

Secrets of Srimad Bhagavad Gita Revealed

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Introduction

The Bhagavad Gita, the greatest devotional book of Hinduism, has long been recognized as one of the world's spiritual classics and a guide to all on the path of Truth. The land of the Vedas and the Upanishads – that is India. India has a rich culture of respecting the Father, Mother, Elders and Teachers. The influence of Western Culture and the glitz of Materialism is misleading the children of India and corrupting the society by compromising the values. This is an attempt to lead the people in the right direction.

Let us read the mantra from Yajur Veda (36-24) and understand the deep meaning and spiritual significance it upholds. Let us live long. Without depending on anyone. I am deeply pained by the children over speeding for the thrill on the streets of India. The immaturity of some children is evident with their utter disregard to their self well-being when they forget that “Speed Thrills, But also Kills”. Some other children want to depend their entire lives on the hard work of their parents. Let us take Vedas as an example of how we need to live our lives. Let us make a firm resolve to lead Young India by example with the inspiration of Swami Vivekananda. Let us make a firm resolve to lead the Future generations of Young India with the inspiration provided by the teachings of Lord Krishna in Bhagavad Gita. Let us learn to take good care of ourselves.

TACHCHA KSHURDEVHITAM PURASTACHRUKRAMMUCHARAT
PASHYEM SHARADAHA SHATAM JIVEMA SHRADAHA SHATAM
SHRUNUYAMA SHARADAHA SHATAM PRA BRAYAMA SHARADAHA
SHATMADINAHA SYAM SHARADAHA SHATAM BHUYASHCHA
SHARADAHA SHATAM BHUYASHCHA SHARADAHA SHATATA
------(36/24, Yajurveda)

He first arose who was the doer of good to the scholars and was blessed with pure eyes of knowledge. May he bless us with a long life of 100 years devoid of misery and pain so that we may live, may hear, give sermons, lead a comfortable life and dwell in happiness for more than a hundred years.

We should firstly acquire knowledge as much as possible. This shall lead to strengthening of the senses upto death. We will be blessed with a long healthy life, knowledge can facilitate in keeping the health and mind strong.



The Greatness of Gita

The Science of Gita is taught to the entire World by Lord Krishna. Lord Krishna revealed the secrets of Gita to not just Arjuna, but all the living beings in the World, Past – Present as well as Future Generations. The fate and destiny of the mankind can be changed by merely reading a few slokas of Gita.

Gita is addressed by Lord Krishna to solve the problems faced by mankind in the World. The holy teachings of Lord Krishna helps people overcome their sorrow and suffering and attain eternal peace.

Bhagavad Gita is a concise guide to Hindu theology and also as a practical, self-contained guide to life. It represents a summary of the Vedantic and Upanishadic teachings, hence it is also called "Veda of the Vedas" and "the Upanishad of the Upanishads". Lord Krishna states that the knowledge of Yoga contained in the Gita was first instructed to mankind at the very beginning of their existence as he is the first Purusha the Universe has ever Known.

Krishna counsels Arjuna on the greater idea of dharma, or universal harmony and duty. Krishna expounds the various Yoga processes and understanding of the true nature of the universe. Krishna describes the yogic paths of devotional service, action as a selfless service to mankind, meditation and knowledge. Fundamentally, the Bhagavad Gita proposes that true enlightenment comes from growing beyond identification with the temporal ego, the 'False Self', the ephemeral world, so that one identifies with the truth of the immortal self, the absolute soul or Atman. Through detachment from the material sense of ego, the Yogi, or follower of a particular path of Yoga, is able to transcend his/her illusory mortality and attachment to the material world and enter the realm of the Supreme.

Life is very complex in these days. The struggle for existence is very keen. Man finds no time to study Vedas or the Upanishads, or even the whole of the Gita. That man who merely studies daily even a few Slokas is not stained by his Actions (Karma). He obtains perfect wisdom, Supreme Peace and eternal Bliss and Immortality. Then what to speak of him who lives and acts according to the spirit of the teachings of the Gita

He who reads even a quarter of a Sloka is freed from great sins and fear of death. The Srimad Bhagavad Gita is your benefactor and constant companion. The Gita is your Father, Mother and Teacher. The Gita is your solace, support and prop. The Gita is an embodiment of nectar. Drink this nectar daily and attain Immortality. May the Gita guide you!

Hari OM Tat Sat

Introduction

The Mahabharata war became inevitable. With the blessings of Vyasa Bhagavan, the Mahabaratha tells of the Pandavas, Prince Arjuna and his four brothers, growing up in north India at the court of their uncle, the blind King Dhritarashtra, after the death of their father, the previous ruler. There is always great rivalry between the Pandavas or sons of Pandu and the Kauravas, the one hundred sons of Dhritarashtra. Eventually the old king gives his nephews some land of their own but his eldest son, Duryodhana, defeats Yudhishthira, the eldest Pandava, by cheating at dice, and forces him and his brothers to surrender their land and go into exile for thirteen years.

On their return, the old king is unable to persuade his son Duryodhana to restore their heritage and, in spite of efforts at reconciliation by Sanjaya, Dhritarashtra's charioteer; by Bheeshma, his wise counsellor; and even by the Lord Krishna himself, war cannot be averted. The rival hosts face each other on the field of Kurukshetra. It is at this point that The Bhagavad Gita begins.

When Prince Arjuna surveys the battlefield, he is overwhelmed with sorrow at the futility of war. The teachings of The Bhagavad Gita are spoken by the divine Lord Krishna, who is acting as the prince's charioteer. They are overheard by Sanjaya and reported back to King Dhritarashtra. When Krishna has finished speaking to Arjuna, the two armies engage. The battle lasts eighteen days and by the end of it nearly all of the warriors on both sides are dead save Krishna and the five sons of Pandu.

The Gita addresses the discord between the senses and the intuition of cosmic order. It speaks of the Yoga of equanimity, a detached outlook. The term Yoga covers a wide range of meanings, but in the context of the Bhagavad Gita, describes a unified outlook, serenity of mind, skill in action and the ability to stay attuned to the glory of the Self (Atman) and the Supreme Being (Bhagavan). According to Krishna, the root of all suffering and discord is the agitation of the mind caused by selfish desire. The only way to douse the flame of desire is by simultaneously stilling the mind through self-discipline and engaging oneself in a higher form of activity.



Hari Aum Tat Sat

Secrets of Srimad Bhagavad Gita

Chapter 1

The despondency of Arjuna (Arjuna Vishada Yoga)

This is the Yoga of the despondency of Arjuna. Arjuna saw all his kinsmen, sons, brothers-in-law, cousins, teachers (Bhishma, Drona and others) standing arrayed in battle and said to Lord Krishna: My limbs fail and my mouth is parched, my body quivers and my hairs stand on end; Gandiva slips from my hand. I do not wish to kill them even for the sake of the Kingship of the three worlds. It is a great sin to kill my teachers and relatives.

If I kill them, family traditions will perish. There will be lawlessness. Women will become corrupt. There will be caste-confusion. The slayer of the families will go to hell for, their ancestors will fall, deprived of rice-balls and oblations. Caste-customs and family-customs will vanish. Arjuna was overwhelmed with grief. He threw away his bow and arrows and sank down on the seat of the chariot.

Lord Krishna taught the secrets of Bhagavad Gita because Arjuna has all the qualities of a Yogi.

Chapter 1, Verse 28.

Drustvee Mam Swajanam Krishna
Yuyutsam Samupasthetam

Arjuna said: My dear Krishna, seeing my friends and relatives present before me in such a fighting spirit, I feel the limbs of my body quivering and my mouth drying up.

Chapter 1, Verse 29.

Seedante Mama GAtraane
Mukhamcha Paresupyate
Veepadhuscha Sareeree Mee
Rooma Harshacha Jaayatee

My whole body is trembling, and my hair is standing on end. My bow Gandiva is slipping from my hand, and my skin is burning.

Chapter 1, Verse 30.

Gaandeevam Sramsatee Hastaath
Tvakschaiva Paredahyatee
Nacha Saknoomya Vasthaatum
Bhramateeva Cha Mee Manaha

I am now unable to stand here any longer. I am forgetting myself, and my mind is reeling. I foresee only evil, O killer of the Kesi demon.

“Lord Krishna said: My beloved friend! Why yield, just on the eve of battle, to this weakness which does no credit to those who call themselves Aryans, and only brings them infamy and bars against them the gates of heaven

O Arjuna! Why give way to unmanliness O thou who art the terror of thine enemies! Shake off such shameful effeminacy, make ready to act!

Arjuna argued: My Lord! How can I, when the battle rages, send an arrow through Bheeshma and Drona, who should receive my reverence

Rather would I content myself with a beggar’s crust that kill these teachers of mine, these precious noble souls! To slay these masters who are my benefactors would be to stain the sweetness of life’s pleasures with their blood.

Nor can I say whether it were better that they conquer me or for me to conquer them, since I would no longer care to live if I killed these sons of Dhritarashtra, now preparing for fight.

My heart is oppressed with pity; and my mind confused as to what my duty is. Therefore, my Lord, tell me what is best for my spiritual welfare, for I am Thy disciple. Please direct me, I pray.

For should I attain the monarchy of the visible world, or over the invisible world, it would not drive away the anguish which is now paralysing my senses.” Sanjaya continued: “Arjuna, the conqueror of all enemies, then told the Lord of All-Hearts that he would no fight, and became silent, O King!

Scientific Approach:

Lord Shri Krishna said: Why grieve for those for whom no grief is due, and yet profess wisdom The wise grieve neither for the dead nor the living. There was never a time when I was not, nor thou, nor these princes were not; there will never be a time when we shall cease to be.

As the soul experiences in this body infancy, youth and old age, so finally it passes into another. The wise have no delusion about this.

Those external relations which bring cold and heat, pain and happiness, they come and go; they are not permanent. Endure them bravely, O Prince! The hero whose soul is unmoved by circumstance, who accepts pleasure and pain with equanimity, only he is fit for immortality.

Chapter 2

Sankhya Yoga

This is Jnana Yoga or Vedanta which bespeaks of the Immortality of the Soul. Lord Krishna said to Arjuna: Wake up from the slumber of ignorance. This body and the world are indwelt by the Imperishable Atman, Brahman or the Soul. None can cause the destruction of That the Imperishable.

This Atman is not born nor does It ever die. It is unborn, eternal, changeless, ancient and inexhaustible. It is not killed when the body is killed. It slays not, nor is It slain. Just as a man casts off worn out clothes and puts on new ones, so also the embodied Self casts off worn out bodies and enters others which are new. Weapons cut It not, fire burns It not, water wets It not, wind dries It not.

This Self is unmanifested, unthinkable and unchangeable. O Arjuna! do your duty. It is the duty of a Kshatriya to fight. There is nothing higher for a Kshatriya than a righteous war. Develop a balanced mind. Having made pleasure and pain, gain and loss, victory and defeat the same, engage thou in battle, thus thou shalt not incur sin; thou shalt cast off the bonds of action.

Your right is to work only but never with its fruits. Let not the fruit of action be thy motive, nor let thy attachment be for inaction. Perform action, being steadfast in Yoga abandoning attachment and balanced in success and failure. Evenness of mind is Yoga.

Arjuna says, O Lord Krishna! What is the state of a Sthithaprajna How does he speak How does he sit, how does he walk

Lord Krishna replies, A Jivanmukta is free from desires, longings, mine-ness, I-ness, attachment and fear. He is satisfied in his own Self. He is indifferent amidst sensual pleasures. He is not elated by getting desirable objects. He has a poised mind at all times and under all conditions. He has perfect control over his mind and senses. He lives in Brahman. He is centred in his own Self. He is dead to the sensual world.

Chapter 2, Verse 3

klaibyam ma sma gamah partha
naitat tvayy upapadyate
ksudram hridaya-daurbalyam
tyaktvottistha parantapa

O Arjuna, do not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O chastiser of the enemy.

Chapter 2, Verse 19

ya enam vetti hantaram
yas cainam manyate hatam

ubhau tau na vijanito
nayam hanti na hanyate

He who thinks that the living entity is the slayer or that he is slain, does not understand.
One who is in knowledge knows that the self slays not nor is slain.

Chapter 2, Verse 20

na jayate mriyate va kadacin
nayam bhutva bhavita va na bhuyah
ajo nityah sasvato 'yam purano
na hanyate hanyamane sarire

For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain.

Chapter 2, Verse 22

vasamsi jirnani yatha vihaya
navani grhnati naro 'parani
tatha sarirani vihaya jirnany
anyani samyati navani dehi

As a person puts on new garments, giving up old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones.

Chapter 2, Verse 23

nainam chindanti sastrani
nainam dahati pavakah
na cainam kledayanty apo
na sosayati marutah

The soul can never be cut into pieces by any weapon, nor can he be burned by fire, nor moistened by water, nor withered by the wind.

Chapter 2 Verse 27

jatasya hi dhruvo mrtyur
dhruvam janma mrtasya ca
tasmad apariharye 'rthe
na tvam socitum arhasi

For one who has taken his birth, death is certain; and for one who is dead, birth is certain. Therefore, in the unavoidable discharge of your duty, you should not lament.

One has to take birth according to one's activities of life. And, after finishing one term of activities, one has to die to take birth for the next. In this way the cycle of birth and death

is revolving, one after the other without liberation. This cycle of birth and death does not, however, support unnecessary murder, slaughter and war. But at the same time, violence and war are inevitable factors in human society for keeping law and order.

The Battle of Kuruksetra, being the will of the Supreme, was an inevitable event, and to fight for the right cause is the duty of a ksatriya. Why should he be afraid of or aggrieved at the death of his relatives since he was discharging his proper duty. He did not deserve to break the law, thereby becoming subjected to the reactions of sinful acts, of which he was so afraid. By avoiding the discharge of his proper duty, he would not be able to stop the death of his relatives, and he would be degraded due to his selection of the wrong path of action.

Life is a battlefield. We are soldiers fighting for our lives existence in this World. We need to have balanced mind in both Success and failure. A Student, Businessman, Lawyer, Employee or an Actor, whatever field he chooses, make sure you put the right action with the right effort to get the results. However don't have any attachment to the results of your action. Stress management and time management is the key to solving the problems of the modern society.

Chapter 2, Verse 38

sukha-duhkhe same krtva
labhalabhau jayajayau
tato yuddhaya yujyasva
naivam papam avapsyasi

Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat--and, by so doing, you shall never incur sin.

Lord Krishna now directly says that Arjuna should fight for the sake of fighting because He desires the battle. There is no consideration of happiness or distress, profit or gain, victory or defeat in the activities of Krishna consciousness. That everything should be performed for the sake of Krishna is transcendental consciousness; so there is no reaction to material activities. He who acts for his own sense gratification, either in goodness or in passion, is subject to the reaction, good or bad. But he who has completely surrendered himself in the activities of Krishna consciousness is no longer obliged to anyone, nor is he a debtor to anyone, as one is in the ordinary course of activities.

Chapter 2, Verse 41

vyavasayatmika buddhir
ekeha kuru-nandana
bahu-sakha hy anantas ca
buddhayo 'vyavasayinam

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

Faith means unflinching trust in something sublime. When one is engaged in the duties of Krishna consciousness, he need not act in relationship to the material world with obligations to family traditions, humanity, or nationality. Fruitive activities are the engagements of one's reactions from past good or bad deeds. When one is awake in Krishna consciousness, he need no longer endeavor for good results in his activities.

When one is situated in Krishna consciousness, all activities are on the absolute plane, for they are no longer subject to dualities like good and bad. The highest perfection of Krishna consciousness is renunciation of the material conception of life. This state is automatically achieved by progressive Krishna consciousness. The resolute purpose of a person in Krishna consciousness is based on knowledge ("Vasudevah sarvam iti sa mahatma su-durlabhah") by which one comes to know perfectly that Vasudeva, or Krishna, is the root of all manifested causes.

As water on the root of a tree is automatically distributed to the leaves and branches, in Krishna consciousness, one can render the highest service to everyone--namely self, family, society, country, humanity, etc. If Krishna is satisfied by one's actions, then everyone will be satisfied.

Chapter 2, Verse 47

karmany evadhikaras te
ma phalesu kadacana
ma karma-phala-hetur bhur
ma te sango 'stv akarmani

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

Arjuna was advised by the Lord to fight as a matter of duty without attachment to the result. His nonparticipation in the battle is another side of attachment. Such attachment never leads one to the path of salvation. Any attachment, positive or negative, is cause for bondage. Inaction for the attachment of results of your action is sinful. Therefore, fighting as a matter of duty was the only auspicious path of salvation for Arjuna.

Chapter 2, Verse 48

yoga-sthah kuru karmani
sangam tyaktva dhananjaya
siddhy-asiddhyoh samo bhutva
samatvam yoga ucyate

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

Krishna tells Arjuna that he should act in yoga. And what is that yoga? Yoga means to concentrate the mind upon the Supreme Lord Krishna by controlling the ever-disturbing senses.

Chapter 2, Verse 56

duhkhesv anudvigna-manah
sukhesu vigata-sprhah
vita-raga-bhaya-krodhah
sthita-dhir munir ucyate

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

Chapter 2, Verse 61

tani sarvani samyamya
yukta asita mat-parah
vase hi yasyendriyani
tasya prajna pratisthita

One who restrains his senses and fixes his consciousness upon Me, is known as a man of steady intelligence.

That the highest conception of yoga perfection is Krishna consciousness is clearly explained in this verse. And, unless one is Krishna conscious, it is not at all possible to control the senses. As cited above, the great sage Durvasa Muni picked a quarrel with Maharaja Ambarisa, and Durvasa Muni unnecessarily became angry out of pride and therefore could not check his senses. On the other hand, the king, although not as powerful a yogi as the sage, but a devotee of the Lord, silently tolerated all the sage's injustices and thereby emerged victorious. The king was able to control his senses because of the following qualifications, as mentioned in the Srimad-Bhagavatam:

This is a true incident that happened in America in 1947. There was a lady who at a very young age started showing signs of Oldage, Sleeplessness. She is suffering a lot of mental problems for which Doctors could not diagnose the disease. She went to Psychiatrists and Doctors for a cure but could find none. She went to a Sage to enquire about her past life.

In her previous life she has a sister. She had extreme jealousy, hate, anger and ego against her younger sister, because she married the man she loved by betraying her. However, to the outside world she appeared normal, being happy and friendly with her sister and family. As her negative energy increased, it manifested as showing of oldage in her next birth. She learnt to love everyone. She was able to forgive her sister for marrying her lover. By doing that, she was able to cure her disease of oldage.

say YES to divine pure love
say YES to loving ALL.

say YES to forgive ALL whatever needs to be forgiven
say YES to helping all - whatever help is needed
say YES to action without desires, without expecting results
say YES to action in the name of your favorite God, the Holy Spirit
say YES to YOUR innermost fire of LOVE and accept the HUGE flow of LOVE that IS possible to flow through ALL OF YOU
PRACTICE all above positive affirmations in all possible situations of life and as a positive result you will see progress in your process of LEARNING to LOVE and practice that ever increasing purity of love in all new upcoming and existing situations of YOUR life.

May all the beings in all the worlds be happy;
Peace, peace and peace be everywhere.

sa vai manah Krishna-padaravindayor
vacamsi vaikuntha-gunanuvarnane
karau harer mandira-marjanadisu
srutim cakaracyuta-sat-kathodaye

mukunda-lingalaya-darsane drsau
tad-bhrtya-gatra-sparse 'nga-sangamam
ghranam ca tat-pada-saroja-saurabhe
srimat-tulasya rasanam tad-arpite

padau hareh ksetra-padanusarpane
siro hrsikesa-padabhivandane
kamam ca dasye na tu kama-kamyaya
yathottama-sloka-janasraya ratih

"King Ambarisa fixed his mind on the lotus feet of Lord Krishna, engaged his words in describing the abode of the Lord, his hands in cleansing the temple of the Lord, his ears in hearing the pastimes of the Lord, his eyes in seeing the form of the Lord, his body in touching the body of the devotee, his nostrils in smelling the flavor of the flowers offered to the lotus feet of the Lord, his tongue in tasting the tulasi leaves offered to Him, his legs in traveling to the holy place where His temple is situated, his head in offering obeisances unto the Lord, and his desires in fulfilling the desires of the Lord... and all these qualifications made him fit to become a mat-parah devotee of the Lord." (Bhag. 9.4.18-20)

Chapter 2, Verse 63
krodhad bhavati sammohah
sammohat smrti-vibhramah
smrti-bhramsad buddhi-naso
buddhi-nasat pranasyati

From anger, delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost, one falls down again into the material pool.

Chapter 2, Verse 65
prasade sarva-duhkhanam
hanir asyopajayate
prasanna-cetaso hy asu
buddhih paryavatisthate

For one who is so situated in the Divine consciousness, the threefold miseries of material existence exist no longer; in such a happy state, one's intelligence soon becomes steady.

Chapter 2, Verse 71

vihaya kaman yah sarvan
pumams carati nihsprhah
nirmamo nirahankarah
sa santim adhigacchati

A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego--he alone can attain real peace.

To become desireless means not to desire anything for sense gratification. In other words, desire for becoming Krishna conscious is actually desirelessness. One who is situated in this perfect stage knows that because Krishna is the proprietor of everything, therefore everything must be used for the satisfaction of Krishna. Arjuna did not want to fight for his own sense satisfaction, but when he became fully Krishna conscious he fought because Krishna wanted him to fight. For himself there was no desire to fight, but for Krishna the same Arjuna fought to his best ability.

Desire for the satisfaction of Krishna is really desirelessness; it is not an artificial attempt to abolish desires. The living entity cannot be desireless or senseless, but he does have to change the quality of the desires. A materially desireless person certainly knows that everything belongs to Krishna (isavasyam idam sarvam), and therefore he does not falsely claim proprietorship over anything. This transcendental knowledge is based on self-realization--namely, knowing perfectly well that every living entity is the eternal part and parcel of Krishna in spiritual identity, and therefore the eternal position of the living entity is never on the level of Krishna or greater than Him. This understanding of Krishna consciousness is the basic principle of eternal peace.

Chapter 3

THE YOGA OF ACTION

(Karma Yoga)

Arjuna said, If it be thought by you that knowledge is superior to action, why then O

Krishna, does you engagest me in this terrible action Thou confusest my understanding. Tell me that one way for certain by which I may attain eternal bliss .

Lord Krishna replies, In this world there is a twofold path, the path of knowledge of the Sankhyas and the path of action of the Yogins. Man cannot remain even for a moment without performing some kind of action.

Everyone is helplessly driven to action by the qualities born of nature. That fool, who merely controls the organs of action but continually thinks of the objects of senses is called a Mithyachara or hypocrite.

Do sacrifice to the Devas. They will in turn give you plenty of food and cattle. Constantly perform your duty without attachment. You will attain the Supreme. Janaka attained perfection by action. The great man should set an example to the world. I perform action though there is nothing in the three worlds that should be done by Me.

The egoistic man thinks I am the doer . In reality Prakriti does everything. A Jnani who remains as a silent witness and who knows the essence of the division of the quality and functions is not bound.

Control Raga-dvesha, obstructors of the spiritual path. Do your own duty well. Control desire and anger - the enemies of wisdom. Master first the senses. Kill this enemy-desire by restraining the self by the Self and by knowing Him who is superior to intellect.

Chapter 3, Verse 8
niyatam kuru karma tvam
karma jyayo hy akarmanah
sarira-yatrapa ca te
na prasiddhyed akarmanah

Perform your prescribed duty, for action is better than inaction. A man cannot even maintain his physical body without work.

Lord Krishna did not want Arjuna to become a pretender, but that he perform his prescribed duties as set forth for ksatriyas. Arjuna was a householder and a military general, and therefore it was better for him to remain as such and perform his religious duties as prescribed for the householder ksatriya. Such activities gradually cleanse the heart of a mundane man and free him from material contamination. So-called renunciation for the purpose of maintenance is never approved by the Lord, nor by any religious scripture.

Chapter 3, Verse 10
saha-yajnah prajah srstva
purovaca prajapatih
anena prasavisyadhvam
esa vo 'stv ista-kama-dhuk

In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods, along with sacrifices for Visnu, and blessed them by saying, "Be thou happy by this yajna [sacrifice] because its performance will bestow upon you all desirable things."

Chapter 3, Verse 11
devan bhavayatanena
te deva bhavayantu vah
parasparam bhavayantah
sreyah param avapsyatha

The demigods, being pleased by sacrifices, will also please you; thus nourishing one another, there will reign general prosperity for all.

Chapter 3, Verse 13
yajna-sistasinah santo
mucyante sarva-kilbisaih
bhunjate te tv agham papa
ye pacanty atma-karanat

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

The devotees of the Supreme Lord, or the persons who are in Krishna consciousness, are called santas, and they are always in love with the Lord.

Chapter 3, Verse 14
annad bhavanti bhutani
parjanyaad anna-sambhavah
yajnad bhavati parjanya
yajnah karma-samudbhavah

All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of yajna [sacrifice], and yajna is born of prescribed duties.

The Supreme Lord, who is known as the Adi Yajna, the personal beneficiary of all sacrifices, is the master of all demigods, who serve Him as the different limbs of the body serve the whole. Demigods like Indra, Candra, Varuna, etc., are appointed officers who manage material affairs, and the Vedas direct sacrifices to satisfy these demigods so that they may be pleased to supply air, light and water sufficiently to produce food grains.

When Lord Krishna is worshiped, the demigods, who are different limbs of the Lord, are also automatically worshiped; therefore there is no separate need to worship the

demigods. For this reason, the devotees of the Lord, who are in Krishna consciousness, offer food to Krishna and then eat--a process which nourishes the body spiritually.

By such action not only are past sinful reactions in the body vanquished, but the body becomes immunized to all contamination of material nature. When there is an epidemic disease, an antiseptic vaccine protects a person from the attack of such an epidemic. Similarly, food offered to Lord Visnu and then taken by us makes us sufficiently resistant to material affection, and one who is accustomed to this practice is called a devotee of the Lord.

Therefore, a person in Krishna consciousness, who eats only food offered to Krishna, can counteract all reactions of past material infections, which are impediments to the progress of self-realization. On the other hand, one who does not do so continues to increase the volume of sinful action, and this prepares the next body to resemble hogs and dogs, to suffer the resultant reactions of all sins. The material world is full of contaminations, and one who is immunized by accepting prasadam of the Lord (food offered to Visnu) is saved from the attack, whereas one who does not do so becomes subjected to contamination.

The Lord can be satisfied by sacrifices; therefore, one who cannot perform them will find himself in scarcity--that is the law of nature. Yajna, specifically the sankirtana-yajna prescribed for this age, must therefore be performed to save us at least from scarcity of food supply.

Chapter 3, Verse 20

karmanaiva hi samsiddhim
asthita janakadayah
loka-sangraham evapi
sampasyan kartum arhasi

Even kings like Janaka and others attained the perfectional stage by performance of prescribed duties. Therefore, just for the sake of educating the people in general, you should perform your work.

Kings like Janaka and others were all self-realized souls; consequently they had no obligation to perform the prescribed duties in the Vedas. Nonetheless they performed all prescribed activities just to set examples for the people in general. Janaka was the father of Sita, and father-in-law of Lord Sri Rama. Being a great devotee of the Lord, he was transcendently situated, but because he was the king of Mithila (a subdivision of Bihar province in India), he had to teach his subjects how to fight righteously in battle. He and his subjects fought to teach people in general that violence is also necessary in a situation where good arguments fail. Before the Battle of Kuruksetra, every effort was made to avoid the war, even by the Supreme Personality of Godhead, but the other party was determined to fight. So for such a right cause, there is a necessity for fighting. Although one who is situated in Krishna consciousness may not have any interest in the world, he still works to teach the public how to live and how to act.

Story about King Janaka

Once upon a time, king Janaka sent a message to the people in his kingdom: "If there be amongst you a great scholar, a Pundit, a Mahatma, a Yogi, a Maharishi, a Sage, whoever he may be, let him come and teach me the knowledge of Atma." In his message he said that he expected to attain Atma Jnana, Self-knowledge, within a matter of a few moments of being properly instructed. Even while climbing onto his horse, before he was completely settled on to it, he should have attained Atma Jnana. He said: "If the person offering to teach me Atma Jnana is not able to accomplish this task of providing me an experience of instant illumination, then I don't want to see him, even if he is the greatest scholar, or the most learned person, or the highly educated person in the land." Well, all the Pundits and Rishis were a little frightened by this requirement. They saw that this would be a severe test on their scholarship and learning, and so none dared to come forth and offer himself to instruct the king and meet the conditions that had been posed.

It was at this point that the boy Astavakra entered the kingdom. While he was going on the road towards the capital city of Mithilapuram, he met a number of people coming from there, including scholars and Pundits; all of them had long faces, looking worried and grief-ridden. Astavakra asked them what was the cause for their worry and grief. They explained to him all the things that had happened. But Astavakra couldn't understand why they should get frightened over such a small thing. He added: "I will gladly solve this problem for the king." So saying he directly entered the court of Janaka. He addressed the king: "My dear King, I am ready to enable you to experience the knowledge of Atma as you desire. But this sacred knowledge cannot be taught so easily. This palace is full of Rajo Guna and Tamo Guna. We must leave this place and enter an area of pure Satva." So, they left the palace and went along the road leading out of the city towards the forest. As was the custom whenever the emperor went outside his palace walls, the army followed behind; but Janaka had them remain outside the forest.

Astavakra and Janaka entered the forest. Astavakra told King Janaka: "I am not going to fulfil your wish unless you accept my conditions. I may be only a boy, but I am in the position of a preceptor; and you may be an all-powerful emperor, you are in the position of a disciple. Are you prepared to accept this relationship? If you agree then you will have to offer the traditional gift to the Guru, the Gurudakshina that is given by the Sishya to the Guru. Only after you give your offering to me will I start my instruction to you." King Janaka told Astavakra: "The attainment of God is the most important thing to me, so I am prepared to give you absolutely anything you want." But Astavakra replied: "I don't want any material things from you, all I want is your mind. You must give me your mind." The king answered: "Alright, I offer my mind to you. Up to now I thought that this was my mind, but from now onwards it will be yours."

Astavakra told Janaka to dismount from his horse and made the horse stand in front of the king and then he told the king to sit down in the middle of the road. Astavakra walked into the forest and sat quietly under a tree. The soldiers waited for a long time. Neither the king nor Astavakra returned from the forest. The soldiers wanted to find out what had

happened to them, so one by one, they proceeded to look for them. When they went along the road leading into the forest, they found the king seated there, in the middle of the road. The horse was standing in front of the king. The king had his eyes closed and sat still almost immobile. Astavakra was not to be seen. The officers were afraid that Astavakra might have exercised some magic spell over the king and had made him lose consciousness. They went to look for the Prime Minister.

The Prime Minister came and addressed Janaka: "O King! O King! O King!" But King Janaka did not open his eyes; he did not move at all. The Prime Minister became frightened. Not only the Prime Minister but all the officials were now getting frightened, because the time when the King usually took his food and drink had passed and the king still had not stirred. In this way the day went on and evening came, but the king did not move from his position, sitting there immobile on the road. Left with no alternative, the Prime Minister sent the chariot back to the city to bring the queen thinking that if the queen spoke to the king, he would surely respond. The queen came and addressed the king: "Rajah, Rajah, Rajah!" The king did not stir; there was absolutely no response from the king. Meanwhile the soldiers searched throughout the whole forest for Astavakra. There, under a tree, Astavakra was seated peacefully, in absolute calm and serenity.

The soldiers caught hold of him and brought him towards the place where the king was. Astavakra told them: "Why are you all so worried? The king is safe and everything is alright." But still they insisted and brought him before the King seated on the road with his eyes closed, his body completely still. The soldier said: "Here, look for yourself! See what has happened to the king!". Until that time, whether the Prime Minister, or the ministers, or the queen or any of the other court officials or common people, had called out and addressed the king, he neither opened his mouth in answer nor opened his eyes in acknowledgment. But now Astavakra came and spoke to the king. King Janaka immediately opened his eyes and replied, "Swami!" Astavakra questioned the king: "Well, the ministers have come, and the soldiers have come, and also many others have come, why did you not reply to their entreaties?" Janaka answered: "Thoughts, words and deeds are associated with the mind, and I offered my mind entirely to you. Therefore before I can use the mind for anything, I need your permission. What authority do I have to speak to anyone or use this mind in any way without your permission and command." Then Astavakra said: "You have attained the state of God-realization."

Astavakra told Janaka to put one foot in the stirrup and get up on the horse. By the time he had climbed up and seated himself on the horse and put his other foot in the stirrup, he had attained the experience of Atma. Once a person has offered his mind, and with it all his words, deeds and thoughts, then he will not have the authority or the power to perform any actions without the permission of the one to whom he has surrendered his mind.

Chapter 3, Verse 21

yad yad acarati sresthas
tat tad evetaro janah
sa yat pramanam kurute

lokas tad anuvartate

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

Chapter 3, Verse 22

na me parthasti kartavyam
trisu lokesu kincana
nanavaptam avaptavyam
varta eva ca karmani

O son of Prtha, there is no work prescribed for Me within all the three planetary systems. Nor am I in want of anything, nor have I need to obtain anything--and yet I am engaged in work.

Chapter 3, Verse 28

tattva-vit tu maha-baho
guna-karma-vibhagayoh
guna gunesu vartanta
iti matva na sajjate

One who is in knowledge of the Absolute Truth, O mighty-armed, does not engage himself in the senses and sense gratification, knowing well the differences between work in devotion and work for fruitive results.

The knower of the Absolute Truth is convinced of his awkward position in material association. He knows that he is part and parcel of the Supreme Personality of Godhead, Krishna, and that his position should not be in the material creation. He knows his real identity as part and parcel of the Supreme, who is eternal bliss and knowledge, and he realizes that somehow or other he is entrapped in the material conception of life. In his pure state of existence he is meant to dovetail his activities in devotional service to the Supreme Personality of Godhead, Krishna.

He therefore engages himself in the activities of Krishna consciousness and becomes naturally unattached to the activities of the material senses, which are all circumstantial and temporary. He knows that his material condition of life is under the supreme control of the Lord; consequently he is not disturbed by all kinds of material reactions, which he considers to be the mercy of the Lord. According to Srimad-Bhagavatam, one who knows the Absolute Truth in three different features--namely Brahman, Paramatma, and the Supreme Personality of Godhead--is called tattva-vit, for he knows also his own factual position in relationship with the Supreme.

Chapter 3, Verse 30

mayi sarvani karmani
sannyasyadhyatma-cetasa

nirasir nirmamo bhutva
yudhyasva vigata-jvarah

Therefore, O Arjuna, surrendering all your works unto Me, with mind intent on Me, and without desire for gain and free from egoism and lethargy, fight.

One has to sacrifice everything for the good will of the Supreme Lord, and at the same time discharge prescribed duties without claiming proprietorship. Arjuna did not have to consider the order of the Lord; he had only to execute His order. The Supreme Lord is the soul of all souls; therefore, one who depends solely and wholly on the Supreme Soul without personal consideration, or in other words, one who is fully Krishna conscious, is called adhyatma-cetasa.

Nirasih means that one has to act on the order of the master. Nor should one ever expect fruitive results. The cashier may count millions of dollars for his employer, but he does not claim a cent for himself. Similarly, one has to realize that nothing in the world belongs to any individual person, but that everything belongs to the Supreme Lord.

That is the real of mayi, or unto Me. And when one acts in such Krishna consciousness, certainly he does not claim proprietorship over anything. This consciousness is called nirmama, or nothing is mine. And, if there is any reluctance to execute such a stern order which is without consideration of so-called kinsmen in the bodily relationship, that reluctance should be thrown off; in this way one may become vigata-jvara or without feverish mentality or lethargy. Everyone, according to his quality and position, has a particular type of work to discharge, and all such duties may be discharged in Krishna consciousness, as described above. That will lead one to the path of liberation.

Chapter 3, Verse 35

sreyan sva-dharmo vigunah
para-dharmat svanusthitat
sva-dharme nidhanam sreyah
para-dharmo bhayavahah

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

One should therefore discharge his prescribed duties in full Krishna consciousness rather than those prescribed for others. Prescribed duties complement one's psychophysical condition, under the spell of the modes of material nature. Spiritual duties are as ordered by the spiritual master, for the transcendental service of Krishna.

But both materially or spiritually, one should stick to his prescribed duties even up to death, rather than imitate another's prescribed duties. Duties on the spiritual platform and duties on the material platform may be different, but the principle of following the authorized direction is always good for the performer. When one is under the spell of the

modes of material nature, one should follow the prescribed rules for particular situations and should not imitate others.

For example, a brahmana, who is in the mode of goodness, is nonviolent, whereas a ksatriya, who is in the mode of passion, is allowed to be violent. As such, for a ksatriya it is better to be vanquished following the rules of violence than to imitate a brahmana who follows the principles of nonviolence. Everyone has to cleanse his heart by a gradual process, not abruptly.

However, when one transcends the modes of material nature and is fully situated in Krishna consciousness, he can perform anything and everything under the direction of the bona fide spiritual master. In that complete stage of Krishna consciousness, the ksatriya may act as a brahmana, or a brahmana may act as a ksatriya. In the transcendental stage, the distinctions of the material world do not apply.

For example, Visvamitra was originally a ksatriya, but later on he acted as a brahmana, whereas Parasurama was a brahmana, but later on he acted as a ksatriya. Being transcendently situated, they could do so; but as long as one is on the material platform, he must perform his duties according to the modes of material nature. At the same time, he must have a full sense of Krishna consciousness.

Chapter 3, Verse 42

indriyani parany ahur
indriyebhyah param manah
manasas tu para buddhir
yo buddheh paratas tu sah

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

Chapter 3, Verse 43

evam buddheh param buddhva
samstabhyatmanam atmana
jahi satrum maha-baho
kama-rupam durasadam

Thus knowing oneself to be transcendental to material senses, mind and intelligence, one should control the lower self by the higher self and thus--by spiritual strength--conquer this insatiable enemy known as lust.

This Third Chapter of the Bhagavad-gita is conclusively directive to Krishna consciousness. In the material existence of life, one is certainly influenced by propensities for lust and desire for dominating the resources of material nature. Desire for overlordship and sense gratification are the greatest enemies of the conditioned soul; but

by the strength of Krishna consciousness, one can control the material senses, the mind and the intelligence. One may not give up work and prescribed duties all of a sudden; but by gradually developing Krishna consciousness, one can be situated in a transcendental position without being influenced by the material senses and the mind--by steady intelligence directed toward one's pure identity. This is the sum total of this chapter. In the immature stage of material existence, philosophical speculations and artificial attempts to control the senses by the so-called practice of yogic postures can never help a man toward spiritual life. He must be trained in Krishna consciousness by higher intelligence.



Chapter 4

THE YOGA OF WISDOM

(Jnana-Vibhaga Yoga)

Lord Krishna said, O Bharata! Whenever righteousness declines and unrighteousness becomes powerful, then I Myself come to birth. For the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness I am born from age to age.

In whatever way men approach Me, so do I reward them: men follow in every way My path, O son of Pritha. He who sees inaction in action and action in inaction, he is wise among men, he is a Yogi, even while performing all actions. Whose undertakings are all destitute of desires and purposes and whose actions have been burnt by the fire of knowledge him the wise have called a Sage.

Without hope, with the mind self-controlled, having abandoned attachment to the fruit of actions, all greed and envy, always content with whatsoever he obtains without effort, free from the pairs of opposites, balanced in success and failure, with his thoughts

established in Brahman, he is not doing anything, although doing actions; he is not bound, though acting.

Brahman is the oblation; Brahman is the clarified butter; by Brahman is the oblation poured into the fire of Brahman; Brahman verily shall be reached by him who always sees Brahman in action.

Some Yogins perform sacrifice to Devas; while the Jivanmuktas offer the Self in the fire Brahman. Some again offer hearing and other senses in the fire of restraint. Others again sacrifice all the functions of the senses and the breath in the fire of Yoga of self-restraint kindled by knowledge. Others again offer wealth, austerity, study of scriptures and knowledge as sacrifice.

Others offer as sacrifice the outgoing breath in the incoming and the incoming in the outgoing. Superior is knowledge-sacrifice to the sacrifice of objects. All actions in their entirety, O Partha, culminate in knowledge.

Know that by long prostration, by question and service; the wise who have realised the Truth will instruct thee in that knowledge. Even if thou art the most sinful of all sinners, yet you shalt verily cross all sins by the raft of knowledge. Just as the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes.

The man who is full of faith, who is devoted to it, and who has subdued the senses and obtains this knowledge and having obtained knowledge he goes at once to the Supreme Peace.

The ignorant, the faithless, the doubting self goes to destruction; there is neither this world, nor the other, nor happiness for the doubting. Therefore, with the sword of knowledge cut asunder the doubt of the Self born of ignorance, residing in the heart and take refuge in Yoga. Arise, O Bharata.

CHAPTER 4, VERSE 5

sri-bhagavan uvaca
bahuni me vyatitani
janmani tava carjuna
tany aham veda sarvani
na tvam vettha parantapa

The Blessed Lord said: Many, many births both you and I have passed. I can remember all of them, but you cannot, O subduer of the enemy!

CHAPTER 4, VERSE 6

ajo 'pi sann avyayatma
bhutanam isvaro 'pi san
prakrtim svam adhisthaya
sambhavamy atma-mayaya

Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form.

