotion. Even if you can't remember Me, you'll still attain prem. (Pancaratriki process . Previously explained process is Bhagavad viddhi. But this must be done without material desires or cheating propensity. One should be strongly resolved and fixed into becoming devotee of Krsna.

"Even if you are unable to think of Me while working, you will attain perfection .

"Gita Bhusana

Arjuna says, "My mind flickers like wind and I don't have strength to control it. What should I do?

If you can't act as in previous verse, and make activities for My pleasure, the goal of your life. (Building temples, making gardens . By performing these activities for My sake your mind will be attached to My vigraha and glories.

11. Give up fruits for activities, if one can't work for Krsna.

Last option. (8,9,10,11 all bhakti yoga

Sarva karma phala yogam, non attachment to fruit.

Karma yoga.

If you are unable to do this (10 , surrender all fruits of activities to Me as has been explained in chapters 1 8. In first 6 chapters niskama karma yoga offering fruit to Krsna has been explained as means to bhakti.

Second 6 chapters, bhakti has been explained. But bhakti is of 2

types: 1. process one is completely fixed in Lord and he's engaging his internal senses on Lord.

A. smaranatmaha always remember Lord through leela.

B. manana maha mind's always engaged through mantras/chanting

C. imperfect smaran not continuous follows path in practice.

These 3 are difficult for those who are less intelligent. If one is very intelligent and free from offenses, then this process.

2. External senses engaged in service of Lord. Hearing, chanting, remembering, arcanam, vedanam. This easy for everyone, regardless if one has good intelligence or not. In second 6 chapters, these 2 types of devotional service have been explained everywhere. Here is summary of what has been spoken in last 6 chapters.

Those who can't perform these two types, should perform niskama karma and come to this platform as explained in chapters 1 6.

"Baladev Vidyabhusan

If you think you are famous aristocrat and you can't perform menial service, you can perform yoga and whatever activities you do you renounce and give fruits of activities to Me, while controlling senses.

For example: Perform sacrifices and use them as means for My worship, not to get name or fame. Just as lotus stalk has fibers inside, inside your heart should have the

fibers of devotion with complete knowledge that you are My part and I am Lord. Better do indirect devotion that will gradually raise one to My devotional service. 18th chapter of Bhagavad gita explains this, worship Me with your work. 18.45 46.

C*"C Difficult Verse

12.12.

L

L Knowledge is better than practice. Meditation is better than knowledge. Renunciation of fruit is better than meditation, for by this you'll attain peace.^ options

always thinking of Krsna. renunciation of fruit

8. complete surrenderJ

M@5th option meditation

9. practice to always think of Me.

6th jnana knowledge (with practice no

10. work for Me. 7th karma practicing (without knowledge (not abhyasa yoga [?]

11. sarva karma renounce fruits of all activities. result was not mentioned.

Result of 11 not mentioned. So it might be thought inferior process (11 o results of 11 clarified in 12 attain peace. meditation

"Visvanath(2 verse 9 verse 10 (1 verse 8

3 options (abhyasa, jnana, dhyana karma phala yoga naturally comes from dhyana

Internal process being explained. As Krsna has explained previously smaran, maran, abhyasa Krsna clarifies superiority in this verse. Dhyana means to think of Me. Better than abhyasa. Practice is thinking of Me. Because when one performs abhyasa he must work hard. Dhyana is there, karma phalam tyag also necessary there. When one is on dhyana platform he has no desire for heavenly sense pleasure or liberation, so he is truly tyagi. Not only he doesn't desire, but he disregards it if he is awarded it. Those people not yet attained rati, undeviated meditation on Lord. Those who have rati, they have disregard for liberation, thinking it as low class.

Dhyana platform is rati; bhava bhakti. Such a devotee has renounced all desires other than serving Krsna. That platform is karma phalam tyaga. Santi actually means devotion. The meaning of "is madhyam nistha, fixed in meditation on Me. After he has renounced through meditation, he is renounced desire for sense gratification. sreya 1st line one sentence superior/better

2nd line combines with anantaram later on.

jnanam to think of Me manam

"Gita Bhusana

Krsna is glorifying karma yoga here, which is logical for common men can only engage in karma yoga for it is easy. Even though He wants one to come to devotion but practical point is act in karma yoga.

This is sreya for living entities. It's easy and one won't make mistakes. It will give birth to knowledge, and will make one, as said in last verse, detached from results.

Mnanam means knowledge, realized knowledge, not perfect, has come to realize his own self is superior to practices for he has

realized knowledge. Meditation on Supersoul better than one who only realizes his own self. That dhyana by which he'll realize Paramatma

is superior. Dhyana in which he's not attained perfection is karma*phala tyaga. Why? By performing tyaga he'll purify heart through renouncing fruit. Dhyana people may not have pure heart yet, so with pure heart only meditation can be done and he can realize his self and also Paramatma jnana and knowledge of Supersoul.

And by that bhakti he'll attain Me. This teaching of Krsna is not

toward Arjuna who is already pure.

The theme of Gita is this: 3 types of devotees.

sannistha material desires

parmistha niskama karma

devotee devotee

Niskama karma taking shelter of Krsna as goal will purify heart and realize his own self and develop love of Krsna first in aisvarya then madhurya and then leave this world. This Bhagavad gita's message.

So the idea is to come to unalloyed devotional platform, but platform to begin from niskama karma.

It is better in the sense of easier and more practical.

Niskama karma's more better in sense it's easier.

(niskama karma yoga to attain bhakti renunciation fruit non attached in relationship with Krsna.

meditation (dhyana also Supersoul realized as goal.

knowledge jnana realized knowledge (self

practice not realized (acting

Baladev related it only to 11, not 8,9,10.

13 14. (9 12 devotional

How to recognize someone has attained the stage of devotional service. External/internal symptoms Internal symptoms are explained here: 35 qualities described.

Root cause of good qualities is their mind is surrendered to Me.

Such devotees are dear to Krsna.

Sarad varsani

"Visvanath

In last verse, when one comes to platform of dhyana; one attains peace. What are qualities of one who has attained peace. "advesta no hate in return for hatred, rather he deals in friendly way.

"matra automatically friendly and merciful, and he prays these people shouldn't have improper mentality.

God should give them good intelligence.

Q. What type of discrimination must a man possess to do this?

A. No discrimination or possessive spirit over family, no envy or

hatred for anyone (devotee doesn't have . No *** so doesn't use

discrimination for peace. No philosophizing to become peaceful.

Q. If that is case, what if someone beats him with shoes or slaps him?

A. Sama sukha dukha ksami. Equal, like Haridas Thakur in happiness and distress.

On contrary, he thinks this is result of past karma and this is helping to finish my parabdha karma. Instead of envying, he therefore respects. He forgives and tolerates. Tolerating person can only forgive.

Q. Can a person who acts like this survive in this world?

A. Santustah satisfied with what he gets by Providence.

Someone satisfied is happy, he's pleased with what he gets. Santustah goes against sama sukha dukha.

Satatam yogi he's continuously engaged in service. He remains satisfied for purpose of devotional service.

If he gets his necessities to perform devotional service he is santustah for sake of worshipable Lord. A person in spiritual life should endeavor to maintain his life, this is not material. In case he doesn't get his needs to maintain life? Yatataam he doesn't become agitated and lose his peace and become disturbed. His mind may become disturbed. What should he do? He remains in fixed determination in his service, and doesn't take help from any other processes.

What is root cause of these qualities? He has fixed his mind on Me and such devotee is pleasing to Me.

"Gita Bhusana

Different types of service have been explained. Now he describes qualities that top devotees have that are pleasing to Krsna. Even if someone hates him he thinks, "Krsna has incited this person to hate me." All are his friends as he thinks Lord is carried in their heart. These people should not get distress. This is His mercy on them. He is free from feeling possessive, free from ego, he doesn't think this body is him. He does not take pleasure in happiness and distress. He remains peaceful. He tolerates happiness and distress. And he's satisfied both in gain and loss. And he is always fixed in process taught to him by his spiritual master. He is never deviated by bad logic or opposing religious groups. He always knows in himself that he is servant of Lord. Such a devotee is very dear to Krsna.

15.

udvega twice

not cause disturbance to others

don't become disturbed by others

free from disturbance

Besides qualities in last verses, more qualities come to My devotees. yasyasti bhakti because he's fixed his mind on Me. The qualities that come are explained in next 5 verses.

Equal in happiness and distress.

Repeated rare and important qualities feel happy in happiness disturbed by improper behavior in others

"Baladev

Not cause of disturbance for anyone. This merciful (as in 13 . So he doesn't cause fear by his activities,

undisturbed by activities of others. He's free from happiness, envy, fear and disturbance. So it is not that he gets these qualities by his own endeavor. But a little touch of self realization gives these qualities automatically. Happy/envy. Our sense gratification, happy. Another's sense gratification, envy. Fear comes from being controlled by evil person. Agitation thinking I don't have enough energy to continue. These 4 are qualities of citta vritti, not mind.

16. Characteristics of devotees explained. Anapeksa desire for object does not need anything in this material world. Udasin impartial, due to his not taking interest in material world.

"Visvanath

Anapeksa means not desiring anything material and not attached to material persons and relatives. Sarva rambha. All types of material activities bring results that can be seen in present life or future life. Nor does he have interest in transcendental activities. Not interested in teaching even.

"Gita Bhusana

Anapeksa that object that comes without desire. he doesn't have interest to enjoy that either. Daksa expert in dealing with literature and philosophy in his line. Udasin doesn't take sides. Even if he's disrespected he doesn't feel disturbed in mind. gata vyatah. Sarvarambha parit yagi things opposite devotional service he doesn't make an endeavor to do.

17. Similar qualities mentioned.

"Gita Bhusana

One who doesn't feel happy or rejoice if he gets "son or disciple. If he gets something material life spiritual life

unfavorable, he doesn't hate, nor does he lament if he loses an object of his liking. Suba papa, he doesn't want piety to bring him to heaven or son which will bring him to hell. He is unattached.

18 19.

"Visvanath

Aniketana no home. He's not attached to his living place. (niketan home, body). Also not attached to body.

"Gita Bhusana

sanga varjitah free from bad association. Equal in criticism and praise. He doesn't unnecessarily care for dry/oil/ghee food. No fixed residence and detached. He has no doubts and is clear about the philosophy. Repetition in qualities to give stress and also show rarity of these qualities among devotees.

These 3 types of devotees sanistha/paunistha/etc. according to advancement the devotees will manifest these qualities to a more or less degree.

Qualities again are basically detached from material world, body, mind. (These qualities more related to bhakti 13th chapter more related to jnana).

20. End of 12th chapter, bhakti yoga

"Visvanath

Krsna, after speaking these qualities in different ways, He summarizes the religion of devotion in this verse.

The advantage of hearing and desiring these qualities.

They are not material and are generated by devotion.

When Krsna says, "Such a person is dear to Me", Krsna means these qualities are born from devotion, not goodness. Even if someone has even one of these qualities, he's dear to Me. Those sadhaka who are desiring these qualities are better than siddhas in other paths. Those who are following sadhana are dear to Me, but those who have the qualities are very dear to Me.

"Summary:

Devotional service has all wonderful qualities, it's easy and grants all desirable objects. This is message of 12th chapter.

Jnana is like fruit of Nim tree. Bhakti like seedless grape, very sweet. Some people like nim and some grapes, and they will respect the path according to their own taste.

Thus ends 12 Sarad Varsani, which gives pleasure to heart of devotees.

"Gita Bhusana

Now Krsna summarized Bhakti yoga: He's explaining fruit of having nistha in bhakti. Those devotees following this process, fixing their mind in Me, their object of attainment is Me, and their process is explained herein are very dear to Me. Krsna can be controlled only by devotion. And devotees are controlled by Krsna, and Krsna controlled by devotion. End 12th chapter commentary.

GITA NOTES CHAPTER 13

2. Body is called Ketra field, that which is protected from wounds. idam is used for something close (this tat is used for something far (that etad is closer than idam (this etad due to false ego, we are very close to body. One who is conscious, knows his body, he is ketra jna. Visvanath I pay my obeisances to devotion of Supreme Lord by whose grace knowledge stands and becomes useful. In this 3rd 6 chapters there is explanation of knowledge mixed with devotion. Body, living entity, Supersoul, knowledge means pure soul and material nature discussed in 13th chapter. In the second 6 chapters, pure devotion was explained as means for attaining Supreme Lord. In first 6 chapters it was explained that those following niskama karma can attain liberation when their knowledge mixed with devotion. There it was explained in brief and here that explanation is explained. Whose field? The body or field to enjoy sense objects is called field. Why field? Body is field or ground within which tree of material existence grows. So both liberated and conditioned state are called knower of field. Knower of body in material life, he identifies with body, field, a jiva mukta also knows, "This is my body" but he, unlike conditioned

soul, doesn't identify with body. They are called ksetra jna because they enjoy fruits produced from that field. Two kinds of birds eat fruit of bodily tree. One is like vulture and other is like swan. Body is maya and has many forms like many kinds of trees. Some types of people are ***, vultures, lusty, who live in material world eating one fruit of this tree, misery. One who attains even heaven gets ultimately only misery. Liberated soul like swans, attain happiness, beyond the distress of duality. Even though the tree of material world is one, it has many forms. Liberation, suffering, etc. It is a product of maya and is therefore called maya marg. One who approaches spiritual master and learns science of soul is really ksetra jna, knows his field, he knows the real fruit available from this tree Krsna consciousness. Gita Bhusana Previously in first 12 chapters, nature, living entity, Lord, etc. was explained. Same explained, here in more detail, for knowledge is gateway to devotion. To that purpose, knowledge of body is explained in the chapter 13. In first 6 chapters, niskama karma explained as means to knowledge of jiva atma and Paramatma. So this is usefulness of niskama. In second 6 chapters glories of devotional service and knowledge of Supreme Lord clearly explained. Pure devotion explained as means to attain Supreme Lord. But those devotees in distress become free from distress by devotional service, and with association with pure devotee they can also attain pure devotion to Lord. Bhakti mixed with karma/jnana, but spiritual like mood of opulence, can carry one to Vaikuntha. In last 6 chapters, discussion of prakriti, purusha and their mixing and Lord, controller of both, and nature of karma, jnana and bhakti will be explained. To expand the knowledge of devotee, nature of body, living entity, Lord will be explained in 13th chapter. How living entity related with body is very important, although living entity different from body. To explain this, Lord Krsna begins speaking 13th chapter. O Arjuna, learned people call body along with life air is called field because living entities happiness and distress grown in this body. To think "I am demigod, human, fat, thin, foolish people think like that this although they experience the change of body. But actually body is different, like a sitting place, for the soul. The body is means for enjoyment and liberation. One who knows himself different from body is known as knower of field. This body is means for enjoyment and liberation explained in Srimad Bhagavatam. One who thinks body as self, soul is not ksetra jna. He who thinks the body and enjoyer of body is same is different. Those who think I have body, but it is for my enjoyment are ksetra jna. Those who know they are not body are ksetra jna. Those who are completely identifying with body are not ksetra*jna. 3. Krsna's answering two things. Ksetra ksetra jna. Ksetra is body, and ksetra jna is knower of body. This is jnana when one also knows the Supersoul. Visvanath Because the living entity knows his body, he's also called ksetra jna, knower of body. The Supersoul, the Lord, knows all the bodies, so His knowledge is more than living entities. Thus He's also ksetra jna. "I am situated in all bodies as Supersoul and you should thus know Me also as Ksetra jna. Living beings only knows his particular body and the knowledge is also imperfect. But I alone know all

bodies, and I know them completely. Knowledge of body and the two knowers is called jnana, and that knowledge is knowledge that I accept as knowledge, not any other knowledge. [Impersonalists translate: You should know that the knower within the body (ca is also Me, ie. the soul is the same as Supersoul)], but in 15th chapter Krsna says two souls and Supersoul, Sankaracrya has broadly explained this verse. Gita Bhusana Because a living entity has knowledge of his body, he is called ksetra jna. Now Lord says He is also ksetra jna. Api means definitely. The living entity is like citizen of country who knows only his own plot of land, and the Lord like a king knows the land of all the citizens. He maintains and controls them as well and He is thus known as sarva ksetra jna. He controls all bodies and the controller naturally is also the knower. He knows the karma the living entity has performed and He gives the results of those deeds. Knowing the body and the two types of ksetra jna is called knowledge. All else is called ignorance. The material nature, living entity, and Lord are all intermixed in the form of the object of enjoyment (material nature, the enjoyer (living entity, and the controller (the Lord). Although they are mixed, their qualities don't mix together. Just like multi colored cloth with its colors, the colors are nevertheless separate. [This is to combat the philosophy that the Lord becomes contaminated with the sins of living entities when Lord absorbs the living entities at the time of pralaya]. The Vedas definitely say the Lord and living entity are different: One is enjoyer and one is enjoyed, one is controller, the other is controlled. (read purport to 13.3, 640 642). In 15th chapter, Krsna will say He is different from both living entity and material nature. One who knows these three as separate, has complete knowledge. The Mayavadis say: By hearing Vedic statements, ignorance will go, and we'll become one. And Krsna has said Krsna is only knower in all bodies. But if everything is one, who gives knowledge to that one? So the Vaisnava explanation is proper. Ca means the combination of different bodies. The body and the knower of the body is Krsna. Krsna is controlling both, both are Krsna's potency, and both are pervaded by Krsna, therefore they are not independent of Me. To understand that both living entity and the body they have acquired are working under Me and I am different from both is proper knowledge. Anything other than that is improper knowledge. 4. (more details about ksetra and ksetra jna . 2 about ksetra jna 4 about ksetra 4 (what its made of nature nature influence transformation (vikari source yatas ca Why in brief? These things are unlimited so every explanation is in brief. Rest of this chapter is on these things. Visvanath The answer Krsna gave in brief is expanded in this verse. Ksetra is a combination of material elements. What is source? Combination of prakrti and purusha. How it is different from both moving and non moving things. Body is different from both. Sa refers to living entity and Supreme Lord. Gita Bhusana Expanding the meaning of last two verses, Krsna explains this verse. Tat refers to field of body, yacha elements. yadrk thsleter, yad vikari the transformation, yabas ca the cause, yat

prajojanna, sa ksetra jna Lord and living entity, tat samasena hear from Me in brief. Hear all this from Me in brief. Before He starts explaining, He informs Arjuna what He will explain. He's giving the heading of what He'll explain in up and coming verses. 5. Explained in different ways as 8,11,24, 26 elements. Details in Vedanta Sutra. Visvanath In last verse, Krsna requested Arjuna to hear in brief, and this verse explains where the information is given expansively. 1. visistha yoga Vasistha 2. Vedas. 3. Brahma sutras that which explains about Brahman. He is not asabdhya, He can be explained by words. But "He glorified", sa iksate, explains Him by words. Gita Bhusana Arjuna: \d\Who has explained this knowledge in detail? by which you will now explain it in brief? Parasara ksetra and ksetra jna explained in Visnu Purana (purport quote 644, Visnu Purana. Katha Upanisad coverings over living entity.

1. food anna maya (Taittiriya Upanisad)
2. life air prana maya
3. mind maya
4. living entity vijñāna maya ksetra jna

5. brahmana ananda maya LLL ^{L\Lord, not living entity^J^} \ksetra jna, but who knows all living entities, the Supersoul. All these five are realizations of Supreme, Brahma. 1,2,3 deal with ksetra 4 soul ksetra jna 5 Supersoul ksetra jna. Vedantas mention ksetra, ksetrajna (1, for Mayavadis. First 6 13 verses 6 7 Buddhir mahatattva listed in opposite order of manifestation beginning with avyaktam 4 elements (add them 5 + 1 5 elements cosmic explanation of 24 elements although body contains all these elements. How they react in the body explained in next verse (7 These are all within realm of ksetra atana refers to consciousness reflected in heart. 8 12 means to separate ksetra from ksetra jna. They are not knowledge but the process of knowledge. The qualities are explained from point of jnana yogi (final 6 chapters dukha anudarsanam anudarsanam means that one should contemplate this again and again. but ananya yogena 13. Object of knowledge: jneyam (knowable 6 13 commentaries: 6 7. Visvanath In text 5 constituents of ksetra are explained. 5 cosmic elements ahankara which is cause of 5, buddhi, mahatattva is cause of ahankara, and avyakta, the cause of mahatattva. Then 10 senses, mind and sense objects which mean 24 elements. Next verse consciousness, mano vritti, that conditioned soul has. All these qualities are characteristic of mind, not soul. Iccha, desire is original. Others also are indicated as qualities of mind, such as sankalpa vikalpa. Desire, doubt, faith, firmness, shyness, fear, intelligence and other qualities of mind are indicated and thus the qualities of the field are indicated. This field, body, has 6 transformations exist on the bodily level (birth, growth, maintenance, by products, dwindling, death 8 12 Next verse onward qualities that give knowledge. The means to acquire knowledge to know soul and Supersoul. 17 qualities are general qualities of both jnanis and devotees. Only "unalloyed devotion to Me" belongs only to devotees.