The Lord has spoken about the peculiarity of His birth: although He may appear like an ordinary person, He remembers everything of His many, many past "births," whereas a common man cannot remember what he has done even a few hours before. If someone is asked what he did exactly at the same time one day earlier, it would be very difficult for a common man to answer immediately.

Then again, the Lord explains His prakrti, or His form. Prakrti means nature as well as svarupa, or one's own form. The Lord says that He appears in His own body. He does not change His body, as the common living entity changes from one body to another. The conditioned soul may have one kind of body in the present birth, but he has a different body in the next birth. In the material world, the living entity has no fixed body but transmigrates from one body to another. The Lord, however, does not do so.

Whenever He appears, He does so in the same original body, by His internal potency. In other words, Krishna appears in this material world in His original eternal form, with two hands, holding a flute. He appears exactly in His eternal body, uncontaminated by this material world. Although He appears in the same transcendental body and is Lord of the universe, it still appears that He takes His birth like an ordinary living entity. Despite the fact Lord Krishna grows from childhood to boyhood and from boyhood to youth, astonishingly enough He never ages beyond youth.

At the time of the Battle of Kuruksetra, He had many grandchildren at home; or, in other words, He had sufficiently aged by material calculations. Still He looked just like a young man twenty or twenty-five years old. We never see a picture of Krishna in old age because He never grows old like us, although He is the oldest person in the whole creation--past, present, and future. Neither His body nor His intelligence ever deteriorates or changes.

Therefore, it is clear that in spite of His being in the material world, He is the same unborn, eternal form of bliss and knowledge, changeless in His transcendental body and intelligence. Factually, His appearance and disappearance is like the sun's rising, moving before us, and then disappearing from our eyesight. When the sun is out of sight, we think that the sun is set, and when the sun is before our eyes, we think that the sun is on the horizon.

Actually, the sun is always in its fixed position, but owing to our defective, insufficient senses, we calculate the appearance and disappearance of the sun in the sky. And, because His appearance and disappearance are completely different from that of any ordinary, common living entity, it is evident that He is eternal, blissful knowledge by His internal potency--and He is never contaminated by material nature. The Vedas also

confirm that the Supreme Personality of Godhead is unborn, yet He can take birth in multi-manifestations.

CHAPTER 4, VERSE 7

yada yada hi dharmasya
glanir bhavati bhārata
abhyutthānam adharmasya
tadātmanam sṛjāmy aham

Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself.

CHAPTER 4, VERSE 8

paritrāṇāya sādhuṇāṃ
vīnāsāya ca duskṛtāṃ
dharma-samsthāpanārthāya
sambhāvāmi yuge yuge

In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.

According to Bhagavad-gita, a sadhu (holy man) is a man in Krishna consciousness. The Lord has many agents who are quite competent to vanquish demons. But the Lord especially descends to appease His unalloyed devotees, who are always harassed by the demoniac. The demon harasses the devotee, even though the latter may happen to be his kin.

Although Prahlada Maharaja was the son of Hiranyakasipu, he was nonetheless persecuted by his father; although Devaki, the mother of Krishna, was the sister of Kamsa, she and her husband Vasudeva were persecuted only because Krishna was to be born of them. So Lord Krishna appeared primarily to deliver Devaki, rather than kill Kamsa, but both were performed simultaneously. Therefore it is said here that to deliver the devotee and vanquish the demon miscreants, the Lord appears in different incarnations.

CHAPTER 4, VERSE 27

sarvanindriya-karmanī
prāṇa-karmanī capare
ātma-samyama-yogānau
juhvatī jñāna-dīpīte

Those who are interested in self-realization, in terms of mind and sense control, offer the functions of all the senses, as well as the vital force [breath], as oblations into the fire of the controlled mind.

The yoga system conceived by Patanjali is referred to herein. In the Yoga-sutra of Patanjali, the soul is called pratyag-atma and parag-atma. As long as the soul is attached to sense enjoyment, it is called parag-atma. The soul is subjected to the functions of ten kinds of air at work within the body, and this is perceived through the breathing system.

The Patanjali system of yoga instructs one on how to control the functions of the body's air in a technical manner so that ultimately all the functions of the air within become favorable for purifying the soul of material attachment. According to this yoga system, pratyag-atma is the ultimate goal. This pratyag-atma is a withdrawal from activities in matter.

The senses interact with the sense objects, like the ear for hearing, eyes for seeing, nose for smelling, tongue for tasting, hand for touching, and all of them are thus engaged in activities outside the self. They are called the functions of the prana-vayu. The apana-vayu goes downwards, vyana-vayu acts to shrink and expand, samana-vayu adjusts equilibrium, udana-vayu goes upwards--and when one is enlightened, one engages all these in searching for self-realization.

CHAPTER 4, VERSE 13
catur-varnyam maya srstam
guna-karma-vibhagasah
tasya kartaram api mam
viddhy akartaram avyayam

According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. And, although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.

The Lord is the creator of everything. Everything is born of Him, everything is sustained by Him, and everything, after annihilation, rests in Him. He is therefore the creator of the four divisions of the social order, beginning with the intelligent class of men, technically called brahmanas due to their being situated in the mode of goodness. Next is the administrative class, technically called the ksatriyas due to their being situated in the mode of passion.

The mercantile men, called the vaisyas, are situated in the mixed modes of passion and ignorance, and the sudras, or laborer class, are situated in the ignorant mode of material nature. The tendency of a particular man toward work is determined by the modes of material nature which he has acquired. Such symptoms of life, according to different modes of material nature, are described in the Eighteenth Chapter of this book.

A person in Krishna consciousness, however, is above even the brahmanas, because a brahmana by quality is supposed to know about Brahman, the Supreme Absolute Truth. As Krishna is transcendental to this system of the four divisions of human society, a person in Krishna consciousness is also transcendental to all divisions of human society, whether we consider the divisions of community, nation or species.

CHAPTER 4, VERSE 24

Brahmarpanam brahma havir
brahmagnau brahmana hutam
brahmaiva tena gantavyam
brahma-karma-samadhina

A person who is fully absorbed in Krishna consciousness is sure to attain the spiritual kingdom because of his full contribution to spiritual activities, in which the consummation is absolute and that which is offered is of the same spiritual nature.

CHAPTER 4, VERSE 29

apane juhvati pranam
prane 'panam tathapare
pranapana-gati ruddhva
pranayama-parayanah
apare niyataharah
pranan pranesu juhvati

And there are even others who are inclined to the process of breath restraint to remain in trance, and they practice stopping the movement of the outgoing breath into the incoming, and incoming breath into the outgoing, and thus at last remain in trance, stopping all breathing. Some of them, curtailing the eating process, offer the outgoing breath into itself, as a sacrifice.

CHAPTER 4, VERSE 36

api ced asi papebhyah
sarvebhyah papa-krttamah
sarvam jnana-plavenaiva
vrjinam santarisyasi

Even if you are considered to be the most sinful of all sinners, when you are situated in the boat of transcendental knowledge, you will be able to cross over the ocean of miseries.

CHAPTER 4, VERSE 39

sraddhaval labhate jnanam
tat-parah samyatendriyah
jnanam labdhva param santim
acirenadhigacchati

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

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

CHAPTER 4, VERSE 40

ajnas casraddadhanas ca
samsayatma vinasyati
nayam loko 'sti na paro
na sukham samsayatmanah

But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness. For the doubting soul there is happiness neither in this world nor in the next.

Out of many standard and authoritative revealed scriptures, the Bhagavad-gita is the best. Persons who are almost like animals have no faith in, or knowledge of, the standard revealed scriptures; and some, even though they have knowledge of, or can cite passages from, the revealed scriptures, have actually no faith in these words. And even though others may have faith in scriptures like Bhagavad-gita, they do not believe in or worship the Personality of Godhead, Sri Krishna. Such persons cannot have any standing in Krishna consciousness. They fall down.

Out of all the above-mentioned persons, those who have no faith and are always doubtful make no progress at all. Men without faith in God and His revealed word find no good in this world, nor in the next. For them there is no happiness whatsoever.

One should therefore follow the principles of revealed scriptures with faith and thereby be raised to the platform of knowledge. Only this knowledge will help one become promoted to the transcendental platform of spiritual understanding. In other words, doubtful persons have no status whatsoever in spiritual emancipation. One should therefore follow in the footsteps of great acaryas who are in the disciplic succession and thereby attain success.

CHAPTER 4, VERSE 41

yoga-sannyasta-karmanam
jnana-sanchinna-samsayam
atmavantam na karmani
nibadhnanti dhananjaya

Therefore, one who has renounced the fruits of his action, whose doubts are destroyed by transcendental knowledge, and who is situated firmly in the self, is not bound by works, O conqueror of riches.

One who follows the instruction of the Gita, as it is imparted by the Lord, the Personality of Godhead Himself, becomes free from all doubts by the grace of transcendental knowledge. He, as a part and parcel of the Lord, in full Krishna consciousness, is already established in self-knowledge. As such, he is undoubtedly above bondage to action.



Story about King Janasruti Pautrayana and the cart-driver

In the Chandogya Upanishad (4.1-2) we find an interesting account of a king called Janasruti Pautrayana, renowned for his generous giving and philanthropic works, and Raikva, the cart-driver who was indifferent to wealth. The king felt restless on overhearing a conversation between two geese who were flying over his palace.

They commented on the king's charity being motivated by his desire for name and fame, whereas Raikva, the cart-driver, was at peace with himself as he cared not for wealth or fame.

The king went to Raikva loaded with gifts and asked him which deity he needed to worship in order to attain inner peace and happiness. But Raikva told the king that the gifts were of no use to him. The king again went to Raikva with lavish gifts and begged him to teach him the way to true happiness.

Raikva imparted the sacred teaching: that all things in the universe are supported by the Spirit and all belong to the Spirit. The mere giving of gifts without this spiritual wisdom can bring no true peace. A gift that is given without any expectation of appreciation or reward is beneficial to both giver and recipient. The true enjoyment and peace lie in

detachment from wealth. We are not asked to renounce wealth but rather our sense of possession. Whatever we give will have no value if we part with our wealth reluctantly.

Chapter 5

THE YOGA OF RENUNCIATION OF ACTION

(Karma-Sannyasa Yoga)

Arjuna said, Renunciation of actions, O Krishna, Thou praisest, and then also Yoga. Tell me conclusively that which is the better of the two.

The Blessed Lord said, Renunciation and Yoga of action both lead to the highest bliss; but out of the two, Yoga of action is superior to the renunciation of action. Children, not the wise, speak of Sankhya (knowledge) and Yoga (Yoga of action) as distinct; he who is truly established in one obtains the fruits of both. That place which is reached by the Sankhyas (Jnanis) is reached by the Yogis (Karma Yogis). He sees, who sees Sankhya and Yoga are one.

I do nothing at all, thus would the knower of Truth thinkseeing, hearing, touching, smelling, eating, going, sleeping, breathing, speaking, letting go, seizing, opening and closing the eyes convinced that the senses move among the sense-objects. Neither agency nor action does the Lord create for the world, nor union with the fruits of actions. But it is Nature that acts.

Thinking of That, merged in That, established in That, solely devoted to That, they go whence there is no return, their sins dispelled by knowledge.

Sages look with an equal eye in a Brahmin endowed with learning and humility, in a cow, in an elephant, and even in a dog and in an outcaste. With the self unattached to external contacts he finds bliss in the Self: with the self engaged in the meditation of Brahman he attains endless bliss.

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end, O son of Kunti (O Kaunteya); the wise do not rejoice in them.

He who is able, while still in the world, to withstand before the liberation from the body the impulse born out of desire and anger, he is a Yogi, he is a happy man. Eternal peace lies near to those controlled ascetics who are free from desire and anger, who have controlled their thoughts and who have realised the Self.

Shutting out all external contacts and fixing the gaze between the eyebrows, equalising the outgoing and incoming breaths moving within the nostrils, with senses, mind and intellect ever controlled, having liberation as his supreme goal, free from desire, fear and anger the sage is verily liberated for ever.

Chapter 5, Verse 7

yoga-yukto visuddhatma
vijitatma jitendriyah
sarva-bhutatma-bhutatma
kurvann api na lipyate

One who works in devotion, who is a pure soul, and who controls his mind and senses, is dear to everyone, and everyone is dear to him. Though always working, such a man is never entangled.

One who is on the path of liberation by Krishna consciousness is very dear to every living being, and every living being is dear to him. This is due to his Krishna consciousness. Such a person cannot think of any living being as separate from Krishna, just as the leaves and branches of a tree are not separate from the tree.

He knows very well that by pouring water on the root of the tree, the water will be distributed to all the leaves and branches, or by supplying food to the stomach, the energy is automatically distributed throughout the body. Because one who works in Krishna consciousness is servant to all, he is very dear to everyone. And, because everyone is satisfied by his work, he is pure in consciousness. Because he is pure in consciousness, his mind is completely controlled.

And, because his mind is controlled, his senses are also controlled. Because his mind is always fixed on Krishna, there is no chance of his being deviated from Krishna. Nor is there a chance that he will engage his senses in matters other than the service of the Lord. He does not like to hear anything except topics relating to Krishna; he does not like to eat anything which is not offered to Krishna; and he does not wish to go anywhere if Krishna is not involved. Therefore, his senses are controlled. A man of controlled senses cannot be offensive to anyone.

Chapter 5, Verse 8-9

naiva kincit karomiti
yukto manyeta tattva-vit
pasyan srnvan sprsan jighrann
asnan gacchan svapan svasan

pralapan visrjan grhnann
unmisan nimisann api
indriyanindriyarthesu
vartanta iti dharayan

A person in the divine consciousness, although engaged in seeing, hearing, touching, smelling, eating, moving about, sleeping and breathing, always knows within himself that he actually does nothing at all. Because while speaking, evacuating, receiving, opening or

closing his eyes, he always knows that only the material senses are engaged with their objects and that he is aloof from them.

A person in Krishna consciousness is pure in his existence, and consequently he has nothing to do with any work which depends upon five immediate and remote causes: the doer, the work, the situation, the endeavor and fortune. This is because he is engaged in the loving transcendental service of Krishna. Although he appears to be acting with his body and senses, he is always conscious of his actual position, which is spiritual engagement.

In material consciousness, the senses are engaged in sense gratification, but in Krishna consciousness the senses are engaged in the satisfaction of Krishna's senses. Therefore, the Krishna conscious person is always free, even though he appears to be engaged in things of the senses. Activities such as seeing, hearing, speaking, evacuating, etc., are actions of the senses meant for work. A Krishna conscious person is never affected by the actions of the senses. He cannot perform any act except in the service of the Lord because he knows that he is the eternal servitor of the Lord.

Chapter 5, Verse 13

sarva-karmani manasa
sannyasyaste sukham vasi
nava-dvare pure dehi
naiva kurvan na karayan

When the embodied living being controls his nature and mentally renounces all actions, he resides happily in the city of nine gates [the material body], neither working nor causing work to be done.

In such a controlled life, in which his deliberations are changed, he lives happily within the city of nine gates. The nine gates are described as follows:

nava-dvare pure dehi hamso lelayate bahih
vasi sarvasya lokasya sthavarasya carasya ca

"The Supreme Personality of Godhead, who is living within the body of a living entity, is the controller of all living entities all over the universe. The body consists of nine gates: two eyes, two nostrils, two ears, one mouth, the anus and the genital. The living entity in his conditioned stage identifies himself with the body, but when he identifies himself with the Lord within himself, he becomes just as free as the Lord, even while in the body." (Svet. 3.18)

Therefore, a Krishna conscious person is free from both the outer and inner activities of the material body.

Chapter 5, Verse 17
tad-buddhayas tad-atmanas
tan-nisthas tat-parayanah
gacchanty apunar-avrttim
jnana-nirdhuta-kalmasah

When one's intelligence, mind, faith and refuge are all fixed in the Supreme, then one becomes fully cleansed of misgivings through complete knowledge and thus proceeds straight on the path of liberation.

The Supreme Transcendental Truth is Lord Krishna. The whole Bhagavad-gita centers around the declaration of Krishna as the Supreme Personality of Godhead.

Chapter 5, Verse 18
vidya-vinaya-sampanne
brahmane gavi hastini
suni caiva sva-pake ca
panditah sama-darsinah

The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste].

A Krishna conscious person does not make any distinction between species or castes. The brahmana and the outcaste may be different from the social point of view, or a dog, a cow, or an elephant may be different from the point of view of species, but these differences of body are meaningless from the viewpoint of a learned transcendentalist.

This is due to their relationship to the Supreme, for the Supreme Lord, by His plenary portion as Paramatma, is present in everyone's heart. Such an understanding of the Supreme is real knowledge.

The Lord as Paramatma is present both in the outcaste and in the brahmana, although the body of a brahmana and that of an outcaste are not the same. The bodies are material productions of different modes of material nature, but the soul and the Supersoul within the body are of the same spiritual quality.

The similarity in the quality of the soul and the Supersoul, however, does not make them equal in quantity, for the individual soul is present only in that particular body whereas the Paramatma is present in each and every body. A Krishna conscious person has full knowledge of this, and therefore he is truly learned and has equal vision.

Chapter 5, Verse 21
bahya-sparsesv asaktatma
vindaty atmani yat sukham
sa brahma-yoga-yuktatma
sukham aksayam asnute

Such a liberated person is not attracted to material sense pleasure or external objects but is always in trance, enjoying the pleasure within. In this way the self-realized person enjoys unlimited happiness, for he concentrates on the Supreme.

Chapter 5, Verse 22

ye hi samsarsa-ja bhoga
duhkha-yonaya eva te
ady-antavantah kaunteya
na tesu ramate budhah

An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kunti, such pleasures have a beginning and an end, and so the wise man does not delight in them.

Chapter 5, Verse 27-28

sparsan krtva bahir bahyams
caksus caivantare bhruvoh
pranapanau samau krtva
nasabhyantara-carinau

yatendriya-mano-buddhir
munir moksa-parayanah
vigateccha-bhaya-krodho
yah sada mukta eva sah

Shutting out all external sense objects, keeping the eyes and vision concentrated between the two eyebrows, suspending the inward and outward breaths within the nostrils--thus controlling the mind, senses and intelligence, the transcendentalist becomes free from desire, fear and anger. One who is always in this state is certainly liberated.

Being engaged in Krishna consciousness, one can immediately understand one's spiritual identity, and then one can understand the Supreme Lord by means of devotional service. When he is well situated in devotional service, one comes to the transcendental position, qualified to feel the presence of the Lord in the sphere of one's activity. This particular position is called liberation in the Supreme.

After explaining the above principles of liberation in the Supreme, the Lord gives instruction to Arjuna as to how one can come to that position by the practice of the mysticism or yoga, known as Kriya-yoga, which is divisible into an eightfold procedure called yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, and samadhi.

One has to drive out the sense objects such as sound, touch, form, taste and smell by the pratyahara (breathing) process in yoga, and then keep the vision of the eyes between the two eyebrows and concentrate on the tip of the nose with half closed lids. There is no benefit in closing the eyes altogether, because then there is every chance of falling asleep.

Nor is there benefit in opening the eyes completely, because then there is the hazard of being attracted by sense objects. The breathing movement is restrained within the nostrils by neutralizing the up- and down-moving air within the body. By practice of such yoga one is able to gain control over the senses, refrain from outward sense objects, and thus prepare oneself for liberation in the Supreme.

This yoga process helps one become free from all kinds of fear and anger and thus feel the presence of the Supersoul in the transcendental situation. In other words, Krishna consciousness is the easiest process of executing yoga principles. A Krishna conscious person, however, being always engaged in devotional service, does not risk losing his senses to some other engagement.

Chapter 5, Verse 29
bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnatva mam santim rcchati

The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.

Short Story on how SUKA attained Highest State of Bliss.

Raja Rishi Viswamitra said to Lord Rama: "You know all that should be known. You and Rishi Suka are full of spiritual wisdom. Both of you have attained equally the highest wisdom, but you need to acquire the state of quietness and stillness."

Lord Rama: "O, please inform me how Brahm Rishi Suka achieved wisdom without quiescence of mind, and how he secured that blissful state?"

The Master: "Rishi Suka had absolute spiritual wisdom which is the only sword to cut the rope of re-birth. Once he tried to inquire of the origin of things, as thou art doing, and he then became doubtful of his wisdom. The object of his mind became disturbed, but he was free from sensual desires. Rishi Suka went to the Himalaya Mountains to his father, who was one of the Masters there, and asked for instruction that he might not lose his faith.

Thus he said to his father: 'O Father, from whence came all this Maya (illusion), which produces misery and darkness? How did it originate? How may it be destroyed?' What part does it play in the origin of the universe?' His father replied with wisdom, as he did unto all others, but his answer did not dispel his son's doubt. Suka said to his father: 'I know all that'. And alas! his father was unable to remove his doubt. His father then requested him to go to King Janaka, who was the highest being in spiritual wisdom of his time.

"Rishi Suka left the Himalaya Mountains and later approached the golden gates of the King's palace. Although the King was aware of Brahm Rishi's (Suka) arrival, he refused to go forth and meet him. He requested that the Rishi should not be admitted into his palace, as he wanted to test the sincerity of his mind. Rishi Suka waited full seven days at the golden gate.

At last he was conducted into a magnificent hall where beautiful women were indulging in worldly enjoyments. But Suka's mind did not lose its balance. He was not affected by the unjust act of the King in making him wait seven days at his gate, nor was he moved by the disgraceful conduct of worldly association.

The King came and addressed him thus: 'O, Brahm Rishi (there are three kinds of Rishis), thou hast reached the highest state. The worldly joys and sorrows do not affect thee. I beseech thee to tell what hast brought thee here?' Rishi Suka asked: 'What has caused my illusion? How does it generate? How can it be destroyed? Please instruct me.' The King gave him the same explanation that his father had given him.

Rishi Suka returned: 'I know that, and my father gave me the same information. If Maya (illusion) which is produced by a differentiation of one Atma as breath, etc.) and merged again into the Atma, then no benefit can be derived from this perishable Maya (illusion). O Highest Guru, Thou art able to dispel this delusion of my mind! Please enlighten me on this matter.'

"The King: 'Thou hast known what shouldst be known, but still thou asketh me—although thy father has instructed thee aright. The enlightenment we have given to thee is the real one. Atma alone, is that which is everywhere, just as the ether pervades all space and atmosphere. Wisdom is bound by naught else but its own thought. Freeing thyself from sensual thoughts, is freeing thyself from bondage. Thou hast clearly realized the Atmic wisdom for thou hast given up all longing for sensual objects. Thou hast by thine own efforts, through the higher mind, reached the highest Brahmic State; thou hast become a Jivanmukta (the state of emancipated embodiment).

But one thing thou hast yet to accomplish—that of giving up the delusion of the illusion which has arisen through doubt in thy mind. When thou hast accomplished this, then thou wilt be free.' King Janak thus initiated Rishi Suka into the Atmic mysteries, where he acquired the highest state of wisdom, and was freed from all misery, doubt, death and rebirth. He lived for 1000 years, then merged into that higher wisdom, which is Brahm. As water returns to the ocean, so the light which departs from the "I", returns to the higher light (Atma), and becomes Brahm. Thus Rishi attained that liberation, which is above all else. O Ram, you should follow the same path.

"To become a slave of desire is bondage; to master it, is liberation. Master your desires and become indifferent to worldly enjoyments; become a Jivanmukta (emancipated embodiment), without the assistance of austerities of religions; follow the path of wisdom and you will realize the reality. O Ram, there is but one person who can remove the doubt

from thy mind, and that is the Omniscient Vashisht, who knows the past, present, and the future. He is the Guru (spiritual teacher) of all mankind."



Chapter 6

THE YOGA OF MEDITATION

(Adhyatma Yoga)

Lord Krishna said, He who performs his bounden duty without depending on the fruits of Action he is a Sannyasin and a Yogi; not he who is without fire and without action. For a Muni or a sage who wishes to attain to Yoga, action is said to be the means; for the same sage who has attained to Yoga, inaction or quiescence is said to be the means.

Let a man lift himself by his own Self alone, let him not lower himself; for the Self alone is the friend of oneself and this Self alone is the enemy of oneself. The Self is the friend of the self for him who has conquered himself by the Self, but to the unconquered self, this self stands in the position of an enemy like the external foe .

Having in a clear spot established a firm seat of his own, neither too high nor too low, made of a cloth, a skin and Kusa grass one over the other, let him firmly hold his body, head and neck erect and still, gazing at the tip of his nose, without looking around, serene-minded fearless, firm in the vow of a Brahmachari, having controlled the mind, thinking on Me, and balanced, let him sit, having Me as the Supreme Goal.

Verily Yoga is not possible for him who eats too much, nor for him who does not eat at all, nor for him who sleeps too much nor for him who is always wakeful, O Arjuna. Yoga becomes the destroyer of pain for him who is moderate in eating and recreation, who is moderate in exertion in actions, who is moderate in sleep and wakefulness.

Little by little let him attain quietude by intellect held in firmness; having made the mind established in the Self, let him not think of anything. From whatever cause the restless

and unsteady mind wanders away, from that let him restrain it and bring it under the control of the self alone.

With the mind harmonised by Yoga he sees the Self, abiding in all beings, and all beings in the Self, he sees the same everywhere. He who sees Me everywhere and sees everything in Me, he never becomes separated from Me, nor do I become separated from him.

Arjuna said, The mind verily, O Krishna, restless, turbulent, strong and unyielding, I deem it quite as difficult to control it as that of the wind.

Lord Krishna said, Undoubtedly, O mighty-armed, the mind is difficult to control and restless, but by practice, O Kaunteya and by dispassion, it can be restrained.

Arjuna said, He who is unable to control himself though he is possessed of faith, whose mind wanders away from Yoga, what end does he, having failed to attain perfection in Yoga meet, O Krishna.

The blessed Lord said, Having attained to the worlds of the righteous and having dwelt there for everlasting years, he who fell from Yoga is reborn in a house of the pure and wealthy.

Or he is born in a family of wise Yogins only; verily a birth like this is very difficult to obtain in this world (42). Then he comes in touch with the knowledge acquired in his former body and strives more than before for perfection, O son of the Kurus (43). By that very former practice he is born on in spite of himself. Even he who merely wishes to know Yoga goes beyond the Brahmnic world.

The Yogi is thought to be superior to the ascetics and even superior to men of knowledge (obtained through study of Sastras); he is also superior to men of action; therefore, be thou a Yogi,

O Arjuna!. And among all Yogins, he who, full of faith with his inner self merged in Me, worships Me, he is deemed by Me to be the most devout.

Chapter 6, Verse 5

uddhared atmanatmanam
natmanam avasadayet
atmaiva hy atmano bandhur
atmaiva ripur atmanah

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

The word atma denotes body, mind and soul--depending upon different circumstances. In the yoga system, the mind and the conditioned soul are especially important. Since the

mind is the central point of yoga practice, atma refers here to the mind. The purpose of the yoga system is to control the mind and to draw it away from attachment to sense objects. It is stressed herein that the mind must be so trained that it can deliver the conditioned soul from the mire of nescience.

In material existence one is subjected to the influence of the mind and the senses. In fact, the pure soul is entangled in the material world because of the mind's ego which desires to lord it over material nature. Therefore, the mind should be trained so that it will not be attracted by the glitter of material nature, and in this way the conditioned soul may be saved. One should not degrade oneself by attraction to sense objects. The more one is attracted by sense objects, the more one becomes entangled in material existence. The best way to disentangle oneself is to always engage the mind in Krishna consciousness. The word hi is used for emphasizing this point, i.e., that one must do this. It is also said:

mana eva manusyanam karanam bandha-moksayoh

bandhaya visayasango muktyai nirvisayam manah

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

Chapter 6, Verse 6

bandhur atmatmanas tasya

yenatmaivatmana jitah

anatmanas tu satrutve

vartetatmaiva satru-vat

For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his very mind will be the greatest enemy.

As long as one's mind remains an unconquered enemy, one has to serve the dictations of lust, anger, avarice, illusion, etc. But when the mind is conquered, one voluntarily agrees to abide by the dictation of the Personality of Godhead, who is situated within the heart of everyone as Paramatma. Real yoga practice entails meeting the Paramatma within the heart and then following His dictation. For one who takes to Krishna consciousness directly, perfect surrender to the dictation of the Lord follows automatically.

Chapter 6, Verse 7

jitatmanah prasantasya

paramatma samahitah

sitosna-sukha-duhkhesu

tatha manapamanayoh

For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquility. To such a man happiness and distress, heat and cold, honor and dishonor are all the same.

Actually, every living entity is intended to abide by the dictation of the Supreme Personality of Godhead, who is seated in everyone's heart as Paramatma. When the mind is misled by the external illusory energy, one becomes entangled in material activities. Therefore, as soon as one's mind is controlled through one of the yoga systems, one is to be considered as having already reached the destination. One has to abide by superior dictation.

The purpose of practicing eightfold yoga is to control the mind in order to make it a friend in discharging the human mission. Unless the mind is controlled, the practice of yoga (for show) is simply a waste of time. One who cannot control his mind lives always with the greatest enemy, and thus his life and its mission are spoiled. The constitutional position of the living entity is to carry out the order of the superior.

When one's mind is fixed on the superior nature, he has no other alternative but to follow the dictation of the Supreme. The mind must admit some superior dictation and follow it. The effect of controlling the mind is that one automatically follows the dictation of the Paramatma or Supersoul. Because this transcendental position is at once achieved by one who is in Krishna consciousness, the devotee of the Lord is unaffected by the dualities of material existence, namely distress and happiness, success and failure, praise and rebuke, cold and heat, etc. This state is practical samadhi, or absorption in the Supreme.

Chapter 6, Verse 8
jnana-vijnana-trptatma
kuta-stho vijitendriyah
yukta ity ucyate yogi
sama-lostrasma-kancanah

A person is said to be established in self-realization and is called a yogi [or mystic] when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self-controlled. He sees everything--whether it be pebbles, stones or gold--as the same.

CHAPTER 6, VERSE 16
naty-asnatas 'tu yogo 'sti
na caikantam anasnatah
na cati-svapna-silasya
jagrato naiva carjuna

There is no possibility of one's becoming a yogi, O Arjuna, if one eats too much, or eats too little, sleeps too much or does not sleep enough.

Regulation of diet and sleep is recommended herein for the yogis. Too much eating means eating more than is required to keep the body and soul together. There is no need

for men to eat animals, because there is an ample supply of grains, vegetables, fruits and milk.

Such simple foodstuff is considered to be in the mode of goodness according to the Bhagavad-gita. Animal food is for those in the mode of ignorance. Therefore, those who indulge in animal food, drinking, smoking and eating food which is not first offered to Krishna will suffer sinful reactions because of eating only polluted things.

CHAPTER 6, VERSE 17

yuktahara-viharasya
yukta-cestasya karmasu
yukta-svapnavabodhasya
yogo bhavati duhkha-ha

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

Extravagance in the matter of eating, sleeping, defending and mating--which are demands of the body--can block advancement in the practice of yoga. As far as eating is concerned, it can be regulated only when one is practiced to take and accept prasadam, sanctified food. Lord Krishna is offered, according to the Bhagavad-gita (Bg. 9.26), vegetables, flowers, fruits, grains, milk, etc.

In this way, a person in Krishna consciousness becomes automatically trained not to accept food not meant for human consumption, or which not in the category of goodness. As far as sleeping is concerned, a Krishna conscious person is always alert in the discharge of his duties in Krishna consciousness, and therefore any unnecessary time spent sleeping is considered a great loss.

A Krishna conscious person cannot bear to pass a minute of his life without being engaged in the service of the Lord. Therefore, his sleeping is kept to a minimum. His ideal in this respect is Srila Rupa Gosvami, who was always engaged in the service of Krishna and who could not sleep more than two hours a day, and sometimes not even that. Thakura Haridasa would not even accept prasadam nor even sleep for a moment without finishing his daily routine of chanting with his beads three hundred thousand names.

As far as work is concerned, a Krishna conscious person does not do anything which is not connected with Krishna's interest, and thus his work is always regulated and is untainted by sense gratification. Since there is no question of sense gratification, there is no material leisure for a person in Krishna consciousness. And because he is regulated in all his work, speech, sleep, wakefulness and all other bodily activities, there is no material misery for him.

CHAPTER 6, VERSE 26

yato yato niscalati
manas cancelam asthiram
tatas tato niyamyaitad
atmany eva vasam nayet

From whatever and wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the Self.

CHAPTER 6, VERSE 34

cancelam hi manah Krishna
pramathi balavad drdham
tasyaham nigraham manye
vayor iva su-duskaram

For the mind is restless, turbulent, obstinate and very strong, O Krishna, and to subdue it is, it seems to me, more difficult than controlling the wind.

The mind is so strong and obstinate that it sometimes overcomes the intelligence, although mind is supposed to be subservient to the intelligence. For a man in the practical world who has to fight so many opposing elements, it is certainly very difficult to control the mind. Artificially, one may establish a mental equilibrium toward both friend and enemy, but ultimately no worldly man can do so, for this is more difficult than controlling the raging wind. In the Vedic literatures it is said:

atmanam rathinam viddhi sariram ratham eva ca
buddhim tu sarathim viddhi manah pragraham eva ca
indriyani hayan ahur visayams tesu gocaran
atmendriya-mano-yuktam bhoktety ahur manisinah

"The individual is the passenger in the car of the material body, and intelligence is the driver. Mind is the driving instrument, and the senses are the horses. The self is thus the enjoyer or sufferer in the association of the mind and senses. So it is understood by great thinkers." Intelligence is supposed to direct the mind, but the mind is so strong and obstinate that it often overcomes even one's own intelligence. Such a strong mind is supposed to be controlled by the practice of yoga, but such practice is never practical for a worldly person like Arjuna. And what can we say of modern man? The simile used here is appropriate: one cannot capture the blowing wind. And it is even more difficult to capture the turbulent mind. The easiest way to control the mind, as suggested by Lord Caitanya, is chanting "Hare Krishna," the great mantra for deliverance, in all humility. The method prescribed is sa vai manah Krishna-padaravindayoh: one must engage one's mind fully in Krishna. Only then will there remain no other engagements to agitate the mind.

CHAPTER 6, VERSE 36

asamyatatmana yogo
dusprapa iti me matih
vasyatmana tu yatata
sakyo 'vaptum upayatah

For one whose mind is unbridled, self-realization is difficult work. But he whose mind is controlled and who strives by right means is assured of success. That is My opinion.

CHAPTER 6, VERSE 40

sri-bhagavan uvaca
partha naiveha namutra
vinasas tasya vidyate
na hi kalyana-krt kascid
durgatim tata gacchati

The Blessed Lord said: Son of Prtha, a transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, My friend, is never overcome by evil.

CHAPTER 6, VERSE 41

prapya punya-krtam lokan
usitva sasvatih samah
sucinam srimatam gehe
yoga-bhrasto 'bhijayate

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

CHAPTER 6, VERSE 42

atha va yoginam eva
kule bhavati dhimatam
etad dhi durlabhataram
loke janma yad idrsam

Or he takes his birth in a family of transcendentalists who are surely great in wisdom. Verily, such a birth is rare in this world.

Birth in a family of yogis or transcendentalists--those with great wisdom--is praised herein because the child born in such a family receives a spiritual impetus from the very beginning of his life.

CHAPTER 6, VERSE 46

tapasvibhyo 'dhiko yogi
jnanibhyo 'pi mato 'dhikah

karmibhyas cadhiko yogi
tasmad yogi bhavarjuna

A yogi is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a yogi.

CHAPTER 6, VERSE 47
yoginam api sarvesam
mad-gatenantar-atmana
sraddhavan bhajate yo mam
sa me yuktatamo matah

And of all yogis, he who always abides in Me with great faith, worshipping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.



Short Story on King Bharat

Bharata, the eldest son of King Rishabdev, was a devout Theist. When his exalted father retired from material life to seek God alone in the wilderness, he appointed his foremost son, Bharata, to succeed him as King. Accepting his father's order he began to rule the vast Kingdom. Following his father's wishes he also married beautiful Pancajana (lit. five persons), who became his Queen. In the womb of Queen Pancajana King Bharata procreated five wonderful sons.

King Bharata ruled with great skill, and treated his subjects like a father treats a child. He was very expert and wise, and he showed his people by example how to perform their duties according to their inbred qualities and activities. Protecting and leading the people of his kingdom King Bharata ruled with strength and compassion. With a mind to propitiate and please God, King Bharata performed the various Vedic sacrifices and ceremonies.

Believing that all the Vedic Hierarchy and all beings were part of God, King Bharata always mentally offered the good karma acquired through his activities back to God, for the pleasure of God, knowing that by watering the "root" of a tree you thereby nourish the entire tree. In this way he performed all his duties as an offering to God. Through manifold pious activities carried out during his very long life King Bharata's consciousness became pure, and he became free of lust, anger, infatuation and material

attachment. His heart having become clean his devotion to the Lord of the Universe grew every day.

According to his good karma King Bharat enjoyed material pleasures and ruled for a very long time; but when he felt his time was up, he decided to retire from family life, and accordingly he divided the wealth and domain he had inherited amongst his five grown sons.

Having duly installed his sons as the new rulers, Bharat resolutely departed from his opulent palace and loving wife and family and walked, alone and penniless, to a place in the Himalayas near Haridwar (lit. Door to God) named Pulahasrama. This spot is sanctified by the divine Sri Shalagram stones, which are found there.

Because he was such an exalted devotee, King Bharata, always engaged in constant remembrance of the Supreme Lord, and his heart melted in divine love. In fact, he became so absorbed in his devotional meditation that he gradually lost all interest in rules and regulations, and remained absorbed in remembrance of God and his spiritual attributes.

Because of feeling divine ecstasy his body hairs stood up in goose bumps, and so many tears of joy flooded his eyes that he was unable to see clearly. In this manner he meditated on the form and glories of God until his heart became like a calm lake of divine love; and with his heart and mind so immersed he even forgot his routine duties.

How desire entered into King Bharat in the form of Deer?

One day after Bharat had finishing his morning cleansing and bathing duties — He sat on the bank of the Gandaki River and began chanting his mantras, beginning with OM. While Bharata sat chanting he saw that a pregnant doe had come to the opposite river bank and was drinking water.

Suddenly the loud roar of a near by lion terrified the doe who by nature was always afraid of being killed, and she leapt across the river. Because the doe was pregnant and jumped out of fear, the baby deer fell from her womb into the river. Meanwhile the doe reached the opposite river bank and immediately dropped dead from acute distress and exhaustion.

When King Bharata saw the motherless baby deer floating down the river he felt great compassion. He immediately lifted the baby deer from the water, and, like a true friend he brought the fawn to his Ashram hut. Seeing the helpless fawn King Bharata felt great compassion toward the deer, and he began to feed it grass and protect it from the danger of tigers and other animals. He felt compelled to raise the deer, and becoming affectionate the King would pet it and even kiss it out of love.

He became so absorbed in raising the fawn that he gradually forgot his holy duties and even forgot to meditate on and worship the Supreme Lord. He began to think, “Oh what a

pity. “Even though the deer is disturbing my spiritual life, I realize that a helpless being that has come under my shelter cannot be neglected.

Through this association King Bharat developed an endearing attachment for the young deer, and he would lay with it and play with it and even eat with it. In this way his purified heart again became bound up in material affection, this time to the young and charming deer.

Whenever King Bharata engaged in some ritualistic spiritual practice he would break at intervals to check on the well being of the deer. Seeing that his beloved deer was comfortable he would bless it by saying, “My dear fawn, may you always be well and happy!” Whenever the deer was out of sight King Bharat would worry, and like a miser who had lost his wealth, he would lament in this manner...

“Woe-is-me, my beloved fawn is missing and may have been killed by a hard-hearted hunter. Alas, the poor deer is helpless and I am so unfortunate that I cannot protect it. The deer has put full trust in me although I am selfish and cruel. But this deer has faith in me, just as a good man forgets the misbehavior of a friend and still maintains his faith in him. Oh, I wonder, will this helpless creature again return?”

King Bharat became so attached to the deer that he gradually gave up all his spiritual practices and ignored the passage of time. Eventually Death entered his hut just like a poisonous snake enters through a mouse hole and stood before him. Seeing death, the King looked over at the deer lying next to him, like his own son, and it was shedding tears over his demise.

Thus, at the time of death King Bharat’s mind was absorbed in the body of a deer, and after he left his human body he was reborn as a baby deer at a nearby location. But because of his previous spiritual activities even he lost his human body and took on the body of a deer yet he did not forget his past life. This was due to the karma of his previous spiritual attainments.

Because of his high past karma his intelligence allowed him to understand that he was in the body of a deer, and he could remember how it happened. Remembering his fall down he said to himself. “What a huge mistake! I was so foolish to allow my mind to become attached—to an animal, a deer. Now I have been reborn in this body of a deer and have strayed far away from my spiritual goal of life.”

Bharat Maharaja was always feeling repentant. Very soon he left his deer mother and managed to find his way back to the ashram where he had last died, famous as the place of Shalagram Shila stones. Although remaining alone he was always aware of the Super Soul within his heart. He didn’t want to make any new karma and simply waited until his ‘deer-body’ karma was exhausted. Finally he went into the waters of the river and stood, waist deep, and fasted until his deer body died.

Next he was born the son of a devout Brahmin belonging to the family line of Angira. His new father was very expert in Vedic sciences and was a learned and kindman, possessing good qualities like sense control, non-violence, tolerance, and he was well acquainted with Scriptures.