Devotees only endeavor for this and the other 18 come to them. The opinion of sampradaya is that qualities 1 17 come to devotee. 19 and 20, qualities are special qualities of jnanis. 8. Saucam of two types external

and internal. atma vinigraha control of body and senses. contemplating miseries of birth, death, old age, and disease one should always be aware of them. Next two almost the same ksakti to have affection in house, children, etc. anabhisvanga feeling the happiness and distress of one's

relatives. One should not impose one's identity on something that one is not. It is an obstacle in knowledge and must be given up. One feels happiness and distress but being equal means going on with one's duty and service. One should become attached to two handed form with no mix of jnana and yoga. Ananya yogena ca means that Krsna also accepts jnana misra bhakti. Bhakti is means to attain prema bhakti and it also gives experience of Paramatma. Avyabhicarena continuously, always, not stopping. Transcendental knowledge dealing with soul and Supersoul tattva contemplate on liberation which is purpose of transcendental knowledge. These 20 are generally the means of realizing living entity and Supreme Lord. Special means of realizing Paramatma will be mentioned later on. Things other than these 20 qualities are ignorance. Gita Bhusana In a previous verse (4 Krsna has adi He will explain the field, and its causes and transformations. Cause of 5 elements is false ego (in mode of ignorance. The cause of ahankara is buddhi when modes of nature are in equilibrium, mahatattva which comes from pradhana avyakta. 5

knowledge senses (ahankara in passion 5 working senses (ahankara in passion 1 mind (false ego in goodness Sense objects are of two types: manifest and unmanifest. Special qualities of each element (ten matra eg. earth fragrance, subtle qualities within elements which we can perceive when they are manifest. All these qualities in 7th verse, are qualities of mind. Upanisads mention additional qualities. Iccha means will, cetana happiness, distress, are parts of body. But we also say living entity is within and feeling. Impersonalists quote these verses to show living entity has no affects by the external world all is imposed on him by maya. These are actually qualities of atma but they are reflected through mind. So all these things exist as part of body can be utilized either to either enjoy matter or become renounced from it. These elements begin with pradhana are part of field. Are explanations expanded from text 4. (commentary of Baladev continues .7 (5 6 ksetra (7 11 means to attain adambitvam performing religious without desire for fame ksantih having capacity to retaliate and not retaliating. purport 650 654 for qualities. Again and again meditating of birth, death, old age, and disease. ana abhisanga no affection for happiness and distress of family members. Out of these 20 qualities, some are means to attain jnana and anything opposing this is ignorance. (Other means that which is opposing, against this (anyatha other 13. Visvanath Everything is not object of knowledge for you'll become immortal by knowing it (not temporary things. This is soul and Supersoul. Savisesa brahman and nirvisesa brahman personal and impersonal

feature of Lord. Even though the Supersoul has entered the body He has four hands and is worshipable. Nirvisesa brahman no beginning, eternal, and My svarup anadi mat from brahma it has no quality and you cannot speak about it. (na sat tan nesad

ucyate He illuminates all senses and sense objects. He's manifested throughout this material world through sense and sense objects. Yet, as the Vedas say, He has no senses. By His internal energy, He performs all these activities and He takes no help from outside. His senses are not external to Him.

He's detached, and as Lord Visnu, He's maintaining everyone. He's nirguna, but His form is not made of three modes of nature. He enjoys 6 qualities bal, vairagya, etc., 6 opulences, not enjoys modes of material nature. Gita Bhusana By all the senses and sense objects He's seen, but He has no senses like the living entity for His senses are part of His internal energy* According to one's feelings, the Lord manifests Himself. He has senses, intelligence, bodily limbs, mind, etc. These statements say Lord has senses, but His senses are not material. He's maintaining everyone without coming in contact with the modes of material nature. He maintains simply by His will. He doesn't become involved Himself. The Lord is witness, is consciousness, yet free from 3 modes. Vedas say Lord is free from external potency, maya, but He enjoys

His internal energy. He doesn't go through the transformations that occur in the human body, and He's independent, always enjoying, and all are under His control. By dhyana and devotional service, one can understand the Lord. 16. He's inside, outside, unknowable abhi jneya The knowable is unknowable He cannot be known by material senses, only by devotion. He's far and near, in both time and space. Visvanath Bhutanam all that we see that is manifest, Lord exists, like sky, everywhere, inside and outside of everything. He's beyond cause and effect, He's difficult to know because He's subtle and He's therefore known as abhijneyam. Foolish people cannot know Him. He is therefore far. But for learned person, Lord is very near. Vedas say He's farther than farthest and closer than closest [These are verses of the style of Upanisads]. 17. jneyam being explained [brahman] Visvanath Paramatma is knowable. That Lord Narayana is within all moving and non moving objects, undivided is cause. He is creator and destroyer. Gita Bhusana As all living entities are different, one brahman situated in all of them as cause, and as living entity He is divided (both divided and undivided). He is maintainer and creates variety with help of pradhana, and He destroys. All maintained and destruction comes from Him. Visvanath 18. jnana gamyam known by knowledge (Transcendental knowledge which is a feature of devotion jyotisam the luminous objects, sun, moon that by which sun shines is dependent on Lord. He is called jnana when He becomes manifest in citta vritti. When He is manifest in form outside He is called jneyam objects of knowledge. Same Lord is situated in heart of all living entities to control their activities. Gita Bhusana He's light of luminous objects (see purport 661 for Upanisadic verse Brahman is beyond. Jnana refers to cit potency of Lord which is unchanging. He is brahman, knowledge and bliss personified. He is known by knowledge. He illuminates one's intelligence. He is jnana gamya and only by knowing Him one crosses over death. One should not think these verses are explaining living entity, they are explaining Lord. With help of Svetasvaturo Upanisad verses we should understand Lord, not misunderstand

verses refer to living entity. 19. ksetra beginning (7 8 jnana beginning amavitva (9 13 jneyam beginning (14 19 Now Krsna summarized description and what happens by knowing this

benefit. There is only one Absolute Truth designated as brahman, Paramatma, and Bhagavan, and this has been... 2 meanings of 2nd part of verse. (1 mad bhakta a jnani who has devotion jnana misra bhakta. Such a person will attain sayujya mukti. (2 mad bhakta My unalloyed devotee after knowing these three as opulence of Lord attains bhava bhakti, love for Me. Gita Bhusana Concludes description of ksetra knowledge has been explained which is a means to understand two kinds of fields and knowers of fields. Only devotees can become free from material entanglement. 20. The modifications of the field. Maya, the illusory energy, and purusa, the living entity, are beginningless and they are the energies of the Lord, they are also eternal as He is eternal. Both maya and jiva are beginningless anadi. All the viharas, changes that occur in senses, etc., are born of material nature and they don't actually mix with the soul. Now, however, due to ignorance, the living entity is identifying with those changes. Gita Bhusana In this verse, Krsna explains that the living entity and material nature are beginningless, and although separated, their union is anadi. Why? Something that is beginningless has no cause. The word api means certainly. There is no doubt in this. The union between prakrti and purusa is beginningless, because both are My energies they are both eternal. Even though the living entity and material nature's union is beginningless, they are nevertheless different in nature (2nd part of verse). The vikaras, transformations of body, are not caused by soul, but are products of soul's ignorant dealing with material nature. Visvanath 21. Krsna is showing how the living entity has embraced maya. The body, senses, and sense objects. In material nature, by association with purusa, becomes changed. Material nature can do nothing on its own. The prakrti avidya covering of intelligence maya producing all objects to provide illusion (money, house Even though in the matter of producing material elements or enjoyment, these are prakrti. Still in producing these, the inert nature of prakrti the Supreme happiness and distress are

GITA NOTES

CHAPTER 14

. prakrti has been mentioned in previous chapter. The knowledge which explained in brief will now be explained in more detail again it has been mentioned 13.22 Arjuna: What is use of this knowledge You'll become transcendental. Any proof? The great sages have become liberated by this knowledge. All the sages by meditating on the difference between prakrti and purusah, have attained param siddhim (Vaikuntha). Visvanath In 14th chapter, it is explained that 3 modes are bondage for living entity. They are understood by their influence. Also, the means to cross over modes is discussed. 13.22 explains that the cause of living entity's birth in higher or lower species is modes. What are modes and their association and their effect and

symptom of person who's associating with these modes. How to go beyond these modes are described. To catch the interest this knowledge is glorified as having given. Jnana is means by which we know. This jnana is best. Param and uttama same but param, transcendental, and uttama best are used. Gita Bhusana The 3 modes, the cause of bondage, are known by their effect. Become free from them through rendering service to Krsna will be explained. Chapter 13 explains the mix of prakrti and 2 purusas. then it explained purusa becomes free from prakrti by explaining the process of developing. Also the binding of the modes were explained. The next question, therefore, is: what are the odes. Krsna this glorifies this knowledge. This knowledge is like curd that which churned well produce the essence of this knowledge. By knowing this the sages have understood Paramatma and have become perfect. "I've already lectured, now I'll give more details." Bhujagad again. Among all knowledge, this is the best. Knowing this all the great sages have attained liberation. Knowledge that liberates is to get free from modes by surrender to Paramatma. 2. Further glorification of this knowledge. Attain transcendental nature like Krsna's. Attaining knowledge makes a living entity like Lord, but not Lord. Visvanath sadayam Sarupya mukti attains same form as Lord. Gita Bhusana This knowledge comes by worshipping guru. There's no other way to get this knowledge. This is how you get this knowledge. Upa asana near asana hearing. Result one will attain same nature of Lord, as one performs adhara. Such a person, not influenced by karma, becomes free from birth and earth liberated. sad dharmyam agatah many living entities, even at liberated platform. Three great yogis always live in Vaikuntha. (In BGAI translation is different. 3. Father (Krsna transfers living entities to womb of material nature by glance, or sankalpa will. Thus no detachment. How the relationship develops further through modes, ksetra jna. The place of impregnation of Lord is mahad brahman. It is great, unlimited, because it is not covered by time and space. As it increases, and therefore it is called brahma. (material nature. Satisfying our material desires through material nature increases our entanglement. Vedas also, sometimes prakrti is called brahma. Garbha refers to all living entities, tatasta jiva shakti. After I impregnate the material nature, all living entities, beginning with Brahma, take birth. Gita Bhusana After glorifying this knowledge, He begins explaining entanglement of living entities, explaining He is real father and real cause. Mahad brahma refers prakrti and mahatattva (Brahma is cause of mahatattva. Prakrti has capacity to create millions of universes and that is My place of impregnation. Krsna places all living entities (in Mahad brahma, binna prakrti in 7 and jivas are referred to as garbhan. Krsna brings living entity together with matter. The creation then begins. 4. Seed means living entities. Visvanath In last verse mentioned He transfers all living entities, no one should think another as father. Krsna is always father, and material nature is always mother. Gita Bhusana O son of Kunti, in all species of life, beginning demigods, immovable and those in earth, take birth with Mahad brahma. And according to their karma, I bring living entity inn association with material nature. Living entity separate,

prakrti separate, how do they connect (text 5.5. Binding media (gunas rope 3 stands twisted together for strength goodness/ passion/ ignorance. How modes bind living entity explained. Deha means prakrti, ksetra in chapter 13. The living entity begins thinking the body himself although he undergoes no transformations by association of modes. Association is due to ignorance. Two kinds I and mine. What are modes and how they bind living entity are explained in 4 verses (5.8. They bind the living entity, although he is changeless, he becomes bound due to indiscrimination and falls to happiness, distress, illusion which are qualities of prakrti. 6. (6,7,8 How the modes binds the living entity. In goodness, no vikar in heart, passion has so many transformations, detached in goodness and he can view his own transformation due to passion and ignorance. This is prakasaham illumination. Happiness and peace, no disturbance of mind. Sukha sangena conditioned by attachment to happiness. It's the attachment that binds. Both bring pride and feelings of superiority. Visvanath Symptoms of mode of goodness as well as how the mode binds. It *anamayan, no disease, no disturbance. Happiness only follows peace. Covering of soul is less in goodness so more knowledge comes through. Attachment to thinking I am happy and I have knowledge. Attachment to jnana creates ajnana. They can't become devotee because they are attached to knowledge and happiness. (Ignorance and goodness are lame, but ignorance is blind, passion is strong man but blind Mode of goodness brings renunciation, meditation, enjoyment of realizations. Krsna is here addressing Arjuna as anagha one who is free from sins. Goodness, 2 sins are feeling I am happy and I am knowledgeable. Arjuna is unattached so he is free from these two and will not become bound. Gita Bhusana Krsna is now going to explain in 6.8 the modes out of these three, and how they bind (and what are their symptoms, goodness is prakash, illumination, it gives light or knowledge by which you can see things accurately and it gives anamayan, freedom from disease. It gives the state opposite to distress and which manifests happiness. That is mode of goodness. One in mode of goodness performs no activities that cause distress or ignorance.

Why? Nirmalatvat freedom from dirt (that is clean, ignorance * tamah guna. Mode of goodness is this the cause of light and happiness. It creates knowledge and light, but when a person becomes attached to these and feels pride, he thus becomes proud. One in... Jnana sangena jnana refers to understanding material objects in proper sense and sukha means happiness in goodness, not free from modes. When one becomes attached to happiness and knowledge, he becomes attached to the means and work that bring these two. Thus he becomes active and comes from goodness to passion due to this attachment that generates from mode of passion. One in goodness whose attached must come down, as verse 10 says.

(See chapter 2 sangas sanjayate kama One who doesn't use

knowledge in Krsna's service will definitely fall victim to lower

modes. 7. Raga means color passion colors the heart with desire and attachments. nirmalam means no color white. All activities come from passion, work and enjoy

the fruit. Continuous dissatisfaction, hard work. Visvanath Sarad to sani Know raja guna gives attachment and coloring. Trsna hankering for what you don't have. sanga attachment for what you do have. These two are born of the mode of passion, which binds the entity to the objects of the senses to those he has seen or heard about. He thus becomes attached to the means of attaining, to work, and thus becomes bound. Two types of attachment (1 to fruit of work

(2 to work itself (karma sangena Both must be given up. Gita Bhusana Raja guna refers to raga. One meaning is attachment to man and woman. This attachment colors his mind. Thus lusty person sees woman everywhere, like a person wearing red colored glasses sees red everywhere. From this attachment comes his wife, house, children, etc. This attachment increases the mode of passion which increases desire for objects of senses (trsna and attachment to children, friends, relatives (sanga [the by*products of our life]. Sastra therefore says raja guna is the cause of attachment and desires. Because of trying to attain these things, he becomes attached to the means of acquisition and thus develops more and more desires and thus becomes bound, working hard to attain wife and the fruit of his work. Then by association of wife, his passion increases, thus increasing his work and there's no release from passion. 8. inactivity due to lack of knowledge tamas inactivity due to knowledge sattva Visvanath Born from ignorance, ajnana is born of its own fruit. A person acting ignorantly is in tamas and the fruit of ignorance is more ignorance. Now things improperly is viddhi mohanam, pramad*madness, alaysa no desire to act, indolent desire for inactivity and sleep, detachment from senses. Gita Bhusana Purport regarding tu separates ignorance from other two modes. Ignorant understanding is opposite to accurate understanding

born of goodness. It is ajnana born of pradhana. That which covers real knowledge and creates ajnana is called tama. The effects of this mode are nidra, pramad, and mohan. By these effects the person becomes bound. Mohana creates inattentiveness in work. Alaysa laziness, makes one inactive it's against passion. Nidra, sleep, is against goodness and passion. tu shows ignorance opposes both the other modes. modes intermingle, yet one mode becomes prominent. 9. sanjayati conquers (needed for binding Visvanath What was spoken in last three verses is summarized in this verse.

Mode of goodness binds living entity who becomes attached to the happiness born of good pursuit. It is the attachment to happiness and attachment to knowledge that binds. The doer's attachment binds him. Ignorance creates pramada and covers knowledge, ajnana. Ultimately ignorance is generated ajnana creates ignorance, lack of knowledge. Gita Bhusana Three modes, when one becomes superior to other two, can expand its work. The predominance of one mode leads to these results. Goodness' predominance binds entity to happiness, passion to work, and ignorance to inattentiveness. 10. time/ place/ association/ and food all affect the person how the modes affect a person. 7,8,9 effects of modes 10 modes aren't constant. They always change. Therefore the living entity who is constant, should become aloof from them. Change

internally of modes depends on external circumstances. One who understands the philosophy should be able to detach himself from the lower modes. Visvanath The effects of modes one mode manifests its effect by conquering over other two and it has its effect. This happens by past karma (goodness and passion and ignorance have their turns. Gita Bhusana All three modes exist, so how does one become prevalent.

According to one's parabdha karma and food, etc., a particular mode becomes prominent. Which ever mode becomes predominant, it does the special work of that mode, i.e. knowledge from goodness, etc. 11. (11,12,13 symptoms of modes by which the modes can be perceived. (Proper knowledge is generated from the combination of senses

and sense objects proper analysis by citta vritti and accurate

knowledge understanding occurs. Previous verse krsna explains subduing of two modes by other one, and now Krsna explains how one can recognize the predominate of... knowledge jnana means Vedic knowledge is revealed through combination of senses and sense objects. Discrimination is accurate. \d\uta

happiness from within by his existence, not from external cause, this is goodness. Gita Bhusana Symptom of predominance of each of 3 modes in 3 verses.

When light or knowledge generated from senses by which one gets proper knowledge. This is mode of goodness. uta means happiness that comes from knowledge. 12. Explanation of symptoms of passion. arambha starting new work (garden, house, etc. , sprha desire for enjoyment, sarad to sani pravrtti desire to endeavor in many ways, asamah uncontrollable desires to complete new work due to dissatisfaction, restless senses. Gita Bhusana lobha means no desire to give donation due to possessiveness. pravrtti endeavor to, sprha desire for sense objects. 13. pramad moha deluded about things. ca sleep understood. aprahasa lack of discrimination, accepting unsastric knowledge (and to not apravrtti laziness, no desire to work. pramad thinking he doesn't have what he has. 14. What happens at time of death? If he is predominately in one mode, what happens. At the moment of death, someone who dies in goodness will go to heaven. Destination will be decided by his consciousness at death. Karma and moment of death are intertwined. Death is an annihilation. One's next birth is decided at the time of his death, then after in his next birth his previous karma takes over. Such a person will go (if he dies in goodness to the planets where one can actually get happiness. Gita Bhusana What is affect of modes at time of death is explained in these 2 verses, 14

15. If one dies in goodness he goes to heavenly planets, free from passion and ignorance. 15. Those who die in passion take birth as humans. Visvanath karma sangisu = humans. Gita Bhusana \d\He'll be born in association with those attached to fruitive work. If one dies in

ignorance, he'll be born in non*discriminating animal life. 16. Effects of activities sukritino refers to activities that are pious and their results is sattva

guna. Visvanath Sukrtasya refers to activities in goodness and their effect is also satvic, and normally without anxiety. Ajnana refers to unconscious states. Gita Bhusana Krsna explains the results of working in different modes. Free from dirt nirmalam

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free from misery, passion, and delusion, ignorance. The effect of passion is misery (lots of misery, little happiness). The activities in ignorance, like violence, has ignorance as a result. Ignorance also is signified by misery. Rajas and tamas refer to effect of activity of rajas and tamas

actually rajas and tamas refers to the actor because the consciousness is important. The explanation of which activities are in goodness, passion, or ignorance are in 18th chapter. 17 reasons behind previous tama comes from ajnana. Effects of different modes now, ajnana comes from ajnana greed attachment and not spending when needed increase possessions by illegal means. Gita Bhusana Effects of modes were explained in previous verse and now He's explaining the cause of those results. Therefore effect of goodness is light, knowledge, which ultimately leads to happiness. And in passion, there's too much greed which causes hankering for sense gratification. These desires can never be fulfilled so there is some happiness and plenty of misery. In mode of ignorance, because duty is unknown, he'll do wrong activity, he'll thus remain in ignorance and become miserable. 18. Destination of those who act in modes three verbs gachanti/ tisthanti/ gachati go stay go For humans, goodness/ passion/ ignorance heaven earth hell 10 activities that change one's modes (Krsna to Uddhava in 11th Canto. agama sastraapa water, food praja people we associate with desa place (goodness, passion, ignorance kala time (which modes act at which times of day karma activities in modes janma birth (in good family brings favorable dhyana meditation mantras chanting (in modes samskaras ceremonies from varnasrama system (If all are done in proper modes, one can improve his existence .1. garbadhana impregnate 2. punsvan prayer for son to be born in 3rd month 3. semon svaya red in hair, give mother what she needs to eat 6th month 4. jata karma birth (lick honey 5. nama karana name giving 6. chuda karan shaving head 7. anaprasna eating grains 8. vidyaran beginning education 9. yajna pravit sacred thread 10. samavarta graduation 11. vivah marriage 12. burning body Visvanath Those in goodness go to heavenly planets up to Satyaloka (Brahmaloka, (which grade heaven depends on one's piety. Those in ignorance go to lower hellish planets. Passionate actors again born in middle planetary systems, like earth. Gita Bhusana Krsna says 3 types of attachments to modes and effects are also three up, down, stay. Depending on how much one is in goodness, he'll go upward. If he's mixture of passion and goodness, he'll become human being. Lower modes force birth amongst animals and reptiles. There is no possibility of getting out of lower modes. 19. How to become free from modes after having explained effects symptoms, and how they can be recognized. drsta seer modes After explaining modes, material world, now Krsna explains liberation in 19 20, which is beyond the modes. Seeing senses working and activities are all done by modes and knows he's beyond the modes, then such a person attains sayujya with Me. After that, he becomes situated on brahman platform and renders service to Me and comes to Me. Gita Bhusana In this way, Krsna explains working of modes in world, and now liberation is explained. Drsta sees things as they

are, pure living entity. He sees modes making activities and senses working. He sees modes as doer and sees himself as supreme doer, superior to doer or modes, he thus... Parpat is pure living entity, free from modes, is not doer of activities. But situated in body which is transformation of modes, he becomes doer through the modes. He one who sees like this becomes liberated and My devotee. Anupasyati not independent in seeing. He sees because Lord is seeing. 1. body's activities are done by modes 2. he is beyond modes. 20. Effect of becoming transcendental (19 20 and what it means to become transcendental [old age and disease are mentioned as one old age], as old age brings disease. Not free from birth, death, disease, but free from the miseries and becomes jivan mukta by being free from modes. Visvanath A person considering himself non doer, above modes, he's transcendental. Gita Bhusana Last verse, he achieves My nature. Now Krsna explains the meaning of My nature. He's in body, but by discrimination he becomes transcendental to these modes and free and tastes nectar. nivek discrimination These symptoms of person free from material world, he's qualified to become a devotee, meaning of mad bhavan. 21. Three questions one who is transcendental, 1. What are his symptoms? 2. How does he act [react to unfavorable and favorable circumstances]? 3. How to attain that state? Visvanath 1. Kan lingais by what symptoms is he known as transcendental? 2. How does he behave? 3. What are the ... In 2nd chapter, Arjuna asked only for symptom of sthita prajna, now Arjuna asks how to become sthita prajni. Gita Bhusana d\Arjuna is asking, symptoms, behavior, and means for attaining transcendental platform. Does he follow rules and regulations or is he independent? 22 25. Guna titah transcendental to modes Q: 1 & @ symptoms and how does he behave. Person, however, doesn't care if light born of goodness does exist or come to him. Moha, illusion, sometimes even transcendentalist will see mistake rope for snake or see a mirage on desert. That type of illusory mistakes born of physical senses can be illusioned, but he has no illusion in knowledge. He is not attached or averse to such illusions, even if they may be present. A pure devotee does not hate these modes when they are present, thinking that they are causing him misery, or desire them when they are absent as if trying to get some pleasure from them. That is meaning of na avesti sampravrtanni. He is called guna titah and it is related to text 25 (23 has no verb 22nd verb is related to the last leg of 25, this is called gunatitah. (23 24 25. How does he behave? When happiness and distress come to him, he understands that these are affects of modes and he thus remains situated in transcendence, his own self, understanding that these have nothing to do with Me. He thus remains quietly situated without speaking. 23 has two points (1 not disturbed by these things (vicalyate, (2 engte means to work or make an effort. He makes no effort to shake these. (He is neither agitated nor does he act. Vicalyate

he knows nothing is making him move he is not moved by it nengate he does move himself He neither acts nor reacts. Symptoms and behavior (more or less the same [Needed to know symptoms and behavior before accepting him as guna tit, beyond modes]. Don't just go by words of such a person, but one must also see his symptoms before accepting such a accumulating not stealing. These internal symptoms must be followed before one is accepted as sadhu, these are nipma (needed in astanga yoga before moving on to asanas in yoga . Internal symptoms like this must be followed continuously. Gita Bhusana Arjuna has asked similar question regarding sthita prajna in 2nd chapter. Still, with special inquisitiveness he's asking again and Lord answers him in 5 verses. These symptoms Krsna gives in verse 22 can be perceived by one's own self. Others can't see them. Prakash, pravrtti, Moha goodness, passion, and ignorance. Externals, like food, can create these, and guna tit person does have *** a raga in these. What is spoken in 22 is self perceivable and 23, 24, 25 are behaviors others can perceive. Udasino is indifference, happiness and distress come he knows these have nothing to do with them. He doesn't act or become influenced by the occurrences of these. He remains balanced in distress and happiness and isn't disturbed by them. [He feels effect of modes but knows it will similarly go]. One already transcendental will not act due to the pushing of modes. He's completely separate. Things that cause happiness or distress he's indifferent to them. He's also indifferent to happiness and praise because he knows that both have nothing to do with qualities he possesses, for praise and criticism are aimed at gross or subtle body's workings. ninda/stute criticism and glorification/respect/ glorification not same, but subtle difference. Criticism and glorification is done only by the tongue and winds, but respect and disrespect can be either by body, mind or speech. When you see a person behaving as mentioned in 24, 25, he should be known as guna tit, not just someone who gives big talk but he's no good behavior. 26. avyabicar no such tendencies to render service to any other than Krsna. (text 19 20 Process of becoming transcendental in sastra say that one should renounce bhakti yoga and still get to Krsna. Bhakti yoga alone can be unalloyed and never given up. Just as followers of karma get knowledge and gives up karma. And one similarly gives up jnana. But there is no other process other than bhakti to attain Krsna. Those who are pure devotees, Krsna says, are already nirguna, freed from the modes. 11th Canto SB explains that apeksa performing unattached activities is in goodness and attached is in passion, and one not clear about goal is in ignorance. But one who takes shelter of Me, working for Me, is free from modes. So by these statements we must understand that only if a karmi and jnani take to devotional service they can become free from the modes. A jnani is in goodness, but he must give that up to become transcendental. But because he must act, and to do that free from the modes, he must take to devotional service. his support is Me who has transcendental form and is very dear to His devotees. Pratistha in which one is situated. I am the supreme shelter and supreme object of love for My devotees. In this way, by devotion, the devotee

experiences Me. There is no coming down onto the material world because Krsna is the supreme shelter of all living entities. How does a person take shelter of Krsna, when he's liberated? So he independent? No! I am also the support of the liberated, brahman position. I am the support of 6 kinds of opulences and the principles of religion as well as the transcendental pleasure and vibhuti of My leela all these also come from Me. (raso vai quote Association with modes means being in the material world, being freed from the modes means being liberated. Being freed from the modes is done by devotional service unto Me. This is the meaning of the 14th chapter of the Bhagavad gita. *Inn BG AII 14.27, translation should be I am support of brahman, I am support of ultimate happiness, I am support of imperishability, etc. not...

"BHAGAVAD GITA Chapter 15

. In 14th chapter, Krsna has explained 3 modes of material nature, how they bind and how they liberate. By becoming a devotee of Krsna, He has explained, he can cross over material modes and material entanglements. One thus must understand the nature of entanglement of soul in this world. Knowing how the material world works is needed to give it up. Cut off the tree of the material world, but it is imperishable. Those who want to remain in material world, tree is imperishable, but it can be cut for those who want to become liberated. 80,000 verses Karma Kanda in Vedas. Material world is protected by Karma kanda portion of Vedas as leaves protect a tree.

"Visvanath

15th chapter of Bhagavad gita, Krsna is explained as Uttama purusa who is free from material nature. By His help we can cut this tree. The living entity is part and parcel of Lord. There are two types of living entities, ksara and aksara, but Lord is beyond these two.

In 14.26, Krsna said performers of devotional service to Him transcend the modes and become qualified for liberation. How can a person like Arjuna attain the nature of brahman bhava by performing devotional service. The answer is that it can be done because Krsna is the support of that brahman. The 15th chapter explains that in further detail.

Krsna says His devotee will transcend the modes of the material world. How they work and how devotion helps living entity cross over modes, how he becomes qualified for brahman realization, what is brahman and the support of brahman, and who is Krsna Himself. All these questions arise, and to answer them Krsna begins by giving an allegory which explains this material world.

Above all the planets is Satyaloka. In Satyaloka is the seed which is prakrti, unmanifest material nature. When it starts growing it turns in Mahat tattva. There, there is 4 faced Brahma who as the creator is the root of this material world. Below Satyaloka are middle and lower

planetary systems which all come from Brahmaloaka. (heavenly, middle, lower with unlimited species of life animals, birds, reptiles, etc. moving and non moving which are the different branches of this tree. Because the four principles of religion dharma, artha, kama and moksha, can be fulfilled with the help of this tree, the tree has been explained as asvatta, which is the best of trees. (Of trees, Krsna says, I am asvatta.)

[Asvatta sva means tomorrow, asva not tomorrow, ta to stay.

The tree that will not stay tomorrow. For devotees, who will become liberated, this tree will not exist tomorrow. For non devotees, it is avyaya, imperishable].

[asvatta] horse asva, ta stay, stays like horse, with three legs on ground. The three legs which are stable or tri pad, vibhuti and the one which is dangling is ek pad, vibhuti, this material world, unstable. When it is said the leaves are Vedic hymns it means the performance of Vedic rituals by Vedic hymns manifests the material world. Katha Upanisad states tree becomes beautiful by its leaves. In the same way, the material world becomes expanded by karma kanda. If everyone practiced jnana and became renounced there would be no sacrifices or other activities based on strength of Vedic hymns. One who knows this knows Vedas. Root is Krsna and main branch, born from navel of Narayan, is Brahma.

"Gita Bhusana

By renunciation, one can cut the tree of this material world. Krsna is best person of all. This is explained in 15th chapter.

In last chapter it was mentioned that although living entity is vijnana and ananda, but due to association with modes by the will of Lord, he has been enjoying this world since time immemorial. Because his desire is beginningless, anadi vastu (? and this enjoyment is of various types, but it can be surpassed by devotional service, which is provided by this knowledge of discrimination. Then the entity gives up this material world, becomes situated in his own svarupa, and enjoys alone with the Lord. So therefore one must develop knowledge how to discriminate.

Therefore to explain that renunciation makes one's discriminating knowledge stable, and to explain that Krsna is worshipable object of the part and parcel living entities, and Supreme Lord is a person who is different from both material world and the living entity, 15th chapter is spoken by Krsna. To help us understand Krsna has given analogy that material world is like tree, and renunciation is the means to get free from the material world. Renunciation is thus compared to an ax.

Thus He explains this analogy in 3 verses.

Seed of this tree is pradhana, and this seed first fructification, Brahma as root. (Maha tattva). All else spreads from that. From Satyaloka downwards there are different planets with different inhabitants. This tree gives shelter to four different types of objects which are attainable by human beings, this is called best tree (Many people take shelter of asvatta tree).

Without knowledge one cannot be free from this tree

and thus the tree has been called avyaya, imperishable. As day and night come one after another, this material world is avyaya. Vedas also confirm this analogy. One who knows this is the knower.

This tree of material world has as leaves statements of Vedas which recommend fruitive activities.

The tree becomes strong by leaves, as tree gets feed by air and it is beautified by the leaves. One who knows this, knows Vedas.

Tree "vrksa comes from vrscha to cut. Tree means it should be cut, and the material world is meant for cutting...

2. from brahma branches
branches leaves
buds

These Visaya means sense objects which are the buds of this tree. They grow on water of modes of material nature. Modes make them bloom. Branches and roots spread. Roots bind the living entity.

Manusya loka humans in this world. Only in human life is karma created, and thus humans are ...

"Visvanath

The branches of this tree are spread downwards to lower species, such as animals, and upwards such as demigods. They are nourished by modes as a tree is nourished by water.

The sense objects are like tender leaves or buds of this tree. At the root of this tree is an invisible treasure. People guess this and hold to the branches, thinking they will obtain this treasure.

Sometimes the asvatta tree also has 'beards' (hair in Sanskrit that catches and turns.

This tree has root in Brahma loka which come to material world. The living entity becomes bound by his activities in this world. They, in this way, spread the material world. They desire sense enjoyment and thus work to increase desires and work more to get the varieties of new sense objects which are produced by the increase of work. There is thus an increase of the sense objects offered by the material world and competition develops between increased material desires and increased sense objects. Thus, due to this competition, the material world increases. That is the meaning to the roots spread all around.

When one performs activities, he'll get the fruits of those activities and when he gets fruits he'll have to take births many times. But when he again takes human birth

"Gita Bhusana

That asvattam tree has branches downwards and upwards. Downwards are humans and animals spread by impious workers. Upwards, branches are demigods, Gandharvas, etc. They are pious workers. This

tree increased by the water of the three modes of material nature. These sense objects are like new leaves on the tree. Sense objects are like leaves because tree is seen first by seeing its leaves, and first one sees or hears some sense objects and then becomes attached to some corresponding work.

The roots are spread downward (ca implies and upwards too. Thus the tree is spread all around.

The roots are the desires which make you work and which take you to different branches; attachment, hatred, religious and irreligious activities. The main root is 4 headed Brahma, but from this are spread other roots like those of a banyan tree.

3 4. Unless you are free from this tree, you cannot search for the Supreme Abode.

(su vi rudha so strong root (mula prapadya "I surrender" this is mentality that takes one to Krsna.

"Visvanath

In this mortal world, the form of this material world cannot be understood as it has been explained. Why? Different people have different philosophies. Some say this world is reality. Impersonalists say this world is false. Sankhyas say this world is eternal. Buddhists say it doesn't exist at all.

Because of many opinions, the form of this material world cannot be seen as explained. One cannot also find the limit of this world or its end. Nor can you say there is beginning (either in time or space or end).

It is difficult to figure out the support or basis of material world. [Because they don't have proper understanding of the Absolute Truth].

In any case, although you can't find beginning or end of it, you should cut it. How, if you can't see its beginning or end?

Let it, therefore, be the way it is, but understand the root cause of all problems is this material world and therefore cut it. How? By detachment. Then what do you do? Go to the root of the tree and search the treasure.

Renunciation in everything is the axe to cut this tree. One must understand he is different from mind, body, false ego. Thus, after cutting, one must go to root of tree and search for the treasure of Brahman. The root is where one goes and never comes back.

How to search? Go to the person from whom this material world has come. There surrender to Him by rendering devotional service. Not just by knowledge. "Gita Bhusana The form of the asvatta tree as has been explained in the previous verses is not found nor is the end or destruction of it. One cannot therefore, cut this tree by his own intelligence (beginning of it means when the material world began). Nor can one figure out who is supporting this material world. But what can we figure out? I am a human being, I have a father and a

son, I live on this street in this house. (This is common knowledge common man has in this material world.

One should thus understand that this tree is the cause of all distress and thus take the association of devotees and hear sastra from them and understand the real nature of this tree and its source. One must then take the axe of renunciation and sharpen the axe by discrimination. The axe must be sharp because the mind tends to run again and again to sense gratification. Giving up the desire to enjoy in this world, one must cut this tree which has a deep root. Then one must search for that place above the tree, through proper association with devotees through hearing. After using this means of hearing and chanting when we reach this destination we don't fall down as we do from the heavenly planets. What is the means to search this? One should take shelter only of original Personality of Godhead from whom this material world has spread. Then one should engage in the nine processes of devotional service.

The cause of the material world, by whom the association of the material world will be given up, is Krsna, Himself. How is it? Ahimsarvasya prabhavo I am source of everything. And daivi esa gunamayi the modes are difficult to cross over but a surrendered soul crosses over them. And once going there, one doesn't come back natad bhagate surya all these statements have already been spoken in the Bhagavad gita.

5. In last 4 verses, Krsna has explained the nature of material world through the allegory of an asvatta tree.

Now He gives the qualifications of one who actually goes there to never return. maan pride

"Visvanath

Having taken to devotion, what type of people attain that place? Answer verse 5.

Avyatma nitya. Having transcendental thoughts.

"Gita Bhusana

What kind of devotees attain spiritual kingdom?

Maan pride that comes because of respect
moha false identification and attachment.

jita sanga dosan:

free from family affection

avyatma nityam always discussing pastimes

Free from dualities, tolerates heat and cold, not that he doesn't

fee Amudha one who knows science of Lord, not mudha.

Q: What is the nature of the place that he attains?

6. Place cannot be illumined by sun. That planet cannot be seen by

sunlight. Sun gets light from Vaikuntha planets so sun has no

capacity to allow us to see Vaikuntha.

na tad bhasyate suryo

mind able us to see as well, and moon (mind is predominating Deity of mind. Moon can't help us see the Lord's planet. Speech works by grace of the fire god, so fire or speech cannot bring us to Lord's planet (it cannot describe . We cannot see, think of, or describe with help of sun, moon, or fire, but Vaikuntha is beyond those. In ma

Q: If you go there, you can also come back?r\

A: No, once you go, you never come back.

"Visvanath

Krsna explains this verse to explain the nature of that place one attains. It is free from the miseries of heat and cold, for moon gives cold and sun and fire give heat. It is self illuminated.

That Supreme Abode is the best of all, self effulgent, it is not inert and thus beyond the perception of the senses. All the illuminators of this world are dependent on the effulgence of that planet.

"Gita Bhusana

Krsna gives an introduction to that place that will be achieved by surrendered souls. The abode is My own form and is beautiful. The illuminators of this world can't give light to that place. He is the illuminator of all the illuminators of this world. The place is My self, and is the destination of all surrendered souls.

7. As that abode is Mine, you are also Mine, but have forgotten.

5 senses / working senses / life air all surround the jiva soul.

karsati attract*

1. Sankarashan Balaram

attracted and pulled from womb of Devaki to womb of Rohini (akarsan attracted or pulled.

2. prakrti sthani karsati he pulls or accepts material elements (This explained further in 8 9 . How he pulls then like wind pulls aroma.

"Visvanath

Q: Those who cross the material ocean by devotional service, who are they?

A: Mamaivamso, jiva loke.

Two expansions of Lord: svamsya, plenary, and vibinnamsa separated jiva.

He is eternally existing and attracts the senses. He thus thinks these are mine and belong to me, and he pulls them around with him.

"Gita Bhusana

Q: Those who surrender and go to Your abode, what is

their form?

A: The living entities are the part and parcel of the Supreme Controller, and are not parts of other controllers. Eva only Mine, no one else.

That living entity is eternal, and he's not imaginary as impersonalists say. He's sanatanah, eternal. But he pulls the senses and mind and carries them just like a man whose legs are bound with an iron chain and he drags it around?

Q: What are the senses made of?

\p\A: They are transformations of original prakrti such as false ego, etc. Mind, false ego in goodness, knowledge acquiring senses are made from false ego in passion. Those who have taken shelter of Lord, go to Krsna. They have transcendental senses, and are just like ornaments of the Lord. They take shelter of the Lord and live with Him.

Sruti says, entity situated in brahman hears and sees and experiences, brahman through transcendental senses. And sees all things as transcendental.

All those who live there, the entities have transcendental bodies. Even the hair is transcendental and conscious!

Anti brahmavadi line some people say everything is pot and when the pot is broken there is no more inside or outside.

Brahma has energies material and spiritual (7th chapter and jiva bhuta . They are separate? And is it not that brahma becomes covered by maya. Rather the jiva is a separate energy of the Lord.

8. Last verse prakrti sthani karsati living entities attracts (pulling senses along the mind. Now, "when he does that is spiritual.

Q: Person whose dying, at that time, the soul, senses, mind, leave.

[internal senses]

wind takes fragrance relationship is temporary soul attracts senses but relationship isn't fragrance, isn't wind

quality, is temporary and senses aren't qualities of soul.

He's not

Isvara, but he's thinking he's Isvara (living entity is called Isvara because he has choice, but because he's bound so tightly, he is like the wind, which has no choice whether or not to accept fragrance.