Rebirth of Bharat as Jada-Bharat and enlightenment

Due to his exalted consciousness, Bharat, known at this point as Jada-Bharat, could remember his previous lives. He was afraid of making the same mistake and so he remained aloof from family attachments and material activities. He didn't want to fall into the false bodily identification again, so he behaved like a fool and dullard. This was to avoid the company of the people; and so that no one would speak with him, he appeared just like a madman, unhearing, unseeing, and uncomprehending.

Always remembering God within his heart he simply waited for this balance of his karma (as a Brahmin son) to expire so he could finally become free from material bondage. Jada Bharat means the soul of King Bharat, now enveloped in a "jada-deha" or material body made of earth, water, fire, air, and ether, known as "Jada" or matter. In other words, he had no identity other than the material body. And his only desire was to exhaust that remaining material karma tying him to the jada-deha.

Jada Bharat's father loved him very much and tried in every way to nurture and teach his son about Brahminical material life. But no matter how hard he tried still Jada Bharat remained unfazed and always appeared like a dunce. In fact he was being vigilant not to become again identified with the material world and its perishable ways.

The kind Brahmana tried hard to educate his son, Jada Bharat, but he remained as if uncomprehending, and he would do things in reverse, such as washing his hands before going to the latrine instead of after.

This was a source of great frustration to his father who tried his best to educate his son. He hoped his son's dullness could be cured and he wanted him to be a great scholar... but all his attempts were a complete failure. After trying for so long he finally died, and Jada Bharat's mother placed him and his sister under the care of the first wife while she herself willingly entered the funeral fire of her dead husband.

In this way Jada-Bharat came under the care of his nine foster brothers, all of whom considered him a liability and a dunce, and they stopped all attempts at educating him and instead tried to give him various labor jobs to perform such as mending fences, acting as a scare crow, etc. But even these duties he was unable to recognize and he performed things backwards, always making a mess.

The step brothers of Jada Bharat, although learned in the Vedas and karma-kandas, were basically materialistic, engaged in making more and more karma, and they were not able to see nor understand the hidden glories of their illustrious brother.

He did whatever people ordered of him, and took whatever food was given without begging. He didn't care about wages for work or if food was good or bad, nor if it was hot or cold, or neither comfortable nor miserable...He was transcendental to all opposites.

Jada Bharat's brothers considered him a fool and engaged him in hard fieldwork planting grains; but even simple jobs he was unable to fulfill properly, always acting stupid. For food he gladly accepted rotten, stale left overs. But he made no distinction, accepting all as nectar and God's mercy. He accepted what ever was given and did as directed without the slightest ill will towards anyone.

Gradually he was driven away by his brothers who grew tired of looking after him. Following his destiny wherever Jada Bharat simply wandered around the countryside and through jungles, subsisting on whatever he came across with no intentions. During the time that Jada Bharat was wondering around aimlessly he was captured by a band of thieves & murderers who were ordered by their leader to search out a fresh victim for human sacrifice to the Goddess Kali, he being desirous of having a son.

Jada Bharat was a perfect physical specimen, and being a dullard appearing no more aware than an animal he was considered ideal. Doing what ever he was told Jada Bharat was brought to a remote temple of Goddess Kali to be killed in sacrifice.

According to their own fanciful way the robbers cleaned and decorated the body of Bharat. They covered his limbs in scented oils and fine garments, which they considered suitable for the ceremony. After preparation Bharat was agreeably taken before the Goddess. He was made to sit before the statue of the Goddess while the robbers sounded music and tossed flowers.

Then the priest amongst the thieves was ready to offer the blood of this man-animal to Goddess Kali and taking a consecrated sword he raised the sharp blade above his head, ready to decapitate the great-soul known as Jada Bharat... Seeing the great devotee Jada Bharat kneeling before Her about to be sacrificed the Goddess Kali became infuriated. The Idol of the Goddess cracked open and the Goddess Kali Herself emerged seething with anger. Her eyes burned like fire, her teeth were like fangs, and she appeared in a horrific form, as if to destroy the entire creation.

The Goddess sprang forth from the altar and snatching the sacrificial sword from the evil priest she immediately slaughtered all the thieves, chopping of their heads and limbs. With blood spurting from the dismembered bodies of the dacoits the Goddess drank Her fill, and becoming intoxicated she began to play with the severed heads like a child plays with toys. The associates of the Goddess also appeared on the scene and drank the remaining blood. Then they began singing loudly and dancing with such force as if to crush the Earth beneath their feet. Such is the fate of anyone harming a pure devotee.

Great souls who are liberated from the material illusion, and who bear no ill will towards any being, they always seek shelter in the Supreme Lord, even when about to be murdered. This is normal for the self-realized souls.

Later, at another place, a certain King of Sindhu and Sauvira named King Rahugana was being carried in a palanquin amidst a large procession on route to visit a great sage at Kapilashram. The Palanquin required a replacement carrier, and it just so happened that they came across Jada Bharat during his aimless wanderings. The King's servants seeing that Jada Bharat was young and strong ordered him to carry the burden. Being attuned to allowing his remaining karma to expire he accepted the duty without protest.

When the procession again continued there was shaking of the palanquin because Jada Bharat would only step forward after checking the ground in front of him to insure that no ants got crushed; this walking held up the other bearers and upset the palanquin. Agitated and annoyed the King admonished his men to carry properly, and again they tried with out success because Jada Bharat was in a mind of his own.

The lead carrier told the King, "Your Majesty, we are trying our best, but this new bearer is causing the disruption by walking out of step." King Rahugana was angry and he looked down at Jada Bharat, who was without blame, and sarcastically insulted him by saying, "Dear bearer, I am sorry to see that due to old age and weakness you have become fatigued by carrying this palanquin all alone, without assistance."

The King, being of warrior caste, and with his mind covered in the mode of passion, spoke these sarcastic words to the great saint Jada Bharat. But Bharat was none of those things; he was separate from matter, being fixed up in the absolute consciousness. Bharat was at one with God and therefore he did not react, instead he simply carried the palanquin out of step as before. This angered the King who cried out, "Why are you disobeying my order? Don't you realize I am master and you are servant? Are you dead although living? For your disobedience I'll teach you a lesson, just like Yamaraj deals with sinners, and bring you to your senses!"

The King threatened Jada Bharat in this way because the King considered the material body to be the self and he was caught up in the material illusion of ever-changing matter. It was wrong of the King who had no idea of the greatness of Jada Bharat.

But Bharat was in tune with God, and his own soul. He didn't relate to the body of 5 gross elements and mind of 3 subtle elements as his self. God Himself resided in the heart of Bharat, and Jada Bharat never cared about insult or praise, considering both to be other than the self. He could see the folly of the King, and by the will of providence the great soul smiled at the King and replied...

"You Majesty, what you have sarcastically said is certainly true because I am none of the things you mention. The material body is bearing the load, not I, who am different from the gross body and subtle mind. The material body may be weak or strong, or whatever, but that never applies to me, the spirit soul."

“It is also true that I have not worked hard, and I am not weak or tired, because all these designations pertain to the material body, and not the soul. What ever may appear as the material body is never applicable to the soul within the body.”

“This path and the journey you are making is nothing to do with me, the spirit soul, and that is why I am not feeling any trouble on this account. Please consider that no wise man would ever confuse the body with the soul as you are doing.”

“All material differences are in a constant state of flux, and the question of being fat or skinny, or anything else is not the reality of the self, who is always spiritual by nature.”

“Fatness, thinness, bodily and mental illness, thirst, hunger, fear, disagreement, desires for material happiness, old age, sleep, attachment for material possessions, anger, lamentation, illusion and identification of the body with the self are all transformations of the material covering of the spirit soul. A person living in such a mundane bodily conception feels affected by these things, but I am not identified with matter. Therefore everything you have jokingly said it true about me, the soul, because I am separate from all this misidentification.”

“You claim that you’re the king and I am the servant, and you are trying to order me around; but this is untrue because these material positions are ever changing, and one day I may be King and you would be servant. This is according to our ever-changing karma.”

“And if I’m crazy like you say then what is the use? If you beat a madman he’s not cured, like beating a dead horse. In fact, I’m a self-realized soul, so what’s the use of punishing me?”

“Everyone is bound by their karma and following their own modes of nature so no one is ever fixed as master or servant. But, if you still think you’re right then tell me what to do?”

Having said this, and showing no signs or agitation, Jada Bharat began to carry the palanquin again, in the same way. He had no false ego. He was thinking that by carrying the palanquin, he was burning the remaining results of his past karma.

But King Rahugana was simply amazed to hear the words of Bharat. He was stunned, and he quickly realized that Jada Bharat was a greatly exalted devotee and saint. His material identity as a king was smashed. He felt terrible for offending such a saint, and he immediately descended from his palanquin and fell flat on the ground like a staff, placing his head on the sacred feet of Jada Bharat.

Chapter 7

THE YOGA OF WISDOM

(Jnana Yoga)

The Blessed Lord said, I shall declare to thee in full this knowledge combined with realisation, which being known, nothing here remains to be known . Among thousands of men, one perchance strives for perfection; even among those successful strivers, only one perchance knows Me in essence .

Earth, water, fire, air, ether, mind, intellect, egoism thus is My Prakriti divided eightfold. This is the inferior Prakriti, but different from it, know thou, O mighty-armed, My higher Prakriti, the very life-element, by which this world is upheld .

I am the sapidity in waters, O son of Kunti. I am the light in the moon, and the sun; I am the syllable OM in all the Vedas, sound in ether and virility in men (8). Verily, this divine illusion of Mine, caused by the qualities is difficult to cross over; those who take refuge in Me alone cross over this illusion (14).

Four kinds of virtuous men worship Me O Arjuna, and they are the distressed, the seeker of knowledge, the seeker of wealth and the wise, O lord of Bharatas (16). Of these, the wise, ever steadfast and devoted to the One excels; for I am exceedingly dear to the wise, and he is dear to Me (17). Noble indeed are all these; but the wise man, I deem as My very Self; for, steadfast in mind he is established in Me alone, as the Supreme Goal (18).

At the end of many births the wise man comes to Me, realising that all this is Vasudeva, the innermost Self, such a great soul is very hard to find (19).

By the delusion of the pairs of opposites, arising from desire and aversion (likes and dislikes) O Bharata, all beings are subject to illusion, O Parantapa (scorcher of foes) (27). But those men of pure deeds, whose sin has come to an end, who are freed from the delusion of the pairs of opposites, worship Me, steadfast in vows (23).

Those who know Me in the Adhibhuta (pertaining to the elements) in the Adhidaiva (pertaining to the gods) and in the Adhiyajna (pertaining to the sacrifice), know Me even at the time of death, steadfast in mind (30).

CHAPTER 7, VERSE 2

jnanam te 'ham sa-vijnanam
idam vaksyamy asesatah
yaj jnatva neha bhuyo 'nyaj
jnatavyam avasisyate

I shall now declare unto you in full this knowledge both phenomenal and noumenal, by knowing which there shall remain nothing further to be known.

Complete knowledge includes knowledge of the phenomenal world and the spirit behind it. The source of both of them is transcendental knowledge. The knower, the knowable

and the known – everything is Lord Krishna. Transcendence is eternally situated in acts of sacrifice as an offering to Lord Krishna.

CHAPTER 7, VERSE 3

manusyanam sahasresu
kascid yatati siddhaye
yatatam api siddhanam
kascin mam vetti tattvatah

Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.

There are various grades of men, and out of many thousands one may be sufficiently interested in transcendental realization to try to know what is the self, what is the body, and what is the Absolute Truth. Generally mankind is simply engaged in the animal propensities, namely eating, sleeping, defending and mating, and hardly anyone is interested in transcendental knowledge. The first six chapters of the Gita are meant for those who are interested in transcendental knowledge, in understanding the self, the Superself and the process of realization by jnana-yoga, dhyana-yoga, and discrimination of the self from matter. However, Krishna can only be known by persons who are in Krishna consciousness.

Krishna is the Supreme Personality of Godhead, the cause of all causes, the primeval Lord Govinda. Isvarah paramah Krishnah sac-cid-ananda-vigraha anadir adir govindah sarva-karana-karanam.

CHAPTER 7, VERSE 4

bhumir apo 'nalo vayuh
kham mano buddhir eva ca
ahankara itiyam me
bhinna praktir astadha

Earth, water, fire, air, ether, mind, intelligence and false ego--all together these eight comprise My separated material energies.

CHAPTER 7, VERSE 8

raso 'ham apsu kaunteya
prabhasmi sasi-suryayoh
pranavah sarva-vedesu
sabdah khe paurusam nrsu

O son of Kunti [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable om in the Vedic mantras; I am the sound in ether and ability in man.

CHAPTER 7, VERSE 9

punyo gandhah prthiviyam ca
tejas casmi vibhavasau
jivanam sarva-bhutesu
tapas casmi tapasvisu

I am the original fragrance of the earth, and I am the heat in fire. I am the life of all that lives, and I am the penances of all ascetics.

CHAPTER 7, VERSE 10

bijam mam sarva-bhutanam
viddhi partha sanatanam
buddhir buddhimatam asmi
tejas tejasvinam aham

O son of Prtha, know that I am the original seed of all existences, the intelligence of the intelligent, and the prowess of all powerful men.

Bijam means seed; Krishna is the seed of everything. In contact with material nature, the seed fructifies into various living entities, movable and inert. Birds, beasts, men and many other living creatures are moving living entities; trees and plants, however, are inert--they cannot move, but only stand. Every entity is contained within the scope of 8,400,000 species of life; some of them are moving and some of them are inert. In all cases, however, the seed of their life is Krishna.

CHAPTER 7, VERSE 14

daivi hy esa guna-mayi
mama maya duratyaya
mam eva ye prapadyante
mayam etam taranti te

This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.

CHAPTER 7, VERSE 15

na mam duskrino mudhah
prapadyante naradhamah
mayayapahrta-jnana
asuram bhavam asritah

Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me.

CHAPTER 7, VERSE 19

bahunam janmanam ante
jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma su-durlabhah

After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.

CHAPTER 7, VERSE 21
yo yo yam yam tanum bhaktah
sraddhayarcitum icchati
tasya tasyacalam sraddham
tam eva vidadhamy aham

I am in everyone's heart as the Supersoul. As soon as one desires to worship the demigods, I make his faith steady so that he can devote himself to some particular deity.

CHAPTER 7, VERSE 22

sa taya sraddhaya yukta
tasyaradhanam ihate
labhate ca tatah kaman
mayaiva vihitan hi tan

Endowed with such a faith, he seeks favors of a particular demigod and obtains his desires. But in actuality these benefits are bestowed by Me alone.

CHAPTER 7, VERSE 26

vedaham samatitani
vartamanani carjuna
bhavisyani ca bhutani
mam tu veda na kascana

O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows.

CHAPTER 7, VERSE 30
sadhibhutadhidaivam mam
sadhijajnam ca ye viduh
prayana-kale 'pi ca mam
te vidur yukta-cetasah

Those who know Me as the Supreme Lord, as the governing principle of the material manifestation, who know Me as the one underlying all the demigods and as the one sustaining all sacrifices, can, with steadfast mind, understand and know Me even at the time of death.



Chapter 8

THE YOGA OF IMPERISHABLE BRAHMAN

(Akshara Brahma Yoga)

Arjuna asked: What is that Brahman? What is Self-knowledge? What is action, O Purushottama? What is declared to be the knowledge of the elements? And, what is Adhidaiva?

Who and how is Adhiyajna here in this body, O Madhusudana (destroyer of Madhu)? And how at the time of death, art Thou to be known by the self-controlled?

The Blessed Lord said: Brahman is the Imperishable, the Supreme; His essential nature is called self-knowledge; the offering to gods which causes the origin, existence and manifestation of beings and also sustains them is called action. Adhibhuta or knowledge of the elements pertains to My perishable nature and the Purusha or the Soul is Adhidaivata; I alone am the Adhiyajna here in this body, O best of the embodied.

Whosoever, leaving the body, goes forth remembering Me alone at the time of death, he attains My Being; there is no doubt about this. Whosoever at the end leaves the body, thinking upon any being, to that being alone he goes, O Kaunteya (O son of Kunti), because of his constant thought of that being.

Having closed all the gates, having confined mind in the heart, having fixed the life-breath in the head, engaged in the practice of concentration, uttering the one-syllabled Om, the Brahman, and remembering Me, he who departs, leaving the body, attains the Supreme Soul.

I am easily attainable by that ever-steadfast Yogi who constantly remembers Me, daily, not thinking of another (with a single mind) O Partha! What is called the unmanifested and Imperishable, That, they say is the highest goal (path). They who reach It return not. That is My highest abode (place or state).

That Highest Purusha, O Partha, is attainable by unswerving devotion to Him alone, within Whom all beings dwell, by Whom all this is pervaded.

Fire, light, daytime, the bright fortnight, the six months of the northern path of the sun (the northern solstice) then departing men who know Brahman go to Brahman. This is the path of Devayana or the path of light.

Smoke, night time, the dark fortnight also, the six months of the southern path of the sun (the southern solstice) attaining by these to the lunar light, the Yogi returns. This is the path of Pitriyana or the path of darkness.

Whatever fruit of merit is declared in the scriptures to accrue from the study of the Vedas, the performance of sacrifices, practice of austerities and gift beyond all this goes the Yogi, having known this, and attains to the Supreme Primeval or first Abode.

CHAPTER 8, VERSE 3

sri-bhagavan uvaca
aksaram brahma paramam
svabhavo 'dhyatmam ucyate
bhuta-bhavodbhava-karo
visargah karma-samjnitah

The Supreme Lord said, The indestructible, transcendental living entity is called Brahman, and his eternal nature is called the self. Action pertaining to the development of these material bodies is called karma, or fruitive activities.

CHAPTER 8, VERSE 4

adhibhutam ksaro bhavah
purusas cadhidaivatam
adhiyajno 'ham evatra
dehe deha-bhrtam vara

Physical nature is known to be endlessly mutable. The universe is the cosmic form of the Supreme Lord, and I am that Lord represented as the Supersoul, dwelling in the heart of every embodied being.

CHAPTER 8, VERSE 5

anta-kale ca mam eva
smaran muktva kalevaram
yah prayati sa mad-bhavam
yati nasty atra samsayah

And whoever, at the time of death, quits his body, remembering Me alone, at once attains My nature. Of this there is no doubt.

In this verse the importance of Krishna consciousness is stressed. Anyone who quits his body in Krishna consciousness is at once transferred to the transcendental abode of the Supreme Lord. The word smaran ("remembering") is important. Remembrance of Krishna is not possible for the impure soul who has not practiced Krishna consciousness in devotional service.

To remember Krishna one should chant the maha-mantra, Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, incessantly, following in the footsteps of Lord Caitanya, being more tolerant than a tree, humbler than the grass and offering all respect to others without requiring respect in return. In such a way one will be able to depart from the body successfully remembering Lord Krishna and so attain the supreme goal.

CHAPTER 8, VERSE 6

yam yam vapi smaran bhavam
tyajaty ante kalevaram
tam tam evaiti kaunteya
sada tad-bhava-bhavitah

Whatever state of being one remembers when he quits his body, that state he will attain without fail.

The process of changing one's nature at the critical moment of death is here explained. How can one die in the proper state of mind Maharaja Bharata thought of a deer at the time of death and so was transferred to that form of life. However, as a deer, Maharaja Bharata could remember his past activities. Of course the cumulative effect of the thoughts and actions of one's life influences one's thoughts at the moment of death; therefore the actions of this life determine one's future state of being. If one is transcendently absorbed in Krishna's service, then his next body will be transcendental (spiritual), not physical. Therefore the chanting of Hare Krishna is the best process for successfully changing one's state of being to transcendental life.

CHAPTER 8, VERSE 7

tasmat sarvesu kalesu
mam anusmara yudhya ca
mayy arpita-mano-buddhir

mam evaisyasy asamsayah

Therefore, Arjuna, you should always think of Me in the form of Krishna and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt.

CHAPTER 8, VERSE 8

abhyasa-yoga-yuktena
cetasa nanya-gamina
paramam purusam divyam
yati parthanucintayan

He who meditates on the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, he, O Partha [Arjuna], is sure to reach Me.

In this verse Lord Krishna stresses the importance of remembering Him. One's memory of Krishna is revived by chanting the maha-mantra, Hare Krishna. By this practice of chanting and hearing the sound vibration of the Supreme Lord, one's ear, tongue and mind are engaged. This mystic meditation is very easy to practice, and it helps one attain the Supreme Lord.

The devotees can constantly think of the object of worship, the Supreme Lord, in any of His features--Narayana, Krishna, Vasudevayah, Rama, etc., by chanting Hare Krishna. This practice will purify him, and at the end of his life, due to his constant chanting, he will be transferred to the kingdom of God. Yoga practice is meditation on the Supersoul within; similarly, by chanting Hare Krishna one fixes his mind always on the Supreme Lord. The mind is fickle, and therefore it is necessary to engage the mind by force to think of Krishna.

CHAPTER 8, VERSE 9

kavim puranam anusaitaram
anor aniyamsam anusmared yah
sarvasya dhataram acintya-rupam
aditya-varnam tamasah parastat

One should meditate upon the Supreme Person as the one who knows everything, as He who is the oldest, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable, and who is always a person. He is luminous like the sun and, being transcendental, is beyond this material nature.

CHAPTER 8, VERSE 10

prayana-kale manasacalena
bhaktya yukto yoga-balena caiva
bhruvor madhye pranam avesya samyak

sa tam param purusam upaiti divyam

One who, at the time of death, fixes his life air between the eyebrows and in full devotion engages himself in remembering the Supreme Lord, will certainly attain to the Supreme Personality of Godhead.

In this verse it is clearly stated that at the time of death the mind must be fixed in devotion on the Supreme Godhead Aum Namoh Bhagavateh Vasudevayah. For those practiced in yoga, it is recommended that they raise the life force between the eyebrows, but for a pure devotee who does not practice such yoga, the mind should always be engaged in Krishna consciousness so that at death he can remember the Supreme by His grace. This is explained in verse fourteen.

The particular use of the word yoga-balena is significant in this verse because without practice of yoga one cannot come to this transcendental state of being at the time of death. One cannot suddenly remember the Supreme Lord at death unless he is practiced in some yoga system, especially the system of bhakti-yoga. Since one's mind at death is very disturbed, one should practice transcendence through yoga during one's life.

CHAPTER 8, VERSE 12

sarva-dvarani samyamyā
mano hr̥di nirudhya ca
murdhny adhayatmanah pranam
asthito yoga-dharanam

The yogic situation is that of detachment from all sensual engagements. Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in yoga.

To practice yoga, as suggested here, one first has to close the door of all sense enjoyment. This practice is called pratyahara, or withdrawing the senses from the sense objects. Sense organs for acquiring knowledge, such as the eyes, ears, nose, tongue and touch, should be fully controlled and should not be allowed to engage in self-gratification. In this way the mind focuses on the Supersoul in the heart and the life force is raised to the top of the head. The best process is Krishna consciousness. If one is always able to fix his mind on Krishna in devotional service, it is very easy for him to remain in an undisturbed transcendental trance, or in samadhi.

CHAPTER 8, VERSE 13

om ity ekaksaram brahma
vyaharan mam anusmaran
yah prayati tyajan deham
sa yati paramam gatim

After being situated in this yoga practice and vibrating the sacred syllable OM, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets.

CHAPTER 8, VERSE 15

mam upetya punar janma
duhkhalayam asasvatam
napnuvanti mahatmanah
samsiddhim paramam gatah

After attaining Me, the great souls, who are yogis in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.

Since this temporary material world is full of the miseries of birth, old age, disease and death, naturally he who achieves the highest perfection and attains the supreme planet, Krishnaloka, Goloka Vrndavana, does not wish to return.

The supreme planet is described in Vedic literature as beyond our material vision, and it is considered the highest goal. The mahatmas (great souls) receive transcendental messages from the realized devotees and thus gradually develop devotional service in Krishna consciousness and become so absorbed in transcendental service that they no longer desire elevation to any of the material planets, nor do they even want to be transferred to any spiritual planet. They only want Krishna's association and nothing else. Such great souls in Krishna consciousness attain the highest perfection of life. In other words, they are the supreme souls.

CHAPTER 8, VERSE 18

avyaktad vyaktayah sarvah
prabhavanty ahar-agame
ratry-agame praliyante
tatraivavyakta-samjnake

When Brahma's day is manifest, this multitude of living entities comes into being, and at the arrival of Brahma's night they are all annihilated.

CHAPTER 8, VERSE 20

paras tasmad tu bhavo 'nyo
'vyakto 'vyaktat sanatanah
yah sa sarvesu bhutesu
nasyatsu na vinasyati

Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is.

CHAPTER 8, VERSE 24

agnir jyotir ahah suklah
san-masa uttarayanam
tatra prayata gacchanti
brahma brahma-vido janah

Those who know the Supreme Brahman pass away from the world during the influence of the fiery god, in the light, at an auspicious moment, during the fortnight of the moon and the six months when the sun travels in the north.

When fire, light, day and moon are as mentioned, it is to be understood that over all of them there are various presiding deities who make arrangements for the passage of the soul. At the time of death, the jiva sets forth on the path to a new life. If one leaves the body at the time designated above, either accidentally or by arrangement, it is possible for him to attain the impersonal brahmajyoti. Mystics who are advanced in yoga practice can arrange the time and place to leave the body. Others have no control--if by accident they leave at an auspicious moment, then they will not return to the cycle of birth and death, but if not, then there is every possibility that they will have to return. However, for the pure devotee in Krishna consciousness, there is no fear of returning, whether he leaves the body at an auspicious or inauspicious moment, by accident or arrangement.

CHAPTER 8, VERSE 25

dhumo rattris tatha Krishnah
san-masa daksinayanam
tatra candramasam jyotir
yogi prapya nivartate

The mystic who passes away from this world during the smoke, the night, the moonless fortnight, or in the six months when the sun passes to the south, or who reaches the moon planet, again comes back.

The story of King Rantideva

Rantideva is glorified not only in human society but also in the World of Gods (devas), for his exemplary tolerance, compassion, and selflessness.

Rantideva never endeavored to earn anything. He would enjoy whatever he got by the arrangement of providence, but when guests came he would give them everything. Thus he underwent considerable suffering, along with the members of his family. Indeed, he and his family members shivered for want of food and water, yet Rantideva always remained sober. Once, after fasting for forty-eight days, in the morning Rantideva received some water and some foodstuffs made with milk and ghee, but when he and his family were about to eat, a brahmana (priest) guest arrived.

Because Rantideva perceived the presence of the Supreme Godhead everywhere, and in every living entity, he received the guest with faith and respect and gave him a share of the food. The brahmana guest ate his share and then went away.

Thereafter, having divided the remaining food with his relatives, Rantideva was just about to eat his own share when a sudra (field worker) guest arrived. Seeing the sudra in relationship with the Supreme Personality of Godhead, King Rantideva gave him also a share of the food.

When the sudra went away, another guest arrived, surrounded by dogs, and said, "O King, I and my company of dogs are very hungry. Please give us something to eat."

With great respect, King Rantideva offered the balance of the food to the dogs and the master of the dogs, who had come as guests. The King offered them all respects and obeisances.

Thereafter, only the drinking water remained, and there was only enough to satisfy one person, but when the King was just about to drink it, a candala (dog eating man) appeared and said, "O' King, although I am low born, kindly give me some drinking water."

Aggrieved at hearing the pitiable words of the poor fatigued candala, Maharaja Rantideva spoke the following nectarean words: I do not pray to the Supreme Personality of Godhead for the eight perfections of mystic yoga, nor for salvation from repeated birth and death. I want only to stay among all the living entities and suffer all distresses on their behalf, so that they may be freed from suffering.

By offering my water to maintain the life of this poor candala, who is struggling to live, I have been freed from all hunger, thirst, fatigue, trembling of the body, moroseness, distress, lamentation and illusion.

Having spoken thus, King Rantideva, although on the verge of death because of thirst, gave his own portion of water to the candala without hesitation, for the King was naturally very kind and sober.

Suddenly, from out of thin air, great Gods Lord Brahma, Lord Vishnu and Lord Siva, who can satisfy all materially ambitious men by giving them the rewards they desire, then manifested their own identities before King Rantideva, for it was they who had presented themselves as the brahmana, sudra, candala and so on. (Bhagavat Purana 9.21.2-15)

The gods have not ordained that humans die of hunger; even to the well-fed man death comes in many shapes. The wealth of the generous man never wastes away, but the niggard has none to console him.

He who, possessed of food, hardens his heart against the weak man, hungry and suffering, who comes to him for help, though of old he helped him – surely he finds none to console him. ...

In vain does the mean man acquire food; it is – I speak the truth – verily his death; he who does not cherish a comrade or a friend, who eats all alone, is all sin. Rig Veda 10.117.1-2,6

Bhagavadgita urges people to act selflessly for the welfare of others: ‘Strive constantly to serve the welfare of the world; by devotion to selfless work one attains to the supreme goal in life. Do your work with the welfare of others in mind’ (3.19-26).



Chapter 9

THE YOGA OF KINGLY SCIENCE AND KINGLY SECRET (Raja Vidya Raja Guhya Yoga)

Lord Krishna said, Kingly Science, Kingly Secret, the Supreme Purifier is this realisable by direct intuitional knowledge, according to righteousness, very easy to perform, imperishable .

All this world is pervaded by Me in My unmanifested form (aspect); all beings exist in Me, but I do not dwell in them . I am the father of this world, the mother, the dispenser of fruits of action, and grandfather; the one thing to be known, the Purifier, the syllable Om, and also the Rik, the Sama and the Yajus also. I am the goal, the supporter, the Lord, the witness, the Abode, the shelter, the friend, the origin, dissolution, the foundation, the treasure-house and the seed imperishable.

To those men who worship Me alone, thinking of no other, to those ever united, I secure what is not already possessed (Yoga) and preserve what they already possess (Kshema). Whoever offers Me with devotion a leaf, a flower, a fruit, water, that I accept, offered with devotion by the pure-minded. Whatever thou doest, whatever thou eatest, whatever

thou offerest in sacrifice, whatsoever givest, whatsoever practiseth as austerity, O Kaunteya, do it as an offering unto Me.

Even if the most sinful worship Me, with devotion to none else, he too should indeed be regarded as righteous, for he has rightly resolved. Soon he becomes righteous and attains eternal peace, O Kaunteya; know thou for certain that My devotee is never destroyed.

Chapter 9, Verse 2

raja-vidya raja-guhyam
pavitram idam uttamam
pratyaksavagamam dharmyam
su-sukham kartum avyayam

This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.

This chapter of Bhagavad-gita is called the king of education because it is the essence of all doctrines and philosophies explained before. There are seven principal philosophers in India: Gautama, Kanada, Kapila, Yajnavalkya, Sandilya, Vaisvanara, and, Vyasadeva, the author of the Vedanta-sutra. So there is no dearth of knowledge in the field of philosophy or transcendental knowledge. Now the Lord says that this Ninth Chapter is the king of all such knowledge, the essence of all knowledge that can be derived from the study of the Vedas and different kinds of philosophy. It is the most confidential because confidential or transcendental knowledge involves understanding the difference between the soul and the body. And the king of all confidential knowledge culminates in devotional service.

This knowledge is the purest form of all activities, as is explained in Vedic literature. A person who has completely ended the reactions of all sinful activities and who is fully engaged in pious activities, being freed from the duality of this material world, becomes engaged in devotional service to the Supreme Personality of Godhead, Krishna. In other words, those who are actually engaged in the devotional service of the Supreme Lord are already freed from all reactions.

For those who are engaged in the devotional service of the Supreme Personality of Godhead, all sinful reactions, whether fructified, in the stock, or in the form of a seed, gradually vanish. Therefore the purifying potency of devotional service is very strong, and it is called pavitram uttamam, the purest. Uttamam means transcendental. Tamas means this material world or darkness, and uttamam means that which is transcendental to material activities. Devotional activities are never to be considered material, although sometimes it appears that devotees are engaged just like ordinary men. One who can see and is familiar with devotional service, however, will know that they are not material activities. They are all spiritual and devotional, uncontaminated by the material modes of nature.

It is said that the execution of devotional service is so perfect that one can perceive the results directly. This direct result is actually perceived, and we have practical experience that any person who is chanting the holy names of Krishna (Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare) in course of time feels some transcendental pleasure and very quickly becomes purified of all material contamination. This advancement in spiritual life does not depend on any kind of previous education or qualification. The method itself is so pure that by simply engaging in it one becomes pure.

Narada tells his disciple Vyasadeva that in a previous life he was engaged as a boy servant of purified devotees during four months of their stay and that he was intimately associating with them. Sometimes those sages left remnants of food on their dishes, and the boy, who would wash their dishes, wanted to taste the remnants. So he asked the great devotees whether he could eat them, and they gave their permission. Narada then ate those remnants and consequently became freed from all sinful reactions. As he went on eating, he gradually became as purehearted as the sages, and he gradually developed the same taste. The great devotees relished the taste of unceasing devotional service of the Lord, hearing, chanting, etc., and by developing the same taste, Narada wanted also to hear and chant the glories of the Lord. Thus by associating with the sages, he developed a great desire for devotional service. Therefore he quotes from the Vedanta-sutra (prakasas ca karmany abhyasat): if one is engaged simply in the acts of devotional service, everything is revealed to him automatically, and he can understand. This is called prakasah, directly perceived.

Narada was actually a son of a maidservant. He had no opportunity to go to school. He was simply assisting his mother, and fortunately his mother rendered some service to the devotees. The child Narada also got the opportunity and simply by association achieved the highest goal of all religions, devotional service. In the Srimad-Bhagavatam it is said that religious people generally do not know that the highest perfection of religion is the attainment of the stage of devotional service. Generally Vedic knowledge is required for understanding of the path of self-realization. But here, although he was not educated in the Vedic principle, Narada acquired the highest results of Vedic study. This process is so potent that even without performing the religious process regularly, one can be raised to the highest perfection. How is this possible This is also confirmed in Vedic literature: acaryavan puruso veda. One who is in association with great acaryas, even if he is not educated or has not studied the Vedas, can become familiar with all the knowledge necessary for realization.

In every state devotional service is joyful. One can execute devotional service even in the most poverty-stricken condition. The Lord says, patram puspam phalam: He is ready to accept from the devotee any kind of offering, never mind what. Even a leaf, a flower, a bit of fruit, or a little water, which are all available in every part of the world, can be offered by any person, regardless of social position, and will be accepted if offered with love.

CHAPTER 9, VERSE 3

asraddadhanah purusa
dharmasyasya parantapa
aprapya mam nivartante
mrtyu-samsara-vartmani

Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world.

CHAPTER 9, VERSE 4
maya tatam idam sarvam
jagad avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.

CHAPTER 9, VERSE 6
yathakasa-sthito nityam
vayuh sarvatra-go mahan
tatha sarvani bhutani
mat-sthanity upadharaya

As the mighty wind, blowing everywhere, always rests in ethereal space, know that in the same manner all beings rest in Me.

CHAPTER 9, VERSE 7
sarva-bhutani kaunteya
prakrtim yanti mamikam
kalpa-ksaye punas tani
kalpadau visrjamy aham

O son of Kunti, at the end of the millennium every material manifestation enters into My nature, and at the beginning of another millennium, by My potency I again create.

The creation, maintenance and annihilation of this material cosmic manifestation is completely dependent on the supreme will of the Personality of Godhead. "At the end of the millennium" means at the death of Brahma. Brahma lives for one hundred years, and his one day is calculated at 4,300,000,000 of our earthly years. His night is of the same duration. His month consists of thirty such days and nights, and his year of twelve months. After one hundred such years, when Brahma dies, the devastation or annihilation takes place; this means that the energy manifested by the Supreme Lord is again wound up in Himself. Then again, when there is need to manifest the cosmic world, it is done by His will: "Although I am one, I shall become many." This is the Vedic aphorism. He

expands Himself in this material energy, and the whole cosmic manifestation again takes place.

CHAPTER 9, VERSE 8
prakrtim svam avastabhya
visrjami punah punah
bhuta-gramam imam krtsnam
avasam prakrter vasat

The whole cosmic order is under Me. By My will it is manifested again and again, and by My will it is annihilated at the end.

CHAPTER 9, VERSE 9
na ca mam tani karmani
nibadhnanti dhananjaya
udasina-vad asinam
asaktam tesu karmasu

O Dhananjaya, all this work cannot bind Me. I am ever detached, seated as though neutral.

CHAPTER 9, VERSE 14
satatam kirtayanto mam
yatantas ca drdha-vratah
namasyantas ca mam bhaktya
nitya-yukta upasate

Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.



CHAPTER 9, VERSE 17
pitaham asya jagato

mata dhata pitamahah
vedyam pavitram omkara
rk sama yajur eva ca

I am the father of this universe, the mother, the support, and the grandsire. I am the object of knowledge, the purifier and the syllable om. I am also the Rig, the Sama, and the Yajur [Vedas].

The entire cosmic manifestations, moving and nonmoving, are manifested by different activities of Krishna's energy. In the material existence we create different relationships with different living entities who are nothing but Krishna's marginal energy, but under the creation of prakrti some of them appear as our father, mother, grandfather, creator, etc., but actually they are parts and parcels of Krishna. As such, these living entities who appear to be our father, mother, etc., are nothing but Krishna. In this verse the word dhata means "creator."

Not only are our father and mother parts and parcels of Krishna, but their creator, grandmother, and grandfather, etc., are also Krishna. Actually any living entity, being part and parcel of Krishna, is Krishna. All the Vedas, therefore, aim only toward Krishna. Whatever we want to know through the Vedas is but a progressive step to understand Krishna. That subject matter which helps us purify our constitutional position is especially Krishna. Similarly, the living entity who is inquisitive to understand all Vedic principles is also part and parcel of Krishna and as such is also Krishna. In all the Vedic mantras the word om, called pranava, is a transcendental sound vibration and is also Krishna. And because in all the hymns of the four Vedas, Sama, Yajur, Rg and Atharva, the pranava or omkara, is very prominent, it is understood to be Krishna.



CHAPTER 9, VERSE 18

gatir bharta prabhuh saksi
nivasah saranam suhrt
prabhavah pralayah sthanam
nidhanam bijam avyayam

I am the goal, the sustainer, the master, the witness, the abode, the refuge and the most dear friend. I am the creation and the annihilation, the basis of everything, the resting place and the eternal seed.

Lord Krishna is the ultimate goal of shelter, and as such one should take shelter of Krishna either for protection or for annihilation of his distressed condition. And whenever we have to take protection, we should know that our protection must be a living force. Thus Krishna is the supreme living entity. Since Krishna is the source of our generation, or the supreme father, no one can be a better friend than Krishna, nor can anyone be a better well-wisher. Krishna is the original source of creation and the ultimate rest after annihilation. Krishna is therefore the eternal cause of all causes.

CHAPTER 9, VERSE 19

tapamy aham aham varsam
nigrhnamy utsrjami ca
amrtam caiva mrtyus ca
sad asac caham arjuna

O Arjuna, I control heat, the rain and the drought. I am immortality, and I am also death personified. Both being and nonbeing are in Me.

CHAPTER 9, VERSE 21

te tam bhuktva svarga-lokam visalam
ksine punye martya-lokam visanti
evam trayi-dharmam anuprapanna
gatagam kama-kama labhante

When they have thus enjoyed heavenly sense pleasure, they return to this mortal planet again. Thus, through the Vedic principles, they achieve only flickering happiness.

One who is promoted to those higher planetary systems enjoys a longer duration of life and better facilities for sense enjoyment, yet one is not allowed to stay there forever. One is again sent back to this earthly planet upon finishing the resultant fruits of pious activities. He who has not attained perfection of knowledge, as indicated in the Vedanta-sutra (janmady asya yatah), or, in other words, he who fails to understand Krishna, the cause of all causes, becomes baffled in achieving the ultimate goal of life and is thus subjected to the routine of being promoted to the higher planets and then again coming down, as if situated on a ferris wheel which sometimes goes up and sometimes comes down. The is that instead of being elevated to the spiritual world where there is no longer any possibility of coming down, one simply revolves in the cycle of birth and

death on higher and lower planetary systems. One should better take to the spiritual world to enjoy eternal life full of bliss and knowledge and never return to this miserable material existence.

CHAPTER 9, VERSE 22

ananyas cintayanto mam
ye janah paryupasate
tesam nityabhiyuktanam
yoga-ksemam vahamy aham

But those who worship Me with devotion, meditating on My transcendental form--to them I carry what they lack and preserve what they have.

One who is unable to live for a moment without Krishna consciousness cannot but think of Krishna twenty-four hours, being engaged in devotional service by hearing, chanting, remembering, offering prayers, worshiping, serving the lotus feet of the Lord, rendering other services, cultivating friendship and surrendering fully to the Lord. Such activities are all auspicious and full of spiritual potencies; indeed, they make the devotee perfect in self-realization. Then his only desire is to achieve the association of the Supreme Personality of Godhead. This is called yoga. By the mercy of the Lord, such a devotee never comes back to this material condition of life. Ksema refers to the merciful protection of the Lord. The Lord helps the devotee to achieve Krishna consciousness by yoga, and when he becomes fully Krishna conscious the Lord protects him from falling down to a miserable conditioned life.

CHAPTER 9, VERSE 25

yanti deva-vrata devan
pitrn yanti pitr-vratah
bhutani yanti bhutejya
yanti mad-yajino 'pi mam

Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me.