Whatever gross body one has attained due to his karma, he goes to that body. As wind passes and picks up subtle qualities, fragrance, the living entity picks up subtle, senses, body, and builds gross body around it.

"Gita Bhusana

Last verse said entity attracts the senses when he is within the material world or the material body.

The Lord of senses and body, the living entity, goes along with the senses and subtle material elements as wind carries the fragrance of a flower and goes elsewhere.

What does he do with his senses?
For what purpose does he carry them?

9. (Living entity takes help from mind, which is necessary for the working of the senses .

Upasvate enjoys and serves senses\5 working senses are related knowledge gathering.

ears tongue speech
eyes feet
touch hands
tongue genital
smell anus

ear, strotam first sense mentioned because it's most important. Then seeing (eyes .

"Visvanath

After going there, what does he do?

Goal is for him to enjoy sense objects. He takes shelter of mind and enjoys the sense objects such as sound, etc., along with the instruments that perceive the sense objects, such as ear, etc.

"Gita Bhusana

He takes sense objects and begins to enjoy them.

"ca refers to working sense and 5 life airs.

When entity leaves his body, he takes with him 5 working senses, 5 knowledge acquiring senses, 5 airs, mind and intelligence (17 items false ego (18 soul (19

These are tools for working he takes senses with him in subtle form.

Arjuna: Why don't we see this occurring?

10. A: Vimudha!

Q: What can be done?

Krsna: I give them knowledge. By knowledge they will philosophically see.

"Visvanath

Those who don't discriminate between matter and spirit are vimudha. Such people can't see. Those who have jnana caksu eyes of knowledge, can understand.

"Gita Bhusana

Krsna says that when the living entity is in the body or leaving the body, he's trying to enjoy the body and he goes through happiness and distress and other feelings arising from the senses and he is thus unable to understand.

Although it's possible to experience this, he doesn't because his heart has been engaged in material enjoyment from time immemorial and he's thus unable to feel the existence of the soul within his body. But

those with the eye of knowledge can experience and can't understand why how others cannot see/experience the soul.

11. What is the cause of those with knowledge being able to see and those without knowledge not being able to see? Cleanliness or covering of heart forces us to see (understand or not see the soul.

"Visvanath Those with discrimination are the yogis who are endeavoring for perfection. Akrt atmana means those who have impure heart cannot see.

"Gita Bhusana

Krsna is explaining the meaning of jnana caksu see. How they see is explained here. Those yogis who are endeavoring by hearing and chanting can see the soul situated in the body. Others endeavor, but have dirty hearts, and the knowledge can therefore not arise in the heart. This knowledge about soul is very difficult to realize. Therefore 2nd chapter says "ascaryavat it is wonderful.

12. In text 6 Krsna said in His own planet, there was no sun, moon, or fire. Here Krsna confirms that the effulgence in this world also comes from Him. Also, the light in sun, moon or fire cannot illuminate Krsna, its source.

The quality of the sun that lights is not material to the sun, but it is Krsna's quality. By understanding Krsna's opulences, we become attracted for according to text 11, those in ignorance do not understand. Here is how those without knowledge (11 can see Krsna by this verse.

"Visvanath

When the living entity is in bondage, all obtainable objects are all Krsna and are obtainable through Him. In the morning the sun rises in the East and it signifies we can see the objects we will enjoy. The objects of all good activities and bad activities are revealed through the sun. Therefore we should understand that the light in sun is mine, and therefore the sun also has My name. Surya Narayan. All these opulences are coming through My prowess, and they should remind us of Him.

"Gita Bhusana

"Living entities who are My part, and are engaged in the world as well as the living entities desiring liberation, both of them their desires (sense objects and means to become liberated come from Me." To explain this, Krsna speaks 4 verses, 12 15.

The light of the sun which illuminates this world is Mine. Fire and sunlight (needed night and day (electricity necessary to perform work comes from Me. Light removes darkness and cold, both whose removal are needed for work. And when moon comes at night, foods are nourished and the heat of world is reduced by moonlight. This is all Krsna's vibhuti.

13. The earth, upon which we stand, is being held by Krsna. (In last verse Krsna said He's effulgence of moon . [Here soma refers to the moon].

"Visvanath

By My prowess I enter into the earth and maintain all movable and non movable living entities. I become the moon and nourish and increase the asadi (creepers that give fruit and then dry up [food grains]).\r\n"Gita Bhusana I enter into the earth, which is like a first full of dust and thus hold it together so I can hold the living entities. Vedas also said the Personality of Godhead makes the sand like earth hold together and neither blow away in the wind or dissolve away in the water. Krsna is also the nectarean moon and nourishes the food grains. I am first of all tastes within them. Lord Krsna creates all different meals for enjoyment and tastes of living entity all gardens and parks are supported by Krsna's potency.

This is all on the cosmic level, text 14 explains how Krsna maintains the living entity on the individual level.

14. Prana apana help digestion.

"Visvanath

The fire in stomach is increased by prana (in heart and apana (in anus). With help of these airs, the 4 kinds of foods are digested. [sucked means masticating, taking of juice, and spit out rejected portion; sugar cane, oranges].

"Gita Bhusana

All the objects for enjoyment are supplied by Krsna. Eating is topmost. Eating is unsuccessful without digestion. Fire of digestion is also Krsna our eating enjoyment is thus dependent on Him. "I have become fire of digestion existing in stomach, taking help of 2 airs, I cook or digest 4 kinds of foods. (see purport for Vedanta quotes). Food cut with teeth (malpura "paska (cut with front teeth and chewed), "bhojya ludhoo soft, rice and dahl; "layhim sweet rice, honey, which is licked, and mango, sugar cane. Chosiya (sucked and throw away). This soma is no different from Krsna. Taste first supplied by Krsna and then food is digested by Krsna.

15. Last 3 verses, Krsna has explained His opulences. Now He explains His welfare activities from heart, memory, knowledge, and forgetfulness (forgets miseries so he doesn't lament). Earlier Krsna said, "He who knows this tree is knower of Vedas". So living entity and Krsna as said in this verse can be Veda vit, but only Krsna can be Vedanta krt, the compiler of Vedanta (object of knowledge).

"Visvanath

As I in the belly am the fire of digestion, I am the intelligence in the heart of all moving and non moving living entities. Thus all living entities their own experiences (and not the experiences of others). Knowledge comes with contact of senses with senses, then senses come in contact with mind, mind with intelligence, and intelligence with soul. Apohana means removal, forgetfulness of our experience. Both come from Krsna. From 12 14 and 1st half of 15, the welfare activities of Krsna are described. His welfare activities

for one who wants liberation are now described. "I am object of Vedic knowledge and compiler of Vedas, and Veda Vyasa (My literary incarnation) and I am the only knower of Vedas. Previously He said the living entity can know meaning of Vedas so that is done by the mercy of Lord Krsna, not independently.

"Gita Bhusana

Of living entities' knowledge and ignorance are both caused by Me. Previously Krsna explained how He nourishes all living entities sun, moon, digestion, taste. Now He says the work and engagement in indifferent activities is by My mercy. For one can't engage in work without remembering and forgetfulness. Krsna is thus the controller from within the heart. And He is therefore Isvara. Vedas say therefore 'that the Lord has entered everyone's heart and He is thus the controller.' Therefore, everyone's memory is also coming from Krsna.

Memory means remembering our experience as a samskara or impression, which becomes active in certain circumstance. Knowledge is perceived through sense and it ultimately comes in contact with the soul.

Ultimately the remembrance and forgetfulness of our remembrances, our samskaras, as coming from Krsna. Up till now Krsna has explained how He is supplying the means for enjoyment and now for liberation. Vedas are meant to give us knowledge so we understand the difference between body and soul, and we thus become detached. By all the Vedas Krsna, as the all powerful supreme controller, is to be understood. Why then is Krsna not mentioned in Karma kanda section of Vedas (80% of Vedas thus don't mention Vedas). Vedas mention Krsna indirectly in these sections by giving those who are attached only to sense gratification the means to become frustrated through karma kanda

sense gratification and thus come to Him. Directly Karma kanda speak of attaining sense gratification but indirectly they speak of

becoming free from material desires. How do we know this is the case with the Vedas? Krsna says: "Because I am compiler of Vedanta, which give the purpose of Vedas, as Srila Vyasadeva.

(The Vedanta Sutra helps us understand the Vedic glorification is for Krsna not the demigods. That Krsna is purpose of the Vedas can be understood only through studying Vedanta Sutra).

Harmony is thus shown between all the Vedic parts, and no other interpretation of Vedas brings this harmony. You are saying that You are the object of Vedic knowledge, but different people have other opinions. Krsna answers that He is Veda vit, the only knower of Vedas. As Vyasadeva, the meaning I have given to Vedic literature is described. No other meaning is proper. I am the giver of liberation, the Supreme Controller, the knower of Vedas, and thus one should take shelter of Me. Thus we understand the supreme position of Krsna. We will thus worship Him as the only object of worship.

16. Because Krsna said He is the knower and writer of Vedas, Arjuna requests Krsna to tell him the real purpose of Vedas. (Now Krsna will explain the essence of the Vedas).

ksara perishable aksara imperishable

16, 17, 18 Krsna speaks about
Brahman Paramatma Bhagavan

16 18 Are the essence of Bhagavad gita. tri sloki
Bhagavad gita forknowledge. (10th chapter chatur
sloki (16 17 18 tri sloki Gita
two purusahs one perishable, one imperishable. kuta
pile/collection (annakuta doesn't move kuta niti tricky
behavior brahman is pervading and one can't find
Him.

"Visvanath

Because I am knower of Vedas, I will now give you the
essence of the Vedas in three slokas. In the 14 planetary
systems, there are two purusahs, conscious living
entities. One is ksara, one is aksara. Ksara means jiva
who has fallen down, thinking he is his body, not in his
own constitutional position. One who never falls down
is aksara or brahman.

"This aksara, which is called brahman, is spoken of by
Brahma yajnavalkya to Gargi." This aksara is Param
brahma, (from Vedas . So both Sruti and Smriti use
aksara to mean brahman, the Absolute Truth.

Further: "All the living entities are one living entity, but
because of ignorance he has fallen from his svarupa and
has become controlled by karma. Brahma himself has
become all living entities." This is said. Ksara refers to
a class, not to one living entity, so this impersonal
explanation is incorrect. The other person is aksara, He
doesn't fall from his position and he is all pervading at
all times. Amrta kosa defines kuta stho as ek rupa stha
His form doesn't change in respect to time. That is
brahman.

"Gita Bhusana

Vedas, which Krsna has given in His incarnation as
Badarayan, Krsna gives in this verse. Loka doesn't mean
"world". In this world are two living entities. By which
we understand or see Absolute Truth is Veda. There are
two types of purusahs in Vedas. (Krsna is making it
authentic by quoting Vedas . These are ksara and
aksara. Because his body falls down, the living entity is
called ksara. The body disintegrates, and it is thus called
ksara. Thus he goes through
different bodies and remains due to his association,
bound to matter. The other type of living entity is
liberated and free from changes (Different meaning to
ksara then VCT .

The meaning of Ksara/aksara explained in this verse.
All living entities from Brahma to blade of grass are
called ksara. Kuto stho is situated in his own position
and doesn't change (that means he is liberated, for his
position doesn't change . This is aksara. It is not there is
only one liberated soul; Krsna previously said puta
mad*bhavam agatah: Many living entities have
obtained My nature. Obviously there are many souls,
not just one.

17. Paramatma Different from these two is uttam
purusa, Paramatma. Different from ksara and aksara
and He sustains them.

"Visvanath

In last verse Krsna explained about Brahman, that
which is worshiped by jnanis. Now Krsna will explain
about the Paramatma feature attained by yogis. The
word "tu separates Paramatma from previous two
purusahs ksara and aksara. Yogis is better than jnani
and we can understand that the worshipable Deity of
yogi, Paramatma, is better than worshipable Deity of
jnani, brahman.

Whatever is the means or essence in 4 types of
parsarthas, the devotee of Lord Narayan can attain
devotion, without them. Therefore by performing
service to Lord Hari, one can attain his desires for
these four purusarthas. But in case of jnanis and yogis,
they can't achieve prem. The devotee gets that which is
not available bhagavan to the jnanis and yogis. Thus
bhagavan is superior. (part missing This is true although
Brahman, Paramatma, and Bhagavan are the same *
like light, lamp, and fire. All are light, but if you want
to consider it from point of strength of removing cold,
light won't help. Fire has more capacity and is thus
superior. From point of transcendence, all are one. But
when seen from point of view of pleasure received from
worship. Bhagavan is superior. And moreover, those
who worship Brahman get only moksa or nirvana,
which Krsna grants to highly sinful enemies. Krsna
gives a different reward to His devotees, so they are
therefore different.

Brahmano hi pratistham Sridhar Swami and
Madhusudana Sarasvati have agreed that Bhagavan is
supreme. "Those people who can't tolerate the glorious
Supreme Personality of Krsna will go to hell. Krsna
only is supreme. Don't think I'm unnecessarily
glorifying Krsna. No! This is reality. I pay my humble
obeisances to those who worship impersonal brahman.
[In other words, don't try to find fault with my
explanation, as I've even quoted Sridhar Swami and
Madhusudhana Sarasvati].

"Gita Bhusana

In the last verse, Baladeva has said Purushottama is
superior to ksara and aksara. (ksara conditioned souls,
aksara liberated souls Supreme is Personality of
Godhead. Loka means sastra (smrti by which Veda is
understood Veda means Vedic literatures Smrti and
Sruti (Vedas , in both I am known as Purushottama.

19. What does someone do if he knows Me in this way?
assumudha he is unbewildered anati know mam eva
Me only

Importance of knowledge. Then we will worship Krsna
with proper bhava. Bhajanti mam drdha vrata.
This is the fruit of knowing that comes from studying
Sruti and
Smrti.

This is the symptom of one who knows everything he
worships Krsna and his life is centered around Krsna in
everything he does.

"Visvanath

You have explained this point clearly, still, many

people argue over who is supreme. What is the reason? (Brahman worshipers, Siva worshipers, (as Supreme , they are bewildered by My maya. Asamuddha persons are not bewildered even if presented with logic making Krsna appear not to be supreme. He is considered all knowledgeable even if he's never studied sastra because he knows the essence of all sastras. If another person who has studied much but does not know Krsna as supreme is bewildered. One who knows Me in this way, he worships Me with all his devotion; but one who doesn't know Me as supreme but still worships Me, he doesn't worship Me at all.

"Gita Bhusana

To give fruit of one who knows Krsna as Purushottam, Krsna speaks this verse. Some person may have name asvakarna ear like horse, who don't have horse's ear, don't think I am Purushottam like that! One who knows Me really as Purushottam, he is called asamuddha, unbewildered. He must understand as I've explained it Myself. One who understands the meaning of these 3 verses is all knowledgeable sarva vit. He knows topmost purport of Vedas as to know Me and such a person worships Me with all his heart, moods, temperament, and devotion. One who knows meaning of Vedic statements and processes of devotion but who has doubts about Me being Personality of Godhead, such a person, although he knows all the Vedas, is a fool, and even though he worships Me, he is a non devotee.

20. guyatam secret anaga sinless, free from tendency of fault finding Most confidential because Krsna explains Himself as supreme. He acts as human, but doesn't reveal His identity. But now Krsna reveals His identity. This secret He explains by His mercy, and one who understands this is buddhiman and is perfect.

This ends 15th chapter Purushottama Yoga

Krsna gives summary of this chapter in this verse. This 20 verses is secret knowledge and sastra spoken by Krsna. Between inert and conscious categories, Lord Sri Krsna is the Supreme Personality. This is the summarized meaning of this chapter.

"Gita Bhusana

This knowledge shouldn't be taught to unqualified person, and thus Krsna speaks this verse. One should be anaga sinless. These 3 verses are tri sloka sastra. I have spoken to you because you are My supreme devotee. Then, the essence of Bhagavad gita. Don't speak this to unqualified people. By knowing this, a person will become realized. He will have realized knowledge after he gets knowledge by hearing. Thus Krsna has glorified this knowledge dealing with Purushottama. The essence of chapter 15 is Lord Hari is superior and different from both conditioned and liberated entities.

BHAGAVAD GITA NOTES

Chapter 16

Verses 1 3 daivi sampat qualities 26 qualities mentioned. 4. asuri sampat 6 qualities mentioned. asuri sampat is acquired and unnatural for the soul. dambho son of adharma (from Bhagavatam son (sambho daughter (maya dambho ostentation and show posing as something one is not. This chapter explains the fruits of tree of 15th chapter both good and bad fruits are described. VCT These are the fruits that binds. Dambha one is irreligious and depicts himself as religious. (But also a religious person acting irreligiously darpa arrogance when one has the pride of wealth, education, etc., and abhiman is the desire to get respect from others. (abhiman means desire for respect conceit krodah is famous, no need to say anything about it. Anger results from an obstacle put in our path. parusyan rudeness and harshness in speech and behavior. ajnana lack of proper discrimination. This is for asuras and raksasas, in the mode of passion and ignorance. A person born at an inauspicious time gets these qualities at birth. Gita Bhusana Now Krsna speaks the qualities that bring one to hell and these qualities exist in those who come from hell. (BGAI purport darpa is the pride due to education or good birth. One thus disrespects everyone. abhiman pride that I should be worshiped. krodha anger is famous, no need to speak on it. parusyan speak dry and harsh words in front of a person. ca other qualities not mentioned should be understood:

frivolous, greedy, lusty. ajnana not knowing what to do and not do. 2nd ca impatient, etc. signified. These things will be found in a person from birth carried over from last life. 5. (result of the two kinds of nature [Essence of demoniac nature is attachment to "I" and "mine".

Essence of divine nature is detachment to the body]. Arjuna was fearful of his own qualifications. He was thinking, in first chapter, that he had to run from fight and that he was greedy, therefore Arjuna feared his nature. Also guru is needed to perceive and explain one's nature. VCT Effect of these two natures. hanta hanta Arjuna was fearful that he possessed demoniac nature, in anger, speaking harshly, killing his relatives with arrows, proudly speaking. Therefore Krsna says, "ma sucah", have faith, don't worry, do your duty. O Pandava, O ksatriya by birth, this activity is ordained by sastra and thus not demoniac for you. This is meant for outside battle, wherein violence would be condemned. For you, fighting is religious principle. Gita Bhusan If these two types of qualities, Krsna explains the results in the first line of the sloka, then he's thinking I'll shower arrows on worshipable persons. I'll be angry and rude, and I'll thus go to hell. Arjuna was thus lamenting, and Krsna said, "Don't lament. You're a ksatriya and your arrows are religious." (Religious is relative to the performer .6. Now asura sampat will be explained. (Divine nature explained in 2nd and 12th chapters, 13th, 15th. He's only spoken slightly of demonic nature. [Fools deride Me]. He's summarized these qualities in 4 . These two types always existing. VCT After, Arjuna wasn't happy so Krsna began speaking about asuri sampat so that Arjuna will understand his divine nature. Gita Bhusan After hearing ma sucah, Arjuna became free from lamentation, but Krsna still wanted to speak more. Krsna says in this world two kinds of people exist. (one earth . Humans

can change their nature, animals cannot. (loke'smin The actions of a person according to sastra not influenced by attachment and aversion. That is the definition of divine nature. Giving up sastra and being guided by attachment and aversion or he manufactures his own religious process, that is demonic. In religion, there are only these two categories. Vedas confirm this. Divine nature has already been explained, now the demonic.7. Krsna explains demoniac nature in 12 verses. They don't know religion and irreligion and how to properly engage in religion and to refrain from irreligion. Why? They have no faith in Vedas.

They are not clear and do not know the rules from sastra for they lack faith. They do not know how to act properly, for they don't know acar from sastra. They aren't truthful for they are concerned only with their body. So they are not concerned with truth helping others, etc. Their teachings are like teachings of vulture and jackal. Both speak learned words. Beautiful young boy died. Jackal preaches family should stay. Vulture speaks go home. Both's purpose is simply to eat the body. (vulture eats day, jackal eats at night . People speak philosophy to get their own ends met.)⁹ These demonic people who speak as in text 8, some of them are lost souls, some are less intelligent, some are engaged in painful activities, but all of them possess a hellish mentality. Their hellish activities are described in the next 10 verses. (9 19 Baladev Gita Bhusana) They have their own philosophy and situated in that philosophy they destroy the world materially and spiritually. In this verse etan is singular, referring to the class of hellish philosophies and mentalities. Putting their faith in these low class philosophies, these less intelligent people are lost, and engage in improper fruitive (nastatmano activities and they fall down from goal of life and deviate others from the goal (ugra karma .10. (When desires aren't satisfied, one first takes shelter of dambha, hypocrisy then pride (maan . Cure for intoxication (mohat is trnad api sunicena. (Mohad grhivta asad grahan fixed in one's own stubborn ideas . These people take stubborn asuci vrata.VCT They engage in wrong deeds, foolish activities. They take vows to engage in impious activities. Gita Bhusana) Improper engagements are their deeds. They fix insatiable ideas for sense gratification in their minds due to illusion. They never decide upon their goals by sastra. They thus take foolish vows. asad graha obstinate, also means: rascal crocodile. These desire are like dangerous crocodile, they will destroy you. They create ways of worship to fulfill their illicit desires.

They have vratas that are dirty tamo guna. They then take shelter of false religiosity, looking as if they were religious. They aren't qualified for glorification, they demand it from others. Even though they are low class, they are proud.11. apari meyan unlimited desires, like bottomless pit, and this is their determination, their resolution is only towards sense gratification.VCT paryaptam up to death. Their resolution is to drown themselves in the ocean of sense gratification. Even if they read sastra, they conclude that life's goal is to enjoy. Gita Bhusana) They have unlimited desires that exist till death. And this is the object of their achievement towards which they always meditate. They think there is no transcendental eternal goal, and they think sastric conclusions are all

concocted. They thus conclude that sense gratification is all in all.12. pasa rope (for hanging themselves Gita Bhusana) they endeavor, steal, or become false witness. After acquiring money, how they speak.13 16. After speaking, they end up in hell. sacrifice based on gaining fame and prestige.VCT asuci in 16 means Vitarini River in hell. Gita Bhusana) First Krsna explained how these people desired wealth and they dream about wealth. In 13 16, it explains how he falls into hell. "By my good intelligence I acquired all wealth and family by my capacity, ability, and endeavors. Now, by my intelligence I acquired so much money, and these things are happening only by my endeavor, not by karma or Lord's mercy.13. Explains desires for wealth.14. Explains his dangerous desire "I have killed my enemy because I am very powerful. Just as I have killed one, I will kill more enemies and capture their wealth and families. No one can escape me." If some one says you are becoming victorious by Lord's will, this person *** 14, "I am Isvara". And how are you are isvara? "Because I am bhogi" and enjoyer, I am perfect and powerful. If you will search for God other than me, you will not find anyone else." If one asks, "Why are you are only isvara?" He answers, "I am rich, wealthy, and have aristocratic family. Give up your foolish arguments. Who can compete with me? I will perform sacrifices by my own power and enjoy with the apsaras there. I will go to heaven and kiss them, and enjoy passionately." Because of this, they go to hell (16 . Their hearts are always disturbed by different desires and thus disturbed become caught in a net of illusion, as fish gets caught in a net and can never come out. They thus, after dying, go to hellish planets.17. avidhi purvakam against rules out of dambhena, pride. Nama*yajna in name only, nama sankirtana!) VCT They think themselves respectful, saying, "You should respect me." Stabdha arrogant. Why? Intoxicated by wealth and honor.

They have flatterers. They thus perform sacrifices out of hypocritical pride. Nama yajna means a sacrifice in name only. Gita Bhusana) Atma sambhava thinking I am worshipable and great, therefore he becomes "stabdha" haughty. He wants big titles and wants maha puja. They have great pride.

They perform sacrifices to cheat others, concoct processes, Deities, and mantras. They impress others and collect wealth. In

the dress of a sannyasi, they cheat others as they act against

the principles of Vedas.18. (Last verse is explaining mentality and activities of demonic . Balam physical strength Next two verses 19 20 the results of envy. Removal of bad qualities is possible and good qualities will automatically be there.VCT These people who are worshiping Lord, the envious envy them and thus envy Me. 1. Is not being able to tolerate advancement of others. isva 2. Finding fault when good qualities are there. Asurya means to find fault in others even when they have good qualities. Gita Bhusana) They disrespect Lord, devotees and Vedic literature. Taking shelter of their strength, etc., they envy Me as well as Vedic literatures. They are envious and use improper logic to find fault in Vedic literatures and Myself. They take shelter of darpam, thinking they

are unequalled, Balam, I am strong, no one dare go against me, I will smash them, that is anger that is meant to do harm. Anger of guru against disciple is to do good as it is not counted. Trsya19. Fate of such people: The people are thrown into demonic wombs. VCT No comment. Gita Bhusana From this demonic nature they will never become free. I throw them in demonic, violent species with unlimited material desires and they thus act in those species according to their nature, and thus by the reaction to their envious deed, go to hell. 20. VCT\j\Mam aprayaive they don't achieve Me or attain Me. For example when I appear as Krsna, demonic people like Kamsa, I still give them lib ration, but I am not happy that they only gain

liberation and yet don't attain Me. But they don't want that. Sruti mentions that those meditating on Krsna in their heart attain Krsna and the enemies of these people also attain Krsna due to their meditation. Krsna's personal attainment is supreme perfection of life, but attain liberation (when Krsna appears He finally liberates them . [This is from Brhad Bhagavatamrta]. Gita Bhusana Arjuna asks after heavy last verse. "Is there any chance that these people after many births will become purified and free?" Answer: These foolish people after misusing their human birth go down and take animal births and cannot get out. Krsna uses 'eva': there is not a remote chance of Krsna's mercy on them. No hope. Not only do they not attain Me, but they won't even attain a good birth. Vedas also say this: Those people whose behavior is improper and have attained that nature attain birth like dog or hog. Q: "But Lord, You are satya sankalpa Your desire comes true!

You can do it!" A: "Yes, it's possible and make the sankalpa. But I don't do it. Because there is no seed for this desire it doesn't happen. "The Lord is equal, neither showing mercy. It is clearly established here that atheists are hellish people. Two types of demon: demon demons have no chance. Not demon demons who by mistake or curse attained demonic nature and thus envy Krsna. But they still have faith in Vedas and impersonal feature. Such people have faith in Vedas and impersonal feature. Such people when killed by incarnation are purified from asuric tendencies. This is due to faith in Vedas. 21. to 20. demonic qualities Q: So many demonic qualities, how can I give up them all? Krsna: Just give up three. Naraha: where people cry miserable condition. Kama material desire, lust kama to desire (material and spiritual desires Every sense means bondage if uncontrolled. Woman can satisfy desire of all five senses, therefore kama is lust. Krodah kama gives birth to krodah, krodah most difficult to control. Lobha if no obstacle in kama, no krodha, but lobha greed

Even he's got divine nature, he should be careful of these three. Gita Bhusana Demonic name causes going to hell. Now, if a person wants to rid himself of these 3, how should he begin. Becoming free from these 3 means becoming free from the demonic nature. What happens when one gives up these 3? 22. Don't mix sadhana with these three. VCT No comment. Gita Bhusana What is fruit of giving up these 3 gates. Sreya means duties and means to perfection and param gatim means liberation. How one will give up these? What

must he do? 23. If one gives up sastra and acts nicely, but according to his whim, a good atheist, what is his destination. No perfection, no supreme destination, nor even happy. Consciousness not proper although act may be good. Gita Bhusana Only a person with faith in sastra can get sreya. He gets purified by performing religious duty which comes from sastra. Therefore, an intelligent person will follow sastra. "He acts according to his will". Kama karatah He will make mistakes in his duty and will not attain perfection (cleanliness of heart and neither will he get destination or happiness. 24. Fight! VCT Summary verse: Only a faithful person attains supreme destination and are called saintly. Faithless people go to hell. Gita Bhusana Therefore, knowing that a person who doesn't follow sastra, guided by Kama, Krodha, Lobha, one should act according to the Vedas, which have no defects and are perfect. You should know what to do and not as from sastra, and you'll know which activities binds and liberated. From sastra, do what liberates and don't do what binds. In this land of activities. You'll thus do good for yourself and others. This 16th chapter explains that faithful persons go to heaven or attain liberation. Disrespectors of Vedas go to hell.

BHAGAVAD GITA

Chapter 17

NOTES 1. Problematic verse. Those who give up sastra but have faith. VCT In the 17th chapter, the Lord explains the discrimination between modes of goodness, passion and ignorance. In the last chapter Krsna explained that those who give up sastra, but act according to their whim, don't desire sense gratification and worship, performing sacrifice of worship, knowledge, or chanting. What is heir nistha? Support? Standing? Are they in goodness, passion, or ignorance? (two categories passion and ignorance are one . Gita Bhusana Lord Krsna in 17th chapter, Krsna explains according to Arjuna's question, explains things in goodness, passion, and ignorance. In last chapter, Krsna has explained that followers of Vedas are divine and non followers are demoniac. Now Arjuna asks: Arjuna: "Those two categories I have understood. But some people have studied Vedas, but they don't follow for one reason or another, but they follow common practices and follow with complete faith. They are not following sastra, but yet, they are not following. But they have faith. Which category do they fall in ? Whether they are in goodness, or are they in passion, or ignorance? Which category doe they fall." (They are not demonic, they worship and have faith . They are following some rules and regulations. 2. Faith, by nature, in embodied souls are of 3 types goodness, passion, or ignorance. Arjuna asks about these nistha? Krsna answers about their faith. Non followers have sraddha born from past lives of their past lives. Three classes of faith. VCT Arjuna, listen first from Me of nistha of those people who don't give up sastra then later on I'll explain those who do give up. (2,3,4 don't give up (5,6 given up According to previous samskaras, one will have faith in something:

sattvathi, rajasi, tamasi. Gita Bhusana Lord spoken tri vidhya Those people who give up sastra due to laziness or troublesomeness, but worship demigods with faith, they are governed by svabhava. Born of previous samskaras. This living entity has been in material world since time immemorial and he has been performing activities in goodness, association they can transcend laziness and worship properly in the highest fashion. 5 6. Next group have given up but are against Vedic practices.

Previous group gave it up whimsically. VCT Krsna! You asked Me about those who give up sastra but worship with faith, without. Hear it from Me now in two verses. They do terrible austerities that others fear. Even their chanting is not according to sastra. Their freedom from acting frivolously. But they have hypocrisy and false ego or else they wouldn't jump over the injunction of the sastra. Kama means desiring to never die, become old, and have kingdom. Raja, strong attachment to austerities, power to perform austerities. Krsna is in their body and they give Him problems. They give problem to the body, making it weak by performing austerities. They gave problems both to Krsna and the living entities. Their nistha is only demonic. Gita Bhusana Those people who don't follow Vedas, they can never cross the material ocean. Krsna said it in previous chapter, but now He says it in stronger way. Their desire to perform austerities simply to gain power and give trouble to others. They give trouble to Krsna and to the material elements in the body. And I, Krsna, as Supersoul, because they don't follow My instruction also give Me trouble. They act against sastra know them as asuras unavoidably bound for a bad destination. Raksasas worshipers with faith are better, for if they get good association their lower nature will recede. Deva worshipers, with correct association, will gain highest destination. 7. Arjuna's question was how to find the nistha. How of those who worship, but not according to sastra. Easiest way is to see the kind of food they eat. He's actually explaining people of specific modes recognized by the food they like to eat. The food one likes indicates the modes/ nistha that one is under. VCT People who give up sastra and act according to their will are demonic. So also are those in passion and ignorance. This fact can be understood by the food one eats, sacrifices, charity, penances next 13 verses. He has explained who are demons, now. Gita Bhusana Just as Krsna previously said that sraddha is of three types, so also food, sacrifice, etc. is of 3 types. A person's faith and food, sacrifice, can be characterized in 3 classes. Next 3, He explains the food liked by a ... (8 9 10) (8 snigdha with ghee hrday healthy for body (heart It is tasty and it is also good for him. 9. Ati too much, bitter, sour, salty, hot usna heat hot. tiksna chilly hot. Result is misery, disease. 10. yata yaman overcooked, not cooked properly, burned. gata rasam = juice already *** outparyusitam old amedhyam impure (eggs, meat, fish VCT Food in mode of goodness increases life, one's enthusiasm increases. Rasya is that that has juice, like jagry. But they are dry. Therefore rasya and snigdha. If you take things like skin of milk that has rasya but it isn't substantial. Jackfruit is juicy, snigdha, it also fills stomach, but it isn't hrday beneficial for stomach and heart. Something beneficial for heart and stomach. So

must have been rejected. What food is that? Cow products (ghee, milk, rice, wheat, etc. These foods liked by those in goodness. (jagry powdered gur sakar. Because these foods are liked by those in sattva, they are known as sattvik foods. If all this good food is impure, it isn't sattvik. Therefore pavitram, an adjective meaning pure, should be added. It should also look pleasing to the eyes. Cooked purely, pure ingredients bought by pure money, served in pure place, and served by pure people. Passion ati too much, used with all the qualities. Very bitter is like neem, very sour, salty and hot, these are known. Pungent is like chili and poisonous things radhish that's pungent. Very dry is like asphoetedia. Fried channa created burning. These all give misery. 3 things mentioned

1 misery comes while taking them.

2 soka comes later one, you'll get depressed

3 disease comes even later. Yata yaman 3 hours earlier and it has become cold. Pure has gone away in time or juice has been extracted, that is dry. It has bad smell, puti. Remnants of someone else other than guru are remnants other than worshipable personalities in ignorance. Uneatable things: colenja deer meat, meat, eggs, garlic, etc. So therefore, a person welfare for himself should eat only food in goodness. A Vaisnava, even if food is in goodness, if it isn't offered to Krsna, it should be abandoned. Food offered to Lord is beyond these modes, is liked by all devotees. More information on this is in Bhagavatam. Gita Bhusana Ayur increases lives joy, satisfaction, giving strength. These things increase from eating sattvic foods. This food is made from cow products, sugar. Rasya has juice and not like that, and without. like roasted black channa. Stable food, good for heart, and liked. All other foods who don't have these qualities are denied. This should be pure. Passionate food verse 9. All qualities mentioned have to be used with ati, "too much". Ati kata neem, pungent chile, sour/salty/dry seed karmuck burning. All these are liked by one in passion. Dukha they bring miseries, tongued burned. After eating they get soha, depressed and later on they get high blood pressure, and fall sick. Even sattvic foods must be taken in moderation. Tamasa food in ignorance, cooked 3 hours before. Food which has lost its taste, bad smelling, remnants of one other than worshipable person, unclean foods all these are liked by those in ignorance, and those in goodness pay their humble obeisances to these foods from very far away. 11. After explaining people who like food in different modes, Krsna explains different people who perform sacrifices in different modes. (sacrifice oblations to fire 1. No material desires. 2. According to sastra goodness. VCT He has no desire for fruits, why will he be engaged in sacrifices if he's not interested in fruit. He fixes his mind on the fact that it is good to do it. His resolution within his mind is to go his duty because it's mentioned in sastra. The doer is sattvic, not necessarily the sacrifice. Gita Bhusana Sacrifice done without desire for result according to sastra is in the mode of goodness. Why does he engaged? Because he thinks sastra says to do it, so I proceed. I don't have to think of

fruit, only that it is my prescribed duty. 12. (1 material benefit (2 ostentation Both are rajasik, but (2 is inferior to (1. Gita Bhusana If someone has desire for

elevation for name and fame and performs sacrifices to attain these, his sacrifice is in the mode of passion.13. 1. not following sastra 2. not distribution of prasadam 3. chanting mantras 4. remuneration of priests 5. lack of faithFaith and according to sastra are most important in performance of all activities. pleasing to ear and also beneficial. These four statements: self study, studying sastra by one's self, and practicing Vedas are difficult, therefore they are austerity.16. Progressively more difficult body, speech, mind.maunam contemplativeatma mindsaumyatvam acting in a pleasing way to others.VCTno commentGita BhusanaMana prasad mind is free from disturbance and meditating on sense gratification. Saumyatvam not being cruel, always desiring the happiness of others.Maunam contemplative, atma vinig controlling the minds from sense gratification, bhava samsuddhir acting free from duplicity.17. \j\VCTTri vidham refers to body, speech, and mind. Gita BhusanaThe above 3 austerities have three kinds of faith. If performed without material desire, with faith and concentrated mind. They are austerities in the mode of goodness.18. Temporary result: indefinite if you'll get it or not.most common type of austerityvocal offer of respect ("He's great!" sat kar mana glorification, puja worshipable respectResult of austerity in passion:Benefit only in this life, not in next.VCTSat kara refers to worship by speech, "Great sadhu".vak puja Mean means giving honor with body he comes and everyone stands up, etc. Manasi others give puja or money, worship, garland, or in their mind thinking he's a great man.Results calam stay for little while. Adhruva, it is not fixed if and how much respect you'll get.Gita BhusanaSat kar people offer vocal respect puja making garlands.19. Mainly applicable to body, not so applicable to mind. Points in mental austerities don't apply.VCTThis is accepted out of foolishness and to destroy another person.Gita BhusanaWhen a person performs austerity to destroy others, indiscrimination, foolishly obstinate.20. (3rd item: charity 1. sacrifice, 2. austerity, 3. charityCharity of 3 kinds.Charity out of duty is goodness.Charity gets rid of feeling of possession and transfers that possession to another. Notcharity (dhana different from daksina.anup kara doing welfare to others.desa kalamore value in holy place, when it is neededalso where it is needed.patra (qualified by education and birth and also a need person who is qualified.In food, cloth, medicine, one shouldn't calculate person's worth or qualification.Benefit of such charity is purification of the heart.\j\VCTThe activity should be done. It should simply be given without idea of getting something from it.Gita BhusanaCharity given to a person who has not done any welfare or you don't expect anything from it is charity and mode of goodness to qualified person.21.23 24.Up to 22, Krsna explained how to see nistha of a person by seeing his sacrifice, worshipful Deity, charity, austerity and food.All activities have defects.Now getting rid of defect in performing activities by saying OM TAT SAT. This removes discrepancies in all activities.VCTLord Krsna explained austerity, sacrifice, charity, everyone has the right to perform them. According to a person's nature, they are

of 3 types. Sattvika persons, who are also brahmavadis, followers of Vedas (Veda veda rata, these people perform all sacrifices, etc., by chanting OM TAT SAT, the names of Lord.Out of these 3, Om is famous as name of Lord and is all pervading in Vedic slokas.TAT is also name of Lord (Tat Tvam asi Lord living entitySAT is Lord's name as cause of the material world, different from material world (asat In the beginning only Sat existed.So from Om Tat Sat, these denote Lord. All Vedas and sacrifices and brahmanas created from Om Tat Sat, therefore, brahmanas before performing sacrifice chant this.Gita BhusanaSacrifice, charity, penances are of three types. They are beneficial in goodness, and not as good in passion and ignorance. To signify that sattvic people chant name of Visnu performing sacrifice, Lord says this verse explaining Om Tat Sat.These 3 syllables are all names of Visnu.Omkara is near and dear name of Visnu. Sruti mentions Tat [tat van asi] as name of brahmana.Sat is also name, "In the beginning there was only Sat.And from Sat all else came."From these 3 names, Lord Brahma related brahmanas, Vedas, Yajnas. Therefore these 3 names are powerful. \h\If chanting before beginning yajna, dhan, tapa, it removes discrepancy in performing the activity and therefore brings the fruit of the activity.Therefore those in goodness chant Omkara as they follow the Vedas to get the result.25. Tat chanted to get liberation."Everything is for Tat, not for my material gain."Gita BhusanaThese people chant Tat when performing sacrifice to abstain from material gain and attain liberation. Those who want liberation, performing niskama karma in sattva guna as Deity, chant Tat to make their performance powerful.26 27. The meaning of Sat is explained in these 2 texts.Three meanings: 1. existence 2. goodness 3. those activities that are nicely doneOne steadfast in his activities is Sat activities performed for pleasure of Tat are also Sat.(Sat purush sadhu, saint (Sat karma good work If someone has faith, his faith or fondness is also called Sat.All activities performed for pleasure of Lord, or Tat, are also called Sat.VCTThe word Sat is a name of brahman exists in good activities. All activities which are good, material or transcendental [basically performance of prescribed duties] are Sat. Stithi situated SatAll those activities performed for pleasure of Lord is also Sat * Sat karma.Gita BhusanaSat also used in all types of good activities is name of Hari, but it also used to signify good work. It is used for Lord and those who know Lord. Vedas also and knower of Vedas. "Those who associate with My devotees, get My virya, power." Sat means My devotees. (Lord Kapila The word Sat is used in sacred thread ceremony or marriage, auspicious activities.If one works for the one whose names are Om Tat Sat, his work is also Sat. The names of Lord should be remembered as here the Lord is instructing. One should remember these 3 names of Lord, and whatever activities he performs, and thus all discrepancies and lacks become completed by this chanting.(Using the Lord's name to get rid of karma kanda defects is not first class .Sruti says that negligence while performing sacrifices can be overcome by remembering the name of Visnu.\j\28. Anything done with lack of faith brings

no good results. Activities are not as important as faith. VCT Arjuna said, "I've heard what is Sat karma, now what is 'asat karma'?" Any other work done including charity, penance, etc., is asat, it is if not doing sacrifice, etc. All of faithless persons' works are as good as not doing them at all. Summary Of all varieties of activities and faith, only activities done in goodness and with faith bring one to the transcendental platform. Gita Bhusana Krsna summarized. Arjuna, you should perform all activities with faith and with sattva guna. Other activities are useless. So whether one does any activity, sacrifice, penance or any other activity, without faith is asat and has no benefit in this life or next, because it has no faith. No fruit comes in next life or in this world because all Sat people will criticize saying, "He has no faith." Summary One should give up one's own faith born of his nature and develop faith in sastra. If one does that, he will attain the Supreme goal.