If anyone has any desire to go to the moon, the sun, or any other planet, one can attain the desired destination by following specific Vedic principles recommended for that purpose. These are vividly described in the fruitive activities portion of the Vedas, technically known as darsa-paurnamasi, which recommends a specific worship of demigods situated on different heavenly planets.

CHAPTER 9, VERSE 26

patram puspam phalam toyam
yo me bhaktya prayacchati
tad aham bhakty-upahrtam

asnami prayatatmanah

If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.

What do these signify? Your body and the bodily senses is the leaf; your heart is the flower/buds; your mind is the fruit and the tears of transcendental bliss is the water offering to Lord Krishna. By offering yourself to Lord Krishna, the body/mind and soul is purified.

CHAPTER 9, VERSE 27

yat karosi yad asnasi
yaj juhosi dadasi yat
yat tapasyasi kaunteya
tat kurusva mad-arpanam

O son of Kunti, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.

Thus, it is the duty of everyone to mold his life in such a way that he will not forget Krishna in any circumstance. Everyone has to work for maintenance of his body and soul together, and Krishna recommends herein that one should work for Him.

CHAPTER 9, VERSE 28

subhasubha-phalair evam
moksyase karma-bandhanaih
sannyasa-yoga-yuktatma
vimukto mam upaisyasi

In this way you will be freed from all reactions to good and evil deeds, and by this principle of renunciation you will be liberated and come to Me.

CHAPTER 9, VERSE 30

api cet su-duracaro
bhajate mam ananya-bhak
sadhur eva sa mantavyah
samyag vyavasito hi sah

Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated.

CHAPTER 9, VERSE 31

ksipram bhavati dharmatma
sasvac-chantim nigacchati
kaunteya pratijanihi
na me bhaktah pranasyati

He quickly becomes righteous and attains lasting peace. O son of Kunti, declare it boldly that My devotee never perishes.

CHAPTER 9, VERSE 32

mam hi partha vyapasritya
ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim

O son of Prtha, those who take shelter in Me, though they be of lower birth--women, vaisyas [merchants], as well as sudras [workers]--can approach the supreme destination.

It is clearly declared here by the Supreme Lord that in devotional service there is no distinction between the lower or higher classes of people. In the material conception of life, there are such divisions, but for a person engaged in transcendental devotional service to the Lord, there are not. Everyone is eligible for the supreme destination. In the Srimad-Bhagavatam it is stated that even the lowest, who are called candalas (dog-eaters), can be elevated by association with a pure devotee.

Therefore devotional service and guidance of a pure devotee are so strong that there is no discrimination between the lower and higher classes of men; anyone can take to it. The most simple man taking center of the pure devotee can be purified by proper guidance.

CHAPTER 9, VERSE 33

kim punar brahmanah punya
bhakta rajarsayas tatha
anityam asukham lokam
imam prapya bhajasva mam

How much greater then are the brahmanas, the righteous, the devotees and saintly kings who in this temporary miserable world engage in loving service unto Me.

CHAPTER 9, VERSE 34

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi yuktvaivam
atmanam mat-parayanah

Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me.

One should therefore engage his mind in the eternal form, the primal form of Krishna; with conviction in his heart that Krishna is the Supreme, he should engage himself in worship. There are hundreds of thousands of temples in India for the worship of Krishna,

and devotional service is practiced there. When such practice is made, one has to offer obeisances to Krishna. One should lower his head before the Deity and engage his mind, his body, his activities--everything. One must engage in the nine different processes of devotional service, beginning with hearing and chanting about Krishna. Pure devotional service is the highest achievement of human society.

Therefore, the intelligent person should take directly to this process of Krishna consciousness and happily live in this material world. He will eventually receive the supreme award of Krishna.

Story about Bhaktha Prahlada

When Prahlada was in the womb of Leelaavati, his father, Hiranyakashipa did a severe Tapas for Brahmadeva. Hence Leelaavati had the adrushtam of staying in the pivitra aashramam of Naarada maharshi. Due to the tapashshakti of Naarada, snakes-vultures, lions-elephants and other such animal pairs which have natural enmity, left their anger on one another and were co-existing in peace. Because of living in such an environment, Leelaavati used to always think about good and used to listen to the puraanams told by Naarada maharshi.

One day, when Naarada maharshi was describing Shri Hari Leelas and greatness of Hari-bhakti, Leelaavati slept off, but Prahlada who was in her garbham was listening a telling "ok" "ok" to all the tattvam that Naarada maharshi was telling. Thus even before Prahlada was born he got Gnyaanopadesham from Naarada maharshi. On one shubh-lagnam, Prahlada was born. Devatas showered pushpa-varsham.

Brahmadeva, who was impressed by the severe Tapas of Hiranyakashipa, appeared before him and said "Vatsa! Your tapas is advitiiyam. Ask Me your abhiishtam and i will grant it". Hiranyakashipa had duraasha. He believed this shariiram is shaashvatam and satisfying physical senses itself is aanandam. Hence he asked Brahmadeva "Svaami! I must have no maranam (death)". Brahmadeva said "Kumaara! This is against Shrushtiniyamam. Ask any other varam".

Hiranyakashipa asked "Either on land, in water, in fire, in air, in aakaasham, by animals or humans or deva-daanavas or yaksha or kinnera or siddha or vidyaashara adi praanis, by any shastra-astras, during day or night I must never get maranam. Also I must always have vijayam in yuddham, I must get more power than Indra aadi loka-paalakas and be the King of Tribhuvanams". Brahmadeva replied "Kashyapa-putra! no one ever asked such varams previously. But since you have done tapas and impressed Me, I am granting you this varam. But be a buddhi-sampanna and live".

Even though Hiranyakashipa was the son of the great Kashyapa maharshi and had great tapashshakti, he got ego because of the boon he got from Brahmadeva. He, with his ego, forgot that Brahmadeva said "be a buddhi-sampanna and live", and started to torture worlds, saadhu-sajjanas, pativratas. Who can save a fly that gets attracted to fire and gets burnt? He started saying he is only God, everyone should pray to him and do pooja to

him. His paapam was increasing day-by-day and finally by torturing his own child, Prahlaada, who was a great Shri Hari bhakta, he himself became the cause for his death:

Hiranyakashipa tried to torture Prahlaada by throwing him down cliffs, getting him stamped by elephants, burning him in fire etc., but nothing happened to the great Hari bhakta. Prahlaada, who had only Shri Hari in his mind, never even thought about anything else. Hence Shri Hari saved him from the tortures of Hiranyakashipa.

One day at Sandhya-samayam, fed up with Prahlaada saying Shri Hari is only Paramaatma, His bhakti is only shaashvatam, Hiranyakashipa said “where is your Hari? I even went to Vaikuntham and searched for him to kill him, but he was not there. There is no Hari. I am only Bhagavaan”. Prahlaada replied “Dont have the doubt that He is here, He is there. He is everyone. Wherever you search for Him with Bhakti, He will be there”. Then with anger Hiranyakashipa said “is it? If so, show Him to Me in this pillar”. Then Mahaavishnu appeared from the pillar in the form of Nara-simham, placed Hiranyakashipa in His lap, and teared him into pieces using His nakhas (nails).

Thus even though Hiranyakashipa asked for a boon so that it was difficult to kill him, he forgot the fact that Paramaatma is more powerful and his selfish desires and ego can only lead to his downfall. Aum Namoh Narayana



Chapter 10

THE YOGA OF DIVINE GLORIES

(Vibhuti Yoga)

The Blessed Lord said, With their minds wholly in Me, with their life absorbed in Me, enlightening each other and ever speaking of Me, the wise are satisfied and delighted (9). To them ever steadfast, worshipping Me with love, I give the Yoga of discrimination by

which they come to Me (10). Out of mere compassion for them, I, dwelling within their self, destroy the darkness born of ignorance by the luminous lamp of knowledge (11).

Arjuna said, O Lord! Thou shouldst indeed tell, without reserve of Thy divine glories by which Thou existeth pervading all these worlds (16).

The Blessed Lord said, I am the Self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle, and also the end of all beings (20). Among the twelve Adityas, I am Vishnu; among luminous objects, the radiant Sun; I am Marichi among the forty-nine Maruts; among the stars the Moon am I (21). Among the Vedas I am the Sama Veda; I am Vasava (Indra) among the gods; among the senses I am the mind; and I am the intelligence among living beings (22). And among the Rudras, I am Sankara; among the Yakshas and Rakshasas, the Lord of wealth (Kubera); among the Vasus I am Pavaka (Agni); and among the (seven) mountains I am the Meru (23). Among the household priests (of kings) O Partha, know Me to be the chief, Brihaspati; among generals I am Skanda; among lakes, I am the ocean (24). Among the great Rishis I am Bhrgu; among words I am the one syllable OM; among sacrifices I am the sacrifice of silent repetition (Japa Yajna); among immovable things, the Himalayas (25). Among the trees I am the Asvattha; among divine Rishis Narada; among Gandharvas Chitraratha; among the perfected ones the Muni Kapila (26).

Of purifiers I am the wind; Rama of warriors am I; among fishes I am the shark; among streams I am the Ganga (31). Among letters the letter A I am; and the dual among all compounds; I am, verily the inexhaustible or everlasting Time; I am the dispenser of fruits of actions having faces in all directions (33). I am the gambling of cheat; I am the splendour of the splendid; I am victory, I am determination of those who are determined; I am the goodness of the good (36). There is no end of My Divine Glories, O Parantapa; but this is a brief statement of My divine attributes (40).

Chapter 10, Verse 2

na me viduh sura-ganah
prabhavam na maharsayah
aham adir hi devanam
maharsinam ca sarvasah

Neither the hosts of demigods nor the great sages know My origin, for, in every respect, I am the source of the demigods and the sages.

Chapter 10, Verse 8

aham sarvasya prabhavo
mattah sarvam pravartate
iti matva bhajante mam
budha bhava-samanvitah

I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts.

Chapter 10, Verse 9

mac-citta mad-gata-prana
bodhayantah parasparam
kathayantas ca mam nityam
tusyanti ca ramanti ca

The thoughts of My pure devotees dwell in Me, their lives are surrendered to Me, and they derive great satisfaction and bliss enlightening one another and conversing about Me.

Chapter 10, Verse 10

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.

In this verse the word buddhi-yogam is very significant. We may remember that in the Second Chapter the Lord, instructing Arjuna, said that He had spoken to him of many things and that He would instruct him in the way of buddhi-yoga. Now buddhi-yoga is explained. Buddhi-yoga itself is action in Krishna consciousness; that is the highest intelligence.

Buddhi means intelligence, and yoga means mystic activities or mystic elevation. When one tries to go back home, back to Godhead, and takes fully to Krishna consciousness in devotional service, his action is called buddhi-yogam. In other words, buddhi-yogam is the process by which one gets out of the entanglement of this material world. The ultimate goal of progress is Krishna. People do not know this; therefore the association of devotees and a bona fide spiritual master are important. One should know that the goal is Krishna, and when the goal is assigned, then the path is slowly but progressively traversed, and the ultimate goal is achieved.

When a person knows the goal of life but is addicted to the fruits of activities, he is acting in karma-yoga. When he knows that the goal is Krishna, but he takes pleasure in mental speculations to understand Krishna, he is acting in jnana-yoga. And when he knows the goal and seeks Krishna completely in Krishna consciousness and devotional service, he is acting in bhakti-yoga, or buddhi-yoga, which is the complete yoga. This complete yoga is the highest perfectional stage of life.

Chapter 10, Verse 11

tesam evanukampartham
aham ajnana-jam tamah
nasayamy atma-bhavastho
jnana-dipena bhasvata

Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

By studying Bhagavad-gita, one can become a completely surrendered soul to the Supreme Lord and engage himself in pure devotional service. As the Lord takes charge, one becomes completely free from all kinds of materialistic endeavors.

Chapter 10, Verse 20
aham atma gudakesa
sarva-bhutasaya-sthitah
aham adis ca madhyam ca
bhutanam anta eva ca

I am the Self, O Gudakesa, seated in the hearts of all creatures. I am the beginning, the middle and the end of all beings.

Chapter 10, Verse 21
adityanam aham visnur
jyotisam ravir amsuman
maricir marutam asmi
naksatranam aham sasi

Of the Adityas I am Visnu, of lights I am the radiant sun, I am Marici of the Maruts, and among the stars I am the moon.

Chapter 10, Verse 22
vedanam sama-vedo 'smi
devanam asmi vasavah
indriyanam manas casmi
bhutanam asmi cetana

Of the Vedas I am the Sama-veda; of the demigods I am Indra; of the senses I am the mind, and in living beings I am the living force [knowledge].

Chapter 10, Verse 23
rudranam sankaras casmi
vitteso yaksa-raksasam
vasunam pavakas casmi
meruh sikharinam aham

Of all the Rudras I am Lord Siva; of the Yaksas and Raksasas I am the Lord of wealth [Kuvera]; of the Vasus I am fire [Agni], and of mountains I am Meru.

There are eleven Rudras, of whom Sankara, Lord Siva, is predominant. He is the incarnation of the Supreme Lord in charge of the modes of ignorance in the universe. Among the demigods Kuvera is the chief treasurer, and he is a representation of the Supreme Lord. Meru is a mountain famed for its rich natural resources.

Chapter 10, Verse 24
purodhasam ca mukhyam mam
viddhi partha brhaspatim
senaninam aham skandah
sarasam asmi sagarah

Of priests, O Arjuna, know Me to be the chief, Brhaspati, the lord of devotion. Of generals I am Skanda, the lord of war; and of bodies of water I am the ocean.

Chapter 10, Verse 25
maharsinam bhrigur aham
giram asmy ekam aksaram
yajnanam japa-yajno 'smi
sthavaranam himalayah

Of the great sages I am Bhrgu; of vibrations I am the transcendental om. Of sacrifices I am the chanting of the holy names [japa], and of immovable things I am the Himalayas.

Chapter 10, Verse 26
asvatthah sarva-vrksanam
devarsinam ca naradah
gandharvanam citrarathah
siddhanam kapilo munih

Of all trees I am the holy fig tree, and among sages and demigods I am Narada. Of the singers of the gods [Gandharvas] I am Citraratha, and among perfected beings I am the sage Kapila.

Chapter 10, Verse 27
uccaihsravasam asvanam
viddhi mam amrtodbhavam
airavatam gajendranam
naranam ca naradhipam

Of horses know Me to be Uccaihsrava, who rose out of the ocean, born of the elixir of immortality; of lordly elephants I am Airavata, and among men I am the monarch.

Chapter 10, Verse 28

ayudhanam aham vajram
dhenunam asmi kamadhuk
prajanas casmi kandarpah
sarpanam asmi vasukih

Of weapons I am the thunderbolt; among cows I am the surabhi, givers of abundant milk.
Of procreators I am Kandarpa, the god of love, and of serpents I am Vasuki, the chief.

Chapter 10, Verse 29
anantas casmi naganam
varuno yadasam aham
pitnam aryama casmi
yamah samyamatam aham

Of the celestial Naga snakes I am Ananta; of the aquatic deities I am Varuna. Of departed ancestors I am Aryama, and among the dispensers of law I am Yama, lord of death.

Chapter 10, Verse 30
prahladas casmi daityanam
kalah kalayatam aham
mrganam ca mrgendro 'ham
vainateyas ca paksinam

Among the Daitya demons I am the devoted Prahlada; among subduers I am time; among the beasts I am the lion, and among birds I am Garuda, the feathered carrier of Visnu.

Chapter 10, Verse 31
pavanah pavatam asmi
ramah sastra-bhrtam aham
jhasanam makaras casmi
srotasam asmi jahnavi

Of purifiers I am the wind; of the wielders of weapons I am Rama; of fishes I am the shark, and of flowing rivers I am the Ganges.

Chapter 10, Verse 32
sarganam adir antas ca
madhyam caivaham arjuna
adhyatma-vidya vidyanam
vadah pravadatam aham

Of all creations I am the beginning and the end and also the middle, O Arjuna. Of all sciences I am the spiritual science of the self, and among logicians I am the conclusive truth.

Chapter 10, Verse 33

aksaranam akaro 'smi
dvandvah samasikasya ca
aham evaksayah kalo
dhataham visvato-mukhah

Of letters I am the letter A, and among compounds I am the dual word. I am also
inexhaustible time, and of creators I am Brahma, whose manifold faces turn everywhere.

Chapter 10, Verse 34
mrtyuh sarva-haras caham
udbhavas ca bhavisyatam
kirtih srir vak ca narinam
smrtir medha dhrtih ksama

I am all-devouring death, and I am the generator of all things yet to be. Among women I
am fame, fortune, speech, memory, intelligence, faithfulness and patience.

Chapter 10, Verse 38
dando damayatam asmi
nitir asmi jigisatam
maunam caivasmi guhyanam
jnanam jnavatam aham

Among punishments I am the rod of chastisement, and of those who seek victory, I am
morality. Of secret things I am silence, and of the wise I am wisdom.

Chapter 10, Verse 39

yac capi sarva-bhutanam
bijam tad aham arjuna
na tad asti vina yat syan
maya bhutam caracaram

Furthermore, O Arjuna, I am the generating seed of all existences. There is no being--
moving or unmoving--that can exist without Me.

Chapter 10, Verse 40
nanto 'sti mama divyanam
vibhutinam parantapa
esa tuddesatah prokto
vibhuter vistaro maya

O mighty conqueror of enemies, there is no end to My divine manifestations. What I have
spoken to you is but a mere indication of My infinite opulences.



The power of Narayana Mantra

Ajamila was a Brahmana, who lived in the city of Kanya Kubja many, many years ago. Due to his birth, parentage and social upbringing, he was a young man who maintained all the practices and observances of a righteous life. He was virtuous and pure hearted, lived in an austere way, was learned in the Vedas and other scriptures and followed the ways of conduct written there. He accorded due respect to his parents and elders, was friendly and helpful to all, moderate in his speech and had his senses well under control.

One day, however, he was lead off in a most unruly fashion by the senses and the mind, leaving behind the scriptures, the study and the observances. He took up a lifestyle the very opposite of austere. He fell in love with a prostitute and without any real way to support her and the ten sons they eventually had, he took to gambling, highway robbery, stealing and corruption. So he spent the remainder of his years until he was eighty-eight years old, when our story begins.

Narayana, the youngest son, was most dear to his parents. His father, Ajamila, was completely besotted by him. Absorbed in his life, Ajamila was completely unaware of greater forces at work. He did not feel his lifetime ebbing away and he did not even consider that his own death was approaching. One day there appeared three of the fiercest creatures imaginable, carrying huge ropes, grinning and beckoning horribly. Ajamila did not even recognize the attendants of Yama (the Lord of Death).

Struck with fright, he screamed aloud to his child playing nearby, "Narayana, Narayana." At this cry from the dying man (who hadn't even realized he was dying), the attendants of Lord Vishnu came rushing to Ajamila's side, blocking the attendants of Yama, who roared angrily, "Who are you to obstruct the order of Dharmaraja, the Lord of Justice?" The attendants of Lord Vishnu, however, were equally adamant, and replied challengingly, "If you are indeed the attendants of Lord Dharmaraja, then you would be able to tell us the essence of dharma and its signs."

A heated debate began on dharma and adharma, and the effects of acts of merit and demerit. The attendants of Yama recounted Ajamila's previous history, which even by the simplest calculations of accumulated merit and demerit didn't look very promising. They argued that his unrighteous conduct far outweighed and negated his observances of the Vedas and other scriptures.

Also, they argued, the lords of Vishnu had no right to interfere in the first place, as Ajamila had just been calling his son. Yet Vishnu's attendants stood firm, and proclaimed, "Whosoever utters the Lord's name, even by accident, calls for protection." Furthermore, they countered, "As a fire consumes fuel, so the Lord's name, whether chanted with or without knowledge of the greatness of the name, destroys the unrighteous elements in a person. A powerful medicine, though taken by someone unaware of its properties, is still effective."

Defeated, the attendants of Yama returned empty-handed. Ajamila immediately left for Haridwar, where he sat on the banks of the river practising the yoga of devotion.

For those who aspire for liberation, there is nothing more powerful than the chanting of the Lord's name. If this can rescue Ajamila, the Srimad Bhagavata tells us, what to say of the results that can be obtained by chanting the name of Hari with faith and devotion.

Aum Namoh Narayanaya
Aum Namoh Sri Satya Narayanaya
Aum Namoh Narayanaya

Chapter 11

THE YOGA OF THE VISION OF THE COSMIC FORM

(Visva Rupa Darsana Yoga)

Arjuna said, Now O Supreme Lord, as Thou hast thus described Thyself in that way O Purushottama (Purusha Supreme), I wish to see actually Thy divine form .

The Blessed Lord said, Behold O Partha forms of Me by hundreds and thousands of different sorts, divine, of various colours and shapes . Behold the Adityas, the Vasus, the Rudras, the two Asvins and also the forty-nine Maruts: behold many wonders never seen before, O Bharata . Now behold O Gudakesa in this My body the whole universe centred in one including the moving and the unmoving and whatever else thou desirest to see (7).

But thou art not able to behold Me with these thine eyes alone; I give thee divine eye; behold My lordly Yoga (8).

Lord Krishna showed to Partha His Supreme Form with numerous mouths and eyes with numerous wonderful sights, with numerous divine ornaments, with numerous divine weapons uplifted (10).

Arjuna said, I see all the gods, O God, in Thy body and also hosts of various classes of beings, Brahma the Lord seated on the lotus, all the Rishis and celestial serpents (15). I see Thee Without beginning, middle or end, infinite in power of endless arms, the sun and the moon being Thy eyes, the burning fire Thy mouth heating the whole universe with the radiance (19). Into Thy mouths terrible with teeth and fearful to behold all the sons of Dhritarashtra, Bhishma, Drona, Karna, etc, hurriedly enter; some are found sticking in the gaps between the teeth with their heads crushed to powder (26-27).

The Blessed Lord said, Therefore, stand up and obtain fame. Conquer the enemies and enjoy the unrivalled kingdom. Verily by Myself they, have been already slain; be thou a mere instrument, O Savyasachi (Arjuna) (33).

Arjuna said, Thou art the Primeval God, the Ancient Purusha; Thou art the supreme refuge of this universe. Thou art the knower, the knowable and the supreme abode. By Thee is this universe pervaded, O Being of infinite form (38). I am delighted, having seen what was never seen before and yet my mind is distressed with fear. Show me that form only with four hands, O God; have mercy, O God of gods, O Abode of the Universe (45-46).

The Blessed Lord assumed His gentle form with four hands and showed this form to Arjuna and consoled him who was terrified (50).

The Blessed Lord said, Neither by the Vedas nor by austerity, nor by gifts, nor by sacrifice can I be seen in this form, as thou hast seen Me so easily. But by the single-minded devotion, can I of this form be known and seen in reality and also entered into, O Parantapa. He who does actions for Me, who looks on Me as, the Supreme, who is devoted to Me, who is free from attachment, who bears enmity towards no creature, he comes to Me, Pandava (53-55).

Chapter 11, Verse 6
pasyadityan vasun rudran
asvinau marutas tatha
bahuny adrsta-purvani
pasyascaryani bharata

O best of the Bharatas, see here the different manifestations of Adityas, Rudras, and all the demigods. Behold the many things which no one has ever seen or heard before.

Chapter 11, Verse 7

ihaiika-stham jagat krtsnam
pasyadya sa-caracaram
mama dehe gudakesa
yac canyad drastum icchasi

Whatever you wish to see can be seen all at once in this body. This universal form can show you all that you now desire, as well as whatever you may desire in the future. Everything is here completely.

No one can see the entire universe sitting in one place. Even the most advanced scientist cannot see what is going on in other parts of the universe. Krishna gives him the power to see anything he wants to see, past, present and future. Thus by the mercy of Krishna, Arjuna is able to see everything.

Chapter 11, Verse 8

na tu mam sakyase drastum
anenaiva sva-caksusa
divyam dadami te caksuh
pasya me yogam aisvaram

But you cannot see Me with your present eyes. Therefore I give to you divine eyes by which you can behold My mystic opulence.

Chapter 11, Verse 10-11

aneka-vaktra-nayanam
anekadbhuta-darsanam
aneka-divyabharanam
divyanekodyatayudham

divya-malyambara-dharam
divya-gandhanulepanam
sarvascarya-mayam devam
anantam visvato-mukham

Arjuna saw in that universal form unlimited mouths and unlimited eyes. It was all wondrous. The form was decorated with divine, dazzling ornaments and arrayed in many garbs. He was garlanded gloriously, and there were many scents smeared over His body. All was magnificent, all-expanding, unlimited. This was seen by Arjuna.

These two verses indicate that there is no limit to the hands, mouths, legs, etc., of the Lord. These manifestations are distributed throughout the universe and are unlimited. By the grace of the Lord, Arjuna could see them while sitting in one place. That is due to the inconceivable potency of Krishna.

Chapter 11, Verse 12

divi surya-sahasrasya
bhaved yugapad utthita
yadi bhah sadrsi sa syad
bhasas tasya mahatmanah

If hundreds of thousands of suns rose up at once into the sky, they might resemble the effulgence of the Supreme Person in that universal form.

What Arjuna saw was indescribable, yet Sanjaya is trying to give a mental picture of that great revelation to Dhrtarastra. Neither Sanjaya nor Dhrtarastra was present, but Sanjaya, by the grace of Vyasa, could see whatever happened. Thus he now compares the situation, as far as it can be understood, to an imaginable phenomenon (i.e. thousands of suns).

Chapter 11, Verse 13

tatraika-stham jagat krtsnam
pravibhaktam anekadha
apasyad deva-devasya
sarire pandavas tada

At that time Arjuna could see in the universal form of the Lord the unlimited expansions of the universe situated in one place although divided into many, many thousands.

TEXT 15

arjuna uvaca
pasyami devams tava deva dehe
sarvams tatha bhuta-visesa-sanghan
brahmanam isam kamalāsana-stham
rsims ca sarvan uragams ca divyan

Arjuna said: My dear Lord Krishna, I see assembled together in Your body all the demigods and various other living entities. I see Brahma sitting on the lotus flower as well as Lord Siva and many sages and divine serpents.

CHAPTER 11, VERSE 19

anadi-madhyantam ananta-viryam
ananta-bahum sasi-surya-netram
pasyami tvam dipta-hutasa-vaktram
sva-tejasa visvam idam tapantam

You are the origin without beginning, middle or end. You have numberless arms, and the sun and moon are among Your great unlimited eyes. By Your own radiance You are heating this entire universe.

There is no limit to the extent of the six opulences of the Supreme Personality of Godhead. Here and in many other places there is repetition, but according to the scriptures, repetition of the glories of Krishna is not a literary weakness. It is said that at a time of bewilderment or wonder or of great ecstasy, statements are repeated over and over.

CHAPTER 11, VERSE 20

dyav a-prthivyor idam antaram hi
vyaptam tvayaikena disas ca sarvah
drstvadbhutam rupam ugram tavedam
loka-trayam pravyathitam mahatman

Although You are one, You are spread throughout the sky and the planets and all space between. O great one, as I behold this terrible form, I see that all the planetary systems are perplexed.

CHAPTER 11, VERSE 21

ami hi tvam sura-sangha visanti
kecid bhitah pranjalayo grnanti
svastity uktva maharsi-siddha-sanghah
stuvanti tvam stutibhih puskalabhih

All the demigods are surrendering and entering into You. They are very much afraid, and with folded hands they are singing the Vedic hymns.

The demigods in all the planetary systems feared the terrific manifestation of the universal form and its glowing effulgence and so prayed for protection.

CHAPTER 11, VERSE 22

rudraditya vasavo ye ca sadhya
visve 'svinau marutas cosmapas ca
gandharva-yaksasura-siddha-sangha
viksante tvam vismitas caiva sarve

The different manifestations of Lord Siva, the Adityas, the Vasus, the Sadhyas, the Visvedevas, the two Asvis, the Maruts, the forefathers and the Gandharvas, the Yaksas, Asuras, and all perfected demigods are beholding You in wonder.

CHAPTER 11, VERSE 23

rupam mahat te bahu-vaktra-netram
maha-baho bahu-bahuru-padam

bahudaram bahu-damstra-karalam
drstva lokah pravyathitas tathaham

O mighty-armed one, all the planets with their demigods are disturbed at seeing Your many faces, eyes, arms, bellies and legs and Your terrible teeth, and as they are disturbed, so am I.

CHAPTER 11, VERSE 28

yatha nadinam bahavo 'mbu-vegah
samudram evabhimukha dravanti
tatha tavami nara-loka-vira
visanti vaktrany abhivijvalanti

As the rivers flow into the sea, so all these great warriors enter Your blazing mouths and perish.

CHAPTER 11, VERSE 33

tasmat tvam uttistha yaso labhasva
jitva satrun bhunksva rajyam samrddham
mayaivaite nihatah purvam eva
nimitta-matram bhava savya-sacin

Therefore get up and prepare to fight. After conquering your enemies you will enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasaci, can be but an instrument in the fight.

CHAPTER 11, VERSE 36

arjuna uvaca
sthane hrsikesa tava prakirtya
jagat prahrsyaty anurajyate ca
raksamsi bhitani diso dravanti
sarve namasyanti ca siddha-sanghah

O Hrsikesa, the world becomes joyful upon hearing Your name, and thus everyone becomes attached to You. Although the perfected beings offer You their respectful homage, the demons are afraid, and they flee here and there. All this is rightly done.

CHAPTER 11, VERSE 40

namah purastad atha prsthatas te
namo 'stu te sarvata eva sarva
ananta-viryamita-vikramas tvam
sarvam samapnosi tato 'si sarvah

Obeisances from the front, from behind and from all sides! O unbounded power, You are the master of limitless might! You are all-pervading, and thus You are everything!

Out of loving ecstasy for Krishna, his friend, Arjuna is offering his respects from all sides. He is accepting that He is the master of all potencies and all prowess and far superior to all the great warriors assembled on the battlefield. It is said in the Visnu Purana: yo 'yam tavagato deva-samipam devata-ganah sa tvam eva jagat-srasta yatah sarva-gato bhavan. "Whoever comes before You, be he a demigod, is created by You, O Supreme Personality of Godhead."

CHAPTER 11, VERSE 43

pitasi lokasya caracarasya
tvam asya pujiyas ca gurur gariyan
na tvat-samo 'sty abhyadhikah kuto 'nyo
loka-traye 'py apratima-prabhava

You are the father of this complete cosmic manifestation, the worshipable chief, the spiritual master. No one is equal to You, nor can anyone be one with You. Within the three worlds, You are immeasurable.

The Lord Krishna is worshipable as a father is worshipable for his son. He is the spiritual master because He originally gave the Vedic instructions to Brahma, and presently He is also instructing Bhagavad-gita to Arjuna; therefore He is the original spiritual master, and any bona fide spiritual master at the present moment must be a descendant in the line of disciplic succession stemming from Krishna. Without being a representative of Krishna, one cannot become a teacher or spiritual master of transcendental subject matter. The Lord is being paid obeisances in all respects. He is of immeasurable greatness. No one can be greater than the Supreme Personality of Godhead, Krishna, because no one is equal to or higher than Krishna within any manifestation, spiritual or material. Everyone is below Him. No one can excel Him.

Lord Krishna is the Adi Deva/Adi Bhuta/Adi Yagna, Purushottama, the one Lord manifested in the Universe as Brahma, Vishnu and Shiva and everyone is His servant. Everyone is complying with His order. There is no one who can deny His order. Everyone is acting according to His direction, being under His superintendence. As stated in the Brahma-samhita, He is the cause of all causes.

CHAPTER 11, VERSE 46

kiritinam gadinam cakra-hastam
icchami tvam drastum aham tathaiva
tenaiva rupena catur-bhujena
sahasra-baho bhava visva-murte

O universal Lord, I wish to see You in Your four-armed form, with helmeted head and with club, wheel, conch and lotus flower in Your hands. I long to see You in that form.

In the Brahma-samhita it is stated that the Lord is eternally situated in hundreds and thousands of forms, and the main forms are those like Rama, Nrsimha, Narayana, etc.

There are innumerable forms. But Arjuna knew that Krishna is the original Personality of Godhead assuming His temporary universal form. He is now asking to see the form of Narayana, a spiritual form.

CHAPTER 11, VERSE 47

sri-bhagavan uvaca
maya prasannena tavarjunedam
rupam param darsitam atma-yogat
tejo-mayam visvam anantam adyam
yan me tvad anyena na drsta-purvam

The Blessed Lord said: My dear Arjuna, happily do I show you this universal form within the material world by My internal potency. No one before you has ever seen this unlimited and glaringly effulgent form.

CHAPTER 11, VERSE 55

mat-karma-krn mat-paramo
mad-bhaktah sanga-varjitah
nirvairah sarva-bhutesu
yah sa mam eti pandava

My dear Arjuna, one who is engaged in My pure devotional service, free from the contaminations of previous activities and from mental speculation, who is friendly to every living entity, certainly comes to Me.

Anyone who wants to approach the supreme of all the Personalities of Godhead, on the Krishnaloka planet in the spiritual sky, and be intimately connected with the Supreme Personality, Krishna, must take this formula, as is stated by the Supreme Himself.

Therefore, this verse is considered to be the essence of Bhagavad-gita. The Bhagavad-gita is a book directed to the conditioned souls, who are engaged in the material world with the purpose of lording it over nature and who do not know of the real, spiritual life. The Bhagavad-gita is meant to show how one can understand his spiritual existence and his eternal relationship with the Supreme Spiritual Personality and to teach one how to go back home, back to Godhead. Now here is the verse which clearly explains the process by which one can attain success in his spiritual activity: devotional service.

As far as work is concerned, one should transfer his energy entirely to Krishna conscious activities. No work should be done by any man except in relationship to Krishna. This is called Krishna-karma. One may be engaged in various activities, but one should not be attached to the result of his work, but the result should be done for Him. For example, one may be engaged in business, but to transform that activity into Krishna consciousness, one has to do business for Krishna.

One should not be attached to the result of his work, but the result should be offered to Krishna. One should also accept as prasadam, food, the remnants of offerings to Krishna.

The devotee must fully engage in devotional service, specifically in the nine processes of devotional engagement: hearing, chanting, remembering, worshiping, serving the lotus feet of the Lord, offering prayers, carrying out the orders of the Lord, making friends with Him, and surrendering everything to Him.

Story about Mira Bai

Mira is regarded as an incarnation of Radha. She was born in Samvat 1557 or 1499 A.D. in the village Kurkhi, near Merta, a small state in Marwar, Rajasthan. Child Mira began to love the idol of Krishna very much. She spent much of her time in bathing and dressing the image. She worshipped the image. She slept with the image. She danced about the image in ecstasy. She sang beautiful songs in front of the image. She used to talk to the idol.

Mira's father arranged for her marriage with Rana Kumbha of Chitore, in Mewar. Mira was a very dutiful wife. She obeyed her husband's commands implicitly. After her household duties were over, she would go to the temple of Lord Krishna, worship, sing and dance before the image daily. Rana's mother and other ladies of the house did not like the ways of Mira, as they were worldly-minded and jealous.

They were all annoyed with her. Mira's mother-in-law forced her to worship Durga and admonished her often. But Mira stood adamant. She said, "I have already given up my life to my beloved Lord Krishna". Mira's sister-in-law Udabai formed a conspiracy and began to defame the innocent Mira. She informed Rana Kumbha that Mira was in secret love with others, that she with her own eyes had witnessed Mira in the temple with her lovers, and that she would show him the persons if he would accompany her one night.

She further added that Mira, by her conduct, had brought a great slur on the reputation of the Rana family of Chitore. Rana Kumbha was very much enraged. He straightaway ran with sword in hand towards the inner apartments of Mira. Fortunately, Mira was not in her room. A kind relative of the Rana checked him and said, "Look here Rana! Do not be in haste. You will repent later on. Consider well. Enquire into the matter very carefully. Find out the truth. Mira is a great devotional lady. What you have heard now may be a wild rumour only.

The Rana said to Mira, "Mira, with whom are you talking now? Show me this lover of yours". Mira replied, "There sits He—my Lord—the Nanichora who has stolen my heart". She fainted. There was a wild rumour that Mira was mixing very freely with Sadhus. She, no doubt, had great regard for Sadhus and mixed freely with them. Mira never cared a bit for the meaningless scandals. She stood unruffled.

Mira was persecuted in various ways by the Rana and his relatives. She got the same treatment which Prahlad got from his father Hiranyakasipu. Hari shielded Prahlad. Here, Sri Krishna always stood by the side of Mira. Once the Rana sent a cobra in a basket to Mira with the message that it contained a garland of flowers. Mira took her bath and sat

for worship. After finishing her meditation, she opened the basket and found inside a lovely idol of Sri Krishna and a garland of flowers. Then the Rana sent her a cup of poison with the message that it was nectar. Mira offered it to Lord Krishna and took it as His Prasad. It was real nectar to her. Then the Rana sent a bed of nails for Mira to sleep on. Mira finished her worship and slept on the bed of nails. Lo! The bed of nails was transformed into a bed of roses.

When Mira was thus tortured by her husband's relatives, she sent a letter to Tulsidasji and asked the advice of the saint. She wrote thus: "All my relatives trouble me, because I move amongst Sadhus. I cannot carry on my devotional practices in the house. I have made Giridhar Gopal my friend from my very childhood. I am strongly attached to Him. I cannot break that attachment now".

Tulsidasji sent a reply: "Abandon those who do not worship Rama and Sita as if they are your enemies, even though they are your dearest relatives. Prahlad abandoned his father; Vibhishana left his brother Ravana; Bharata deserted his mother; Bali forsook even his Guru; the Gopis, the women of Vraja, disowned their husbands in order to attain the Lord. Their lives were all the happier for having done so. The opinion of holy saints is that the relation with God and love of God alone is true and eternal; all other relationships are unreal and temporary".

Once Akbar and his court musician Tansen came in disguise to Chitore to hear Mira's devotional and inspiring songs. Both entered the temple and listened to Mira's soul-stirring songs to their heart's content. Akbar was really moved. Before he departed, he touched the holy feet of Mira and placed a necklace of emeralds in front of the idol as a present. Somehow the news reached the Rana that Akbar had entered the temple in disguise, touched the feet of Mira and even presented her a necklace. The Rana became furious. He told Mira, "Drown yourself in the river and never show your face to the world in future. You have brought great disgrace on my family".

Mira obeyed the words of her husband. She proceeded to the river to drown herself. The names of the Lord "Govind, Giridhari, Gopal" were always on her lips. She sang and danced in ecstasy on her way to the river. When she raised her feet from the ground, a hand from behind grasped her. She turned behind and saw her beloved Krishna. She fainted. After a few minutes she opened her eyes. Lord Krishna smiled and spoke to her these words: "My dear Mira, your life with this mortal husband is over now. You are absolutely free. Be cheerful. You are Mine. Immediately proceed to the bowers of Vraja and the avenues of Brindavan. Seek Me there, my child. Be quick". He then disappeared.

Mira obeyed the divine call immediately. She walked barefoot on the hot sandy beds of Rajasthan. Mira's fame spread far and wide. So many princesses and queens have come and gone. It is on account of her renunciation, one-pointed devotion to Lord Krishna and God-realisation. She came face to face with Krishna. She conversed with Krishna. She ate with Krishna—her Beloved. She drank the Krishna-prema-rasa. She has sung from the core of her heart the music of her soul, the music of her Beloved, her unique spiritual experiences. And she has sung songs of surrender and Prem.

Mira had the beautiful cosmic vision. She saw Krishna in the tree, in the stone, in the creeper, in the flower, in the bird, in all beings—in everything. As long as there is the name of Krishna, there will be the name of Mira also.

It is extremely difficult to find a parallel to this wonderful personality—Mira—a saint, a philosopher, a poet and a sage. She was a versatile genius and a magnanimous soul. Her life has a singular charm, with extraordinary beauty and marvel. She was a princess, but she abandoned the pleasures and luxuries incident to her high station, and chose instead, a life of poverty, austerity, Tyaga, Titiksha and Vairagya.

Mira's earthly life was full of troubles and difficulties. She was persecuted. She was tormented and yet she kept up an undaunted spirit and a balanced mind all through, by the strength of her devotion and the grace of her beloved Krishna. Though she was a princess, she begged alms and lived sometimes on water alone. She led a life of perfect renunciation and self-surrender.

Mira had Raganuga or Ragatmika Bhakti. She never cared for public criticism and the injunctions of the Shastras. She danced in the streets. She did no ritualistic worship. She had spontaneous love for Lord Krishna. She did not practise Sadhana-bhakti. From her very childhood she poured forth her love on Lord Krishna.

Mira was fearless in her nature, simple in her habits, joyous in her disposition, amiable in her deportment, graceful in her behaviour and elegant in her demeanour. She immersed herself in the love of Giridhar Gopal. The name of Giridhar Gopal was always on her lips. Even in her dreams, she lived and had her being in Sri Krishna.

Mira acted her part well on the stage of the world. She taught the world the way to love God. She rowed her boat dexterously in a stormy sea of family troubles and difficulties and reached the other shore of supreme peace and absolute fearlessness—the kingdom of supreme love. Though she was young, she bore the persecutions silently. She endured the piercing taunts and sarcastic criticisms of the world bravely. She has left an indelible impression on the world and her name will be handed down to posterity.