BHAGAVAD GITA NOTES

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Chapter 18

1. Three names of Krsna used in this verse. What is sannyasa and what is tyaga? Sannyasa means to place things nicely and go away? Tyaga means to renounce. Are they different or the same? Basically these refer to jnana, yoga and niskama karma. This is the original question of Arjuna. VCT Chapter 18 describes sannyasa, jnana and karma and three varieties of each. Also liberation and the most confidential knowledge is described. In the 17th chapter verse 25, Krsna said "desirers of liberation perform sacrifices, austerity, perform activities with "Tat. This refers to sannyasi. Previously he has spoken of karma phala tyaga. This is tyaga. What is it that these two sannyasa and tyaga have separate meanings?

If so, what is it? If these are two different words for one meaning, what is Your opinion and opinion of others as to what that meaning is. You are Hrsikesha and controlling my intelligence, including this doubt. You are Kesisudana. You will kill the doubt as You have killed Kesi demon. You are mahabhaho, greatly powerful, big mahabhaho. I am small mahabhaho and we are thus friends. But I don't have quality of sarvajna, knowing everything. Because of our friendship, I am unhesitating ***" Gita Bhusana 18th gives summary of Gita and secret knowledge about devotion and surrender to Lord. In Chapter 5 Lord said one sits happily after controlling mind, after giving up activity of mind. He, in chapter said to not work. Are these 2 sannyasi and tyaga completely different? If so, I want to know them separately. If they are different while in same class, what is the difference? 2. What others are saying? His own opinion later. or VCT First He takes sannyasi and tyaga belong to separate categories.

Sannyasa giving up activities; tyaga giving up fruits of activities. Vedas speak of fruitive activities. One should give up these activities, this is sannyasi. But one should still perform eternal activities sandhya japa. Giving up karma kandas fruit and nitya karma fruits. This is opinion of others. Even nitya karma acts

have fruit, says the vedas. Since one can't give up all activities, better perform activities for no fruit. Sannyasi doesn't perform karma kanda although he performs nitya karma. Gita Bhusana Some learned pandits say fruitive Vedic activities should be given up but not the nitya karma. But other scholars say activities, such as karma kanda and nitya activities can be done but the fruits should be given up. Although one should do sandhya, etc., no benefit is there, but it should be done as duty. These activities have fruit, although they are not mentioned. So, therefore, since nitya karma has benefits, (no one would do without, so one should give up karma kanda and do nitya without fruit is sannyasa. To do all without fruit is tyaga. The fruit of itya karma is jnana and how can one give that up? 3. (Previous verse other opinions Opinion of some manasis, thoughtful men. Give up karma, but keep chanting. VCT In tyaga, here is difference of opinion. One opinion, sandhya say give up "all karma, activity, for all has fault of violence. But mimaksahas say don't give up Vedic sacrifices, charity, and *** as these performances are not violence, because the order is Vedic." Gita Bhusana One kind of muni says Vedic statement is to perform no violence * animal sacrifice, so all the activities should be given up. (Sankhya But some sacrifice, agnisoma, animal sacrifice, is an anartha. violence in gathering elements for sacrifice as well, so these should all be renounced. Mimansaks say don't give up yajna, tapa, dana, because they are mentioned in Vedas. So they can't use Vedic proof to say Vedas statements should be given up. Despite the violence, which is religious, and not a defect, one must thus perform Vedic duties. How can we reconcile the injunction saying no violence? Beside Vedas, one shouldn't perform violence in one's daily life. This interpretation must be there. 4. Krsna's opinion: Tyaga is of 3 types. VCT Three types means passion, goodness, ignorance. This is Krsna's own opinion. In text 7, where Krsna defines tyaga in ignorance. To give up prescribed duties, one is in illusion, is ignorance. Krsna uses sannyasa in His definition of tyaga. So, therefore, they are different words that have the same meaning. Gita Bhusana Now after explaining opinions of scholars, He gives His own opinion, which is definitive. What greatness of hearing about tyagi. Krsna says tyaga is of 3 types, and the learned know this, although it is difficult to understand the difference. "Niyata" is explained in text 7. \j\ (Actual tyaga is really of one type goodness. Other types bring no benefit. Arjuna: I asked what is the difference between tyaga and sannyasa, and You answer that there are three types. Krsna: Now I'll tell you definitively. 5. Basic analysis of others. 1. Giving up all work 2. Give up karma kanda (Karma sannyasa but do nitya karma. Krsna is adding: These 3 tapa/ charity/ yajna should be performed, not only not giving them up. Why? (1 purifies heart, (2 sets good example Krsna only speaks of doing these to purify one's heart. VCT 2nd verse opinion I was giving up work to fulfill one's material desires. Krsna's opinion was that one should do these in the mode of goodness to purify the heart, but one shouldn't be attached to the fruit. (5 7. Show sannyasa is used for giving up nityata, prescribed duties. Tyaga is giving up the desire to enjoy fruit, while simultaneously doing the duty. This is Krsna's

opinion and it is what He has been recommending all along. Give up work only on subtle platform, platform of renunciation of fruit."Gita BhusanaKrsna gives His opinion. Even learned people should perform sacrifice, etc. Why? These activities have potency to purify the heart and bring one to the platform of knowledge. Thus the defects of the world of samsara can be overcome without implication. (As lotus has fibers inside, these 3 activities have the fiber of knowledge inside . How one has to do these activities?6. The process in which way these activities so they purify is described here.sangam means the ego that I am the doer and the desire to enjoy the fruit.(It is not the activity that binds one. Rather, it is the consciousness of doership and enjoyership that causes bondage. The false ego of doership and enjoyership is the cause, not the activity. (karma yoga If you do not yogawork, karma, foryou, get karma, but if you do work for purpose of yoga, Krsna gets fruit and you get yoga.\h\Therefore, as doership and enjoyership belong to condition of heart, not external world, sannyasa is also of the heart."Gita BhusanaGiving up attachment to fruit and feelings of doership, but to perform every activity as worship of Lord. This is My definite and supreme opinion.This opinion is superior to the opinion quoted by others previous, because he only speaks of the standard of tyaga, internal renunciation, while at the same time, keeping one's external performance of all duties.Now Krsna begins explaining 3 types of sannyasa. Previously He explained or defined renunciation. And He mentioned that renunciation (sannyasa and tyaga are synonymous is of 3 types. Now he will explain those 3. [1st line "sannyasa" is used, 3rd line ":tyaga" is used.] (Sannyasa wherein one gives up his prescribed duties is not commended in Bhagavad gita .This is popular by Krsna says it is tamasic."VCTKrsna explains tamasic division of tyaga in this verse. One has to perform nitya karma, but a tyagi gives it up. This is moha, not knowing the purport of sastra. When sastra says take sannyasa, it means something different sannyasa from fruits. If one gives up his nitya karma or prescribed duties, one can give up his kama karma, but not his prescribed duty. Tamasa tyaga why? The result of this will be more ignorance, he'll lose the knowledge he has and he'll still attempt to fulfill his desires in either a devious or cheating way for he's in the renounced order of life."Gita BhusanaAs Krsna previously promised, He now begins explaining tyaga of 3 types. If one gives up kama karma, fruitive activities, that is proper. But giving up prescribed duties is improper, both nitya and naimitic karma. Nitya and naimita karma have jnana hidden within it, as a lotus stem has fibers within it.And also, if one gives up these activities he will not be able to maintain his life. Even sacrifices to please demigods is good because they are Lord's vibhuti. They will supply necessities and he'll be purified and come to sattva guna.I've already spoken in 3rd chapter that work is better than renunciation. Thinking work is binding I'd better give it up is moha and causes further ignorance and one should be careful of it.8. Case II: Persons think, "Doing this work brings misery." Thus being a sadhu, I'll not take trouble and get misery and still I'll make advancement in spiritual life. "VCTj\This person understands the benefit of performing nitya karma, but performing it, he thinks, will cause me physical misery.

Therefore I'll renounce. Ignorant person thinks performing nitya karma (yajna, dana is binding, passion person thinks it's troublesome."Gita BhusanaThis person understands performing work without material desires will bring liberation. But he thinks these are troublesome, so it's better to renounce and give up everything. He thinks karma is troublesome so although it will bring liberation or jnana, so let me now take sannyasa and avoid trouble, and still get liberation.9. This is what Krsna recommended in text 6.renunciation in goodness. (He's not recommending jnana marg following enlightenment through karma, renunciation after knowledge. He's recommending continuous following of prescribed duty."VCTOne's prescribed duty must be done with intelligence and then only will he get knowledge which is the fruit of tyaga. Passion and ignorance won't bring this."Gita BhusanaOne should do his prescribed duty without attachment to fruit or freedom from feelings of doership. This is in goodness and will bring knowledge.10. Continuation of tyaga mental symptoms of tyagi, how he deals with people and situations. He doesn't dislike unfavorable circumstances and he doesn't become attached to favorable. (In spiritual life, one can thus make progress regardless of externals . [Misery is a result of trying to be happy, our reaction to unfavorable situations is the key to the result]. Kusala/ ahusalam auspicious, inauspicious work."VCTKrsna explains symptom of one renounced in the mode of goodness.

He is neither attached nor averse. Akusalam, not averse to difficult circumstances or attached to favorable."Gita BhusanaSymptoms of sattvik tyaga, ahusalam means it gives pain, like taking bath in January. Or kausalam, pleasure giving, like a cooling bath at noon during the summer.His intelligence is fixed because he's free from doubts, he has no doubt how to dutifully act.11. Arjuna: This is clear, but difficult. What if one forgets auspiciousness or inauspiciousness and just renounces everything. What's wrong with that?j\Krsna's answer is text 11. The thing to be renounced is karma phala."VCTWith all this, one shouldn't give up the prescribed duties mentioned in sastra.Why? Because one is not able to give up work completely as Krsna has already stated in the 3rd chapter."Gita BhusanaA: Better than renouncing as you have explained, better to renounce everything and avoid all the trouble of doing duty and renouncing fruit.Krsna: Na hi No! One can't stay even for a moment without working, so a tyagi is one who gives up fruits of activities. Krsna's opinion is one situated in varnasram should without sense of doership and without attachment to fruit and thus get knowledge which will cut his bondage to the attachments of this world.12. Arjuna: I don't understand. Work without fruits? But fruit comes either in field from seed or it will in some way come. So how will one act when fruits come?Every act has 3 types of fruit desirable, undesirable, and mixed. But these come after death and to atyagis. (Sannyasi and atyagi in same verse, showing Krsna accepts tyaga and sannyasa same detachment from fruit . (Most acts in this world are mixed thorns with roses ."VCTDefect of one doesn't renounce three types of fruits will accrue. In human life the results are mixed, both pleasure and suffering. All this happens pretya, in next life."Gita

BhusanaKrsna explains the reaction of not renouncing. There is wrong, if one isn't renounced one gets hellish, heavenly, or mixed results fruits that come out of the tree of karma. Those who aren't tyagis get these results in next life after death, but the tyagi gets only liberation, not the fruits, because he is situated in knowledge.

(These verses summarized first 6 chapters, the karma section next, the jnana section. 13. 13 17. Now Krsna begins analyzing the cause behind all activities so one can perform them without being bound. This is from Vedanta, sankhya or jnana marg. Although Krsna is propounding niskama karma he now will explain from point of jnana how one can."VCTArjuna is asking, "How can one work and not get the fruit of that work." Lord explains that one without ahankara gets no fruit from his work. He'll explain this in next 5 verses.)\jAll works are completed by 5 causes. This is analyzed by sankhya: the philosophy that properly explains the Supersoul, Vedanta sastra, or how karma can be ended, or working without achieving fruits."Gita BhusanaArjuna asks how can a person act and not achieve fruits. Lord explains that by giving up sense of doership and treating Krsna as supreme doer, one doesn't get reaction.5 things He remains aloof by not reacting to the reaction, environment created by the reaction of his work. (two types of reactions to each action done samskara and parabdha karma . As long as one has sense of doership, one must get some reaction. Soul is non material, material nature is inert, so who is doer?O mighty armed Arjuna, know the five causes of action from Me from sankhya or Vedanta. What Vedanta? That Vedanta wherein there is definition of He who makes things happen. Antaryama, Supersoul, Paramatma, or brahman. And Krsna is that Supersoul within the hearts of all.14. PLACE "ADHISTHAN DOER "KARTA INSTRUMENTS "KARANAM ENDEAVOR "CESTA DESTINY SUPERSOUL "DAIVI working according to karma."VCTNow Krsna counts the five. (1 adhitha the body, (2 karta, the doer. The doer is the false ego, for the soul is not doing anything which is a knot between conscious and inert. Soul reflects in heat and that reflection is ahankara.(Vedanta "karanam is "senses, (senses are "parts of body, places in body, that have facility for action.3 internal (or 4 5 "cesta endeavor means endeavour of senses, controlled by movement of five major and five minor life airs."daiva is Supersoul who moves everything, all activities ultimately controlled by Him."Gita Bhusanaabhisthan bodykarta living entitykaranam senses up to mind various types of senses used in perform work.endeavor through airsSupreme Lord who is ultimate cause and worshipable Deity of everyone. The Lord makes everyone do work all senses and airs are controlled by Him. A person who knows this, thinking "I'm not the doer", is not bound by work.A question is asked, "If Lord is ultimate mover, then living entity is under His control. Does the living entity have any desire? Or is he like wood piece that is moved? If this is true, why doe ssastra at times tell us to do or not do certain\h\ activities. This is also against our experience. What is answer. Does he do or don't do?The answer: I say now listen. The Supreme Lord has given body, senses, and His energy which is basis of living entity.

He then performs work by his own will, utilizing body and senses and the entity desires. In heart, the Supersoul instigates living entity to do the work. The living entity can then utilize his intelligence, read sastra, and decide what to do.The living entity uses the energy of the Supreme Lord according to his will. Vedanta.Liberated living entity has transcendental senses, body and life air and thus he acts transcendently.15. Categorized as body, speech, and mind.Supersoul also sanctions if work is improper. He sanctions work even against sastra, if it is parabdha karma."VCTThree kinds of work: body, speech, mind. Further, they can be put in two categories religious or non religious. The cause of all work is the five factors mentioned before."Gita BhusanaAccording to sastra and against sastric injunction is right and wrong.16. What actually binds the person?He thinks kevalam only he is the doer. The cause of bondage is the feeling that "only he himself is the doer."VCTIn all work there are five causes, but a person thinks only the pure soul is the doer. Because his intelligence is not fine, suchignorance ajnanas, blind person, doesn't see actually the only cause of bondage."Gita BhusanaThese five causes, especially the sanctioning Lord who has given mind and senses, is the ultimate sanctioner, are not seen by the person who has no knowledge, and he is therefore blind.17. A person who has no feeling of doership and his intelligence isn't implicated, is not bound by his activities. Krsna is glorifying one free from feelings of doership. Last verse describes doership as cause of bondage, this verse expresses lack of doership as the cause of liberation. One in jnana, free from false ego, gets no reactions. A karmi yogi "soldier" following sastra gets no reaction."VCTThe one with good vision, no false ego, is explained in this verse. He has no false ego and he's not interested in the fruit\j\ of his activities. Eitehr badra or inauspicious (abadra work, he's not implicated. From his own point of view he's not killing for he has no motives and he's not bound nor gets a reaction.(Even in common society, a mad person, or animal, or child, doesn't take punishment for his crimes due to lack of this feeling of doership. "Gita BhusanaOne with good intelligence is described. A person who doesn't see himself as doer and he knows he's working under guidance of Lord and not the doer is one who has good intelligence. One whose intelligence is not thinking himself the doer is not bound even if he kills the entire universe, what to speak of Bhisma, Drona, Krpa which is your fear.18. In previous verse Krsna explains 5 causes behind action and that one should have ahankara of doership. Further analysis of action and it's motivation. Knowledge is needed for work, what he wishes to achieve (object , jnyam, knower then work begins instruments, activities, doer constitutes work."VCTWhat about devotees who give up everything and just work to satisfy the Lord. What will purify their heart? (Gita is basically aimed towards getting one to continue his prescribed duty .Now you should understand the Lord's definition of sattvika tyaga is applicable for jnanis not devotees. They should work without fruits and purify their hearts. But devotees should give up all work. He is considered top class devotee after knowing good qualities and defects of his own svadharma, he gives up and only renders service to Me. 11th Canto.("Only after "knowing guna and dosa of

his svadharma". People give up without knowing defects and achievements. The meaning is explained by Sridhar Swami in his commentary: the svadharma ordered by Me in Vedas and renders service to Me is a devotee. So he really doing it in ignorance as an atheist or as a devotee? Not out of ignorance, the person understands that he can purify his existence through svadharma. And if he doesn't follow, he gets reactions and may fall down. Knowing this with determination, thinking, "These things are actually obstacles in devotional service and I should give them up." This is devotee. A devotee should not only give up the fruit, but also the activity. Dosa means 'not performing his svadharma', so the meaning cannot be just give up fruit, not the work. One has to have proper knowledge of Krsna's words as well as the explanation of devotees. It is not proper to give up work if one doesn't have this knowledge. Another way to get knowledge is through niskama karma, and when they will be purified they'll get knowledge. Therefore one, a sannyasi, should do work until his heart is purified and then he can give up work. (6.3 (3.17 But devotion is powerful and independent and doesn't need purification of heart before engaging in devotional service. (It is possible for a devotee, though not really possible for a jnani . No other means is needed, devotion itself is supremely able to clean the heart. verse: This verse clearly explains that devotion entering one's heart cleans and throws out all diseases of heart such as lust. Devotion itself purifies the heart, the way should do devotees do any work to purify the heart. Three things that make a samskara come up:

similarity conscious choosing of thought
parabdha karma"VCTNow VCT is
commenting on verse: Knowledge is not only knowledge of something separate from body. Knowledge refers to self, but self is object of knowledge, is of self, and in self. All three But these 3 are related through work, and it should be known by sannyasi knowledge/ knower/ and support, jnanis say, is one. But Krsna says that there is also knowledge related to karma. "Karma coditah", explained by Kamohil Bhatta, Mimamsa the second line of verse explains the first line. How? Karanam means instrumental jnana is instrument for work jnana is experience we feel. Vainanam refers to knowledge as instrument. The first type of knowledge (Here karanam doesn't refer to senses . What is to be known? Living entity or soul, that is object of knowledge. (Karma means object in this verse Krsna's referring to 3 cases, instrumental, objective, subjective . The knower of these three is subject. All three are there when act is performed. These 3 are constituents of action. Karma san gana explanation of kama sodinah in line one, you will achieve this only by niskama karma. In this verse describes proper knowledge of these factors that will make up niskama karma. Knowledge/ object of knowledge/ knower. All these 3 come together as self:

knowledge/ bject of knowledge/ knower
this of soul soul soul(for text 19
26 see page 27. Rajasik man,"VCTRagi means a person who's attached to work."Gita Bhusana\h\Ragi means a person attached to wife and children. Desiring fruit, means he's too attached to having fruit cattle, wife, family, etc. hubdho he doesn't want to spend when it's needed. He doesn't mind giving trouble to