Chapter 12

THE YOGA OF DEVOTION

(Bhakti Yoga)

Arjuna said, Those devotees, who ever steadfast, thus worship Thee, and those also who worship the Imperishable, the Unmanifested which of these are better-versed in Yoga

The Blessed Lord said, Those who, fixing their mind on Me, worship Me, ever-steadfast and endowed with supreme faith, in My opinion are the best in Yoga . Greater is their trouble whose minds are set on the unmanifested; for the goal, the unmanifested, is very hard for the embodied to reach . Fix thy mind on Me only, place Thy intellect in Me; then thou shalt no doubt live in Me alone hereafter (8). If thou art not able to fix thy mind steadily on Me, then by Yoga of constant practice (Abhyasa Yoga) do thou seek to reach Me, O Dhananjaya (9). If thou art unable to practise even this Abhyasa Yoga, be thou intent on doing actions for My sake; even by doing actions for My sake, thou shalt attain perfection (10). If thou art unable to do even this then taking refuge in union with Me, renounce the fruits of all actions, with the self controlled (11). Better indeed is knowledge than practice; than knowledge meditation is better; than meditation renunciation of the fruits of actions; peace immediately follows renunciation (12).

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving; ever content, steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect dedicated to Me, he, My devotee, is dear to Me (13-14). He who is free from envy, fear and anxiety, who is free from wants, pure, expert, unconcerned, untroubled, who has renounced all undertakings or commencements, who neither rejoices nor hates, neither

grieves nor desires, who has renounced good and evil, who is full of devotion, he is dear to Me (16-17).

He who is the same to a foe and friend, and also in honour and dishonour, who is the same in cold and heat, and in pleasure and pain, who is free from attachment, who is balanced in censure and praise, pain and pleasure, who is silent, content with anything, homeless, steady-minded, full of devotion that man is dear to Me (18-19).

They verily, who follow this Immortal Dharma (law or doctrine) as described above endowed with faith, regarding Me as their supreme goal, devotees, they are exceedingly dear to Me (20).

CHAPTER 12, VERSE 2

sri-bhagavan uvaca
mayy avesya mano ye mam
nitya-yukta upasate
sraddhaya parayopetas
te me yuktatama matah

The Blessed Lord said: He whose mind is fixed on My personal form, always engaged in worshiping Me with great and transcendental faith, is considered by Me to be most perfect.

In answer to Arjuna's question, Krishna clearly says that he who concentrates upon His personal form and who worships Him with faith and devotion is to be considered most perfect in yoga. For one in such Krishna consciousness there are no material activities because everything is done by Krishna. A pure devotee is constantly engaged. Sometimes he chants, sometimes he hears or reads books about Krishna, or sometimes he cooks prasadam or goes to the marketplace to purchase something for Krishna, or sometimes he washes the temple or the dishes--whatever he does, he does not let a single moment pass without devoting his activities to Krishna. Such action is in full samadhi.

Chapter 12, Verse 5

kleso 'dhikataras tesam
avyaktasakta-cetasam
avyakta hi gatir duhkham
dehavadbhir avapyate

For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.

CHAPTER 12, VERSE 6-7

ye tu sarvani karmani
mayi sannyasya mat-parah
ananyenaiva yogena

mam dhyayanta upasate

tesam aham samuddharta
mrtyu-samsara-sagarat
bhavami na cirat partha
mayy avesita-cetasam

For one who worships Me, giving up all his activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, who has fixed his mind upon Me, O son of Prtha, for him I am the swift deliverer from the ocean of birth and death.

nayami paramam sthanam arciradi-gatim vina
garuda-skandham aropya yatheccham anivaritah

A devotee does not need to practice astanga-yoga in order to transfer his soul to the spiritual planets. The responsibility is taken by the Supreme Lord Himself. He clearly states here that He Himself becomes the deliverer. A child is completely cared for by his parents, and thus his position is secure. Similarly, a devotee does not need to endeavor to transfer himself by yoga practice to other planets. Rather, the Supreme Lord, by His great mercy, comes at once, riding on His bird carrier Garuda, and at once delivers the devotee from this material existence.

ya vai sadhana-sampattih purusartha-catustaye
taya vina tad apnoti naro narayanasrayah

The purport of this verse is that one should not engage in the different processes of fruitive activity or cultivate knowledge by the mental speculative process. One who is devoted to the Supreme Personality can attain all the benefits derived from other yogic processes, speculation, rituals, sacrifices, charities, etc. That is the specific benediction of devotional service.

Simply by chanting the holy name of Krishna--Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare--a devotee of the Lord can approach the supreme destination easily and happily, but this destination cannot be approached by any other process of religion.

The conclusion of Bhagavad-gita is stated in the Eighteenth Chapter:

sarva-dharman parityajya mam ekam saranam vraja
aham tvam sarva-papebhyo moksaisyami ma sucah

One should give up all other processes of self-realization and simply execute devotional service in Krishna consciousness. That will enable one to reach the highest perfection of life. There is no need for one to consider the sinful actions of his past life because the Supreme Lord fully takes charge of him. Therefore one should not futilely try to deliver

himself in spiritual realization. Let everyone take shelter of the supreme omnipotent Godhead, Krishna. That is the highest perfection of life.

CHAPTER 12, VERSE 8

mayy eva mana adhatsva
mayi buddhim nivesaya
nivasisyasi mayy eva
ata urdhvam na samsayah

Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live in Me always, without a doubt.

One who is engaged in Lord Krishna's devotional service lives in a direct relationship with the Supreme Lord, so there is no doubt that his position is transcendental from the very beginning. A devotee does not live on the material plane--he lives in Krishna. The holy name of the Lord and the Lord are nondifferent; therefore when a devotee chants Hare Krishna, Krishna and His internal potency are dancing on the tongue of the devotee. When he offers Krishna food, Krishna directly accepts these eatables, and the devotee becomes Krishna-ized by eating the remnants. One who does not engage in such service cannot understand how this is so, although this is a process recommended in the Gita and in other Vedic literatures.

CHAPTER 12, VERSE 9

atha cittam samadhatum
na saknosi mayi sthiram
abhyasa-yogena tato
mam icchaptum dhananjaya

My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulated principles of bhakti-yoga. In this way you will develop a desire to attain to Me.

CHAPTER 12, VERSE 10

abhyase 'py asamartho 'si
mat-karma-paramo bhava
mad-artham api karmani
kurvan siddhim avapsyasi

If you cannot practice the regulations of bhakti-yoga, then just try to work for Me, because by working for Me you will come to the perfect stage.

CHAPTER 12, VERSE 12

sreyo hi jnanam abhyasaj
jnanad dhyanam visisyate
dhyanat karma-phala-tyagas

tyagac chantir anantaram

If you cannot take to this practice, then engage yourself in the cultivation of knowledge. Better than knowledge, however, is meditation, and better than meditation is renunciation of the fruits of action, for by such renunciation one can attain peace of mind.

In summary, to reach the Supreme Personality of Godhead, the highest goal, there are two processes: one process is by gradual development, and the other process is direct. Devotional service in Krishna consciousness is the direct method, and the other method involves renouncing the fruits of one's activities. As far as Bhagavad-gita is concerned, it is the direct method that is stressed. Everyone is advised to take to the direct method and surrender unto the Supreme Personality of Godhead, Krishna.

Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Aum Namoh Bhagavateh Vasudevayah

CHAPTER 12, VERSE 13-14

advesta sarva-bhutanam
maitrah karuna eva ca
nirmamo nirahankarah
sama-duhkha-sukhah ksami

santustah satatam yogi
yatatma drdha-niscayah
mayy arpita-mano-buddhir
yo mad-bhaktah sa me priyah

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

Coming again to the point of pure devotional service, the Lord is describing the transcendental qualifications of a pure devotee in these two verses. A pure devotee is never disturbed in any circumstances. Nor is he envious of anyone. Nor does a devotee become his enemy's enemy; he thinks that one is acting as his enemy due to his own past misdeeds. Thus it is better to suffer than to protest.

In the Srimad-Bhagavatam it is stated: tat te 'nukampam susamiksamano. Whenever a devotee is in distress or has fallen into difficulty, he thinks that it is the Lord's mercy upon him. He thinks: "Thanks to my past misdeeds I should suffer far, far greater than I am suffering now. So it is by the mercy of the Supreme Lord that I am not getting all the punishment I am due. I am just getting a little, by the mercy of the Supreme Personality of Godhead." Therefore he is always calm, quiet and patient, despite many distressful conditions.

A devotee is always kind to everyone, even to his enemy. Nirmama means that a devotee does not attach much importance to the peace and trouble pertaining to the body because he knows perfectly well that he is not the material body. He does not identify with the body; therefore he is freed from the conception of false ego and is equipoised both in happiness and distress.

He is tolerant, and he is satisfied with whatever comes by the grace of the Supreme Lord. He does not endeavor much to achieve something with great difficulty; therefore he is always joyful. He is a completely perfect mystic because he is fixed in the instructions received from the spiritual master, and because his senses are controlled, he is determined.

He is not swayed by false argument because no one can lead him from the fixed determination of devotional service. He is fully conscious that Krishna is the eternal Lord, so no one can disturb him. All his qualifications enable him to depend entirely on the Supreme Lord. Such a standard of devotional service is undoubtedly very rare, but a devotee becomes situated in that stage by following the regulative principles of devotional service. Furthermore, the Lord says that such a devotee is very dear to Him, for the Lord is always pleased with all his activities in full Krishna consciousness.

CHAPTER 12, VERSE 15

yasman nodvijate loko
lokan nodvijate ca yah
harsamarsa-bhayodvegair
mukto yah sa ca me priyah

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

A few of a devotee's qualifications are further being described. No one is put into difficulty, anxiety, fearfulness, or dissatisfaction by such a devotee. Since a devotee is kind to everyone, he does not act in such a way to put others into anxiety. At the same time, if others try to put a devotee into anxiety, he is not disturbed. It is by the grace of the Lord that he is so practiced that he is not disturbed by any outward disturbance.

Actually because a devotee is always engrossed in Krishna consciousness and engaged in devotional service, all such material circumstances cannot woo him. Generally a materialistic person becomes very happy when there is something for his sense gratification and his body, but when he sees that others have something for their sense gratification and he hasn't, he is sorry and envious.

CHAPTER 12, VERSE 16

anapeksah sucir daksa
udasino gata-vyathah
sarvarambha-parityagi

yo mad-bhaktah sa me priyah

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

CHAPTER 12, VERSE 18-19

samah satrau ca mitre ca
tatha manapamanayoh
sitosna-sukha-duhkhesu
samah sanga-vivarjitah

tulya-ninda-stutir mauni
santusto yena kenacit
aniketah sthira-matir
bhaktiman me priyo narah

One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contamination, always silent and satisfied with anything, who doesn't care for any residence, who is fixed in knowledge and engaged in devotional service, is very dear to Me.

A devotee is always free from all bad association. Sometimes one is praised and sometimes one is defamed; that is the nature of human society. But a devotee is always transcendental to artificial fame and infamy, distress or happiness. He is very patient. He does not speak of anything but the topics about Krishna; therefore he is called silent.

CHAPTER 12, VERSE 20

ye tu dharmamrtam idam
yathoktam paryupasate
sraddadhana mat-parama
bhaktas te 'tiva me priyah

He who follows this imperishable path of devotional service and who completely engages himself with faith, making Me the supreme goal, is very, very dear to Me.



Story of Hanuman

Hanuman is born from the eternal seed of Lord Shiva. At the time of Hanuman's birth, the undisputed leader of the monkey-world was Vali, a strong and powerful ape. When Vali came to know that Anjana was pregnant with a child who was bound to develop into a powerful rival, he decided to end matters in Anjana's womb itself. He created a missile using five metals: gold, silver, copper, iron and tin.

When the unsuspecting mother was asleep, he directed the missile into her womb. A normal child may have succumbed to this dastardly attack, but not one born of Shiva's fiery seed. The missile as soon as it touched Hanuman's body melted, and transformed into a pair of earrings. Thus wearing the trophies of his first battle, fought while still in his mother's womb, Hanuman gloriously entered this world.

As soon as Hanuman was born he felt hungry and his mother could not satisfy him. Then he caught sight of the Sun and thinking it was a fruit he leapt after it. The Sun took flight but Hanuman chased him as far as Indra's heaven. Here however, Indra intervened and injured Hanuman's jaw with his thunderbolt.

When Sita was abducted by Ravana, Hanuman was sent by Lord Rama as an advance spy to Lanka. To reach the island he had to fly over the sea but there was blocked by Sursa, who wanted to test him. She had a boon that everybody who comes before her must pass through her mouth. However, when she wanted to swallow Hanuman, he became bigger and bigger so she also had to become bigger and bigger. Then Hanuman suddenly the boon.

In the Ashokvatika or forest of Ashoka trees on Lanka, Hanuman spies on Ravana, who is trying in vain to press Sita into becoming his wife. Later he contacted Sita in the gardens of Ravana's palace, told her of the plans being made for her deliverance and gave her Rama's signet ring as a token.

Brought before the demon king, Ravana ordered that while as a messenger of Rama he could not be killed, his tail could be set afire with cloth and oil. But Hanuman used his powers to enlarge his tail indefinitely, until the demons had no cloth left to cover it. While they still tried to put fire to his tail, Hanuman became suddenly very small and escaped from his ropes.

Trailing his burning tail behind him, Hanuman then set fire to all of Lanka and flew back to the mainland. He rejoined Rama and gave him valuable information on Ravana's forces. The army crossed a bridge to Lanka that was made by another monkey leader and master architect called Nala.

Hanuman's greatest feat during the battle of Lanka however was to bring back the herb that cured Lakshman from a fatal wound. He flew all the way to the Himalayas to find it, harassed by many demons, such as Kalanemi. Because Indra was confusing him, Hanuman could not find the herb and finally brought the entire mountain to Lanka.

Ravana was defeated by Lord Rama and Rama and Sita were crowned King and Queen of Ayodhya. Hanuman remained Rama's favorite general and continued his life in service to the Lord. When Rama offered him any boon that he cared to name, he asked to live for as long as men spoke of the deeds of Rama.

Once Lord Rama gave a necklace of pearl to Hanuman. Hanuman immediately broke the necklace and started to gaze every pearl. When Laxman asked Hanuman the reason for him glaring at each and every pearl, Hanuman replied that he is looking at Lord Rama. Hanuman was so convinced that his Lord Rama was present in his heart and is also present everywhere including the pearls (omnipresence). When they asked Hanuman to show Lord Rama within himself, Hanuman tore-open his chest. Everyone saw the Lord Rama and Sita were present in his heart.

Another incident was when Hanuman saw Sita was wearing sindur (vermilion). Hanuman asked Sita, why was she wearing sindur and Sita answered that 'Sindur' provides good happening and long life to Lord Rama. Immediately Hanuman besmeared sindur in his whole body. When asked why Hanuman should smear sindur on himself, Hanuman answered earnestly that since Mother Sita was wearing sindur for Lord Rama's well being he was also wearing sindur for the same reason. Lord Rama was immensely moved and gave him blessings that the devotee who will offer Hanuman, sindur will cross all the hurdles.

If yoga is the ability to control one's mind, Hanuman is the quintessential yogi having a perfect mastery over his senses, achieved through a disciplined lifestyle tempered by the twin streams of celibacy and selfless devotion (bhakti). In fact, Hanuman is the ideal Brahmachari (one who follows the path of Brahma).

He is also a perfect karma yogi since he performs his actions with detachment, acting as an instrument of destiny rather than being impelled by any selfish motive.

Chapter 13

THE YOGA OF DISTINCTION BETWEEN THE FIELD AND KNOWER OF THE FIELD

(Kshetra-Kshetrajna-Vibhaga Yoga)

Arjuna said: Prakriti (matter) and Purusha (spirit), also the field (Kshetra) and the knower of the field (Kshetrajna), knowledge and which ought to be known these I desire to learn, O Kesava.

The Blessed Lord said: This body, O son of Kunti, is called the field (Kshetra), he who knows it (body) is called (Kshetrajna) (the knower of the field) by the sages . Do thou also know Me as the knower of the field in all fields, O Arjuna. Knowledge of both the field and the knower of the field is considered by Me to be the knowledge .

The great elements, egoism, intellect, and also the unmanifested (Mula-Prakriti or

Avyaktam), the ten senses and the one (mind) and the five objects of the senses, desire, hatred, pleasure and pain, the aggregate, intelligence, courage the Kshetra has been thus described briefly with its modifications (5-6).

Humility, unpretentiousness, non-injury, forbearance, uprightness, service of the teacher, purity, steadfastness, self-control; indifference to the objects of the senses and also absence of egoism; perception of evil in birth, death, old age, in sickness and pain; non-attachment, non-identification of self with son, wife, home and the like and constant balance of mind in the occurrence of the desirable and the undesirable, unswerving devotion to Me by Yoga, without other object, resort to solitary places, distaste for the society of men, constant application to spiritual knowledge of Truth this is declared to be knowledge, and what is opposed to it is ignorance (7-11).

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere He exists in the world, enveloping all (13). Without and within all beings, the immovable and also the moveable; because of His subtlety incomprehensible; and near and far away is That (15). That the Light of all lights, is said to be beyond darkness, knowledge, the knowable, the goal of knowledge, seated in the hearts of all (17).

He sees, who sees, that all actions are performed by Prakriti alone and that the Self is actionless (30). They who by the eye of wisdom perceive the difference between Kshetra (the field) and the Kshetrajna (the knower of the field) and the liberation of beings from Matter (Prakriti) they go to the Supreme (34).

CHAPTER 13, VERSE 3

ksetra-jnam capi mam viddhi
sarva-ksetresu bharata
ksetra-ksetrajnayor jnanam
yat taj jnanam matam mama

O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion.

The Lord says: "I am the knower of the field of activities in every individual body." The individual may be the knower of his own body, but he is not in knowledge of other bodies. The Supreme Personality of Godhead, who is present as the Supersoul in all bodies, knows everything about all bodies. He knows all the different bodies of all the various species of life.

A citizen may know everything about his patch of land, but the king knows not only his palace but all the properties possessed by the individual citizens. Similarly, one may be the proprietor of the body individually, but the Supreme Lord is the proprietor of all bodies. The king is the original proprietor of the kingdom, and the citizen is the secondary proprietor. Similarly, the Supreme Lord is the supreme proprietor of all bodies.

Chapter 13, Verse 4

tat ksetram yac ca yadrk ca
yad-vikari yatas ca yat
sa ca yo yat-prabhavas ca
tat samasena me srnu

Now please hear My brief description of this field of activity and how it is constituted, what its changes are, whence it is produced, who that knower of the field of activities is, and what his influences are.

Chapter 13, Verse 5
rsibhir bahudha gitam
chandobhir vividhah prthak
brahma-sutra-padais caiva
hetumadbhir viniscitaih

That knowledge of the field of activities and of the knower of activities is described by various sages in various Vedic writings--especially in the Vedanta-sutra--and is presented with all reasoning as to cause and effect.

Chapter 13, Verse 6-7
maha-bhutany ahankaro
buddhir avyaktam eva ca
indriyani dasaikam ca
panca cendriya-gocarah

iccha dvesah sukham duhkham
sanghatas cetana dhrtih
etat ksetram samasena
sa-vikaram udahrtam

The five great elements, false ego, intelligence, the unmanifested, the ten senses, the mind, the five sense objects, desire, hatred, happiness, distress, the aggregate, the life symptoms, and convictions--all these are considered, in summary, to be the field of activities and its interactions.

Chapter 13, Verse 8-12
amanitvam adambhitvam
ahimsa ksantir arjavam
acaryopasanam saucam
sthairyam atma-vinigrahah

indriyarthesu vairagyam
anahankara eva ca
janma-mrtyu-jara-vyadhi-
duhkha-dosanudarsanam

asaktir anabhisvangah
putra-dara-grhadisu
nityam ca sama-cittatvam
istanistopapattisu

mayi cananya-yogena
bhaktir avyabharini
vivikta-desa-sevitvam
aratir jana-samsadi

adhyatma-jnana-nityatvam
tattva-jnanartha-darsanam
etaj jnanam iti proktam
ajnanam yad ato 'nyatha

Humility, pridelessness, nonviolence, tolerance, simplicity, approaching a bona fide spiritual master, cleanliness, steadiness and self-control; renunciation of the objects of sense gratification, absence of false ego, the perception of the evil of birth, death, old age and disease; nonattachment to children, wife, home and the rest, and even-mindedness amid pleasant and unpleasant events; constant and unalloyed devotion to Me, resorting to solitary places, detachment from the general mass of people; accepting the importance of self-realization, and philosophical search for the Absolute Truth--all these I thus declare to be knowledge, and what is contrary to these is ignorance.

Chapter 13, Verse 14
sarvatah pani-padam tat
sarvato 'ksi-siro-mukham
sarvatah srutimal loka
sarvam avrtya tisthati

As the sun exists diffusing its unlimited rays, so does the Supersoul, or Supreme Personality of Godhead. He exists in His all-pervading form, and in Him exist all the individual living entities, beginning from the first great teacher, Brahma, down to the small ants. There are unlimited heads, legs, hands and eyes, and unlimited living entities. All are existing in and on the Supersoul. Therefore the Supersoul is all-pervading. The individual soul, however, cannot say that he has his hands, legs and eyes everywhere. That is not possible.

If he thinks that although under ignorance he is not conscious that his hands and legs are diffused all over, but when he attains to proper knowledge he will come to that stage, his thinking is contradictory. This means that the individual soul, having become conditioned by material nature, is not supreme. The Supreme is different from the individual soul.

The Supreme Lord can extend His hand without limit; the individual soul cannot. In Bhagavad-gita the Lord says that if anyone offers Him a flower, or a fruit, or a little water, He accepts. If the Lord is a far distance away, how can He accept things This is

the omnipotence of the Lord: even though He is situated in His own abode, far, far away from earth, He can extend His hand to accept what anyone offers. That is His potency. In the Brahma-samhita it is stated, *goloka eva nivasaty*: although He is always engaged in pastimes in His transcendental planet, He is all-pervading. The individual soul cannot claim that he is all-pervading. Therefore this verse describes the Supreme Soul, the Personality of Godhead, not the individual soul.

Chapter 13, Verse 15
sarvendriya-gunabhasam
sarvendriya-vivarjitam
asaktam sarva-bhrc caiva
nirgunam guna-bhoktr ca

The Supersoul is the original source of all senses, yet He is without senses. He is unattached, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time He is the master of all modes of material nature.

Chapter 13, Verse 21
karya-karana-karttve
hetuh prakrtir ucyate
purusah sukha-duhkhanam
bhoktrtve hetur ucyate

Nature is said to be the cause of all material activities and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world.

Chapter 13, Verse 22
purusah prakrti-stho hi
bhunkte prakrti-jan gunan
karanam guna-sango 'sya
sad-asad-yoni-janmasu

The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species.

Chapter 13, Verse 28
samam sarvesu bhutesu
tisthantam paramesvaram
vinasyatsv avinasyantam
yah pasyati sa pasyati

One who sees the Supersoul accompanying the individual soul in all bodies, and who understands that neither the soul nor the Supersoul is ever destroyed, actually sees.

Chapter 13, Verse 34

yatha prakasayaty ekah
krtsnam lokam imam ravih
ksetram ksetri tatha krtsnam
prakasayati bharata

O son of Bharata, as the sun alone illuminates all this universe, so does the living entity, one within the body, illuminate the entire body by consciousness.

Chapter 13, Verse 35

ksetra-ksetrajnayor evam
antaram jnana-caksusa
bhuta-prakrti-moksam ca
ye vidur yanti te param

One who knowingly sees this difference between the body and the owner of the body and can understand the process of liberation from this bondage, also attains to the supreme goal.



Chapter 14

THE YOGA OF THE DIVISION OF THE THREE GUNAS (Guna-Traya-Vibhaga-Yoga)

The Blessed Lord said: Sattva, Rajas and Tamas (purity, passion and inertia) these Gunas, O mighty-armed, born of Prakriti, bind fast in the body the indestructible embodied one .

Of these Sattva (purity) which from its stainlessness is luminous and healthy, binds by attachment to happiness and by attachment to knowledge, O sinless one! . Know thou

Rajas to be of the nature of passion, the source of thirst for life and objects and attachment, it binds fast, O son of Kunti, the embodied one by attachment to action (7). But know thou Tamas (inertia) born of ignorance is the deluder of all embodied beings; it binds fast, O Bharata, by heedlessness, indolence and sloth (8).

Now Sattva (purity) prevails, having overpowered Rajas and Tamas, O Bharata; now Rajas, having overpowered Sattva and Tamas; now Tamas, having overpowered Sattva and Rajas (10).

When the wisdom-light shines at every gate (sense) in this body, then it should be known that Sattva is increasing (11). Greed, activity, the undertaking of actions, restlessness, desire these are born of increase of Rajas, O best of the Bharatas (12). Darkness, inertness, heedlessness, and also delusion these are born of the increase Of Tamas, O descendant of the Kuru (13).

If the embodied one dies when Sattva is predominant, then he goes to the spotless worlds of the Highest (14). If he dies when Rajas is predominant, he is born among those attached to action; if he dies when Tamas is predominant he is born in the wombs of the senseless (15). The fruit of good action, they say, is Sattvic and pure; verily the fruit of Rajas is pain and the fruit of Tamas is ignorance (16). Those who are seated in Sattva rise upwards; the Rajasic remain in the middle; and the Tamasic who follow in the course of the lowest Guna, go downwards (18).

When the seer beholds not an agent other than the Gunas and knows that which is higher than the Gunas, he attains to My being (19). The embodied one, having crossed beyond these three Gunas out of which the body is evolved is freed from birth, death, old age and pain and attains the immortal (20).

Arjuna said: What are the marks of him who has crossed over the three qualities, O Lord What is his conduct and how does he pass beyond the three Gunas (21)

The Blessed Lord said: He, O Pandava, who hates not radiance nor activity, nor even delusion when present, nor longs for them when absent (22), he who, seated as a neutral, is not moved by Gunas; who knowing that the Gunas act, is firm and moves not (23). He to whom pain and pleasure are alike, who dwells in the Self, to whom a lump of earth, stone and gold are alike, to whom the dear and the undear are alike, who is firm, to whom censure and praise are same; the same in honour and disgrace, the same to friend and foe, abandoning all undertakingshe is said to have crossed over the qualities (24-25).

Chapter 14, Verse 5
sattvam rajas tama iti
gunah prakrti-sambhavah
nibadhnanti maha-baho
dehe dehinam avyayam

Material nature consists of the three modes--goodness, passion and ignorance. When the living entity comes in contact with nature, he becomes conditioned by these modes.

Chapter 14, Verse 6

tatra sattvam nirmalatvat
prakasakam anamayam
sukha-sangena badhnati
jnana-sangena canagha

O sinless one, the mode of goodness being purer than the others, is illuminating, and it frees one from all sinful reactions. Those situated in that mode develop knowledge, but they become conditioned by the concept of happiness.

TEXT 7

rajo ragatmakam viddhi
trsna-sanga-samudbhavam
tan nibadhnati kaunteya
karma-sangena dehinam

The mode of passion is born of unlimited desires and longings, O son of Kunti, and because of this one is bound to material fruitive activities.

The mode of passion is characterized by the attraction between man and woman. Woman has attraction for man, and man has attraction for woman. This is called the mode of passion. And, when the mode of passion is increased, one develops the hankering for material enjoyment. He wants to enjoy sense gratification. For sense gratification, a man in the mode of passion wants some honor in society, or in the nation, and he wants to have a happy family, with nice children, wife, and house. These are the products of the mode of passion. As long as one is hankering after these things, he has to work very hard. Therefore it is clearly stated here that he becomes associated with the fruits of his activities and thus becomes bound by such activities. In order to please his wife, children and society and to keep up his prestige, one has to work. Therefore, the whole material world is more or less in the mode of passion. Modern civilization is considered to be advanced in the standards of the mode of passion. Formerly, the advanced condition was considered to be in the mode of goodness. If there is no liberation for those in the mode of goodness, what of those who are entangled in the mode of passion

CHAPTER 14, VERSE 8

tamas tv ajnana-jam viddhi
mohanam sarva-dehinam
pramadalasya-nidrabhis
tan nibadhnati bharata

O son of Bharata, the mode of ignorance causes the delusion of all living entities. The result of this mode is madness, indolence and sleep, which bind the conditioned soul.

CHAPTER 14, VERSE 9

sattvam sukhe sanjayati
rajah karmani bharata
jnanam avrtya tu tamah
pramade sanjayaty uta

The mode of goodness conditions one to happiness, passion conditions him to the fruits of action, and ignorance to madness.

CHAPTER 14, VERSE 10

rajas tamas cabhibhuya
sattvam bhavati bharata
rajah sattvam tamas caiva
tamah sattvam rajas tatha

Sometimes the mode of passion becomes prominent, defeating the mode of goodness, O son of Bharata. And sometimes the mode of goodness defeats passion, and at other times the mode of ignorance defeats goodness and passion. In this way there is always competition for supremacy.

CHAPTER 14, VERSE 11

sarva-dvaresu dehe 'smin
prakasa upajayate
jnanam yada tada vidyad
vivrdham sattvam ity uta

The manifestations of the mode of goodness can be experienced when all the gates of the body are illuminated by knowledge.

There are nine gates in the body: two eyes, two ears, two nostrils, the mouth, the genital and the anus. In every gate, when the symptom of goodness is illuminated, it should be understood that one has developed the mode of goodness. In the mode of goodness, one can see things in the right position, one can hear things in the right position, and one can taste things in the right position. One becomes cleansed inside and outside. In every gate there is development of the symptoms of happiness, and that is the position of goodness.

CHAPTER 14, VERSE 12

lobhah pravrttir arambhah
karmanam asamah sprha
rajasy etani jayante
vivrdhe bharatarsabha

O chief of the Bharatas, when there is an increase in the mode of passion, the symptoms of great attachment, uncontrollable desire, hankering, and intense endeavor develop.

One in the mode of passion is never satisfied with the position he has already acquired; he hankers to increase his position. If he wants to construct a residential house, he tries his best to have a palatial house, as if he would be able to reside in that house eternally. And he develops a great hankering for sense gratification. There is no end to sense gratification. He always wants to remain with his family and in his house and to continue the process of sense gratification. There is no cessation of this. All these symptoms should be understood as characteristic of the mode of passion.

CHAPTER 14, VERSE 13

aprakaso 'pravrttis ca
pramado moha eva ca
tamasy etani jayante
vivrdhe kuru-nandana

O son of Kuru, when there is an increase in the mode of ignorance, madness, illusion, inertia and darkness are manifested.

CHAPTER 14, VERSE 14

yada sattve pravrdhe tu
pralayam yati deha-bhrt
tadottama-vidam lokan
amalan pratipadyate

When one dies in the mode of goodness, he attains to the pure higher planets.

One in goodness attains higher planetary systems, like Brahmaloaka or Janoloka, and there enjoys godly happiness. The word amalan is significant; it means free from the modes of passion and ignorance. There are impurities in the material world, but the mode of goodness is the purest form of existence in the material world. There are different kinds of planets for different kinds of living entities. Those who die in the mode of goodness are elevated to the planets where great sages and great devotees live.

CHAPTER 14, VERSE 15

rajasi pralayam gatva
karma-sangisu jayate
tatha pralinas tamasi
mudha-yonisu jayate

When one dies in the mode of passion, he takes birth among those engaged in fruitive activities; and when he dies in the mode of ignorance, he takes birth in the animal kingdom.

CHAPTER 14, VERSE 16

karmanah sukrtasyahuh
sattvikam nirmalam phalam

rajasas tu phalam duhkham
ajnanam tamasah phalam

By acting in the mode of goodness, one becomes purified. Works done in the mode of passion result in distress, and actions performed in the mode of ignorance result in foolishness.

CHAPTER 14, VERSE 17

sattvat sanjayate jnanam
rajaso lobha eva ca
pramada-mohau tamaso
bhavato 'jnanam eva ca

From the mode of goodness, real knowledge develops; from the mode of passion, greed develops; and from the mode of ignorance, foolishness, madness and illusion develop.

CHAPTER 14, VERSE 18

urdhvam gacchanti sattva-stha
madhye tisthanti rajasah
jaghanya-guna-vrtti-stha
adho gacchanti tamasah

Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds.

In this verse the results of actions in the three modes of nature are more explicitly set forth. There is an upper planetary system, consisting of the heavenly planets, where everyone is highly elevated. According to the degree of development of the mode of goodness, the living entity can be transferred to various planets in this system. The highest planet is Satyaloka, or Brahmaloaka, where the prime person of this universe, Lord Brahma, resides. We have seen already that we can hardly calculate the wondrous condition of life in Brahmaloaka, but the highest condition of life, the mode of goodness, can bring us to this.

CHAPTER 14, VERSE 19

nanyam gunebhyah kartaram
yada drastanupasyati
gunebhyas ca param vetti
mad-bhavam so 'dhigacchati

When you see that there is nothing beyond these modes of nature in all activities and that the Supreme Lord is transcendental to all these modes, then you can know My spiritual nature.

CHAPTER 14, VERSE 20

gunan etan atitya trin
dehi deha-samudbhavan
janma-mrtyu-jara-dukhair
vimukto 'mrtam asnute

When the embodied being is able to transcend these three modes, he can become free from birth, death, old age and their distresses and can enjoy nectar even in this life.

CHAPTER 14, VERSE 21

arjuna uvaca
kair lingais trin gunan etan
atito bhavati prabho
kim acarah katham caitams
trin gunan ativartate

Arjuna inquired: O my Lord, by what symptoms is one known who is transcendental to those modes? What is his behavior? And how does he transcend the modes of nature?

CHAPTER 14, VERSE 22-25

sri-bhagavan uvaca
prakasam ca pravrttim ca
moham eva ca pandava
na dvesti sampravrttani
na nivrttani kanksati

udasina-vad asino
gunair yo na vicalyate
guna vartanta ity evam
yo 'vatisthati nengate

sama-dukhaha-sukhaha sva-sthah
sama-lostasma-kancanah
tulya-priyapriyo dhiras
tulya-nindatma-samstutih

manapamanayos tulyas
tulyo mitrari-paksayoh
sarvarambha-parityagi
gunatitah sa ucyate

The Blessed Lord said: He who does not hate illumination, attachment and delusion when they are present, nor longs for them when they disappear; who is seated like one unconcerned, being situated beyond these material reactions of the modes of nature, who remains firm, knowing that the modes alone are active; who regards alike pleasure and pain, and looks on a clod, a stone and a piece of gold with an equal eye; who is wise and

holds praise and blame to be the same; who is unchanged in honor and dishonor, who treats friend and foe alike, who has abandoned all fruitive undertakings--such a man is said to have transcended the modes of nature.

Arjuna submitted the three different questions, and the Lord answers them one after another. In these verses, Krishna first indicates that a person transcendently situated neither envies anyone nor hankers for anything. When a living entity stays in this material world embodied by the material body, it is to be understood that he is under the control of one of the three modes of material nature. When he is actually out of the body, then he is out of the clutches of the material modes of nature. But as long as he is not out of the material body, he should be neutral. He should engage himself in the devotional service of the Lord so that his identity with the material body will automatically be forgotten.

When one is conscious of the material body, he acts only for sense gratification, but when one transfers the consciousness to Krishna, sense gratification automatically stops. One does not need this material body, and he does not need to accept the dictations of the material body. The qualities of the material modes in the body will act, but as spirit soul the self is aloof from such activities. How does he become aloof? He does not desire to enjoy the body, nor does he desire to get out of it. Thus transcendently situated, the devotee becomes automatically free. He need not try to become free from the influence of the modes of material nature.

The next question concerns the dealings of a transcendently situated person. The materially situated person is affected by so-called honor and dishonor offered to the body, but the transcendently situated person is not affected by such false honor and dishonor. He performs his duty in Krishna consciousness and does not mind whether a man honors or dishonors him. He accepts things that are favorable for his duty in Krishna consciousness, otherwise he has no necessity of anything material, either a stone or gold.

He takes everyone as his dear friend who helps him in his execution of Krishna consciousness, and he does not hate his so-called enemy. He is equally disposed and sees everything on an equal level because he knows perfectly well that he has nothing to do with material existence. Social and political issues do not affect him because he knows the situation of temporary upheavals and disturbances. He does not attempt anything for his own sake. He can attempt anything for Krishna, but for his personal self he does not attempt anything. By such behavior one becomes actually transcendently situated.



Chapter 15

THE YOGA OF SUPREME PURUSHA

(Purushottama Yoga)

The Blessed Lord said: With roots above, branches below, the Asvattha is said to be indestructible; its leaves are the hymns; he who knows this knows the Vedas . Below and above spread its branches, nourished by the Gunas; sense-objects are its buds, and its roots grow downwards in the world of men ending in action . Its form is not perceived here, neither its end nor its origin nor its existence; having cut asunder this firm-rooted Asvattha with the strong axe of non-attachment, that goal should be sought for, going whither none returns again. I seek refuge in that Primeval Purusha whence streamed forth the ancient energy (3-4).

Free from pride and delusion, with the evil of attachment conquered, constantly abiding in the Self, their desires having completely turned away, liberated from the pairs of opposites known as pleasure and pain, the undeluded reach that goal Eternal .

There the sun does not shine, nor the moon, nor fire; having gone thither they return not; that is My Supreme Abode (7). An eternal portion of My own self having become a living soul in the world of life, draws to itself the five senses with mind for the sixth abiding in Prakriti (8).

Abiding in the body of living beings as the fire Vaisvanara, united with Prana and Apana, I digest the four kinds of food (14).

I am seated in the hearts of all; from Me are memory, knowledge and their absence; I am verily that which has to be known by all the Vedas; I indeed am the author of the Vedanta and the knower of the Vedas am I (15).

There are two Purushas in the world - the perishable and the Imperishable; all beings are perishable and the Kutastha (immutable, unchanging) is called the Imperishable (16). But there is another, the supreme Purusha, called the Highest Self, the indestructible Lord, who pervading all, sustains the three worlds (17). As I transcend the perishable and am even higher than the Imperishable, I am known in the world and in the Veda as Purushottama (the Highest Purusha) (18).

He who, undeluded thus knows Me, the Highest Purusha, he knowing all worships Me with his whole being O Bharata, this most profound teaching has been taught by Me, O sinless one. On knowing thus one becomes illumined, O Bharata and all his duties are accomplished (19-20).

CHAPTER 15, VERSE 1-2

sri-bhagavan uvaca
urdhva-mulam adhas-sakham
asvattham prahur avyayam
chandamsi yasya parnani
yas tam veda sa veda-vit

adhas cordhvam prasrtas tasya sakha
guna-pravrddha visaya-pravalah
adhas ca mulany anusantatani
karmanubandhini manusya-loke

The Blessed Lord said: There is a banyan tree which has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas.

The branches of this tree extend downward and upward, nourished by the three modes of material nature. The twigs are the objects of the senses. This tree also has roots going down, and these are bound to the fruitive actions of human society.

CHAPTER 15, VERSE 3-4

na rupam asyeha tathopalabhyate
nanto na cadir na ca sampratistha
asvattham enam su-virudha-mulam
asanga-sastrena drdhena chittva

tatah padam tat parimargitavyam
yasmin gata na nivartanti bhuyah
tam eva cadyam purusam prapadye

yatah pravrttih prasrta purani

The real form of this tree cannot be perceived in this world. No one can understand where it ends, where it begins, or where its foundation is. But with determination one must cut down this tree with the weapon of detachment. So doing, one must seek that place from which, having once gone, one never returns, and there surrender to that Supreme Personality of Godhead from whom everything has began and in whom everything is abiding since time immemorial.

CHAPTER 15, VERSE 5

nirmana-moha jita-sanga-dosa
adhyatma-nitya vinivrtta-kamah
dvandvair vimuktah sukha-duhkha-samjnair
gacchanty amudhah padam avyayam tat

One who is free from illusion, false prestige, and false association, who understands the eternal, who is done with material lust and is freed from the duality of happiness and distress, and who knows how to surrender unto the Supreme Person, attains to that eternal kingdom.

The surrendering process is described here very nicely. The first qualification is that one should not be deluded by pride. Because the conditioned soul is puffed up, thinking himself the lord of material nature, it is very difficult for him to surrender unto the Supreme Personality of Godhead. One should know by the cultivation of real knowledge that he is not lord of material nature; the Supreme Personality of Godhead is the Lord.

When one is free from delusion caused by pride, he can begin the process of surrender. For one who is always expecting some honor in this material world, it is not possible to surrender to the Supreme Person. Pride is due to illusion, for although one comes here, stays for a brief time and then goes away, he has the foolish notion that he is the lord of the world. He thus makes all things complicated, and he is always in trouble. The whole world moves under this impression.

People are considering that the land, this earth, belongs to human society, and they have divided the land under the false impression that they are the proprietors. One has to get out of this false notion that human society is the proprietor of this world. When one is freed from such a false notion, he becomes free from all the false associations caused by familial, social and national affections. These fake associations bind one to this material world.

After this stage, one has to develop spiritual knowledge. One has to cultivate knowledge of what is actually his own and what is actually not his own. And, when one has an understanding of things as they are, he becomes free from all dual conceptions such as happiness and distress, pleasure and pain. He becomes full in knowledge; then it is possible for him to surrender to the Supreme Personality of Godhead.

CHAPTER 15, VERSE 6

na tad bhasayate suryo
na sasanko na pavakah
yad gatva na nivartante
tad dhama paramam mama

That abode of Mine is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world.

CHAPTER 15, VERSE 7

mamaivamso jiva-loke
jiva-bhutah sanatanah
manah-sasthanindriyani
prakrti-sthani karsati

The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.

CHAPTER 15, VERSE 8

sariram yad avapnoti
yac capy utkramatisvarah
grhitvaitani samyati
vayur gandhan ivasayat

The living entity in the material world carries his different conceptions of life from one body to another as the air carries aromas.

CHAPTER 15, VERSE 14

aham vaisvanaro bhutva
praninam deham asritah
pranapana-samayuktah
pacamy annam catur-vidham

I am the fire of digestion in every living body, and I am the air of life, outgoing and incoming, by which I digest the four kinds of foodstuff.

CHAPTER 15, VERSE 15

sarvasya caham hrdis sannivisto
mattah smrtir jnanam apohanam ca
vedais ca sarvair aham eva vedyo
vedanta-krd veda-vid eva caham

I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas I am to be known; indeed I am the compiler of Vedanta, and I am the knower of the Vedas.

CHAPTER 15, VERSE 16

dvav imau purusau loke
ksaras caksara eva ca
ksarah sarvani bhutani
kuta-stho 'ksara ucyate

There are two classes of beings, the fallible and the infallible. In the material world every entity is fallible, and in the spiritual world every entity is called infallible.

CHAPTER 15, VERSE 17

uttamah purusas tv anyah
paramatmety udahrtah
yo loka-trayam avisya
bibharty avyaya isvarah

Besides these two, there is the greatest living personality, the Lord Himself, who has entered into these worlds and is maintaining them.

CHAPTER 15, VERSE 18

yasmat ksaram atito 'ham
aksarad api cottamah
ato 'smi loke vede ca
prathitah purusottamah

Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated both in the world and in the Vedas as that Supreme Person.

No one can surpass the Supreme Personality of Godhead, Krishna--neither the conditioned soul nor the liberated soul. He is, therefore, the greatest of personalities. Now it is clear here that the living entities and the Supreme Personality of Godhead are individuals. The difference is that the living entities, either in the conditioned state or in the liberated state, cannot surpass in quantity the inconceivable potencies of the Supreme Personality of Godhead.

CHAPTER 15, VERSE 19

yo mam evam asammudho
janati purusottamam
sa sarva-vid bhajati mam
sarva-bhavana bhārata

Whoever knows Me as the Supreme Personality of Godhead, without doubting, is to be understood as the knower of everything, and He therefore engages himself in full devotional service, O son of Bharata.

CHAPTER 15, VERSE 20

iti guhyatamam sastram
idam uktam mayanagha
etad buddhva buddhiman syat
krta-krtyas ca bharata

This is the most confidential part of the Vedic scriptures, O sinless one, and it is disclosed now by Me. Whoever understands this will become wise, and his endeavors will know perfection.

The Lord clearly explains here that this is the substance of all revealed scriptures. And one should understand this as it is given by the Supreme Personality of Godhead. Thus one will become intelligent and perfect in transcendental knowledge. In other words, by understanding this philosophy of the Supreme Personality of Godhead and engaging in His transcendental service, everyone can become freed from all contaminations of the modes of material nature. Devotional service is a process of spiritual understanding. Wherever devotional service exists, the material contamination cannot coexist.

Devotional service to the Lord and the Lord Himself are one and the same because they are spiritual--the internal energy of the Supreme Lord. The Lord is said to be the sun, and ignorance is called darkness. Where the sun is present, there is no question of darkness. Therefore, whenever devotional service is present under the proper guidance of a bona fide spiritual master, there is no question of ignorance.

Everyone must take to this consciousness of Krishna and engage in devotional service to become intelligent and purified. Unless one comes to this position of understanding Krishna and engages in devotional service, however intelligent he may be in the estimation of some common man, he is not perfectly intelligent.

The word anagha, by which Arjuna is addressed, is significant. Anagha, "O sinless one," means that unless one is free from all sinful reactions, it is very difficult to understand Krishna. One has to become free from all contamination, all sinful activities; then he can understand. But devotional service is so pure and potent that once one is engaged in devotional service he automatically comes to the stage of sinlessness.

While performing devotional service in the association of pure devotees in full Krishna consciousness, there are certain things which require to be vanquished altogether. The most important thing one has to surmount is weakness of the heart. The first falldown is caused by the desire to lord it over material nature. Thus one gives up the transcendental loving service of the Supreme Lord. The second weakness of the heart is that as one increases the propensity of lording it over material nature, he becomes attached to matter

and the possession of matter. The problems of material existence are due to these weaknesses of the heart.



Chapter 16

THE YOGA OF DIVISION BETWEEN THE DIVINE AND THE DEMONIAL

(Daivasura-Sampad-Vibhaga Yoga)

The Blessed Lord said: Fearlessness, purity of heart, steadfastness in the Yoga of wisdom, alms-giving, control of the senses (self-restraint) sacrifice, study of one's own scriptures, austerity, straightforwardness, non-injury, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to living beings, uncovetousness, gentleness, modesty, absence of fickleness, vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride these belong to one who is born with the divine properties, O Bharata.

Hypocrisy, arrogance, self-conceit, anger, harshness and ignorance, belong to one who is born, O Partha, with demoniacal properties. The divine properties are deemed to make for liberation, the demoniacal for bondage. Grieve not, thou art born with divine properties, O Pandava.

Demoniacal men know not what to do and what to refrain from; neither purity nor good conduct, nor truth is found in them (7). They say, The universe is without truth, without a moral basis, without a God, brought about by mutual union, brought about by lust and nothing else (8).

Filled with insatiable desires, full of hypocrisy, pride and arrogance, holding evil ideas through delusion, they work with impure resolves (10). Bound by a hundred ties of hope, given over to lust and anger, they strive to secure by unlawful means hoards of wealth for sensual enjoyments (12).

This today has been gained by me, this desire I shall obtain; this wealth is mine already, and also this shall be mine in future (13). I have slain this enemy, and others also I shall slay. I am lord, I enjoy, I am perfect, powerful and happy (14). I am rich, well-born, who else is equal to me I will sacrifice. I will give charity. I will rejoice (15). These malicious; and cruel-doers, worst of men in the world, I hurl them for ever into the wombs of demons only (19).

Triple is the gate of this hell, destructive of the Self, lust, anger and greed; therefore, these three one should abandon (21). A man who is released from these three gates to darkness, O son of Kunti, does good to the self and thus reaches the Supreme Goal (22). He who setting aside the ordinances of the scriptures, acts under the impulse of desire, attains not to perfection, nor happiness, nor the Supreme Goal (23). Therefore let the scriptures be thy authority in deciding as what ought to be done and what ought not to be done. Having known what is said in the ordinances of the scriptures, thou shouldst work in this world (24).

CHAPTER 16, VERSE 1-3

sri-bhagavan uvaca
abhayam sattva-samsuddhir
jnana-yoga-vyavasthitih
danam damas ca yajnas ca
svadhyayas tapa arjavam

ahimsa satyam akrodhas
tyagah santir apaisunam
daya bhutesv aloluptvam
mardavam hrir acapalam

tejah ksama dhrtih saucam
adroho nati-manita
bhavanti sampadam daivim
abhijatasya bharata

The Blessed Lord said: Fearlessness, purification of one's existence, cultivation of spiritual knowledge, charity, self-control, performance of sacrifice, study of the Vedas, austerity and simplicity; nonviolence, truthfulness, freedom from anger; renunciation, tranquility, aversion to faultfinding, compassion and freedom from covetousness; gentleness, modesty and steady determination; vigor, forgiveness, fortitude, cleanliness, freedom from envy and the passion for honor--these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.

CHAPTER 16, VERSE 4
dambho darpo 'bhimanas ca
krodhah parusyam eva ca
ajnanam cabhijatasya
partha sampadam asurim

Arrogance, pride, anger, conceit, harshness and ignorance--these qualities belong to those of demoniac nature, O son of Prtha.

Chapter 16, Verse 5
daivi sampad vimoksaya
nibandhayasuri mata
ma sucah sampadam daivim
abhijato 'si pandava

The transcendental qualities are conducive to liberation, whereas the demoniac qualities make for bondage. Do not worry, O son of Pandu, for you are born with the divine qualities.

Lord Krishna encouraged Arjuna by telling him that he was not born with demoniac qualities. His involvement in the fight was not demoniac because he was considering the pros and cons. He was considering whether respectable persons such as Bhishma and Drona should be killed or not, so he was not acting under the influence of anger, false prestige, or harshness. Therefore he was not of the quality of the demons. For a ksatriya, a military man, shooting arrows at the enemy is considered transcendental, and refraining from such a duty is demoniac. Therefore, there was no cause for Arjuna to lament. Anyone who performs the regulative principles of the different orders of life is transcendently situated.

CHAPTER 16, VERSE 6
dvau bhuta-sargau loke 'smin
daiva asura eva ca
daivo vistarasah prokta
asuram partha me srnu

O son of Prtha, in this world there are two kinds of created beings. One is called the divine and the other demoniac. I have already explained to you at length the divine qualities. Now hear from Me of the demoniac.

CHAPTER 16, VERSE 7
pravrttim ca nivrttim ca
jana na vidur asurah
na saucam napi cacaro
na satyam tesu vidyate

Those who are demoniac do not know what is to be done and what is not to be done. Neither cleanliness nor proper behavior nor truth is found in them.

CHAPTER 16, VERSE 8

asatyam apratistham te
jagad ahur anisvaram
aparaspara-sambhutam
kim anyat kama-haitukam

They say that this world is unreal, that there is no foundation and that there is no God in control. It is produced of sex desire, and has no cause other than lust.

CHAPTER 16, VERSE 9

etam drstim avastabhya
nastatmano 'lpa-buddhayah
prabhavanty ugra-karmanah
ksayaya jagato 'hitah

Following such conclusions, the demoniac, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world.

CHAPTER 16, VERSE 10

kamam asritya duspuram
dambha-mana-madanvitat
mohad grhitvasad-grahan
pravartante 'suci-vratah

The demoniac, taking shelter of insatiable lust, pride and false prestige, and being thus illusioned, are always sworn to unclean work, attracted by the impermanent.

CHAPTER 16, VERSE 11-12

cintam aparimeyam ca
pralayantam upasritah
kamopabhoga-parama
etavad iti niscitah

asa-pasa-satair baddhah
kama-krodha-parayanah
ihante kama-bhogartham
anyayenartha-sancayan

They believe that to gratify the senses unto the end of life is the prime necessity of human civilization. Thus there is no end to their anxiety. Being bound by hundreds and thousands of desires, by lust and anger, they secure money by illegal means for sense gratification.

CHAPTER 16, VERSE 13-15

idam adya maya labdham
imam prapsye manoratham
idam astidam api me
bhavisyati punar dhanam

asau maya hatah satrur
hanisye caparan api
isvaro 'ham aham bhogi
siddho 'ham balavan sukhi

adhyo 'bhijanavan asmi
ko 'nyo 'sti sadrso maya
yaksye dasyami modisya
ity ajnana-vimohitah

The demoniac person thinks: "So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more. He is my enemy, and I have killed him; and my other enemy will also be killed. I am the lord of everything. I am the enjoyer. I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice." In this way, such persons are deluded by ignorance.

CHAPTER 16, VERSE 19

tan aham dvisatah kruran
samsaresu naradhaman
ksipamy ajasram asubhan
asuriv eva yonisu

Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.

CHAPTER 16, VERSE 20

asurim yonim apanna
mudha janmani janmani
mam aprapyaiiva kaunteya
tato yanty adhamam gatim

Attaining repeated birth amongst the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence.

CHAPTER 16, VERSE 21

tri-vidham narakasyedam
dvaram nasanam atmanah

kamah krodhas tatha lobhas
tasmad etat trayam tyajet

There are three gates leading to this hell--lust, anger and greed. Every sane man should give these up, for they lead to the degradation of the soul.

CHAPTER 16, VERSE 22
etair vimuktah kaunteya
tamo-dvarais tribhir narah
acaraty atmanah sreyaś
tato yati param gatim

The man who has escaped these three gates of hell, O son of Kunti, performs acts conducive to self-realization and thus gradually attains the supreme destination.

One should be very careful of these three enemies to human life: lust, anger, and greed. The more a person is freed from lust, anger and greed, the more his existence becomes pure.

Then he can follow the rules and regulations enjoined in the Vedic literature. By following the regulative principles of human life, one gradually raises himself to the platform of spiritual realization. If one is so fortunate, by such practice, to rise to the platform of Krishna consciousness, then success is guaranteed for him.

In the Vedic literature, the ways of action and reaction are prescribed to enable one to come to the stage of purification. The whole method is based on giving up lust, greed and anger. By cultivating knowledge of this process, one can be elevated to the highest position of self-realization; this self-realization is perfected in devotional service. In that devotional service, the liberation of the conditioned soul is guaranteed.

CHAPTER 16, VERSE 23
yah sastra-vidhim utsrjya
vartate kama-karatah
na sa siddhim avapnoti
na sukham na param gatim

But he who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.

CHAPTER 16, VERSE 24
tasmac chastram pramanam te
karyakarya-vyavasthitau
jnatva sastra-vidhanoktam
karma kartum iharhasi

One should understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated.



Chapter XVII

THE YOGA OF THE THREEFOLD FAITH

(Sradha-Traya-Vibhaga Yoga)

Arjuna said: Those who setting aside the ordinances of the scriptures, perform sacrifice with faith what faith is theirs Is it Sattva or Rajas or Tamas (Is it purity or passion or darkness) .

The Blessed Lord said: Threefold is the faith of the embodied, which is inherent in their nature Sattvic (pure), Rajasic (passionate) and Tamasic (darkness). Do thou hear of these . The faith of each is in accordance with his nature, O Bharata. The man consists of his faith, as a mans faith is, so is he .

Those men who perform terrible austerities not enjoined by the scriptures, given to hypocrisy and egoism, impelled by the force of their desires and passions, torture, senseless as they are, the aggregated elements forming the body, and Me also, who dwells in the body within, know thou these to be of demoniac resolves (5-6).

The foods which increase vitality, energy, strength, health, joy and cheerfulness, which are savoury, oleaginous, substantial and agreeable, are dear to the Sattvic (8). The foods like foods that are bitter, sour, saline, excessively hot, pungent, dry and burning, and

which cause pain, grief and diseases, are dear to the Rajasic (9). That which is stale, tasteless, putrid, rotten, refused and impure, is dear to the Tamasic (10).

The sacrifice that is offered by men without desire for fruit as enjoined by ordinance, with a fixed resolve in the mind that they should do the sacrifice as duty, is pure (11). That which is offered with a view to obtain fruit and for ostentation, O best of the Bharatas, know it to be a Rajasic Yajna (12). The sacrifice performed contrary to the ordinances in which no food is distributed, which is destitute of Mantras, gifts and faith, is said to be Tamasic (13).

Worship of the gods, the twice-born, the Gurus and the wise, purity, straightforwardness, continence, and non-injury are called the austerity of the body (14). Speech which causes no annoyance and is true, as also pleasant and beneficial and also study of the scriptures, are called the austerity of the speech (15). Serenity of the mind, equanimity, silence, self-control, purity of nature this is called the mental austerity (16).

This threefold austerity, practised by steadfast men with the utmost faith, without desire for fruit is said to be Sattvic (pure) (17). That austerity which is practised with the object of gaining good reception, honour and worship and with ostentation is here (in this world) said to be Rajasic, unstable and transitory (18). That austerity which is practised out of a foolish notion with self-torture, or for the purpose of ruining another is declared to be Tamasic (19).

That alms (gift) which is given knowing it to be a duty to give to one who does no service in return, in a fit place and time, to a worthy person, that alms is said to be Sattvic (20). That gift which is given with a view to receiving in return or looking for the fruit or again reluctantly that gift is held to be Rajasic (21). That gift given at a wrong place or time, to unworthy persons, without respect and with insult, that is declared to be Tamasic (22).

CHAPTER 17, VERSE 1

arjuna uvaca
ye sastra-vidhim utsrjya
yajante sraddhayanvitah
tesam nistha tu ka Krishna
sattvam aho rajas tamah

Arjuna said, O Krishna, what is the situation of one who does not follow the principles of scripture but who worships according to his own imagination Is he in goodness, in passion or in ignorance

Chapter 17, Verse 2

sri-bhagavan uvaca
tri-vidha bhavati sraddha
dehinam sa svabhava-ja
sattviki rajasi caiva

tamasi ceti tam srnu

The Supreme Lord said, according to the modes of nature acquired by the embodied soul, one's faith can be of three kinds--goodness, passion or ignorance. Now hear about these.

Chapter 17, Verse 3

sattvanurupa sarvasya
sraddha bhavati bharata
sraddha-mayo 'yam puruso
yo yac-chraddhah sa eva sah

According to one's existence under the various modes of nature, one evolves a particular kind of faith. The living being is said to be of a particular faith according to the modes he has acquired.

CHAPTER 17, VERSE 4

yajante sattvika devan
yaksa-raksamsi rajasah
pretan bhuta-ganams canye
yajante tamasa janah

Men in the mode of goodness worship the demigods; those in the mode of passion worship the demons; and those in the mode of ignorance worship ghosts and spirits.

CHAPTER 17, VERSE 5-6

asastra-vihitam ghoram
tapyante ye tapo janah
dambhahankara-samyuktah
kama-raga-balanvitah

karsayantah sarira-stham
bhuta-gramam acetasah
mam caivantah sarira-stham
tan viddhy asura-niscayan

Those who undergo severe austerities and penances not recommended in the scriptures, performing them out of pride, egoism, lust and attachment, who are impelled by passion and who torture their bodily organs as well as the Supersoul dwelling within are to be known as demons.

CHAPTER 17, VERSE 7

aharas tv api sarvasya
tri-vidho bhavati priyah
yajnas tapas tatha danam
tesam bhedam imam srnu

Even food of which all partake is of three kinds, according to the three modes of material nature. The same is true of sacrifices, austerities and charity. Listen, and I shall tell you of the distinctions of these.

CHAPTER 17, VERSE 8-10

ayuh-sattva-balarogya-
sukha-priti-vivardhanah
rasyah snigdha sthira hrdaya
aharah sattvika-priyah

katv-amla-lavanaty-usna-
tikсна-rukṣa-vidahinah
ahara rajasasyesta
duhkha-sokamaya-pradah

yata-yamam gata-rasam
puti paryusitam ca yat
ucchistam api camedhyam
bhojanam tamasa-priyam

Foods in the mode of goodness increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction. Such nourishing foods are sweet, juicy, fatty and palatable. Foods that are too bitter, too sour, salty, pungent, dry and hot, are liked by people in the modes of passion. Such foods cause pain, distress, and disease. Food cooked more than three hours before being eaten, which is tasteless, stale, putrid, decomposed and unclean, is food liked by people in the mode of ignorance.

The purpose of food is to increase the duration of life, purify the mind and aid bodily strength. This is its only purpose. In the past, great authorities selected those foods that best aid health and increase life's duration, such as milk products, sugar, rice, wheat, fruits and vegetables. These foods are very dear to those in the mode of goodness. Some other foods, such as baked corn and molasses, while not very palatable in themselves, can be made pleasant when mixed with milk or other foods. They are then in the mode of goodness. All these foods are pure by nature. Protein is amply available through split peas, dal, whole wheat, etc.

Foods in the mode of passion, which are bitter, too salty, or too hot or overly mixed with red pepper, cause misery by producing mucus in the stomach, leading to disease. Foods in the mode of ignorance or darkness are essentially those that are not fresh. Any food cooked more than three hours before it is eaten (except prasadam, food offered to the Lord) is considered to be in the mode of darkness. Because they are decomposing, such foods give a bad odor, which often attracts people in this mode but repulses those in the mode of goodness.

Remnants of food may be eaten only when they are part of a meal that was first offered to the Supreme Lord or first eaten by saintly persons, especially the spiritual master. Otherwise the remnants of food are considered to be in the mode of darkness, and they increase infection or disease. Such foodstuffs, although very palatable to persons in the mode of darkness, are neither liked nor even touched by those in the mode of goodness. The best food is the remnants of what is offered to the Supreme Personality of Godhead.

In Bhagavad-gita the Supreme Lord says that He accepts preparations of vegetables, flour and milk when offered with devotion. Patram puspam phalam toyam. Of course, devotion and love are the chief things which the Supreme Personality of Godhead accepts. But it is also mentioned that the prasadam should be prepared in a particular way. Any food prepared by the injunctions of the scripture and offered to the Supreme Personality of Godhead can be taken even if prepared long, long ago, because such food is transcendental. Therefore to make food eatable and palatable for all persons, one should offer food to the Supreme Personality of Godhead.

CHAPTER 17, VERSE 11

aphalakanksibhir yajno
vidhi-disto ya ijjate
yastavyam eveti manah
samadhaya sa sattvikah

Of sacrifices, that sacrifice performed according to duty and to scriptural rules, and with no expectation of reward, is of the nature of goodness.

The general tendency is to offer sacrifice with some purpose in mind, but here it is stated that sacrifice should be performed without any such desire. It should be done as a matter of duty. Take, for example, the performance of rituals in temples or in churches. Generally they are performed with the purpose of material benefit, but that is not in the mode of goodness. One should go to a temple or church as a matter of duty, offer respect to the Supreme Personality of Godhead and offer flowers and eatables.

CHAPTER 17, VERSE 12

abhisandhaya tu phalam
dambhartham api caiva yat
ijjate bharata-srestha
tam yajnam viddhi rajasam

But that sacrifice performed for some material end or benefit or performed ostentatiously, out of pride, is of the nature of passion, O chief of the Bharatas.

Sometimes sacrifices and rituals are performed for elevation to the heavenly kingdom or for some material benefits in this world. Such sacrifices or ritualistic performances are considered to be in the mode of passion.

CHAPTER 17, VERSE 13

vidhi-hinam asrstannam
mantra-hinam adaksinam
sraddha-virahitam yajnam
tamasam paricaksate

And that sacrifice performed in defiance of scriptural injunctions, in which no spiritual food is distributed, no hymns are chanted and no remunerations are made to the priests, and which is faithless--that sacrifice is of the nature of ignorance.

CHAPTER 17, VERSE 14

deva-dvija-guru-prajna-
pujanam saucam arjavam
brahmacaryam ahimsa ca
sariram tapa ucyate

The austerity of the body consists in this: worship of the Supreme Lord, the brahmanas, the spiritual master, and superiors like the father and mother. Cleanliness, simplicity, celibacy and nonviolence are also austerities of the body.

CHAPTER 17, VERSE 15

anudvega-karam vakyam
satyam priya-hitam ca yat
svadhyayabhyasanam caiva
van-mayam tapa ucyate

Austerity of speech consists in speaking truthfully and beneficially and in avoiding speech that offends. One should also recite the Vedas regularly.

One should not speak in such a way as to agitate the minds of others. Of course, when a teacher speaks, he can speak the truth for the instruction of his students, but such a teacher should not speak to others who are not his students if he will agitate their minds.

This is penance as far as talking is concerned. Besides that, one should not talk nonsense. When speaking in spiritual circles, one's statements must be upheld by the scriptures. One should at once quote from scriptural authority to back up what he is saying. At the same time, such talk should be very pleasurable to the ear. By such discussions, one may derive the highest benefit and elevate human society. There is a limitless stock of Vedic literature, and one should study this. This is called penance of speech.

CHAPTER 17, VERSE 16

manah-prasadah saumyatvam
maunam atma-vinigraha
bhava-samsuddhir ity etat
tapo manasam ucyate

And serenity, simplicity, gravity, self-control and purity of thought are the austerities of the mind.

To make the mind austere is to detach it from sense gratification. It should be so trained that it can be always thinking of doing good for others. The best training for the mind is gravity in thought. One should not deviate from Krishna consciousness and must always avoid sense gratification. To purify one's nature is to become Krishna conscious. Satisfaction of the mind can be obtained only by taking the mind away from thoughts of sense enjoyment. The more we think of sense enjoyment, the more the mind becomes dissatisfied. In the present age we unnecessarily engage the mind in so many different ways for sense gratification, and so there is no possibility of the mind's becoming satisfied.

The best course is to divert the mind to the Vedic literature, which is full of satisfying stories, such as reading Ramayana, Vedas, Upanishads, the Puranas and the Mahabharata. One can take advantage of this knowledge and thus become purified. The mind should be devoid of duplicity, and one should think of the welfare of all. Silence means that one is always thinking of self-realization. The person in Krishna consciousness observes perfect silence in this sense.

Control of the mind means detaching the mind from sense enjoyment. One should be straightforward in his dealings and thereby purify his existence. All these qualities together constitute austerity in mental activities.

CHAPTER 17, VERSE 17

sraddhaya paraya taptam
tapas tat tri-vidham naraih
aphalakanksibhir yuktaih
sattvikam paricaksate

This threefold austerity, practiced by men whose aim is not to benefit themselves materially but to please the Supreme, is of the nature of goodness.

CHAPTER 17, VERSE 18

satkara-mana-pujartham
tapo dambhena caiva yat
kriyate tad iha proktam
rajasam calam adhravam

Those ostentatious penances and austerities which are performed in order to gain respect, honor and reverence are said to be in the mode of passion. They are neither stable nor permanent.

Sometimes penance and austerity are executed to attract people and receive honor, respect and worship from others. Persons in the mode of passion arrange to be worshiped by subordinates and let them wash their feet and offer riches. Such arrangements

artificially made by the performance of penances are considered to be in the mode of passion. The results are temporary; they can be continued for some time, but they are not permanent.

CHAPTER 17, VERSE 19

mudha-grahenatmano yat
pidaya kriyate tapah
parasyotsadanartham va
tat tamasam udahrtam

And those penances and austerities which are performed foolishly by means of obstinate self-torture, or to destroy or injure others, are said to be in the mode of ignorance.

There are instances of foolish penance undertaken by demons like Hiranyakasipu, who performed austere penances to become immortal and kill the demigods. He prayed to Brahma for such things, but ultimately he was killed by the Supreme Personality of Godhead. To undergo penances for something which is impossible is certainly in the mode of ignorance.

CHAPTER 17, VERSE 20

datavyam iti yad danam
diyate 'nupakarine
dese kale ca patre ca
tad danam sattvikam smrtam

That gift which is given out of duty, at the proper time and place, to a worthy person, and without expectation of return, is considered to be charity in the mode of goodness.

In the Vedic literature, charity given to a person engaged in spiritual activities is recommended. Charity is recommended to be given at a place of pilgrimage and at lunar or solar eclipses or at the end of the month or to a qualified brahmana or a Vaisnava (devotee) or in temples.

Such charities should be given without any consideration of return. Charity to the poor is sometimes given out of compassion, but if a poor man is not worth giving charity to, then there is no spiritual advancement. In other words, indiscriminate charity is not recommended in the Vedic literature.

CHAPTER 17, VERSE 21

yat tu pratyupakarartham
phalam uddisya va punah
diyate ca pariklistam
tad danam rajasam smrtam

But charity performed with the expectation of some return, or with a desire for fruitive results, or in a grudging mood, is said to be charity in the mode of passion.

Charity is sometimes performed for elevation to the heavenly kingdom and sometimes with great trouble and with repentance afterwards. "Why have I spent so much in this way " Charity is also sometimes made under some obligation, at the request of a superior. These kinds of charity are said to be made in the mode of passion. There are many charitable foundations which offer their gifts to institutions where sense gratification goes on. Such charities are not recommended in the Vedic scripture. Only charity in the mode of goodness is recommended.

CHAPTER 17, VERSE 22

adesa-kale yad danam
apatrebhyas ca diyate
asat-krtam avajnatam
tat tamasam udahrtam

And charity performed at an improper place and time and given to unworthy persons without respect and with contempt is charity in the mode of ignorance.

Contributions for indulgence in intoxication and gambling are not encouraged here. That sort of contribution is in the mode of ignorance. Such charity is not beneficial; rather, sinful persons are encouraged. Similarly, if a person gives charity to a suitable person without respect and without attention, that sort of charity is also said to be in the mode of darkness.



Chapter 18

THE YOGA OF LIBERATION BY RENUNCIATION

(Moksha Sannyasa Yoga)

Arjuna said: I desire to know severally, O mighty-armed, the essence of Sannyasa, O Hrishikesa, as also Tyaga, O Kesinisudana (slayer of Kesi) .

The Blessed Lord said: Sages understand Sannyasa to be the renouncing of works with desires; the wise declare the abandonment of the fruits of all works as Tyaga . Acts of sacrifice, gift and austerity should not be relinquished, but should be performed; sacrifice, gift, and also austerity are the purifiers of the wise .

These five causes, O mighty-armed, know thou from Me as declared in the Sankhya system for the accomplishment of all actions (13). The body, the actor, the various organs, the several functions of various sorts and the presiding deities also, the fifth (14).

He who is free from the notion of egoism, whose intellect is not affected (by good or evil), though he acts, he is not bound by his actions (17).

An action which is ordained, done without love or hatred by one not desirous of the fruit and free from attachment, is declared to be Sattvic (21). But that action which is done by one longing for desires or again with egoism or with much effort, is declared to be Rajasic (24).

The action which is undertaken from delusion, without regarding the consequence, loss of wealth, injury (to others) and one's own ability, that is declared to be Tamasic (25).

That which knows the paths of action and renunciation, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, that intellect, O Partha, is Sattvic (30). That by which one wrongly understands right (Dharma) and wrong (Adharma), and also what ought to be done and what ought not to be done, that intellect, O partha, is Rajasic (31).

That which enveloped in darkness regards wrong (Adharma) as right (Dharma) and sees all things in a perverted light, that intellect, O Partha, is Tamasic (32).

That which is like poison at first but like nectar in the end; that happiness is said to be Sattvic, born of the blissful knowledge of the Self (37). That pleasure which arises from the contact of the senses with their objects, at first like nectar but in the end like poison, that is declared to be Rajasic (38). That pleasure which both at first and afterwards is delusion of the Self, arising from sleep; indolence and heedlessness, that is declared to be Tamasic (39).

Dwelling in solitude, eating but little, speech, body and mind controlled, ever engaged in meditation and concentration, taking refuge in dispassion (52), having abandoned egoism, violence, arrogance, desire, anger, covetousness, freed from the notion of mine and peaceful, he is fit for becoming Brahman (53).

Becoming Brahman, tranquil-minded, he neither grieves nor desires the same to all beings, he attains supreme devotion to Me (54). By devotion he knows Me in reality, what and who I am; then having known Me in reality, he forthwith enters into the Supreme (55).

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His Maya, to revolve as if mounted on a machine (61). Take refuge in Him with all thy heart, O Bharata; by His grace thou shalt attain supreme peace and the eternal abode (62).

Fix thy mind in Me, be My devotee, sacrifice to Me, bow down to Me, thou shalt reach Myself; truly do I promise unto thee, for thou art dear to Me (65). Abandoning all duties take refuge in Me alone; I will liberate thee from all sins; grieve not (66).

Has this been heard by thee, O Partha, with an attentive mind Has thy delusion caused by ignorance been destroyed, O Dhananjaya (72).

Arjuna said: My delusion is destroyed, and I have gained knowledge through Thy grace, O Achyuta (O Immutable One), I am firm my doubts have vanished. I will do according to Thy word. (73).

Wherever is Krishna, the Lord of Yoga, wherever is Partha, the archer, there are prosperity, victory, happiness and sound policy, so I think (78).

CHAPTER 18, VERSE 1

arjuna uvaca
sannyasasya maha-baho
tattvam icchami veditum
tyagasya ca hrsikesa
prthak kesi-nisudana

Arjuna said, O mighty-armed one, I wish to understand the purpose of renunciation [tyaga] and of the renounced order of life [sannyasa], O killer of the Kesi demon, Hrsikesa.

CHAPTER 18, VERSE 2

sri-bhagavan uvaca
kamyanam karmanam nyasam
sannyasam kavayo viduh
sarva-karma-phala-tyagam
prahus tyagam vicaksanah

The Supreme Lord said, To give up the results of all activities is called renunciation [tyaga] by the wise. And that state is called the renounced order of life [sannyasa] by great learned men.

The performance of activities for results has to be given up. This is the instruction of Bhagavad-gita.

CHAPTER 18, VERSE 3

tyajyam dosa-vad ity eke
karma prahur manisinah
yajna-dana-tapah-karma
na tyajyam iti capare

Some learned men declare that all kinds of fruitive activities should be given up, but there are yet other sages who maintain that acts of sacrifice, charity and penance should never be abandoned.

CHAPTER 18, VERSE 4

niscayam srnu me tatra
tyage bharata-sattama
tyago hi purusa-vyaghra
tri-vidhah samprakirtitah

O best of the Bharatas, hear from Me now about renunciation. O tiger among men, there are three kinds of renunciation declared in the scriptures.

CHAPTER 18, VERSE 5

yajna-dana-tapah-karma
na tyajyam karyam eva tat
yajno danam tapas caiva
pavanani manisinam

Acts of sacrifice, charity and penance are not to be given up but should be performed. Indeed, sacrifice, charity and penance purify even the great souls.

CHAPTER 18, VERSE 6

etany api tu karmani
sangam tyaktva phalani ca
kartavyaniti me partha
niscitam matam uttamam

All these activities should be performed without any expectation of result. They should be performed as a matter of duty, O son of Prtha. That is My final opinion.

Although all sacrifices are purifying, one should not expect any result by such performances.

CHAPTER 18, VERSE 7

niyatasya tu sannyasah
karmano nopapadyate
mohat tasya parityagas
tamasah parikirtitah

Prescribed duties should never be renounced. If, by illusion, one gives up his prescribed duties, such renunciation is said to be in the mode of ignorance.

Work for material satisfaction must be given up, but activities which promote one to spiritual activity, like cooking for the Supreme Lord and offering the food to the Lord and then accepting the food, are recommended.

CHAPTER 18, VERSE 8

duhkham ity eva yat karma
kaya-klesa-bhayat tyajet
sa krtva rajasam tyagam
naiva tyaga-phalam labhet

Anyone who gives up prescribed duties as troublesome, or out of fear, is said to be in the mode of passion. Such action never leads to the elevation of renunciation.

CHAPTER 18, VERSE 9

karyam ity eva yat karma
niyatam kriyate 'rjuna
sangam tyaktva phalam caiva
sa tyagah sattviko matah

But he who performs his prescribed duty only because it ought to be done, and renounces all attachment to the fruit--his renunciation is of the nature of goodness, O Arjuna.

Prescribed duties must be performed with this mentality. One should act without attachment for the result; he should be disassociated from the modes of work. A man working in Krishna consciousness in a factory does not associate himself with the work of the factory, nor with the workers of the factory. He simply works for Krishna. And when he gives up the result for Krishna, he is acting transcendently.

CHAPTER 18, VERSE 10

na dvesty akusalam karma
kusale nanusajjate
tyagi sattva-samavisto
medhavi chinna-samsayah

Those who are situated in the mode of goodness, who neither hate inauspicious work nor are attached to auspicious work, have no doubts about work.

It is said in Bhagavad-gita that one can never give up work at any time. Therefore he who works for Krishna and does not enjoy the fruitive results, who offers everything to Krishna, is actually a renouncer.

CHAPTER 18, VERSE 11

na hi deha-bhrta sakyam
tyaktum karmany asesatah
yas tu karma-phala-tyagi
sa tyagity abhidhiyate

It is indeed impossible for an embodied being to give up all activities. Therefore it is said that he who renounces the fruits of action is one who has truly renounced.

A person in Krishna consciousness acting in knowledge of his relationship with Krishna is always liberated. Therefore he does not have to enjoy or suffer the results of his acts after death.

CHAPTER 18, VERSE 12

anistam istam misram ca
tri-vidham karmanah phalam
bhavaty atyaginam pretya
na tu sannyasinam kvacit

For one who is not renounced, the threefold fruits of action--desirable, undesirable and mixed--accrue after death. But those who are in the renounced order of life have no such results to suffer or enjoy.

A person in Krishna consciousness or in the mode of goodness does not hate anyone or anything which troubles his body. He does work in the proper place and at the proper time without fearing the troublesome effects of his duty. Such a person situated in transcendence should be understood to be most intelligent and beyond all doubts in his activities.

CHAPTER 18, VERSE 13-14

pancavitani maha-baho
karanani nibodha me
sankhye krtante proktani
siddhaye sarva-karmanam

adhithanam tatha karta
karanam ca prthag-vidham

vividhas ca prthak ceta
daivam caivatra pancamam

O mighty-armed Arjuna, learn from Me of the five factors which bring about the accomplishment of all action. These are declared in sankhya philosophy to be the place of action, the performer, the senses, the endeavor, and ultimately the Supersoul.

CHAPTER 18, VERSE 17

yasya nahankrto bhavo
buddhir yasya na lipyate
hatvapi sa imal lokan
na hanti na nibadhyate

One who is not motivated by false ego, whose intelligence is not entangled, though he kills men in this world, is not the slayer. Nor is he bound by his actions.

CHAPTER 18, VERSE 20

sarva-bhutesu yenaikam
bhavam avyayam iksate
avibhaktam vibhaktesu
taj jnanam viddhi sattvikam

That knowledge by which one undivided spiritual nature is seen in all existences, undivided in the divided, is knowledge in the mode of goodness.

A person who sees one spirit soul in every living being, whether a demigod, human being, animal, bird, beast, aquatic or plant, possesses knowledge in the mode of goodness. In all living entities, one spirit soul is there, although they have different bodies in terms of their previous work. As described in the Seventh Chapter, the manifestation of the living force in every body is due to the superior nature of the Supreme Lord.

Thus to see that one superior nature, that living force, in every body is to see in the mode of goodness. That living energy is imperishable, although the bodies are perishable. The difference is perceived in terms of the body because there are many forms of material existence in conditional life; therefore they appear to be divided. Such impersonal knowledge finally leads to self-realization.

CHAPTER 18, VERSE 21

prthaktvena tu yaj jnanam
nana-bhavan prthag-vidhan
vetti sarvesu bhutesu
taj jnanam viddhi rajasam

That knowledge by which a different type of living entity is seen to be dwelling in different bodies is knowledge in the mode of passion.

CHAPTER 18, VERSE 22

yat tu krtsna-vad ekasmin
karye saktam ahaitukam
atattvartha-vad alpam ca
tat tamasam udahrtam

And that knowledge by which one is attached to one kind of work as the all in all, without knowledge of the truth, and which is very meager, is said to be in the mode of darkness.

CHAPTER 18, VERSE 23

niyatam sanga-rahitam
araga-dvesatah krtam
aphala-prepsuna karma
yat tat sattvikam ucyate

As for actions, that action in accordance with duty, which is performed without attachment, without love or hate, by one who has renounced fruitive results, is called action in the mode of goodness.

CHAPTER 18, VERSE 24

yat tu kamepsuna karma
sahankarena va punah
kriyate bahulayasam
tad rajasam udahrtam

But action performed with great effort by one seeking to gratify his desires, and which is enacted from a sense of false ego, is called action in the mode of passion.

CHAPTER 18, VERSE 30

pravrttim ca nivrttim ca
karyakarye bhayabhaye
bandham moksam ca ya vetti
buddhih sa partha sattviki

O son of Prtha, that understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is binding and what is liberating, that understanding is established in the mode of goodness.

Actions which are performed in terms of the directions of the scriptures are called pravrtti, or actions that deserve to be performed, and actions which are not so directed are not to be performed. One who does not know the scriptural directions becomes entangled in the actions and reactions of work. Understanding which discriminates by intelligence is situated in the mode of goodness.

CHAPTER 18, VERSE 31
yaya dharmam adharmam ca
karyam cakaryam eva ca
ayathavat prajanati
buddhih sa partha rajasi

And that understanding which cannot distinguish between the religious way of life and the irreligious, between action that should be done and action that should not be done, that imperfect understanding, O son of Prtha, is in the mode of passion.

CHAPTER 18, VERSE 32
adharmam dharmam iti ya
manyate tamasavrtta
sarvarthan viparitams ca
buddhih sa partha tamasi

That understanding which considers irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction, O Partha, is in the mode of ignorance.

CHAPTER 18, VERSE 36-37
sukham tv idanim tri-vidham
srnu me bharatarsabha
abhyasad ramate yatra
dukhantam ca nigacchati

yat tad agre visam iva
pariname 'mrtopamam
tat sukham sattvikam proktam
atma-buddhi-prasada-jam

O best of the Bharatas, now please hear from Me about the three kinds of happiness which the conditioned soul enjoys, and by which he sometimes comes to the end of all distress. That which in the beginning may be just like poison but at the end is just like nectar and which awakens one to self-realization is said to be happiness in the mode of goodness.

CHAPTER 18, VERSE 38
visayendriya-samyogad
yat tad agre 'mrtopamam
pariname visam iva
tat sukham rajasam smrtam

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

CHAPTER 18, VERSE 39

yad agre canubandhe ca
sukham mohanam atmanah
nidralasya-pramadottham
tat tamasam udahrtam

And that happiness which is blind to self-realization, which is delusion from beginning to end and which arises from sleep, laziness and illusion is said to be of the nature of ignorance.