others. He doesn't maintain needed cleanliness. He's happy when he attains the fruits he wants, and he is distressed when he fails in his attainments. This is rajasik doer. 25. Doer in ignorance. He's not careful and makes mistakes. He's not careful because he's uncultured. Prakrt means as it is and he's arrogant and proud. He's a cheater and he's ungrateful and lazy. Because of these he's dejected, despondent, and slow."VCTHe's ayukta, he acts improperly. prakrta situated in his own nature only that he's unable, due to lack of training, to transcend his own nature. Prakrta symptoms does what comes to his mind and disregards the words of his guru. He's independent. He insults others. The essence of this section is that an intelligent person should perform tyagi, work his actions, etc., in the mode of goodness that is the sannyasa of jnanis, that But devotees are different. Their knowledge, activities done to please Krsna, are beyond three modes. The doer of these devotional activities is beyond modes. (SB 11.25.24 3.29.12, 11.25.26 27, 35, 29 Knowledge that deals with oneness is in goodness. Knowledge that sees variety is passion, and material knowledge is in ignorance. But a devotee's knowledge is beyond modes. Attachment is in modes, but devotee, again, is beyond modes. Not only is the knowledge work, doer is transcendental when related to devotional service, but so is everything related to devotion. SB quote on faith in devotional service is transcendental living place happiness Therefore one should understand that all things related with devotional service is transcendental. Those in goodness, jnanis, doing, faith, etc., is in mode of goodness. Those in passion, all these are in passion. And for ignorant upstarts, all is in mode of ignorance. This should be understood as the philosophy of Bhagavad gita and Bhagavatam. And even jnanis in final stage, when they have renounced knowledge, they also become transcendental as explained in BG 14th chapter, sa gunan samatityaitan (jnani must give up jnana to become transcendental, otherwise he remains in goodness ."Gita Bhusana\h\stadbhah not humble. sathah he hides his work abilities. alasa lazy, begins but doesn't complete, vasadi always distressed, dirg sutri, doesn't complete in a year one day's work. Such a doer is in ignorance. But now, Krsna has just jnana, karma and karta of 3 types. Krsna will explain two additional items according to modes: understanding and determination."VCTMy knowledge Krsna's explained 3 types of knowledge to explain all things of goodness are useful. So now he explains additional elements."gita Bhusana Krsna will explain intelligence and determination according to these 3 modes. 30. Intelligence is subtle element that gives decision. Intelligence in goodness is not contaminated and can tell which act should be engaged in or remain aloof from, which will cause fear and fearlessness, (bondage and liberation . These are known to intelligence in the mode of "VCT Bhaya and abaya entanglement and freedom from this world."Gita Bhusana Intelligence that knows a religious act and engages in it is in goodness. In this verse, Krsna says intelligence which knows (intelligence is an instrument that knows, not the knower but it's used as if it were . One should perform activity without material desires, and this is karta. And goodness know this, and if one acts with sastra he'll be

fearless, and against sastra he'll be fearful. Those who know remaining in material world is bondage and remaining in material world is liberation is in goodness.³¹ (A person with attachment due to passion, he doesn't know what is to be done and not to be done. Thus his knowledge is incomplete.³² A person in tama guna sees good as bad and bad as good through his intelligence."VCTBy intelligence it is known."Gita BhusanaIntelligence that accepts wrong as right is tamasic. Material is conceived as transcendental and transcendental is perceived as material. This is intelligence in the mode of ignorance.³³ Drti is the quality that makes the intelligence be firm in its decision making.Undeveloping, engaged in yoga devotion, controlling mind, life, air, that is called drti in goodness."Gita BhusanaDrti is of 3 types firmness by which a man holds mind, life air, senses, is called sattvika drti by yoga, meditation on Lord, abhicarena unalloyed, fixed, consciousness.^{34 35} Using the mind's vrti of drti, that becomes fixed in fruitive activities is drti in passion."He does not leave it," the drti in ignorance is like one with him different from passion and goodness "Holds to it."Gita BhusanaWhen a person who desires fruits associates with fruits from dharma, artha, and kama his firmness used to support mind, life air, and senses is in passion. Holding sleep, illusion, pride in sense gratification, moroseness, fear, is driti in ignorance (supports mind, life air, and senses . 36 37. Happiness the purpose of all these previously mentioned things is happiness."VCTHappiness in goodness happiness in goodness doesn't come easily, only by practice. Not by sense gratification, but by sadhana or tapa.After practice for a long time does he enjoy for this pleasure is not from outside sense objects, but from within. One who enjoys this becomes free from the miseries of this material world."Gita BhusanaThis happiness comes by giving up objects of senses, for the happiness of the soul is covered by tendency to attempt sense gratification.Q: Why doesn't a person run to happiness in goodness?Text 37 Because it is like (doesn't die, only like "poison in beginning and sweetness is only at the end.(Happiness in passion and ignorance needs no practice Goodness happiness needs practice."Gita BhusanaWhy like poison? In beginning one has to control senses and mind which is painful. One must go through misery of controlling mind, but he later attains the continuous flow of nectar called samadhi discrimination between matter and spirit. Happiness from self is in goodness. Clean intelligence is from pure intelligence not intent on sense gratification but from the soul.³⁸ Happiness in passion senses combining with sense objects no practice needed happiness comes from mind's attachment.) One in passion desires sense objects and feels satisfied when he gets it. But it is like poison in the end. For he must suffer at the end. Worse than poison, this 'like poison' keeps killing life after life because it increases sanskaras."VCTWhat is this nectar? It is generally having sex with another's wife."Gita BhusanaHaving the pleasure of enjoying young girls or sense objects in beginning it's like nectar, but in the end it brings one to hell where one has to suffer. This is happiness in passion.³⁹ "Gita BhusanaHappiness while

enjoying and at the end, in both states it covers the self and it is bewilderment. Laziness is when activities of senses become weak. Pramada bewilderment. Sleep means oversleep everyone sleeps, even one in goodness.

C" BHAGAVAD GITA NOTES,

CHAPTER 18. Part II

42. Last verse Krsna has explained work of four castes are born of their nature. Now He'll explain Brahmana: nine qualities natural to brahmanas. Nature there from birth, and then these qualities are there from birth, and are cultivated by education.

(Mentioned qualities not activities. Brahmana meant only to cultivate these qualities and he'll be maintained by society.

"sama: to control the mind the internal sense

"dama: control the external senses

"tapa: austerity

"saucam: cleanliness

"jnana: knowledge

"vijanana: realized knowledge

"astikyam: strong faith in sastric knowledge (and saintly people theistic

These are the activities of the brahmanas

"Gita Bhusana

Natural activities of brahmanas in this verse. Austerity is according to sastra.

"ksanti: tolerance

"arjavam: simplicity, not "avakram crooked

"jnanam: to cultivate knowledge from sastra

"vijnanam: to understand the goal of life and process from

sastra "astikyo; means to understand the Supreme Lord who is called Hari, cause of all causes, a godly person understands and has faith to worship Lord through prescribed duties and the Lord can be satisfied only by devotional service (knowing means to act, acts to please Lord. Even in ksatriyas, if mode of goodness increases in them they will have these qualities, like Yudhisthira Maharaj. But these are natural within a brahmana, others will have to cultivate them.

43. ksatriya = passion, dominant

goodness, secondary

teja predominating

daksyam expert, especially in politics

isvarya bhava controlling nature (tendency

"teja one doesn't become controlled or predominated by others "driti one's body and senses don't become weak even when he's in trouble

"charitable unhesitatingly, without calculation\d" isvara bhava controls people to protect others, he won't tolerate

44. vaisya = farming and protects cows and other animals

"sarad tosan qualities of vaisya (passion predominant secondarily ignorance.

sudra = predominantly ignorance, secondarily passion

"GITA BHUSAN

Vaisya ploughs land to grow grain, protect cows, buy cheap sell high.

"vaniyam vanik baniyan He can also give money at interest.

Sudra gives service to twice born. These are basic attributes of four varnas.

45. Last three verses Krsna has explained activities of four kinds of people, and this verse will explain how it is possible to attain perfection through performance of one's own natural activities. [Difference is at practical platform, not on devotional results].

"GITA BHUSAN

How the activities mentioned previously can be the cause of knowledge is described here.

One can attain perfection by doing one's prescribed duty. As threads are inn lotus stem, potency can bring one to knowledge, jnana nistha, position can be achieved by activity. How this happens will be explained in the next verse.

46. By acting properly. Worshipping the Lord who is the source of activities will bring a human towards perfection.

"SARAD TOSANI:

If one worships Lord by activities it means he performs activities and offers work with his mind. "My dear Lord, please be pleased by these activities." The Lord is thus pleased by the work itself which is worship.

"GITA BHUSAN

Lord from whom all living entities takes birth and who pervades all universe knowing that Lord is situated in all sacrifices

(for brahmana , he offers his work saying: "May You be pleased by this work." By doing this, one attains the platform of knowledge, goodness, jnana nistha. Working not attached to fruits of work.

What is the situation of one who is trained in one duty, but has inclination to work in another nature. Answer 47.

47.

"VCT: One shouldn't think I should act in goodness if it contradicts one's prescribed duties. If one can perform duties of others perfectly, and one can't do one's own duty well, it is still better to do one's own prescribed duty to the best of his ability.

Arjuna should thus engage in battle it is better to do that even if it means incurring sin, than to engage in another's duty.

One should perform activities of one's sva bhava, even if those activities are superficially inferior.

"GITA BHUSAN

"We are rajasih ksatriyas", says Arjuna. "We should engage in superior activities of brahmana. What is wrong with that? Doing so will elevate oneself." If one's own activities are inferior, it is better if one performs one's activities for these are ordained by sastra showing he has faith in sastra. One shouldn't think the faults of his occupation are negative, for if one acts according to one's sva bhava, he remains free from sin. (BGAI page 831 . These activities still should not be done for oneself, they must be done, if one is to not incur sin, for welfare of others or for Supreme Lord.

48. Similar point to last verse defects in doing one's duty should not induce one to not do one's duty. All duties have some 'smoke'. (saka jam prescribed work born along with one's work.

"VCT

Do not think only your prescribed duty has defects; all duties have defects, and all acts prescribed according to one's nature are like this, although the defect may or may not be visible. We try to avoid the smoke when we use fire, but one should avoid the smoke (the defect of work by detachment.

"GITA BHUSAN

Not only prescribed duties of ksatriya has defects. The work of a brahmana has defects as well. One should do one's work simply because it is prescribed. All activities are in modes and use material modes, so there will always be some violence involved. So one shouldn't worry about that.

As one carefully uses fire and avoids smoke, one should serve the Lord and avoid defect of the work through not doing defect more than needed without motivation.

Up to this point purification by karma yoga is described.

49 50. Qualities of one who is pure, and then how he progresses to God realization.\d\Culmination of karma yoga freedom from reactions, like platform of jnana.

asakta no attachment why

jitatma why

ugata sprhah

Such a person gives up all activities, this is process and how it works.

"VCT

This is like two stages of sannyasa: (1 working, giving up the

defective part of work I am doer and fruits are mine. (2 In due course of time he becomes situated in yoga no attachment and he now gives up work itself. This is second stage of sannyasa jnana marg.

No attachment to matter and he controls his senses and mind. He has no desire for material happiness up to brahma loka. Therefore, he renounces all work and attains perfection of sannyasa, naiskarmya, no reaction to work. Situated in this yoga, naiskarmya becomes more perfect. (detached from work

This jnana marg, not even bothering for bodily maintenance.

A person trying to attain perfection in yoga by coming to platform of knowledge gives up his work, with no attachment, and he is vigata sprha, because his attachment is to his self. Because of deriving pleasure from his self he gives up all acts because any act is an obstacle.

Arjuna:

Maybe he is free from defects, but he has not yet achieved brahman, what is the good of this?

Krsna:

How one comes to the point of brahman realization and be completely free from ignorance nistha jnanasya That brahman realization by which one's ignorance comes completely to end/ destruction (nistha

One's ignorance will be more or less diminished as well as his knowledge. This is needed to realize brahman.

By worshiping Lord one comes to platform of atma jnana nistha, meditating on one's self. Then to brahman realization. Eight characteristics and he'll then realize his own svarup. I'll also explain knowledge relating to Supreme and how he realizes that.

51 53. (In 50 Krsna explains how one becomes free from reactions and gives up activities and then comes to the platform of realizing brahman. These verses explain the process that the jnana, inactive sage, uses to come to brahman .

Gives up false ego means he gives up ignorance. Santa, peaceful, refers to the mode of goodness becomes reduced and he begins to renounce knowledge of mode goodness.

"GITA BHUSAN

Controlling the intelligence and mind by determination, giving up objects of senses and causes of enjoying senses. He lives in secluded place, eating little, and he utilizes and controls speech, body, mind.

He becomes dhyana yoga sarah, meditates on

Hari, renounces everything that is not transcendental. He gives

up ***, anything that increases body consciousness, desires for sense gratification, remaining from parabdhya karma, he becomes nirmana, free from feelings of possessiveness. He becomes peaceful like an ocean without waves.

What happens from this point onward is explained in next verse. (Even devotees must come to brahman realization, freedom from false ego .

54.

"VCT

When one becomes free from designations, he becomes brahma bhuta, free from modes, brahman realized. He then becomes prasana, happy, and atma soul. (Before that he was jiva conditioned soul . He doesn't lament because he has no attachment to body.

He, like a small baby, sees everyone equally. At this time his knowledge is subdued, and he engages in hearing and chanting, devotional service. This devotional service is inherent in knowledge he has, as fire is in wood. This devotional service is my own svarup shakti, which continues after avidya and vidya are gotten rid of. It's free from karma and jnana so it is also called kevala bhakti, unalloyed. It is existing, but it was unmanifest, and now it becomes manifest. His prior activities had this devotion in it but it was mixed with modes. It is thus said he attains devotion for it had already existed, not he does devotional service.

Like the mixture of dahl and gems, when dahl is removed, gems remain. The results of this are not merging. The word parah means love of Godhead.

"GITA BHUSAN

He who has attain, what is his gain, brahma he has realized brahman, he has eight qualities. 1. free from hunger, thirst, death, disease, lamentation, all desires fulfilled automatically, free from miseries. He becomes happy, free from miseries, reactions of his past karma. Prasana, clean, pure, free from karma.

Coming to that platform, he thinks and desires only Me, he has equal vision for all others but Me, as he does wood, stone, gold. He thus attains transcendence and devotional service by which he realizes Me.

55.

"VCT

Arjuna says: What happens after attaining devotion? Krsna explains: "As I am, then he, living entity, knows Me. Either as jnani or devotee of various types, he knows Me by devotion. I can only be known by devotion, not by any other process. One knows Me as I am, then he, a jnani, after knowing Me with devotion, he's vidya, knowledge, becomes finished, free from mode of goodness, he enters in Me, sayujya mukti, feeling of oneness. Free from vidya/avidya, beyond maya, at that point he realizes Me. Arjuna questions: You are saying bhakti is transcendental, beyond modes, but Narada Panc. mentions bhakti as part of vidya, maya.

Although bhakti is explained as part of vidya, it is mentioned as part of vidya to make jnana and karma yoga successful. But it is part of

hladini shakti and never material. Therefore this nirguna bhakti is never part of three modes of nature, vidya, whose use is to get rid of ajnana. But after that, positive knowing Krsna is only from transcendental bhakti. In mode of goodness, knowledge comes, but that knowledge is also in goodness. Similarly, knowledge of devotional service is called bhakti. It is bhakti, although it is some times called jnana. So there are two types of jnana, knowledge from goodness and knowledge of bhakti/ Krsna.

Uttama bhakti definition jnana karma refers to jnana in goodness.

This person gives up knowledge of goodness and using second type of jnana, he attains sayujya mukta, feeling oneness with Krsna. Some people think they can attain sayujya without devotion, only with jnana. But their endeavors are fruitless, and they are contemptible. Others think that one cannot attain liberation by jnana without devotion so they perform devotion mixed with jnana, but they think Lord's body is 3 modes. They think they are liberated but their process, because of disrespecting the Lord, is despicable also. The four varnas and asramas come from Lord, but Lord Himself is transcendental, and one who doesn't worship Lord falls down regardless of his position.

Non worshipers and those who disregard Lord's body as material will fall down although they have become free from avidya.

ye nye aravindaksyā They fall from their high platform, their *** of Lord is that they don't have proper vision of Lord thinking Lord's feet are material, not transcendental. That is the disregard, disrespect for the Lord's feet mentioned in ye nye verse.

Also avajananti mam mudha In reality the form, although appearing human, is transcendental. How can common men have vision of transcendental Lord, even Arjuna deeded dvija caksu to see Universal Form. By his kṛpā sakti the Lord makes Himself visible to our material eyes made of flesh. Only by His mercy can one see Him. "Lord's body is thus transcendental, sac cid ananda, situated under a tree in Braja". (Sruti quote Lord manifested a transcendental form, a fact mention in thousands of sruti verses. Some people say Lord also has material designation and Lord possesses maya. But maya here means His eternal potency maya, yoga maya.

These people, although they almost attain liberation, they fall down due to disrespecting the Lord. "Even jivan mukta falls down if he commits offense to either the Lord or internal energy of the Lord." They think they have attained the fruit of the process and thus try to give up devotion to have vision of brahman, but that is improper. It is an offense; they think knowledge is sufficient; and give up transcendental devotion and never see Lord.

Now the other type of people, misra bhakti, knowing Lord's form is transcendental they gradually become free from vidya and avidya. On this platform they either perform devotion to attain sayujya. They get

by mercy of devotion, sayujya. But the other category due to great fortune come into contact with maha bhagavatas and become absorbed in mellows of devotion.

They are very, very fortunate.

atmaramas tu munya

Therefore, there are four types of jnanis.

Two types are disrespectful to Lord and who fall down to material world. Two types become liberated: thus these four types describe the jnana marg (shanta bhakti is attained by jnanis

"GITA BHUSAN

What happens after is explained in this verse. A person realizes Me by My svarup, qualities and opulences. After that knowing Me in truth by potency of My devotion, one enters into Me and thus becomes connected with Me. One entering city becomes untied with the city and doesn't become one with the city. The cause of the realization can only be devotion. First he realized My qualities, opulences then he comes to Me. Or

another meaning is that he knows Me by devotion and then he enters into Me. Thus he performs devotional service after liberation. Sruti, smṛiti, all say this. When avidya is destroyed by devotion, one relishes bhakti even\`d\` more, just as a jaundiced person who has become cured really tastes sugar candy although he has been eating all along.

56. Up to this point Krsna explained how jnana yogi attains perfection. This verse onward speaks of bhakti directly, performing activities to bring supreme spiritual perfection. (First karma was explained, then jnana, now bhakti .

"VCT

In this way, gradually, after giving up fruits of activity, then the activity, then knowledge itself to attain sayujya. I have explained this and now I will explain how My devotee attains Me. Vya "pasraya Sri is root of asraya, shelter Sri takes shelter of Narayan vy prefix visesa special apa prefix not predominant, even if with material desires, one can attain perfection what to speak of niskama karma. One can come to Me, performing nitya karma.

kamya for desire

nisidha activities to be avoided

don't offer to Krsna, forbidden

vyvaharik one has to perform for maintenance

nitya daily

naimitic occasional

One attains perfection like this, so what to speak of one who has given up unneeded activities for Krsna's pleasure. But by apasraya one who takes proper shelter of Krsna with his work secondary for his taken shelter.

bhakti misra karma 3rd chapter onward,

karma misra bhakti Krsna is speaking of this

api signifies karmis is secondary

The meaning is sasvatam padam means supreme abode Vrindavan, Mathura, Dvaraka.

Q: You are saying eternal abode? How is Mathura and Vrindaban eternal; they are annihilated along with material world.

A: My abode is never destroyed by My inconceivable power, therefore avyayam, imperishable.

Q: This doesn't sound logical. Jnani takes many births and performs so much austerity after so long and so much difficulty. How is it possible, bhakta has little knowledge and isn't renounced? What is the logic?

A: The logic is that is beyond logic. It is by My mercy. My mercy has inconceivable power in it.

"BALADEV\Parinistha devotees' position is explained in 2 12 verses. Performers of all duties mentioned in sastra, but api means he gives secondary propriety to prescribed duties, and 1st priority to devotional service. This is also explained by Vyas in Vedanta Sutra. Therefore, such a person by My special power and special mercy attains My abode which is filled with bliss and never perishes is awarded to a devotee. This is mercy of Lord Krsna. The only cost is dependence on Krsna.

L

Lannapeksa renounced jnani^J^

sanistha wants material karma

parinistha a renounced, but are looking beyond material happiness. They are not suddha bhaktas, but have devotional desires.

jnana marg needs renunciation

karma marg needs work

bhakti marg is in middle, neither completely attached to either work or renunciation

57. Last verse third case "He does, one does"

This is direct order what everyone should do. Two things are being asked:

L

L1. Offer in your mind the activity, My dear Lord, be pleased with this work.^J^

L

L2/ Take shelter of buddhi yoga. His intelligence and mind fixed in union with Krsna. Always meditating on Krsna.^J^

Then one will be purified and be taken care of by Krsna.