CHAPTER 18, VERSE 51-53

buddhya visuddhaya yukto
dhrtyatmanam niyamy ca
sabdadin visayams tyaktva
raga-dvesau vyudasya ca

vivikta-sevi laghv-asi
yata-vak-kaya-manasah
dhyana-yoga-paro nityam
vairagyam samupasritah

ahankaram balam darpam
kamam krodham parigraham
vimucya nirmamah santo
brahma-bhuyaya kalpate

Being purified by his intelligence and controlling the mind with determination, giving up the objects of sense gratification, being freed from attachment and hatred, one who lives in a secluded place, who eats little and who controls the body and the tongue, and is always in trance and is detached, who is without false ego, false strength, false pride, lust, anger, and who does not accept material things, such a person is certainly elevated to the position of self-realization.

When one is purified by knowledge, he keeps himself in the mode of goodness. Thus one becomes the controller of the mind and is always in trance. Because he is not attached to the objects of sense gratification, he does not eat more than what he requires, and he controls the activities of his body and mind.

He has no false ego because he does not accept the body as himself. Nor has he a desire to make the body fat and strong by accepting so many material things. Because he has no bodily concept of life, he is not falsely proud. He is satisfied with everything that is offered to him by the grace of the Lord, and he is never angry in the absence of sense gratification.

Nor does he endeavor to acquire sense objects. Thus when he is completely free from false ego, he becomes nonattached to all material things, and that is the stage of self-

realization of Brahman. That stage is called the brahma-bhuta stage. When one is free from the material conception of life, he attains eternal peace by renunciation of fruits of his actions.

CHAPTER 18, VERSE 54
brahma-bhuta prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param

One who is thus transcendently situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.

CHAPTER 18, VERSE 55
bhaktya mam abhijanati
yavan yas casmi tattvatah
tato mam tattvato jnatva
visate tad-anantaram

One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.

CHAPTER 18, VERSE 61
isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya

The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.

CHAPTER 18, VERSE 62
tam eva saranam gaccha
sarva-bhavana bhārata
tat-prasadat param santim
sthanam prapsyasi sasvatam

O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode.

CHAPTER 18, VERSE 63
iti te jnanam akhyatam
guhyad guhyataram maya

vimrsyaitad asesena
yathecchasi tatha kuru

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

CHAPTER 18, VERSE 65
man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi satyam te
pratijane priyo 'si me

Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

The most confidential part of knowledge is that one should become a pure devotee of Krishna and always think of Him and act for Him. And the Lord's promise is that anyone who is in such pure Krishna consciousness will certainly return to the abode of Krishna, where he will be engaged in the association of Krishna face to face. This most confidential part of knowledge is spoken to Arjuna because he is the dear friend of Krishna. Everyone who follows the path of Arjuna can become a dear friend to Krishna and obtain the same perfection as Arjuna.

These words stress that one should concentrate his mind upon Krishna--the very form with two hands carrying a flute, the bluish boy with a beautiful face and peacock feathers in His hair.

CHAPTER 18, VERSE 66
sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksaisyami ma sucah

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.

The Lord has described various kinds of knowledge, processes of religion, knowledge of the Supreme Brahman, knowledge of the Supersoul, knowledge of the different types of orders and statuses of social life, knowledge of the renounced order of life, knowledge of nonattachment, sense and mind control, meditation, etc. He has described in so many ways different types of religion. Now, in summarizing Bhagavad-gita, the Lord says that Arjuna should give up all the processes that have been explained to him; he should simply surrender to Krishna. That surrender will save him from all kinds of sinful reactions, for the Lord personally promises to protect him.

With faith and love, one should surrender unto Him. According to the devotional process, one should simply accept such religious principles that will lead ultimately to the devotional service of the Lord. Serve, Love, Sacrifice, Pray, Meditate, Give and Purify yourself by offering your Self to Lord Krishna.

Aum Namoh Bhagavateh Vasudevayah

CHAPTER 18, VERSE 72

kaccid etac chrutam partha
tvayaikagrena cetasa
kaccid ajnana-sammohah
pranastas te dhananjaya

O conqueror of wealth, Arjuna, have you heard this attentively with your mind And are your illusions and ignorance now dispelled

CHAPTER 18, VERSE 73

arjuna uvaca
nasto mohah smrtir labdha
tvat-prasadan mayacyuta
sthito 'smi gata-sandehah
karisye vacanam tava

Arjuna said, My dear Krishna, O infallible one, my illusion is now gone. I have regained my memory by Your mercy, and I am now firm and free from doubt and am prepared to act according to Your instructions.

CHAPTER 18, VERSE 78

yatra yogesvarah krsno
yatra partho dhanur-dharah
tatra srir vijayo bhutir
dhruva nitir matir mama

Wherever there is Krishna, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.

Surrender unto Krishna in devotional service in full Krishna consciousness is the most confidential instruction and is the essence of the Eighteenth Chapter.

Man-mana bhava mad-bhakto
Mad-yaji mam namaskuru
Mam evaisyasi satyam te
Pratijane priyo 'si me

Absorb your mind and heart in Me, become My devotee, offer propitiation to Me, just give humble obeisance unto Me, and surely you will come to Me. I promise this in truth to you, being very dear to Me. Bhagavad-Gita, chapter 18, verse 65.

Om. Asato Maa Sadgamaya.

Tamaso Maa Jyotirgamaya.

Mrityormaa'mritam Gamaya.

Meaning: Oh lord, lead me from untruth to truth, from darkness to light, from death to immortality.

Aum Loka Samastha Sukinou Bhavanthu

Aum Namoh Bhagavateh Vasudevayah

Aum Sri Krishnayah Namaha

Hari Om Tat Sat.

Om Santi! Santi! Santi!



Why Lord Krishna choose Bheeshma Pitamaha to deliver the Holiest word of God - Vishnu Sahasranamam?

Lord Krishna revealed Bhagavad Gita to Arjuna. Though Arjuna was able to converse with Lord Krishna and clear many of his doubts, he couldn't absorb it completely as-it-is from the view point of the Lord.

In the Kurukshethra war, between Pandavas and Kauravas, Krishna was the sarathi(charioteer) for Arjuna. After the day's battle, when they returned to the camp, Arjuna asked Krishna to get down and open the gate. This request baffled Krishna as He did not get the respect of a Guru who taught him Bhagavad Gita. Hence He concluded that, all His teaching was a waste. Then Krishna decided to choose an acharya who can teach dharma to Pandavas. According to Bhagavad Gita's Chapter 4 sloka 34, Thath viddhi pranipathena pariprasnena sevaya Upadekshyanthi the jnanam jnaninah thathva-darsinaha The path of spiritual realization is difficult. Krishna therefore advises Pandavas to approach an enlightened master for the realization of dharma. The above sloka dictates the principle behavior of a student, to his teacher, before anything could be learnt from the master. The student should surrender and this should be shown by a few activities which are dictated in the sloka.

Prostrating before Guru, without any inhibition or ego Pranipatha. When the students are being taught, the disciple should be able to understand the essence of all those teachings. Thus, if the student gets a doubt, he should wait for the proper time and present them before his Guru in a prescribed way Pariprasnena. Gurus' may not clarify the doubts at once, at times they wait few months or even years to test the disciples' commitment and curiosity, and it may take a long time to get the answers.

Till then the student should serve the master in a pleasing way which is called the "seva". Atlast the teacher who is a seer of the truth will reveal the ultimate secrets. Krishna realizes that the most eligible person to talk about the ultimate truth would be Bheeshma, who at that time was lying on the bed of arrows in the battlefield, ready to leave his mortal body.

Krishna took Pandavas to Bheeshma and requested pithamaha(grandsire) to teach the Pandavas about the Ultimate Truth and Dharma. Krishna promised pithamaha that He would restore his memory that was buried deep due to the pains in his body. As it was imparted from a great acharya chosen by the Lord Himself, Sri Vishnu Sahasra Nama is considered the essence of Gita and all the Vedas.

Bheeshmacharya was lying on the bed of arrows after being put down by Arjuna during the war. After the war, Pandavas approached Bheeshma to teach them the higher principles of life and wisdom, from all his great experiences. Bheeshma who is a great Man of Action and Sacrifice, mastered the whole Dharma Sastra and practiced it strictly throughout his life. Even the Lord of Death feared to approach Bheeshma without his permission. Dharmaraja asks him to tell them the greatest of the

secrets that made him so great and that he thinks is the best that can liberate all beings from the cycle of births and deaths and lead them to planes of highest Happiness, Bliss, The Lord.

Then Bheeshmacharya having obtained boon from Lord Krishna to be able to speak in clear voice and memorise his past deeds reveals the essence of all that he learnt from a number of sages who had the vision of Lord in different forms. Bheeshma observed a number of austerities imposed by the sages, served them for long periods, satisfied them that he deserves to be taught the secret they have obtained after strenuous efforts, and finally obtained from them the secrets.

Like a honey bee that collects the honey drops from all the flowers, Bheeshmacharya collected all the manthras from different sages and composed Sri Vishnu Sahasranama Sthothram which he used to practice daily. When Dharmaraja asked him to reveal the greatest of secrets, Bheeshma reveals this to Pandavas on Magha Suddha Ekadasi day in presence of Lord Krishna, showing Him and telling them that He is Lord of all Lords and praying Him with all 1000 names is all one can ever do to become more dear to Him which itself leads to salvation.

Reciting it regularly or even listening to it is itself a great thing that empowers one with the strength to overcome all the difficulties and get on to the right path of Salvation.

"Gurur Brahma Gurur Vishnu
Gurur Devoh Maheshwar;
Gurur Shakshat Parambrahma
Tashmai Shri Gurur Veh Namah"

Benefits of Reading or Listening to Vishnu Sahasranamam daily

He who seeks Dharma,
He who seeks wealth,
He who seeks children,
He who seeks Salvation,
Will all without fail,
Get what they want.

*Sri Rama Rama ramethi reme rame manorame,
Sahasra nama thathulyam rama nama varanane
Rama nama varanane om nama ithi*

Vishnu Sahasra Nama Stotram

INVOCATION

*Shuklam Baradaram Vishnum, Sasi Varnam Chatur Bhujam,
Prasanna Vadanam Dyayet, Sarva Vignoba Sandaye* **1**

Dressed in white you are,
Oh, all pervading one,
And glowing with the colour of moon.
With four arms, you are, the all knowing one
I meditate on your ever-smiling face,
And pray, “ Remove all obstacles on my way”.

*Vyasam Vasishtanapharam, Sakthe Poutramakalmasham,
Parasarathamajam vande, Shukathatham Taponidhim.* **2**

I bow before you Vyasa,
The treasure house of penance,
The great grand son of Vasishtha.
The grand son of Shakthi,
The son of Parasara.
And the father of Shuka,

*Vyasa Vishnu Roopaya, Vyasa Roopaya Vishnave,
Nmo Vai Brahma Vidaya, Vasishtaya Namoma.* **3**

Bow I before,
Vyasa who is Vishnu,
Vishnu who is Vyasa,
And again and again bow before,
He, who is born,
In the family of Vasishtha.

*Avikaraya Shuddhaya, Nityaya Paramatmane,
Sadaika Roopa Roopaya, Vishnave Sarva Jishnave.* **4**

Bow I before Vishnu
Who is pure,
Who is not affected,
Who is permanent,
Who is the ultimate truth.
And He who wins over,
All the mortals in this world.

*Yasya smarana Mathrena, Janma Samsara bandhanath.
Vimuchayate Nama Tasmai , Vishnave Prabha Vishnave*

OM Namō Vishnave Prabha Vishnave 5

Bow I before Him,
The all-powerful Vishnu,
The mere thought of whom.
Releases one forever,
Of the ties of birth and life.
Bow I before the all powerful Vishnu

Shri Vaisampayana Uvacha:-

*Shrutva dharmaneshena , Pavanani cha Sarvasha,
Yudishtra santhanavam Puneravabhya Bhashata* 6

Sri Vaisampayana said:-

After hearing a lot,
About Dharma that carries life,,
And of those methods great,
That removes sins from ones life,
For ever and to cleanse,
Yudhishtira asked again,
Bheeshma, the abode of everlasting peace.

Yudishtra Uvacha:-

*Kimekam Daivatham Loke, Kim Vapyegam Parayanam,
Sthuvantha Kam Kamarchanda Prapnyur Manava Shubham,* 7
Ko Dharma sarva Dharmanam Paramo Matha
Kim Japan Muchyathe Jandur Janma Samsara Bhandanat 8

Yudishtra asked:-

In this wide world , Oh Grandpa,
Which is that one God,
Who is the only shelter?

Who is He whom,
Beings worship and pray,
And get salvation great?

Who is He who should oft,
Be worshipped with love?

Which Dharma is so great,
There is none greater?

And which is to be oft chanted,
To get free.
From these bondage of life, cruel?

Bheeshma Uvacha:-

<i>Jagat Prabhum devadevam Anantham Purushottamam,</i>	
<i>Stuvan nama Sahasrena, Purusha Sathathohida,</i>	9
<i>Tameva charchayan nityam, Bhaktya purushamavyayam,</i>	
<i>Dhyayan sthuvan namasyancha yajamanasthameva cha,</i>	10
<i>Anadi nidhanam vishnum sarva loka Maheswaram</i>	
<i>Lokadyaksham stuvannityam Sarva dukkhago bhaved,</i>	11
<i>Brahmanyam sarva dharmagnam Lokanam keerthi vardhanam,</i>	
<i>Lokanatham Mahadbhootham Sarva Bhootha bhavodbhavam</i>	12
<i>Aeshame sarva dharmanam dharmadhika tamo matha,</i>	
<i>Yad bhaktyo pundarikaksham Stuvyr-archanayr-nara sada,</i>	13
<i>Paramam yo mahatteja, paramam yo mahattapa</i>	
<i>Paramam yo mahad brahma paramam ya parayanam</i>	14
<i>Pavithranam Pavithram yo mangalanam cha mangalam,</i>	
<i>Dhaivatham devathanam cha bhootanam yo vya pitha</i>	15
<i>Yatha sarvani bhoothani bhavandyathi yugagame</i>	
<i>Yasmincha pralayam yanthi punareve yuga kshaye</i>	16
<i>Tasya Loka pradhanasya Jagannatathasya bhoopathe</i>	
<i>Vishno nama sahasram me Srunu papa bhayapaham</i>	17

Bheeshma Replied:-

That purusha with endless devotion,
Who chants the thousand names ,
Of He who is the lord of the Universe,
Of He who is the God of Gods,
Of He who is limitless,
Would get free ,
From these bondage of life, cruel

He who also worships and prays,
Daily without break,
That Purusha who does not change,
That Vishnu who does not end or begin,

That God who is the lord of all worlds,
And Him, who presides over the universe,
Would loose without fail,
All the miseries in this life.

Chanting the praises,
Worshipping and singing,
With devotion great,
Of the lotus eyed one ,
Who is partial to the Vedas,
Who is the only one , who knows the dharma,
Who increases the fame ,
Of those who live in this world,
Who is the master of the universe,
Who is the truth among all those who has life,
And who decides the life of all living,
Is the dharma that is great.

That which is the greatest light,
That which is the greatest penance,
That which is the greatest brahmam,
Is the greatest shelter that I know.

Please hear from me,
The thousand holy names,
Which wash away all sins,
Of Him who is purest of the pure,
Of That which is holiest of holies,
Of Him who is God among Gods,
Of That father who lives Without death,
Among all that lives in this world,
Of Him whom all the souls,
Were born at the start of the world,
Of Him in whom, all that lives,
Will disappear at the end of the world,
And of that the chief of all this world ,
Who bears the burden of this world..

I would teach you without fail,
Of those names with fame.
Which deal of His qualities great,
And which the sages sing,
So that beings of this wide world,
Become happy and great.

Rishir Namnam Sahsrasya Veda Vyaso Maha Muni

Chando aunustup stada devo bhagawan devaki sutha 19

Amruthamsu Bhavo Bhhejam Shakthir devaki nandana

Trisama hridayam tasya santhyarthe viniyujyade 20

Vishnum Jishnum Mahavishnum Prabha vishnun Maheswaram

Aneka Roopa Daityantham Namami purushottamam 21

These thousand names Yudishtra
Are Sung for peace,
And has Vyasa as the sage,
And is composed in Anusthup metre,
And has its God the son of Devaki,
And its root is Amrutamsudbhava
And its strength the baby of Devaki,
And its heart is Trissama

Bow I before Him,
Who is everywhere,
Who is ever victorious,
Who is in every being,
Who is God of Gods,
Who is the killer of asuras,
And who is the greatest,
Among all purushas.

DHYANAM

Ksheerodanvath pradese suchimani vilasad saikathe Maukthikanam

Malaklupthasanastha Spatikamani nibhai maukthiker mandithanga

Shubrai-rabrai-rathabrai ruparivirachitai muktha peeyusha varshai

Anandi na puniyadari nalina Gadha sankapanir Mukunda 1

Let that Mukunda makes us all holy,
Who wears all over his body
Pearls made of spatika,
Who sits on the throne of garland of pearls ,
Located in the sand of precious stones,
By the side of the sea of milk,
Who gets happy of the white cloud,
Sprayed of drops of nectar,
And who has the mace , the wheel and the lotus in His hands.

Bhoo padau yasya nabhi r viyadasu ranila schandra suryaau cha nether

***Karnavasasiro dhaumugamabhi dhahano yasya vasteyamabhdhi
Anthastham yasya viswam sura nara khaga go bhogi gandharva dhaityai,
Chitram ram ramyathe tham thribhuvana vapusham vishnumeesam namami*** 2

I bow before that God, Vishnu
Who is the lord of three worlds,
Who has earth as his feet,
Who has air as his soul,
Who has sky as his belly,
Who has moon and sun as eyes,
Who has the four directions as ears,
Who has the land of gods as head,
Who has fire as his mouth,
Who has sea as his stomach,
And in whose belly play and enjoy,
Gods, men birds, animals,
Serpent men, Gandharvas and Asuras.

***Santhakaram Bujaga sayanam Padmanabham suresam,
Viswadharam Gagana sadrusam Megha varnam shubangam
Lakshmi kantham kamala nayanam Yogi hrid dyana gamyam
Vande vishnum bava bhayaharam sava lokaika nadham*** 3

I bow before the God Vishnu,
Who is personification of peace,
Who sleeps on his folded arms,
Who has a lotus on his belly,
Who is the God of gods,
Who is the basis of earth,
Who is similar to the sky,
Who is of the colour of the cloud,
Who has beautiful limbs,
Who is the consort of Lakshmi,
Who has lotus like eyes,
Who is seen by saints through thought,
Who kills all worries and fears,
And who is the lord of all the worlds.

***Megha syamam Peetha kouseys vasam Srivatsangam Kausthuboth bhasithangam
Punyopetham pundareekayathaksham Vishnum vande sarva lokaika natham*** 4

I bow before that God Vishnu,
Who is the lord of all the universe,
Who is black like a cloud,
Who wears yellow silks,

Who has the sreevatsa on him,
Whose limbs shine because of Kousthubha,
Who has eyes like an open lotus,
And who is surrounded by the blessed always.

*Sasanga chakram sakerita kundalam sappeethavastram saraseruhekshanam,
Sahara vaksha sthala shobhi kousthubham namai Vishnum sirasa chaturbhujam* 5

I bow before the God Vishnu,
Who has four arms,
Who has a conch and wheel in his hands,
Who wears a crown and ear globes,
Who wears yellow silks,
Who has lotus like eyes,
Who shines because of Kousthubha ,
Worn in his garlanded chest.

*Chayayam Parijatasys hemasimhasanopari,
Aseenamam budha syama Mayathakashamalangrutham,
Chandranana chathurbahum sreevatsangitha vakshasam,
Rukmani Satyabhamabhyam Sahitham Krishnamasraye.* 6

I seek refuge in Lord Krishna,
Who is with Rukhmani and Satyabhama,
Who sits on a golden throne,
In the shade of Parijata tree,
Who is of the colour of the black cloud,
Who has long broad eyes,
Who has a face like moon,
Who has four hands,
And who has a chest adorned by Sreevatsa.

Stotram

1	Viswam	He who is the Universe itself
2	<i>Vishnu</i>	He who is spread everywhere
3	<i>Vashatkara</i>	He who is personification of Vedic sacrifice(Yagna)
4	<i>Bhootha Bhavya Bhavat Prabhu</i>	He who is the master of past, present and future
5	<i>Bhootakrit</i>	He who has created the beings in the universe
6	<i>Bhootabrit</i>	He who takes care of all the beings in the universe
7	<i>Bhava</i>	He who is everything that happens
8	<i>Bhootaatma</i>	He who is the soul of every being in the Universe
9	<i>Bhootabhavana</i>	He who nurtures every being in the universe
10	<i>Pootatma</i>	He who is detached of every thing or He who has a

11	<i>Paramatma</i>	clean character He who is in every being but beyond every being or the greatest soul .
12	<i>Mukthanam Parama Gathi</i>	He who is the ultimate salvation of every freed being
13	<i>Avyaya</i>	He who does not have different forms or He who is always same.
14	<i>Purusha</i>	He who is inside every body
15	<i>Sakshi</i>	He who is the witness of every thing that happens
16	<i>Kshetragna</i>	He who knows the body
17	<i>Akshara</i>	He who does not have death
18	<i>Yoga</i>	He who can be attained by yoga (meditation?)
19	<i>Yoga Vitham Netha</i>	He who is the leader of all those who know yoga
20	<i>Pradhana -Purusheswara</i>	He who is the lord of nature and beings
21	<i>Narasimha Vapusha</i>	He who is part human and part lion
22	<i>Sriman</i>	He in whom Sri (Lakshmi or Goddess) resides
23	<i>Kesava</i>	He who is served by Vishnu , Siva and Brahma Or He who has beautiful hair Or He Who killed Kesi the Asura(Ogre)
24	<i>Purushottama</i>	He who is the greatest among Purushas(beings) or He who is greater than those who are bound, those who are free and those who are static.
25	<i>Sarwa</i>	He who is everything
26	<i>Ssarva</i>	He who destroys everything when the deluge comes
27	<i>Shiva</i>	He who is pure
28	<i>Sthanu</i>	He who is stable
29	<i>Bhootaatha</i>	He from whom all the beings evolved
30	<i>Nidhiravyaya</i>	He who is never destroyed (even at deluge)
31	<i>Sambhava</i>	He who is all that happens
32	<i>Bhavana</i>	He who is the giver of every thing
33	<i>Bhartha</i>	He who is the basis supports all beings
34	<i>Prabhava</i>	He in whom all things were born
35	<i>Prabhu</i>	He who is extremely clever
36	<i>Easwara</i>	He who controls and rules all beings or He who is a natural ruler.
37	<i>Swayambhu</i>	He who is born from himself
38	<i>Shambhu</i>	He who gives all pleasures
39	<i>Aditya</i>	He who throws light on everything or He who is one but appears different.
40	<i>Pushkaraksha</i>	He who has lotus like eyes
41	<i>Mahaswana</i>	He who has a great voice
42	<i>Anadhinidhana</i>	He who has neither birth nor death
43	<i>Dhatha</i>	He who carries the world
44	<i>Vidhatha</i>	He who creates all actions and their results
45	<i>Dhatur-Uttama</i>	He who is greater than the creator (Brahma)
46	<i>Aprameya</i>	He who is beyond rules , regulations and definitions.
47	<i>Hrishikesa</i>	He who controls his five senses

48	<i>Padmanabha</i>	He who has a lotus (from which the world evolved) growing on his belly
49	<i>Amara -Prabhu</i>	He who is the chief of deathless beings
50	<i>Viswa-Karma</i>	He who has made this universe
51	<i>Manu</i>	He who thinks (worries) of every thing
52	<i>Dwashta</i>	He who destroys every thing
53	<i>Sthavishta</i>	He who is extremely fat
54	<i>Sthaviro-Dhruva</i>	He who is ancient and permanent
55	<i>Agrahya</i>	He who is not reachable by senses
56	<i>Saswatha</i>	He who existed in the past, exists at present and will exist in future.
57	<i>Krishna</i>	He who is black Or He who is personification of truth, happiness and that which is beyond us
58	<i>Lohitaksha</i>	He who has red eyes
59	<i>Prathardhana</i>	He who destroys every thing in the end (deluge)
60	<i>Prabhootha</i>	He who is full of wealth and knowledge
61	<i>Thrika-Kubhdhama</i>	He in whom resides the three worlds viz. Earth, Heaven and Hell
62	<i>Pavithra</i>	He who is pure or He who makes others pure.
63	<i>Mangalam-Param</i>	He who does good to others
64	<i>Easana</i>	He who rules over (appoints) everything
65	<i>Pranadha</i>	He who makes beings move
66	<i>Prana</i>	He who is the soul
67	<i>Jyeshtha</i>	He who is elder to all others
68	<i>Sreshtha</i>	He who is better than all others
69	<i>Prajapathi</i>	He who is the chief of all human beings
70	<i>Hiranyagarbha</i>	He who resides as the soul (Brahmam) of this golden universe
71	<i>Bhoogarbha</i>	He who carries the earth within himself
72	<i>Maadhava</i>	He who is the consort of Lakshmi Or He who can be realized only by silence , meditation and yoga
73	<i>Madusudhana</i>	He who killed Madhu the Asura
74	<i>Easwara</i>	He who is supremely strong
75	<i>Vikrami</i>	He who has the ability to destroy all his enemies or He who has valour.
76	<i>Dhanvi</i>	He who is the supreme archer
77	<i>Medhavi</i>	He who is the supreme intelligence
78	<i>Vikrama</i>	He who has measured the worlds Or He who rides on a bird (Garuda)
79	<i>Krama</i>	He who has spread every where
80	<i>Anuthama</i>	He who does not have anybody better than him
81	<i>Duradharsha</i>	He who can not be cowed down by his enemies
82	<i>Kridhagna</i>	He who knows good and bad of all beings or He who gives salvation even by giving leaves and flowers.

83	<i>Krithi</i>	He who is busy in his work or He who is personification of work.
84	<i>Athmavan</i>	He who has only his strength as his basis
85	<i>Suresha</i>	He who is the lord of all Gods (Devas)
86	<i>ssarana</i>	He who removes sadness from the unhappy
87	<i>ssharma</i>	He who is personification of total happiness
88	<i>Vishwaretha</i>	He who is the seed to this universe
89	<i>PrajhaBhava</i>	He who is the reason for existence of human beings
90	<i>Aaha</i>	He who is as bright as the day
91	<i>Samvatsara</i>	He who is personification of the year
92	<i>Vyala</i>	He who cannot be caught like the great serpent
93	<i>Prathyaya</i>	He who is personification of knowledge
94	<i>Sarvadarshana</i>	He who sees (knows) everything
95	<i>Ajha</i>	He who does not have birth
96	<i>Sarveshwara</i>	He who is God for everything
97	<i>Siddha</i>	He who is always everywhere
98	<i>Siddhi</i>	He who is the desirable effect of everything
99	<i>Sarvadhi</i>	He who is the primary reason for everything
100	<i>Achyutha</i>	He who does not slip Or He who does not allow his devotees to slip
101	<i>Vrashakapi</i>	He who is the personification of Dharma and Varaha
102	<i>Ameyatma</i>	He whose stature can not be measured
103	<i>Sarva Yoga Vinisrutha</i>	He who is devoid of all attachments Or He who is known by all yogas
104	<i>Vasu</i>	He who lives in every being
105	<i>VasuMana</i>	He who has a good heart
106	<i>Satya</i>	He who is truth personified
107	<i>Samathma</i>	He who looks everybody as equal
108	<i>Asammitha</i>	He who can not be measured
109	<i>Sama</i>	He who is without change at all times
110	<i>Amogha</i>	He who gives all to his devotees
111	<i>Pundarikaksha</i>	He who is lotus eyed Or He who is like eyes for those living in the heaven called Pundarika
112	<i>Vrishakarma</i>	He whose actions are dictated by Dharma
113	<i>Vrishakritha</i>	He who is born to uphold Dharma
114	<i>Rudhra</i>	He who drives away sadness and the reasons for it
115	<i>Bahusiras</i>	He who has many heads
116	<i>Bhabru</i>	He who carries the worlds
117	<i>Viswayoni</i>	He from whom all beings are born
118	<i>Suchisrava</i>	He who hears holy (clean) words of his devotees
119	<i>Amritha</i>	He who does not die
120	<i>SaswathaSthanu</i>	He who is perennially stable Or He who is permanent and unmovable
121	<i>Varoraoha</i>	He who does not send back those who attain him
122	<i>Mahathapa</i>	He who is extremely knowledgeable

123	<i>Sarvaga</i>	He who goes (reaches) every where
124	<i>Sarvavid-bhanu</i>	He who shines in the knowledge of every thing
125	<i>Vishvaksena</i>	He who attacks the armies of Rakshasas from all directions. Or He who attacks bad things from everywhere
126	<i>Janardhana</i>	He who troubles bad people Or He whom people pray for benefits
127	<i>Veda</i>	He who is the Vedas
128	<i>Vedavidha</i>	He who knows the meaning of Vedas
129	<i>Avyanga</i>	He who is beyond the reach of five senses
130	<i>Vedanga</i>	He who has Vedas as parts of his body
131	<i>VedaVith</i>	He who examines (interprets) Vedas
132	<i>Kavi</i>	He who sees (knows) everything
133	<i>Lokadhyaksha</i>	He who presides over the Universe
134	<i>Suradyaksha</i>	He who directs the devas
135	<i>Dharmadyaksha</i>	He who presides over Dharma
136	<i>KrithaKritha</i>	He who is the means and result of every thing
137	<i>Chathurathma</i>	He who is Brahma during creation, Vishnu during the upkeep , Rudra during destruction and Janardhana during Pralaya(deluge) of the world
138	<i>Chathur Vyuha</i>	He who is Aniruddha when we are awake, Pradhyumna when we are dreaming, Sangarshana when we are in Sushupthi and Vasudeva when we are in Thuriya
139	<i>Chathur Damshtra</i>	He who has four protruding incisors(as in Narasimha Avatara) Or He who has four horns
140	<i>Chathur Bhuja</i>	He who has four hands
141	<i>Brajishnu</i>	He who is in the form of light Or He who is the light
142	<i>Bhojana</i>	He who is in the form which can be enjoyed like food Or He who consumes food offered to him by devotees
143	<i>Bhoktha</i>	He who is the consumer of nature
144	<i>Sahishnu</i>	He who can pardon Or He who wins and converts
145	<i>JagataDhija</i>	He who was born before the world
146	<i>Anagha</i>	He whom no sin gets attached or He who is sinless
147	<i>Vijaya</i>	He who is wins
148	<i>Jetha</i>	He who is always the victor
149	<i>Viswayoni</i>	He who is the universe and its creator
150	<i>Punarvasu</i>	He who is in every being as its controller
151	<i>Upendra</i>	He who is Indra to Indra himself
152	<i>Vamana</i>	He who was born as Vamana Or He whom devotees can worship
153	<i>Pramsu</i>	He who grew big when measuring the world as Vamana

154	<i>Amogha</i>	He whose actions are never wasted
155	<i>Suchi</i>	He who cleans the mind of those who pray Him
156	<i>OOrjitha</i>	He who is very powerful
157	<i>Athindra</i>	He who is above Indra
158	<i>Sangriha</i>	He who destroys during the deluge
159	<i>Sarga</i>	He who is the personification of creation
160	<i>Dhritatma</i>	He who is birth less and stable
161	<i>Niyama</i>	He who appoints others
162	<i>Yama</i>	He who controls others
163	<i>Vedya</i>	He who can be known
164	<i>Vaidya</i>	He who knows all knowledge
165	<i>Sada Yogi</i>	He who is lustrous always
166	<i>Veeraha</i>	He who kills Asura Heroes
167	<i>Madhava</i>	He who is the lord of knowledge (Vidya)
168	<i>Madhu</i>	He who is like honey
169	<i>Athindriya</i>	He who is beyond human senses
170	<i>Maha maya</i>	He who is an illusion to those great illusionists
171	<i>Mahotsaha</i>	He who has great enthusiasm
172	<i>Mahabala</i>	He who is very strong
173	<i>Maha Buddhi</i>	He who has tremendous knowledge
174	<i>Maha Veerya</i>	He who even if there is reason to worry never gets worried
175	<i>Maha Shakthi</i>	He who is very strong
176	<i>Maha Dyuthi</i>	He who has great luster
177	<i>Anirdesya Vapu</i>	He of whom nobody can tell that he is thus
178	<i>Shreeman</i>	He in whom godly wealth resides
179	<i>Ameyatma</i>	He who has immeasurable knowledge
180	<i>Mahadri Drik</i>	He who lifted large mountains
181	<i>Maheshvasa</i>	He who is a great archer
182	<i>Mahee Bhartha</i>	He who lifted the earth when he was born as Varaha
183	<i>Sreenivasa</i>	He in whose chest resides Shree Devi
184	<i>Sadam Gathi</i>	He who is the ultimate goal of good people
185	<i>Aniruddha</i>	He who can not be stopped by any body
186	<i>Surananda</i>	He who makes Devas happy
187	<i>Govinda</i>	He who lifted the earth(Go) Or He who is the chief of cows Or He who makes the word 'Go' attain him
188	<i>Govidam Pathi</i>	He who is the leader of those who know Vedas
189	<i>Mareechi</i>	He who is in the form of light
190	<i>Dhamana</i>	He who punishes
191	<i>Hamsa</i>	He who removes fear of those who consider Him as themselves
192	<i>Suparna</i>	He who has beautiful wings
193	<i>Bhujagottama</i>	He who is the shape of a good serpent
194	<i>Hiranya Nabha</i>	He who has a belly like gold
195	<i>Suthapa</i>	He who has done great penance

196	<i>Padmanabha</i>	He who shines in the belly of the lotus of our heart
197	<i>Prajapathi</i>	He who is the chief of people
198	<i>Amruthyu</i>	He who does not have death
199	<i>Sarvadrikh</i>	He who sees everything
200	<i>Simha</i>	He who troubles sinners
201	<i>Samdatha</i>	He who adds devotees to himself
202	<i>Sandhiman</i>	He who adds all those who experience Him to himself
203	<i>Sthira</i>	He who is permanent
204	<i>Ajha</i>	He who is inside everything
205	<i>Dhurmarshana</i>	He whom enemies cannot defeat or bear
206	<i>Shaaratha</i>	He who orders and makes others obey
207	<i>Vishrutathma</i>	He who is the soul of all the good one is told
208	<i>Surariha</i>	He who destroys the enemies of devas
209	<i>Guru</i>	He who is a teacher of all knowledge
210	<i>Guru-Thama</i>	He who is the teacher of teachers
211	<i>Dhama</i>	He who is light
212	<i>Satya</i>	He who is truth
213	<i>Satyaparakrama</i>	He who is truly a hero
214	<i>Nimisha</i>	He who closes his eyes (during Yoganidhra)
215	<i>Animisha</i>	He who sees everything without batting his eyelids
216	<i>Ssraghvi</i>	He who wears a garland
217	<i>Vachaspathi Udharathi</i>	He who is the supreme personification of knowledge
218	<i>Agrani</i>	He who takes one to a higher life
219	<i>Grammani</i>	He who appoints (controls) Pancha Bhutas
220	<i>Shriman</i>	He who shines
221	<i>Nyaya</i>	He who is justice
222	<i>Netha</i>	He who drives the world machine as its leader
223	<i>Sameerana</i>	He who in the form of wind makes beings move
224	<i>Sahasra Moordha</i>	He who has countless heads (all heads of beings are his)
225	<i>Viswathma</i>	He who is the soul of every thing
226	<i>Sahasraksha</i>	He who has thousand eyes (All eyes are his)
227	<i>Sahasrapath</i>	He who has thousand feet
228	<i>Avarthana</i>	He who rotates (the wheel of life)
229	<i>Nivrithathma</i>	He who is not attached to life
230	<i>Samvritha</i>	He who is not visible due to net of illusion (Maya)
231	<i>Sampramardhana</i>	He who destroys the world (in the form of Yama and Rudhra)
232	<i>Aha Samvarthakaya</i>	He who makes day in the form of sun
233	<i>Vahnni</i>	He who is in the form of fire
234	<i>Anila</i>	He who is in the form of air
235	<i>Dharanidhara</i>	He who supports the earth (in the form of Adi sesha)
236	<i>Suprasadha</i>	He who is mercy personified
237	<i>Prasannathma</i>	He who is forever clear headed
238	<i>Viswa Drik</i>	He who takes care of the world
239	<i>Viswa Bhuja</i>	He who eats up the world during deluge

240	<i>Vibhu</i>	He who has many forms
241	<i>Satkartha</i>	He who worships those who do good deeds
242	<i>Satkritha</i>	He who is worshipped by good people
243	<i>Sadhu</i>	He who walks in the righteous path
244	<i>Jahnnu</i>	He who prevents people without Bhakthi from attaining him
245	<i>Narayana</i>	He who resides in all things that he creates Or He in whom all souls reside
246	<i>Nara</i>	He who shows the path
247	<i>Asangyeya</i>	He who is beyond counting or He who is infinite
248	<i>Aprameyatman</i>	He who is beyond knowledge
249	<i>Visishta</i>	He who is the greatest
250	<i>SishtaKrith</i>	He who orders or he who protects good people
251	<i>Suchi</i>	He who is blemish less
252	<i>Siddhartha</i>	He who has all he wants
253	<i>Siddha Sankalpa</i>	He who realizes all that he wants
254	<i>Siddhitha</i>	He who gives devotees the ability to attain their wants
255	<i>Siddhi Sadhana</i>	He who is 'wants' and the reason for 'wants'
256	<i>Vrishahi</i>	He who shines like day
257	<i>Vrishabha</i>	He who showers all wishes on his devotees
258	<i>Vishnu</i>	He who measured the worlds in Vamana Avatara
259	<i>Vrishaparvana</i>	He who can be attained through the stair case of Dharma (right action)
260	<i>Vrishodhara</i>	He who keeps all beings in his belly during deluge
261	<i>Vardhana</i>	He who rears beings
262	<i>Vardhamana</i>	He who grows like the beings whom He grows
263	<i>Viviktha</i>	He who stands alone
264	<i>Shruthisagara</i>	He who is the ocean in which all Shrutis(Vedas) lead
265	<i>Subhuja</i>	He who has good arms
266	<i>Dhurdhara</i>	He who carries everything but not carried by anybody or He who is impossible to carry
267	<i>Vagmi</i>	He who is a great orator
268	<i>Mahendra</i>	He who is God to the Gods
269	<i>Vasudha</i>	He who gives good pleasures and wealth
270	<i>Vasu</i>	He who is wealth
271	<i>Naikaroopa</i>	He who does not have one appearance
272	<i>Brihadroopa</i>	He who has a big appearance
273	<i>Shipivishta</i>	He who is inside a ray of light Or He who is sacrifice in a sacrificial animal
274	<i>Prakasana</i>	He who makes everything shine
275	<i>Ojastejodyuthidhara</i>	He who has strength, valor and luster
276	<i>Prakasathma</i>	He who is the soul of luster Or He who makes others shine
277	<i>Prathapana</i>	He who emits heat
278	<i>Kriddha</i>	He who is full (of knowledge, Dharma and renunciation)

279	<i>Spashtakshara</i>	He who is denoted by the sound of OM
280	<i>Manthra</i>	He who is the shape of Vedic manthras
281	<i>Chandramsa</i>	He who is as pleasant as the ray of moon
282	<i>Bhaskaradyuthi</i>	He who has light like the sun
283	<i>Amruthamsurbhava</i>	He who made moon appear from the Ocean of milk
284	<i>Bhanu</i>	He who shines himself
285	<i>Shasabindu</i>	He who is like moon
286	<i>Sureswra</i>	He who is the chief of those who do good
287	<i>Aushadha</i>	He who is medicine
288	<i>Jagatha-Sethu</i>	He who is the bridge for the worlds
289	<i>Sathya Dharma Parakrama</i>	He who is truth, Dharma and valorous
290	<i>Bhootha Bhava Bhannatha</i>	He who is the lord of past, present and future
291	<i>Pavana</i>	He who cleans in the form of wind
292	<i>Paavana</i>	He who makes the wind blow
293	<i>Anala</i>	He whom we never get satisfied
294	<i>Kamaha</i>	He who removes bondage of life
295	<i>Kama Krit</i>	He who satisfies wishes
296	<i>Kantha</i>	He who is attractive because of his beauty
297	<i>Kama</i>	He who is desired by everybody
298	<i>Kamapradha</i>	He who gives all wishes for those who wish
299	<i>Prabhu</i>	He who stands tall
300	<i>Yugadhi Krit</i>	He who created the divisions of time
301	<i>Yuga Vartha</i>	He who makes time periods come again and again
302	<i>Naika Maya</i>	He who creates many illusions
303	<i>Mahasana</i>	He who is a big eater during deluge
304	<i>Adhrisya</i>	He who is not visible
305	<i>Vyaktha roopa</i>	He who is clearly visible (to yogis)
306	<i>Sahasra Jit</i>	He who defeats thousands (of Rakshsas-bad people)
307	<i>Anantha Jit</i>	He who is for ever victorious
308	<i>Ishta</i>	He who is liked by every one
309	<i>Avisishta</i>	He who does not have any one above him
310	<i>Sishteshta</i>	He who is dear to the learned
311	<i>Shikandi</i>	He who wears the feathers of pea cock
312	<i>Nahusha</i>	He who ties souls by illusion
313	<i>Vrisha</i>	He who rains (wishes of devotees)
314	<i>Krodha</i>	He who removes anger from devotees
315	<i>Krodha Krit Kartha</i>	He who destroys those becoming angry (like Rakshsas)
316	<i>Viswa Bhahu</i>	He who has hands all over the universe (He who supports us every where)
317	<i>Mahee Dhara</i>	He who supports the earth
318	<i>Achyutha</i>	He who never changes
319	<i>Pradhitha</i>	He who is famous
320	<i>Prana</i>	He who is the soul
321	<i>Pranaadha</i>	He who gives strength
322	<i>Vasavanuja</i>	He who is the brother of Indra