"VCT

Now Arjuna asks: You are speaking general. What is Your specific order for me. Shall I perform unalloyed devotion or devotion with

material motives?

A: You aren't qualified to perform pure devotion and also not qualified for sakama bhakti. Become therefore, madhyam bhakta.

Q: What to do?

A: Do your prescribed duties and offer them to Me, making Me your goal. Don't have material goals. (yat karosi yat asnasi (Detach yourself from material world and attach yourself to Krsna . Buddhi yoga vyayasatmika buddhi one goal, one destination, perform your activities sand remember Me.

"GITA BHUSAN

Therefore, you perform your duties without ego of being doer. In mind, make Me the object of your work and remember Me in all you do. (Yat karosi . Surrender to Me and act, not perform your'd\ activity and then surrender. (Surrender, in other words, your consciousness as you do the activity .

58. Krsna gives results of following and not following. No option clearly tells what to do and not do without options. "atha cet : Although it's not possible, in case direct instruction, great mercy

"VCT

Result is explained in this sloka.

"GITA BHUSAN

After fixing mind on Me, you will cross all miseries. You should not worry. I am friend of the devotees and I'll give Myself to them and I'll solve all problems. Krsna thus gives process for parinistha devotees. If you don't listen, due to being puffed up, you fall down. But for Me, no one knows what living entities should do or not do. Do seva for Me." (I'll take care of your lacks or unknowing offenses .

59. Last verse. Problems solved by fixing mind on Me. Now the meaning of "being lost" from 58 is explained. One not taking shelter of Krsna is guided entirely by his nature.

"VCT

Arjuna says, "It is fact that I am a ksatriya and it is my nature, but if I fight and kill them I'll incur sin so I don't want to fight." Krsna becomes a little angry and says this verse in a raised voice. People will criticize you and mock you for not fighting. Then you will fight anyway, and I'll laugh at you.

"GITA BHUSAN

If you say a ksatriya must fight for religion, and fear killing guru and brahmana, and you thus make your decision, O Arjuna, not to fight, I say your decision is useless. My maya, if you don't listen to My words, will assume the form of raja guna and make you fight non the less.

60. [further explanation of this point]

"VCT

You have your nature which is born from previous sanskaras and you'll be forced to act like a puppet.

"GITA BHUSAN

If you don't want to fight out of illusion, which is ignorance, then your nature will force you to act. (Krsna's instructions to Arjuna always are in second person and instruct devotion

(After hearing everything is controlled by nature, one may leave one's desire to act thinking no freedom exists. So Krsna says this next verse 61, and explains that prakrti works under Him.

"VCT

61. In the last two verse, it is explained that everything is controlled by nature and here Krsna explains Lord is beyond that and controlling this nature. Lord is supreme controller of all inside and outside that which can be heard or seen is controlled by Supersoul, in the heart, and is rotating, engaging all living entities by His potency, just as puppeteer controls puppets, Lord makes living entities go round and round like ferris wheel.

"GITA BHUSAN

When Krsna spoke last verses Arjuna was still possessing ego that he knows. To make him give this up, Krsna speaks "isvara". O Arjuna, if you think you are a great scholar you should know that the Supersoul is in heart of all living entities, from brahma to stone, and Lord rotates their bodies. According to their karma, each has a separate body made of maya, living entity is riding these machines and Lord rotates them. It is like a puppeteer who makes his puppets move.

62. (previous verse Lord is in heart as guide. Now Krsna recommends that Arjuna take shelter of that Supersoul

"VCT

Last verses purpose (prayojana is in this verse. Param adjective to santi param transcendental, free from vidya and avidya. Surrendering to Supersoul for worshipers of Supersoul. But worshipers of Personality of Godhead should surrender to Krsna is explained later. This explanation is opinion of some. Others say Lord Krsna is my worshipable deity and guru, and He is instructing me in bhakti. He is inside me as Supersoul. He guides; I am under His control. Let Him guide me.

(SB 11 canto, 11.29.6

"O Lord, devotee with lifespan of brahma cannot describe Your qualities because You are outside and inside. From inside You dispel all ignorance as Supersoul; outside as acarya, and You also manifest as Supreme Lord. (VCT favors this opinion that the same Lord is being explained in all these verses.

"GITA BHUSAN

Therefore you take shelter of Supersoul with mind, body and speech

and you'll become completely free from all miseries and attain the abode of Visnu. And that Isvara is also Me as your friend, in heart of all living entities. Krsna says although I spoke in last verse in 3rd person, isvara, surrender, as if to someone else. But you have already understood that I am that svara. So become situated in My instructions and act. 63. (Arjuna had not yet acted on al of Krsna's instructions, so Krsna said Arjuna should go as He likes .

"VCT

Lord Krsna concludes the Bhagavad gita here: iti means in Sanskrit the end. I have explained knowledge about karma, jnana, astanga. This is more secret than secret. This knowledge has not ben revealed in writings of Visista, Badarayana, etc., all their writings. It is this secret, and sages even do not know this with complete understanding. Being so confidential, I have not given it to them, but I've given it to you. Deliberate on it fully and act according to your will. Do as you like. Thus the 3rd group of 6 chapters is completed. The 3 divisions in this crest jewel most important of all knowledge : bhakti. The first six, covered by golden sheet with a jewel ornament in it the first and 3rd sections. In between is the most secret, like a key inside the box by which Krsna is controlled and owned. The key is covered by the slokas man mana bhava bhakti is at center and is the key. Bhagavad gita is thus a golden box with the key of devotion inside.

Concluding BG Krsna says this verse beginning with 'iti'. Iti refers to book Bhagavad gita, iti refers to jnanam, of karma/jnana. This is most confidential. Nothing is more confidential. After giving this knowledge to Arjuna, He gives Arjuna complete freedom. If Arjuna deliberates on this fully, his illusion will be destroyed and he'll choose correctly.

After speaking this BG, Krsna out of compassion speaks the essence to help Arjuna in his deliberation.

64. guhya enter in Me jnana
guhya Supersoul, yoga
guhyatam supreme bhakti

Lord Krsna saw Arjuna's silence and was possibly deliberating on meaning. Krsna thus became compassionate and His heart melted like butter. He pointed to His dear friend Arjuna and said I will now speak the essence of BG in eight verses so Arjuna doesn't have to deliberate to find the essence. Bhuya is used to explain that this knowledge has already been explained before. It has been spoken before in 9th chapter and nothing is more confidential than this; why is Krsna speaking it again? Arjuna is Krsna's most dear friend so He speaks out of kindness, friendship and love. Krsna has not given this message to anyone before, to Arjuna to give him most confidential message.

"GITA BHUSAN

Now Krsna is glorifying His message of sadhana and sadhya for the neophyte devotees. Of all the confidential knowledge, this is most confidential. Bhuya used because this has already been spoken and Krsna is speaking it again because of Krsna's affection for Arjuna who is very dear to Him. This is what I think is beneficial for you and you should act on it.

65. rakasya most confidential

"VCT

You first become My devotee and think of Me and meditate on Me. But not with motive, "but as a devotee of the Lord. You meditate on Me as devotee. Or the meaning of man mana is you give your mind to Me, Shyamsundar, beautiful, blackish boy with locks of hair on His face, whose eyebrows are like curved creepers, whose face is like the nectar of moon raining down.

Or, the meaning of man mana means give your senses to Me. Mind is king of senses, then after mind senses will follow if mind is given to Krsna. Perform kirtan, hear about Me, take darshan of

Deity, offer candan, umbrella, camara, engage all your senses rendering service to Me. Offer incense, flowers, ghee lamp, and food, become My pujari. Or, if you can do nothing else, offer your obeisances, either astanga or pancanga obeisances. Thus mad bhakta is there in every activity and it will be pleasing. Out of these four, thinking worshiping, etc., do all of them or at least one of them and you'll attain Me and come to Me. Give your mind to Me, your senses to Me, and also offer some fragrant flowers to Me. If you give this to Me, what will I give you.. tubhyam aham atmanam eva dasyama I'll give My very self to you. To you, not to anyone else. Here please don't have any doubts. satyam: an oath or promise (also inn truth

Arjuna: These people from Mathura, every sentence they say: satyam promising on this and that. I don't believe You, because You are from Vrindavan. (This is true. This is really true . So I don't believe You satyam, satyam...

Pratijana I give My promise, I am taking oath saying you are dear to Me. One doesn't cheat one when he loves. You are dear to Me and you'll come to Me. (Although for unlimited births, you haven't thought of Me but as

soon as you become a devotee you'll be dear to Krsna and come to Him.

"GITA BHUSAN

Krsna speaks His most confidential statements. Man mana Fix mind of Me who is color of bluish lotus flower, the son of Devaki, and you'll definitely come to Me if you become My devotee. And you won't go to any other expansion. You'll come to Me. To you I'll give My own self because you are My very dear friend.

Arjuna: I have doubt, You are from Mathura and everyone knows.

I'm raising My hand in the air and taking oath and I am speaking. You are dear to Me. Even though the people from Mathura tell lies and cheat, but they never cheat those they love. You are not only dear, but most dear. Have no doubt. One who loves Me wins My reciprocation in the same manner. I won't be able to tolerate your separation. Believe My words that you'll definitely attain Me.

A: You have said so many things think of Me, be My devotee. Make it simple and say one thing.

charam sloki apex verse Krsna asks: give up (prescribed duties take (My shelter My responsibility is to deliver you from the sin of neglecting My prescribed duty. Don't minimize My power.

"VCT

Arjuna: You are saying meditate on You. Exclusively or along with prescribed duties?

Krsna's answer: Give up all religious obligation, varna and asrama, etc., and all shelter of Me alone. Here the meaning of prarityaja isn't to take sannyasa. Arjuna's not qualified, nor is Krsna asking others to take sannyasa by instructing Arjuna. When Krsna instructs others, that instruction would also be for Arjuna. So explanation should be both for Arjuna and others. Now when Krsna is saying sarva dharman pariktyaja, He means surrender the fruits and keep the duty. So when living entity gives up all duties and surrenders to Me, he becomes qualified to attain amrita and freedom from reactions. One should engage in one's duties until one becomes very attached to hearing My pastimes and is attached to My katha. Knowing the strengths and "defects", of all My instructions, and seeing them in perspective, one can act properly. Parityaja means renouncing completely, not just the fruits all around renunciation. In this way take shelter of Me only, not religion, demigods, yogis, or anything else. Previously, I said you are not qualified to become unalloyed devotee and I instructed you in yat karosi yat asnami. That was karma misra bhakti explanation. But at present My heart is bubbling with mercy and out of compassion I've made you qualified for unalloyed devotional service. This can be attained by mercy of My pure devotee. I've broken this rule and am granting this to you Myself. Don't think you'll incur sin by not performing nitya and naimtir duties. The Vedas also say to do, but I spoke that in Vedas and I'm now asking you to renounce them. On the contrary, following your nitya karma now, out of disrespecting My words, will be sinful. A person who surrenders to someone is like a purchased cow and he acts like that animal and doesn't complain. You ask them and they do without complaint. You feed them and they eat without complaint. This is characteristic of surrender.

1. To act favorably to avoid unfavorable

2. Have faith in Lord as savior

saranagati principles of surrender

As it has been mentioned in devotional literature. Anukula is acting for the pleasure of one's worshipable Deity. Knowing Lord alone will protect and maintain Me, this is faith. To have faith even in dangerous situation, like Lord protects Draupadi and Gajendra, that is the needed faith. Then the Lord will protect. So now give oneself to Lord. Gross and subtle body will be used in Lord's service. To be humble in front of Lord and not in front

of anyone else. These six are surrender to Lord, saranagati.

Arjuna: If at present, if I surrender to You in this way, good or bad activities as You engage me, I don't have to worry. You are lord, and if Your desire is to engage me in irreligious activity, what will be My destination?

Sinful activities in past, present, and future, I will deliver you from that. I have all power and am not incapable of doing it. Making you the object of spoken to humanity by speaking to you. Don't worry about your destination. The entire universe can give up all their activities and engage happily in My devotional service. The responsibility for their sins and bringing them to Me is Mine. As is the responsibility to maintain their bodies. As I said, 18.14,

Hanta! And more over, you shouldn't lament that the Lord has taken this responsibility and it is a burden for Him. It's not a burden for Me. I am sattva sankalpa. My desire is truth. You are not in need of further instruction now, so I will end My instructions now.

"BALADEV VIDYABHUSAN

You are asking me to surrender and perform pure devotion but how can one do this without first purifying the heart through karma*yoga? The sins in the heart are removed by tapasya, vratas, etc.

In answer to this question Krsna speaks this verse.

All atonements, prescribed duties must be given up, no more atonements for sins in past and this life. And one should worship me, Krsna, who has various forms. That destroys all sins and its root ignorance. There is no need to worship anyone else, including Lord Siva. "I am the Supreme Lord and controller and I'll release you from all past karma and sins once you take shelter of Me. This is My job. Don't fear and lament; ma sucah." The meaning of Krsna saying don't lament, pious activity and atonement will take long time. Just surrender and your heart will become purified and your defects will go away; there's no need for vratas or atonements.

This is also mentioned in the Vedas: "One tastes nectar not by karma or wealth, but by surrender." One knows the Lord only by faith and devotion in His association by remembering Him. For those sannistha devotees who have gross desires and parinistha devotees who may desire name and fame, one should set the example in doing one's

duties. Others perform these duties to set good example to inhibit immature devotees from giving up activities prematurely.

Thus Krsna says "ma sucah, don't lament; don't think Krsna is telling Arjuna is lamenting that he'll give up his duties and will incur sin and Krsna's telling him to not worry. Vedas tell austerities to find God for less advanced. Following order of God can never bring sin, so Arjuna should not worry. Not following is sinful. Arjuna should give up fruit and activity, not just fruit. Because the person whose surrender is engaged in worshiping the Lord so there is no need for any prescribed duty.

Sanistha devotee realizes himself and parinistha the Supersoul, when a devotee surrenders he realizes Lord and need not perform any of these activities.

Until one becomes free from material desires and has taste for Krsna's pastime, he should do varna asrama duties. But when this takes place, he should give up all varnasrama signs. (6 types of surrender BGAI 851

1. To act favorably man should follow bhakti sastra to please the Lord
2. Against that is unfavorable
3. Always depend on Lord for maintenance always
4. Prideless (humble in dealings with others)

67. After Krsna gave His final word, Arjuna wondered if he should keep it or spread it. Krsna knew his mind and therefore spoke (67

4 conditions, especially not to the envious

"VCT

In this way, after giving message of BG, Krsna gives rules to continue sampradaya or preaching

1. austere
2. controlled senses
3. devotee
4. devotee who is either not doing service or not interested in listening
5. envious of Krsna

The meaning of envy of Krsna is if they say Krsna has material body.

"GITA BHUSAN

Krsna says message can be given to proper person, not to unqualified. Don't give to:

- L1. uncontrolled senses (austere ^J^
- L2. non devotee who has no faith in bhakti and/or Lord ^J^
- L3. Not inclined to hear ^J^
- L4. One who thinks Krsna's body is material and who thus dislikes My transcendental form, never speak this message to him. ^J^

Benefit to speaker

68. Last verse Krsna explained who not to explain BG to: now to whom one should explain.

"VCT

In this verse Krsna explains what one gets by explaining BG to the devotees. First he will get devotion, then he'll get Lord Krsna. (Even though Krsna has all along said not to be concerned with the fruit and results .

69.

"VCT

No one is more dear than preacher. He does best service to Me, he who speaks Bhagavad gita.

"GITA BHUSAN

No one will satisfy Krsna more than he who speaks BG to devotees. Such a speaker is special.

70. Benefit for the hearer.

Students, hearers, or reciters of verses worship Krsna by jnana*yajna and Krsna is obtained by such a person. (students

(hearers with faith

71. This is not material piety, he also becomes liberated so pi muktah

"GITA BHUSAN

What is the benefit of one who simply hears by faith. Who has no envy (doesn't find fault with the speaker . Such a person also becomes free from all sins, and attains to the planets of one who performs horse sacrifice, or he attains Vaikuntha or planet of Dhruva Maharaj, and those who perform devotional service. 72. Krsna asks if Arjuna has captured the message properly and if his doubts are dispelled.

"VCT

Krsna asks this to make sure Arjuna has understood, and if not, Krsna was ready to speak it again.

"GITA BHUSAN

After telling the glories of the speaker of BG, Krsna asks Arjuna whether he's understood properly, for Krsna, if needed, will speak the BG entirely again.

Summary of Arjuna's current mental situation no confusion or illusion by Krsna's mercy Arjuna will surrender.

"VCT

Arjuna what more can I ask you now? I have given up all and am ready to act according to Your order. I have no anxiety and I have complete faith in You, I will now follow only Your order as my dharma, not my duty by varna. From now on I will give all that up.

Krsna: My dear friend, if you are prepared, I have come to remove burden of earth. I have some work left and will do it through you.

Arjuna thus stood up with Gandiva in hand and he was ready to fight.

"GITA BHUSAN

Arjuna: My illusion is gone, I understand things as they are, my doubts are dispelled, my mind is clear and I will do whatever You ask. Demigods and humans are free to act, following or not following their duties. Demigods bless those in bodily concept of life. Previously I was confused, I misunderstood, thinking controlled had no form and no interest in doing anything. This was the improper knowledge that has been removed by hearing Your instructions.

I now understand that there is Supreme Lord with a transcendental and beautiful, full of knowledge and bliss. He's the Supreme Controller, the friend of His devotees, and by His will He creates the material world. He is so merciful that He can give His devotees anything, even His own self. This is the knowledge I've gained and I'm a soul surrendered to You because I understand You as that Supreme Person. I am a soul surrendered to You now and I'm ready to assist You in Your mission of removing the burden of the world.. Saying this, Arjuna touched his bow Gandiva and stood up ready to fight.

74. "hi means BG ends there, In this way I've heard".

"VCT

From here onward, I've written commentary on these verses, but Lord Ganesh sent a rat and stole the two pages I've written. If that is his desire, let him have it. I offer my obeisances to him.

essence meaning shower

sa artha varseni

"VCT

Summary

Let this commentary known as sarad toshani shower of the essence of Bhagavad gita be like a shower of nectar on the cataka birds, who are like devotees who are thirsty for nectar, and let this commentary be also pleasing to my heart.

"GITA BHUSAN

This ends meaning of BG. Now back to the story and Sanjay again comes into the picture. Sanjay says this commentary is so wonderful, that his hairs are standing on end.

75. Arjuna understood by mercy of Krsna.

"GITA BHUSAN

I became qualified to hear this message by the merciful granting of vision and ears to hear this transcendental message by Srila Vyasadeva. This message is supreme because its spoken by Supreme Lord, and can help one attain yoga, his original position. The controller of yoga is Krsna Himself, and I've heard it directly from Krsna Himself, not in any succession. Thus Sanjay speaks of his great fortune.

76 78. "All is wonderful for Sanjaya."

Most wonderful thing was form of Hari, Virat Rupa, and I became awe struck. Referring to 1st verse wherein Dhrtarastra enquired "What did they do", Sanjaya answers, the real inquiry, "Who will win", in text 78.

"GITA BHUSAN

Sanjay calls the dialogue "punyam" because by hearing, all ignorance is dispelled. Sanjaya also remembers the universal form. "Give up attachment or hope for your sons". Why? Because Krsna has all supreme qualities as the supreme controller of all living entities is standing with Arjuna even willing to take up the reins of Arjuna's chariot. And Dhanurdhara is an unalloyed devotee and an incarnation of Nara Arjuna's arrows from Gandiva cannot be counteracted. These two are on side of Yudhisthira and they will have victory. Later opulence and religious principles will increase. Those who think the BG was spoken to engage Arjuna in battle are incorrect. The confidential message was to become devotee. Karma*yoga etc. are only means to purify the heart, to come to devotion. Once one's heart is purified one can act to set the example for others.

Summary: Of the many means to purify the heart, the best and quickest is to surrender to Krsna.

Spitan one who drank the breast of Yasoda and Pitan: who became the chariot driver of Arjuna Nitani: who spread all good qualities Gitan: has spoken this BG

Let that son of Nanda be dear to Me, who is very wonderful and by whose will I have attained the boat and drowned the boat in the ocean of Bhagavad gita. I have gone like a submarine into the ocean of BG. When I am diving deep and am getting so many jewels in the meanings of BG which are actually association of the Lord, I thus don't want to come out.

This commentary is compiled by Sri Vidyabhushan. The great devotees who are attached to Govinda prem, can by their mercy make any corrections needed.