323	<i>Apam Nidhi</i>	He who is the ocean
324	<i>Adhishtana</i>	He in whom the world stays
325	<i>Apramaththa</i>	He who is always watchful
326	<i>Prathishtitha</i>	He who has become stable
327	<i>Skandha</i>	He who is the ambrosia (nectar)
328	<i>Skandha Dhara</i>	He who supports the path of the righteous
329	<i>Dhurya</i>	He who carries the weight of the world
330	<i>Varadha</i>	He who gives boons
331	<i>Vayu Vahana</i>	He who makes even the wind move
332	<i>Vasu Deva</i>	He who is in everything and plays there
333	<i>Brihat Bhanu</i>	He who has wide rays which go every where
334	<i>Adhi Deva</i>	He who is the first reason of the world
335	<i>Purandhara</i>	He who destroyed cities of Asuras
336	<i>Ashoka</i>	He who is never sad
337	<i>Stharana</i>	He who helps one to cross the sea of life
338	<i>Sthara</i>	He who gives strength to face the fears of life
339	<i>Shura</i>	He who has valor
340	<i>Shouri</i>	He who is a hero (He who is shura , the son of Vasudeva)
341	<i>Janeswara</i>	He who is God for all those who are born
342	<i>Anukoola</i>	He who is positively interested I every one
343	<i>Satha Vartha</i>	He who was born several times (to protect Dharma)
344	<i>Padhmi</i>	He who has lotus in his hand
345	<i>Padhma Nibhekshana</i>	He who has two lotus like eyes
346	<i>Padhma Nabha</i>	He who has the lotus on his belly
347	<i>Aravindaksha</i>	He who has beautiful lotus like eyes
348	<i>Padhma Garbha</i>	He who is being meditated in the lotus of our mind
349	<i>Sarrera Brit</i>	He who takes many forms by his illusion
350	<i>Mahardhi</i>	He who has great wealth
351	<i>Hrididha</i>	He grows in the form of universe
352	<i>Vridhatma</i>	He who is oldest
353	<i>Maha Aksha</i>	He who has big eyes (all seeing)
354	<i>Garuda Dwaja</i>	He who has Garuda(eagle) in his flag
355	<i>Athula</i>	He who has no equals
356	<i>Sharabha</i>	He who lives as soul in beings
357	<i>Bheema</i>	He who makes everyone afraid of Him
358	<i>Sama Yagna</i>	He who knows the time for action or He who treats all as equals
359	<i>Havirhari</i>	He who takes share of Gods in a Yaga (fire sacrifice)
360	<i>Sarva Lakshana Lakshanya</i>	He who has all known good characteristics Or He who is known to all known rules
361	<i>Lakshmi Vaan</i>	He from whom Lakshmi (goddess of wealth) never leaves
362	<i>Samithinjaya</i>	He who wins in all wars
363	<i>Vikshara</i>	He who is never destroyed
364	<i>Rohitha</i>	He who took the form of red fish called Rohita

365	<i>Maarga</i>	Or He who is red like the inside of lotus
366	<i>Hetha</i>	He who is the way for eternal bliss
367	<i>Damodhara</i>	He who is the cause
		He who is known by knowledge got by self restraint
		Or He who was tied by Yasodha in the stomach
		Or He who keeps in his belly the world called Dhama
368	<i>Saha</i>	He who tolerates everything
369	<i>Mahidhara</i>	He who carries the world
370	<i>Maha Bhaga</i>	He who is great in the Avataras (holy births) he takes
		Or He who receives the best share offered by devotees
371	<i>Vega Van</i>	He who is very fast
372	<i>Amithasana</i>	He who takes immeasurable food (during deluge)
373	<i>Udbhava</i>	He who is the reason for the birth of the worlds
374	<i>Ksobhana</i>	He who during creation churns Purusha and Prakrithi
375	<i>Deva</i>	He who plays in activities like creation
		Or He who wins over Asuras
376	<i>Srigarbha</i>	He who keeps his wealth (of worlds) in his belly
377	<i>Parameshwara</i>	He who is the most efficient ruler
378	<i>Karana</i>	He who is the instrument for creation of the world
379	<i>Kaarana</i>	He who is the cause for creation of the world
380	<i>Kartha</i>	He who is independent master
381	<i>Vikartha</i>	He who created peculiar worlds
382	<i>Gahana</i>	He whose shape, strength and actions are difficult to know
383	<i>Guha</i>	He who hides everything by illusion (Maya)
384	<i>Vyavasaya</i>	He who is personification of knowledge
385	<i>Vyavasthana</i>	He who is not bound by any limitations
386	<i>Samsthana</i>	He who has the best position
387	<i>Sthanada</i>	He who gives positions
388	<i>Dhruva</i>	He who is permanent
389	<i>Parardhi</i>	He who has great wealth
390	<i>Parama Spashta</i>	He who is the limit of beauty and self evidence
		Or He who is extremely clear
391	<i>Thushta</i>	He who is the form of immortal bliss
392	<i>Pushta</i>	He who is always complete
393	<i>Shubekshana</i>	He who has a blissful sight
		Or He whose sight gives all persons their wants
394	<i>Raama</i>	He who makes others to be happy with him
395	<i>Virama</i>	He who is the ultimate end of everything
396	<i>Viratha</i>	He who is not interested in worldly pleasures
397	<i>Maargha</i>	He who is the path (for Moksha or immortal bliss)
398	<i>Neya</i>	He who obeys orders of sages devoted to him
399	<i>Naya</i>	He who makes everything work (lead)
400	<i>Anaya</i>	He who cannot be lead by any body
401	<i>Veera</i>	He who is personification of valor
402	<i>Shakthi Matham Shreshtha</i>	He who is strongest among the strong

403	<i>Dharma</i>	He who is the basis of every thing Or He who is worshipped by all faiths
404	<i>Dharma Vidhuttama</i>	He who is greatest among those who know Dharma
405	<i>Vaikunta</i>	He who keeps the five Bhutas (air, water , sky. Fire and earth) bound together at the beginning of creation or He who removes all obstacles in the way of devotees to attain Him.
406	<i>Purusha</i>	He who is in front of every thing or He who washes off all sins or He who is the soul in all beings
407	<i>Prana</i>	He who is the soul of souls
408	<i>Pranadha</i>	He who gives life (movement)
409	<i>Pranava</i>	He who is the holy sound (Om)
410	<i>Pruddhu</i>	He who is spread in the form of the worlds
411	<i>Hiranya Garbha</i>	He who keeps the golden source for all creations
412	<i>Shatrugna</i>	He who kills Asuras or He who controls sensual weakness by knowledge
413	<i>Vyaptha</i>	He who pervades in all beings as the cause
414	<i>Vayu</i>	He who makes perfumes spread or He who spreads to the places where he is worshipped
415	<i>Adokshaja</i>	He who is never gets exhausted by use by his devotees or He who never dries up
416	<i>Hrithu</i>	He who is the seasons
417	<i>Sudarshana</i>	He who has eyes like lotus petals or He who can be easily seen by his devotees
418	<i>Kaala</i>	He who always keeps thinking of everything
419	<i>Parameshti</i>	He who by his power stays in the lotus of heart
420	<i>Parigraha</i>	He who is known in all possible manner by his devotees
421	<i>Ugra</i>	He who gives strict orders
422	<i>Samvatsara</i>	He who makes all things reside in Him
423	<i>Daksha</i>	He who completes all jobs quickly
424	<i>Vishrama</i>	He who provides rest for those who are tired (of life)
425	<i>ViswaDakshina</i>	He who is an expert in all things or He who is more powerful than all others
426	<i>Visthara</i>	He who makes all the world broaden in Him
427	<i>StavaraStanu</i>	He who is stable and he who makes the world stable within Him
428	<i>Pramana</i>	He who is the law to support every thing or He who is personification of Knowledge
429	<i>Bhijamavyaya</i>	He who is the deathless reason
430	<i>Artha</i>	He who is loved by others (because He is Sweet)
431	<i>Anartha</i>	He who does not wish any thing
432	<i>Mahakosa</i>	He who is immersed in the five continents
433	<i>Mahabhoga</i>	He who is pleasures in life personified
434	<i>Mahadhana</i>	He who has great wealth

435	<i>Anirvinna</i>	He who does not hate others
436	<i>Stavishta</i>	He who is spread every where in his majestic form
437	<i>Abhu</i>	He who does not have birth
438	<i>Dharmayupa</i>	He who is like a pillar in which right action (dharma) is tied
439	<i>Maha makha</i>	He by whom yagas become great (by giving to Him)
440	<i>Nakshatra Nemi</i>	He who is like the zodiac
441	<i>Nakshatri</i>	He who is like the moon who is the chief of stars
442	<i>Kshama</i>	He who is perennially patient
443	<i>Kshaama</i>	He who remains alone after the deluge
444	<i>Sameehana</i>	He who likes his jobs like creation
445	<i>Yagna</i>	He who is personification of Sacrifice (Yagna)
446	<i>Ijhya</i>	He who is being worshipped by Yagas
447	<i>Mahejya</i>	He who is the greatest among those worshipped by Yagas
448	<i>Krathu</i>	He who is personification of performance of Yaga
449	<i>Sathram</i>	He who is the form of Sathra Yaga or He who protects good people (Sadhu)
450	<i>Satham Gathi</i>	He who is the ultimate goal of those who seek for salvation (Moksha)
451	<i>Sarva Darshi</i>	He who knows every thing naturally or He who sees everything
452	<i>Vimukthathma</i>	He who is the soul which has left all its bondages
453	<i>Sarvagna</i>	He who knows all that is to be known
454	<i>Gnanamuuttamam</i>	He who is not born, ever existing, giver of all that is needed and personification of right knowledge
455	<i>Suvritha</i>	He who has great penance
456	<i>Sumukha</i>	He who has a handsome face
457	<i>Suukshma</i>	He who is the smallest known thing from which every thing came
458	<i>Sugosha</i>	He who sings (shouts?) good sounds like Vedas
459	<i>Sukhadha</i>	He who gives pleasures to devotees
460	<i>Suhrith</i>	He who has a great heart (mind)
461	<i>Manohara</i>	He who steals our mind (by his beauty)
462	<i>Jitakrodha</i>	He who is in control of anger
463	<i>Vira Bahu</i>	He who has heroic arms (to kill asuras)
464	<i>Vidharana</i>	He who tears off, those who do sins
465	<i>Swaapana</i>	He who makes all beings sleep by illusion
466	<i>Swa Wasa</i>	He who is not in the control of others or He who lives within Himself
467	<i>Vyapi</i>	He who has spread every where
468	<i>Nykathma</i>	He who takes various forms depending on need
469	<i>Nykha Karma Krit</i>	He who does various jobs (like creation , upkeep and destruction)
470	<i>Vatsara</i>	He who is the abode of everything
471	<i>Vatsala</i>	He who loves his devotees

472	<i>Vathsi</i>	He who protects calves (all are calves /children to Him)
473	<i>Rathna Garbha</i>	He who is the ocean which keeps pearls within itself
474	<i>Dhaneswara</i>	He who is the God of wealth
475	<i>Dharma Gupa</i>	He who protects Dharma
476	<i>Dharma Krith</i>	He who practices Dharma (in spite of His being much above it)
477	<i>Dharmi</i>	He who supports Dharma
478	<i>Sadha</i>	He who is the ultimate permanent truth (Para Brahman)
479	<i>Asadha</i>	He who is the ultimate truth which is hidden (by illusion)
480	<i>Kshara</i>	He who is all who deceives themselves as the mind , body and senses
481	<i>Akshara</i>	He who is beyond mind, body and senses or He who lives in ones heart as a permanent witness
482	<i>Avignatha</i>	He who is not one who does not know
483	<i>Sahsramsru</i>	He who has thousand rays
484	<i>Vidhatha</i>	He who carries the world and also those who carry it like Adisesha, Diggaja etc
485	<i>Kritha Lakshana</i>	He who made the science of properties of all aspects or He who is the grammar of appearance of every known being
486	<i>Gabasthi Nemi</i>	He who is in the form of the zodiac
487	<i>Sath vastha</i>	He who permeates in Sathva guna (kind hearted disciplined life?) or He who lives among souls
488	<i>Simha</i>	He who was born as a lion or He who is as royal as a lion
489	<i>Bhootha Maheswara</i>	He who is the first and ultimate God of all beings or He who is God of everything
490	<i>Adhi Deva</i>	He who was God before the Devas or He who was the first God
491	<i>Maha Deva</i>	He who lived in renunciation and by Yoga became the greatest truth (God?)
492	<i>Devesha</i>	He who is the Lord of Devas
493	<i>Deva Brit Guru</i>	He who is the teacher (guru) for Indra the chief of devas
494	<i>Utthara</i>	He who saves all beings from the miserable ocean of mortal life or He who awoke to help the Devas
495	<i>Gopathi</i>	He who rears the cattle (Pasu or Go can also be taken to denote all mortals)
496	<i>Goptha</i>	He who is the saviour
497	<i>Gnana Gamyra</i>	He who can only be attained by right knowledge (Gnana)
498	<i>Purathana</i>	He who is very ancient
499	<i>Sareera Bhootha Brit</i>	He who is the soul of Pancha Bhoothas which is the

500	<i>Bhoktha</i>	basis of all beings He who enjoys the truth in himself or He who takes care of all beings
501	<i>Kapindra</i>	He who is Rama who is dear to all monkeys or He who has taken the avathara of Varaha
502	<i>Bhoori Dakshina</i>	He who conducts Yagas and gives cash benefits (Dakshina) to many
503	<i>Somapa</i>	He who drinks Soma
504	<i>Amruthapa</i>	He who drinks the nectar of the bliss of the soul (Athmananda)
505	<i>Soma</i>	He who in the form of moon helps plants to grow
506	<i>Puru Jit</i>	He who has won over several
507	<i>Puru sattama</i>	He who is the best in several forms
508	<i>Vinaya</i>	He who punishes bad people
509	<i>Jaya</i>	He who wins every other being
510	<i>Sathya Sandha</i>	He who never breaks his word (oath)
511	<i>Dasarha</i>	He who gives all to his devotes or He who was born among the yadavas
512	<i>Sathvatham Pathi</i>	He who is takes care of the authors of the sastra of Saathvatha
513	<i>Jiva</i>	He who in the form of soul makes all beings
514	<i>Vinayitha Sakshi</i>	He who is a witness to obedience by others to Him
515	<i>Mukunda</i>	He who gives immortal bliss (Moksha)
516	<i>Amitha Vikrama</i>	He who is immeasurable steps or He who has greatest Valor
517	<i>Ambho Nidhi</i>	He who is the ultimate sojourn to devas, Manushyas, asuras and pithrs or He Who has kept himself in the ocean to carry the worlds
518	<i>Anantha Atma</i>	He who is immeasurable or He who is the soul of adi sesha
519	<i>Maho Dadhi Saya</i>	He who sleeps on the ocean
520	<i>Anthaka</i>	He who brings about end of everything
521	<i>Ajha</i>	He who is the beginning and in the form of Manmadha(God of love)
522	<i>Maharha</i>	He who is fit to be worshipped
523	<i>Swaabhavya</i>	He who by nature is not different or He who is usual
524	<i>Jithamitra</i>	He who has won the enemies inside and outside
525	<i>Pramodhana</i>	He who is always happy or He who makes those devotees who meditate on Him happy
526	<i>Ananda</i>	He who is the personification of happiness
527	<i>Nandana</i>	He who makes his devotees happy
528	<i>Nanda</i>	He who is full of everything that is needed or He who has crossed the ordinary pleasures
529	<i>Satyadharm</i>	He who is the truthful dharm
530	<i>Trivikrama</i>	He who measured the worlds in three steps
531	<i>Maharshi Kapilacharya</i>	He who is the sage Kapila

532	<i>Krithagna</i>	He who is the world and the soul which knows the world
533	<i>Medhini pathi</i>	He who is the lord of the worlds
534	<i>Tripadha</i>	He who has three steps or He who is formed by three letters AA UU and Ma (that is OM)
535	<i>Tridasadyaksha</i>	He who directs (sees from above) the states of wakefulness, sleep and dream
536	<i>Mahasringa</i>	He who has the great horn (in which he tied the earth traveling in a boat during deluge)
537	<i>Krithantha Krit</i>	He who destroys the world created by Himself
538	<i>Mahavaraha</i>	He who took the shape of Varaha (boar)
539	<i>Govinda</i>	He who is attained by Vedic words
540	<i>Sushena</i>	He who has a great army (the Stanzas in Upa Nishads are his army)
541	<i>Kankam Gathi</i>	He who has Golden Shoulders (Golden has been translated as refined by some)
542	<i>Guhya</i>	He who is known only by the secret Upanishads or He who is in the cave of the mind
543	<i>Gabhira</i>	He who appears majestic because of knowledge, wealth, strength and valor
544	<i>Gahana</i>	He whose depth can not be measured
545	<i>Guptha</i>	He who is hidden from mind and the words
546	<i>Chakra Gathadhara</i>	He who keeps the holy Wheel (representing mind) and Holy Mace (Representing Philosophy) to save the world
547	<i>Vedhasa</i>	He who creates or He who gives immeasurable happiness and wealth to his devotees
548	<i>Swanga</i>	He who is the instrument reason and cause for existence
549	<i>Ajitha</i>	He who cannot be won
550	<i>Krishna</i>	He who is the colour of the black cloud or He who is Krishna Dwaipayana the sage
551	<i>Dhrida</i>	He who has no change in character and ability
552	<i>Samkarshano Achyutha</i>	He who draws beings within Himself during the deluge
553	<i>Varuna</i>	He who is purple sun who is about to set or He who hides everything
554	<i>Vaaruna</i>	He who is Vasishta who is the son of Varuna
555	<i>Vriksha</i>	He who is firm and stable like the tree
556	<i>Pushkaraksha</i>	He who has spread completely or He who rained kindness from his eyes
557	<i>Maha Manaa</i>	He who performs creation, upkeep and destruction by a thought in his great mind
558	<i>Bhagawan</i>	He who is the storehouse of wealth, Dharma, fame. .riches., renunciation and Moksha
559	<i>Bhagagna</i>	He who destroys wealth during deluge

560	<i>Anandi</i>	He who is the personification of pleasure
561	<i>Vanamali</i>	He who wears nature as a garland
562	<i>Halayudha</i>	He who has plough as his weapon
563	<i>Adhitya</i>	He who was born as Vamana to Adhithi
564	<i>Jyotir Adithya</i>	He who shines in the zodiac
565	<i>Sahishnu</i>	He who tolerates everything
566	<i>Gathisathama</i>	He who is the truth and He whom every one attains
567	<i>Sudhanva</i>	He who has the holy bow called Saranga which is personification of our senses
568	<i>Kkhanda Parasu</i>	He who has axe as a weapon to kill enemies
569	<i>Dharuna</i>	He who is cruel to those who prevent the right path
570	<i>Dhravina Pradha</i>	He who gives the wealth asked by devotees
571	<i>Dhiva Sprikh</i>	He who touches the sky or He who shows his secret form by touch
572	<i>Sarva Drik Vyasa</i>	He who writes about all knowledge
573	<i>Vachaspathirayonija</i>	He who was not born and is the Lord of knowledge
574	<i>Thrisama</i>	He who is worshipped by the three samas (Briht, Rathandara and Vamadeva branches of Sama Veda)
575	<i>Samaga</i>	He who sings sama veda
576	<i>Sama</i>	He who is the sama veda
577	<i>Nirvana</i>	He who is beyond all sadness
578	<i>Beshaja</i>	He who is the medicine
579	<i>Bhisakh</i>	He who is the Doctor
580	<i>Sanyasa Krit</i>	He who introduced Sanyasa (renunciation) as the method for salvation
581	<i>Chama</i>	He who controls every thing
582	<i>Shantha</i>	He who is not attracted by bodily pleasures
583	<i>Nishta</i>	He who is the place where everything ends
584	<i>Shanthi</i>	He who is the cause of removing ignorance
585	<i>Paarayana</i>	He who is in the high pedestal and never returns to bodily pleasures
586	<i>Shubhanga</i>	He who has beautiful limbs or He who carries out the Ashtangas , the path to salvation
587	<i>Shanthida</i>	He who gives peace
588	<i>Srishta</i>	He who creates everything
589	<i>Kumuda</i>	He who is happy to be in the world
590	<i>Kuvalasaya</i>	He who sleeps on the ocean surrounding the world
591	<i>Gohitha</i>	He who does good to earthly beings or He who puts limits to nature
592	<i>Gopathi</i>	He who is the lord of all beings in the world
593	<i>Goptha</i>	He who takes care of the world
594	<i>Vrishabhaksha</i>	He whose merciful eyes showers whatever is prayed for
595	<i>Vrisha Priya</i>	He who loves Dharma
596	<i>Anivarthee</i>	He who never returns from a war without victory
597	<i>Nivrthathma</i>	He whose mind never attaches itself to pleasures

598	<i>Samksheptha</i>	He who shrinks the wide world during deluge
599	<i>Kshemakritha</i>	He who keeps those recognized by Him comfortable
600	<i>Shiva</i>	He who removes sins as soon as His name is thought of
601	<i>Shrivatsa Vakshas</i>	He who has Shrivatsa on his chest
602	<i>Shrivasa</i>	He in whom Goddess Lakshmi lives
603	<i>Shripathi</i>	He who is the Lord of Goddess Lakshmi
604	<i>Shrimatam Vara</i>	He who is greatest among Gods
605	<i>Shridha</i>	He who gives wealth to his devotees
606	<i>Shrisa</i>	He who is the God of Goddess Lakshmi
607	<i>Shrinivasa</i>	He who lives in Gentlemen (Shriman) or He in whom Goddess Lakshmi lives
608	<i>Shri Nidhi</i>	He who is the treasure of all strengths
609	<i>Shrivibhavana</i>	He who gives to all beings wealth according to merits earned by them
610	<i>Shridhara</i>	He who carries the Goddess Lakshmi on his chest
611	<i>Shrikara</i>	He who gives all wealth to his devotees
612	<i>Shreya</i>	He who is the personification of perennial happiness
613	<i>Shriman</i>	He who is a gentle man
614	<i>Loka Trayasraya</i>	He on whom the three worlds depend
615	<i>Swaksha</i>	He who has lotus like eyes
616	<i>Swanga</i>	He who has beautiful limbs
617	<i>Ssathananda</i>	He who has several types (hundred) happiness
618	<i>Nanda</i>	He who is personification of supreme happiness
619	<i>Jyothir ganeswara</i>	He who is the chief of lustrous bodies
620	<i>Vijhitatma</i>	He who has conquered the mind
621	<i>Avidheyatma</i>	He who is not under the control of anybody
622	<i>Sathkeerthi</i>	He who has good fame
623	<i>Chinna samsaya</i>	He who does not suspect or He who sees everything clearly
624	<i>Uudheerna</i>	He who is greater than all beings
625	<i>Sarwata Chakshu</i>	He who sees everything everywhere
626	<i>Aaneesa</i>	He who does not have any God above him
627	<i>Saswatha sthira</i>	He who is permanently stable
628	<i>Bhoosa</i>	He who slept on the ground (as Rama waiting for sea God to respond) or He Who lives in idols on the Ground
629	<i>Bhooshana</i>	He who decorated the world (by several births)
630	<i>Bhootha</i>	He who has existence
631	<i>Vishoka</i>	He who is never sad
632	<i>Shoka nasana</i>	He who destroys sadness of his devotees
633	<i>Archishma</i>	He who gives light to astral bodies
634	<i>Architha</i>	He who is worshipped in all the three worlds
635	<i>Khumba</i>	He who is the basis of everything or He who is being worshipped in temples in earth
636	<i>Vishudhatma</i>	He who has supremely clean habits

637	<i>Vishodhana</i>	He who removes sins of those who think of Him
638	<i>Aniruddha</i>	He who can never be stopped by His enemies
639	<i>Aprathiradha</i>	He who has no enemies
640	<i>Pradhyumna</i>	He who has great wealth or He who makes others sparkle
641	<i>Amitha vikrama</i>	He who has immeasurable fame
642	<i>Kala neminiha</i>	He who killed Kala Nemi
643	<i>Veera</i>	He who is valorous
644	<i>Sowra</i>	He who was born in the Sura dynasty (Sri Krishna)
645	<i>Shoora janeswara</i>	He who is God for heroes like Indra
646	<i>Thrilokathma</i>	He who is not different from the three worlds
647	<i>Thrilokesa</i>	He who is the Lord of three worlds
648	<i>Kesava</i>	He who gave rays to lustrous bodies or He in whom Brahma, Vishnu and Shiva reside
649	<i>Kesiha</i>	He who killed the Asura called Kesi
650	<i>Hari</i>	He who removes births and deaths with their cause or He who is green
651	<i>Kama deva</i>	He who is passionately loved by his devotees
652	<i>Kama pala</i>	He who takes care of desires
653	<i>Kaami</i>	He who fulfills desires
654	<i>Kaantha</i>	He who has attraction
655	<i>Krithagama</i>	He who created holy rule books (agamas)
656	<i>Anirdesya vapu</i>	He whose looks cannot be defined
657	<i>Vishnu</i>	He who has spread all over
658	<i>Veera</i>	He who goes, spreads, creates, throws and eats
659	<i>Anantha</i>	He who is endless
660	<i>Dhananjaya</i>	He who is Arjuna or He who wins the attraction over money
661	<i>Brahmanya</i>	He who favours penance,(Tapas) knowledge, brahmanas and Vedas
662	<i>Brahma Krit</i>	He who made penance (tapas)
663	<i>Brahma</i>	He who is Brahma the creator
664	<i>Brahmana</i>	He who is Brahman
665	<i>Brahma vivardhana</i>	He who encourages the ways to Brhamam like Tapas
666	<i>Brahma vid</i>	He who knows Vedas properly
667	<i>Brahmana</i>	He who in the Form of Brahmins teaches Vedas
668	<i>Brahmi</i>	He who controls all that is denoted by Brahma
669	<i>Brahmangna</i>	He who knows Vedas as Himself
670	<i>Brahmana priya</i>	He who is liked by Brahmins
671	<i>Maha krama</i>	He who takes big steps
672	<i>Maha karma</i>	He who does the great works like creation, upkeep and destruction
673	<i>Maha teja</i>	He who gives light to stars or He who is the great star
674	<i>Mahoraga</i>	He who has the form of the great serpent
675	<i>Maha krithu</i>	He who is the great doer
676	<i>Mahar yajwa</i>	He who shows the way by performing great sacrifices

		(yagna)
677	<i>Maha yagna</i>	He who is the greatest Yagna (sacrifice)
678	<i>Maha havi</i>	He who is the greatest sacrificial offering in the yagna
679	<i>Stavya</i>	He who is being praised by everybody
680	<i>Sthava priya</i>	He who likes being praised
681	<i>Stotra</i>	He who is the song about Himself
682	<i>Sthutha</i>	He who is the act of being sung about God
683	<i>Sthothra</i>	He who is the devotee who sings about him
684	<i>Rana priya</i>	He who likes war
685	<i>Poorna</i>	He who is complete
686	<i>Poorayitha</i>	He who completes the wishes of his devotees
687	<i>Pushya</i>	He who removes sins as one thinks about Him
688	<i>Punya keerthi</i>	He who is famous for removing sins
689	<i>Anamaya</i>	He who never becomes ill
690	<i>Manojava</i>	He who is as fast as the mind
691	<i>Theertha kara</i>	He who created methods for salvation of all beings in the world
692	<i>Vasu rethas</i>	He who is the golden essence of Himself
693	<i>Vasu pradha</i>	He who gives wealth to his devotees
694	<i>Vasupradha</i>	He who leads His devotees to salvation
695	<i>Vasu deva</i>	He who was born as son of Vasudeva
696	<i>Vasu</i>	He in whom all others live
697	<i>Vasu manas</i>	He who has a mind which lives in all others
698	<i>Havi</i>	He who is the sacrificial offering in the yagas
699	<i>Sad Gadhi</i>	He who is attained by good people
700	<i>Sad krithi</i>	He who does good action
701	<i>Saththa</i>	He who is personification of non differential knowledge
702	<i>Sad brithi</i>	He who is Sat and Chit (Truth and Ultimate truth)
703	<i>Sad parayana</i>	He who is attained by those who know him
704	<i>Sura sena</i>	He who lead an army of heroes
705	<i>Yadu sreshta</i>	He who is the greatest among Yadus (Krishna belonged to this family)
706	<i>Sannivasa</i>	He who is the ultimate place where scholars go.
707	<i>Suyamuna</i>	He who is surrounded by residents of Yamuna
708	<i>Bhootavasa</i>	He who keeps all beings in his caring sight
709	<i>Vasudeva</i>	He who hides the world by illusion
710	<i>Sarvasunilaya</i>	He who is the form of Jivatma (the form of God within every being)
711	<i>Anala</i>	He who has unending strength
712	<i>Darpaha</i>	He who destroys the pride of those who are against Dharma
713	<i>Darpadha</i>	He who gives self satisfaction to those who walk in the path of Dharma
714	<i>Drptha</i>	He who is supremely happy or He who never gets proud of his strength

715	<i>Durdhara</i>	He who can be brought to the mind with difficulty
716	<i>Aparajitha</i>	He who can not be won
717	<i>Viswa Murthi</i>	He who has the universe as his body
718	<i>Maha Murthi</i>	He who has a big body
719	<i>Deepthamurthy</i>	He who has a body which shines due to knowledge
720	<i>Murthyman</i>	He whose body when he is born is not a result of Karma
721	<i>Aneka Murthy</i>	He who is born several times
722	<i>Avyaktha</i>	He who is not clear or He who cannot be determined to be a certain thing by any body
723	<i>Satha Murthy</i>	He who has several forms
724	<i>Sathanana</i>	He who has several faces
725	<i>Eka</i>	He who is one
726	<i>Naika</i>	He who appears as in different forms by illusion
727	<i>Sava</i>	He who is the personification of soma yaga
728	<i>Kava</i>	He who shines even among those who are sinners or He who is worshipped as 'ka' indicating pleasures
729	<i>Kasmai</i>	He who can be investigated and known
730	<i>Yasmai</i>	He who tries to help is devotees always or He who is indicated by 'yat'
731	<i>Thasmai</i>	He who is indicated by the word 'THAT'
732	<i>Padamanuttamam</i>	He who is in such a high position that the most knowledgeable want to attain him
733	<i>Loka Bhandu</i>	He who is a relation of all beings
734	<i>Loka Natha</i>	He who rules over the world
735	<i>Madhava</i>	He who was born in the family of Madhu
736	<i>Bhaktha Vatsala</i>	He who loves his devotees
737	<i>Suvarna varna</i>	He who is of a golden colour
738	<i>Hemanga</i>	He who has a golden body
739	<i>Varanga</i>	He who has beautiful body
740	<i>Chandanam gathi</i>	He who wears Golden armllets to give happiness
741	<i>Veeraha</i>	He who is a hero destroying sins
742	<i>Vishama</i>	He who cannot be compared to any one else
743	<i>Sunya</i>	He who appears as if he is not there
744	<i>Grithasi</i>	He who does not have desires
745	<i>Achala</i>	He who is supremely stable
746	<i>Chala</i>	He who moves in the form of wind for example
747	<i>Amani</i>	He who does not have pride and willing to be any thing
748	<i>Manada</i>	He who by his illusion makes people love their body
749	<i>Manya</i>	He who is fit to be worshipped
750	<i>Loka swami</i>	He who is the lord of the universe
751	<i>Thriloka drik</i>	He who carries the three worlds
752	<i>Sumedha</i>	He who is having good causing knowledge
753	<i>Medhaja</i>	He who is created in Yagas
754	<i>Dhanya</i>	He who has all facilities

755	<i>Sathya medha</i>	He who has a knowledge which is unalloyed truth
756	<i>Dhara Dhara</i>	He who carried the mountain
757	<i>Thejovrisha</i>	He who rains light
758	<i>Dhythi dhara</i>	He who has shining limbs
759	<i>Sarva Sastra Bhritham Vara</i>	He who is the greatest among those who are armed
760	<i>Pragraha</i>	He who receives (the flowers .leaves etc offered by his devotees)
761	<i>Nigraha</i>	He who keeps every thing within himself
762	<i>Vyanga</i>	He who does not have end
763	<i>Naika Sringa</i>	He who has several horns (Dharma , Artha , Kama and Moksha are the horns)
764	<i>Gadhagraja</i>	He who appears before by Manthras or He who appeared before Gatha
765	<i>Chatur murthy</i>	He who has four forms
766	<i>Chathur Bahu</i>	He who has four arms
767	<i>Chatur Vyooha</i>	He who has four Vyoohas (Four gates)
768	<i>Chatur Gathi</i>	He who is the destination for four varnas (brahmana, Kshatriya, Vysya and shudra)
769	<i>Chatur Atma</i>	He who has four aspects of mind. Brain., thought and pride
770	<i>Chatur Bhava</i>	He who is the reason for Dharma, Artha , Kama and Moksha (right action, wealth, pleasure and salvation)
771	<i>Chatur Veda Vidha</i>	He who knows properly the meaning of four Vedas
772	<i>Eka Patha</i>	He who keeps all the worlds under one of his feet
773	<i>Sama Vartha</i>	He who rotates the wheel of birth and death
774	<i>Nivrittatma</i>	He who is always available everywhere.
775	<i>Dur Jaya</i>	He who can not be won
776	<i>Durathikrama</i>	He whose orders can never be disobeyed
777	<i>Dur Labha</i>	He who can not be attained except by devotion
778	<i>Dur Gama</i>	He who is easily not known
779	<i>Durga</i>	He who is difficult to attain due to way side road blocks
780	<i>Dura Vasa</i>	He who can be kept in the mind with great difficulty
781	<i>Durariha</i>	He who kills those adopting the wrong path
782	<i>Shubhanga</i>	He who has a beautiful body
783	<i>Loka Saranga</i>	He who understands the essence of the world
784	<i>Suthanthu</i>	He who keeps with him the wide world
785	<i>Thanthu Vardhana</i>	He who broadens the world
786	<i>Indra Karma</i>	He who has the work like Indra
787	<i>Maha Karma</i>	He who created all great beings
788	<i>Kritha Karma</i>	He who does not have a need to do any thing
789	<i>Kritha Agama</i>	He who created the Vedas
790	<i>Udbhava</i>	He who attains great births
791	<i>Sundara</i>	He who is the epitome of beauty
792	<i>Sunda</i>	He who is wet (has mercy)
793	<i>Rathna Nabha</i>	He who has a beautiful belly

794	<i>Sulochana</i>	He who has beautiful eyes
795	<i>Arka</i>	He who is suitable to be worshipped by all great Gods
796	<i>Vaja sana</i>	He who gives Anna (food)
797	<i>Shringa</i>	He who was born as a fish with horn
798	<i>Jayantha</i>	He who is the cause of victory
799	<i>Sarva Vijjayi</i>	He who knows all and wins over all
800	<i>Suvarna Bindu</i>	He who has limbs of the body like Gold or He who is the God of Pranava (OM)
801	<i>Akshobya</i>	He who should not be disturbed
802	<i>Sarva Vagesware swara</i>	He who is the chief among Gods who speak
803	<i>Maha Hrida</i>	He whose heart is full of the eternal water of happiness
804	<i>Maha Gartha</i>	He who is the lord of illusion which is like a big hole or He who is a great charioteer
805	<i>Maha Bhootha</i>	He who is spread in all places always
806	<i>Maha Nidhi</i>	He in Whom all wealth is saved
807	<i>Kumudha</i>	He who makes the earth happy
808	<i>Kundara</i>	He who recognizes results of good deeds
809	<i>Kunda</i>	He who gave earth as Dana to Kasyapa (as Parasurama)
810	<i>Parjanya</i>	He who is a cloud (which showers comfort to the sad people)
811	<i>Pavana</i>	He who makes one pure by mere thought
812	<i>Anila</i>	He who does not have any one to order him Or He who never sleeps
813	<i>Amruthasa</i>	He who eats nectar which is the greatest happiness
814	<i>Amritha Vapu</i>	He who has a body which cannot be destroyed
815	<i>Sarvagna</i>	He who knows every thing
816	<i>Sarvatho Muga</i>	He who has faces everywhere or He who can be approached from any where
817	<i>Sulabha</i>	He who can be easily attained
818	<i>Suvritha</i>	He who does great penance
819	<i>Siddha</i>	He for no reason is always Himself
820	<i>Sathuru Jita</i>	He who wins over his enemies
821	<i>Sathru Thapana</i>	He who makes his enemies suffer
822	<i>Nyagrodha</i>	He who is above all beings in the worlds below
823	<i>Udhumbara</i>	He who is above skies or He who gives food to all the world
824	<i>Aswatha</i>	He who is like a banyan tree
825	<i>Chanurandra Nishudhana</i>	He who killed Chanoora who belonged to Andhra
826	<i>Sahasrarchi</i>	He who has thousand rays
827	<i>Satha Jihwa</i>	He who is the fire God with seven tongues
828	<i>Sapthaida</i>	He who has seven flames
829	<i>Saptha Vahana</i>	He who is the Sun God with seven horses
830	<i>Amoorthi</i>	He who does not have shape
831	<i>Anagha</i>	He who is not touched by sins
832	<i>Achintya</i>	He who cannot be known by thought process

833	<i>Bhaya Krit</i>	He who creates fear in bad people
834	<i>Bhaya Nasana</i>	He who destroys fear in good people
835	<i>Anu</i>	He who is small like an atom
836	<i>Brihat</i>	He who is extremely big
837	<i>Krisa</i>	He who is thin
838	<i>Sthoola</i>	He who is stout
839	<i>Guna Britha</i>	He who has the nature to create, upkeep and destroy
840	<i>Nirguna</i>	He who does not have any properties
841	<i>Mahaan</i>	He who is great
842	<i>Adhritha</i>	He who is not carried by any thing
843	<i>Swadhritha</i>	He who carries Himself
844	<i>Swasya</i>	He who has a beautiful face or He from whose face Vedas came out
845	<i>Pragvamsa</i>	He who belongs to the first dynasty
846	<i>Vamsa Vardhana</i>	He who makes dynasties grow
847	<i>Bhara Brit</i>	He who carries heavy worlds
848	<i>Khadhitha</i>	He who is called as ultimate truth by the Vedas
849	<i>Yogi</i>	He who can be attained by yoga or He who sees his essence always
850	<i>Yogisa</i>	He who is the greatest among Yogis
851	<i>Sarva Kamada</i>	He who fulfills all desires
852	<i>Asrama</i>	He who is the place where beings can relax
853	<i>Sravana</i>	He who gives sorrow to sinners
854	<i>Kshama</i>	He who destroys during deluge
855	<i>Suparna</i>	He who is a tree of whose leaves are the Vedas
856	<i>Vayu Vahana</i>	He who makes winds move
857	<i>Dhanur dhara</i>	He who is a great archer (in the form of Rama)
858	<i>Dhanur veda</i>	He who knows the science of Archery
859	<i>Dhanda</i>	He who is the weapon to those who punish and also is the punishment
860	<i>Dhamayitha</i>	He who controls and rules people
861	<i>Dhama</i>	He who is also the patience when being ruled
862	<i>Aparajitha</i>	He who can never be won by His enemies
863	<i>Sarva saha</i>	He who is an expert in every thing
864	<i>Niyantha</i>	He who makes people obey rules
865	<i>Aniyama</i>	He who is not subject to any rules
866	<i>Ayama</i>	He who does not have fear of death (caused by Yama)
867	<i>Sathva van</i>	He who is brave and valorous
868	<i>Saathvika</i>	He who is soft natured (Of Sathva Guna)
869	<i>Satya</i>	He who is good to the good people or He who is available to good people
870	<i>Satya dharma parayana</i>	He who holds truth and charity (dharma) as important
871	<i>Abhipraya</i>	He who is approached by seekers of salvation
872	<i>Priyarha</i>	He who is suitable for giving away of our most cherished things
873	<i>Arha</i>	He who is most appropriate for prayers

874	<i>Priya krit</i>	He who fulfills desires (Of devotees)
875	<i>Preethi vardhana</i>	He who increases devotion of his devotees
876	<i>Vihaya sagatha</i>	He who lives in the sky
877	<i>Jyothi</i>	He who glitters himself
878	<i>Suruchi</i>	He who shines beautifully
879	<i>Hartha bujha</i>	He who eats what has been offered to him through fire
880	<i>Vibha</i>	He who is every where
881	<i>Ravi</i>	He who is the sun
882	<i>Virochana</i>	He who shines in several ways
883	<i>Surya</i>	He who makes everything
884	<i>Savitha</i>	He who creates worlds
885	<i>Ravi lochana</i>	He who has the sun for his eyes
886	<i>Anantha</i>	He who is limitless
887	<i>Hutha bhuja</i>	He who eats what is offered in fire sacrifice (homa)
888	<i>Bhoktha</i>	He who consumes nature
889	<i>Sukhada</i>	He who gives his devotees the pleasure of salvation
890	<i>Naikaja</i>	He who took several forms
891	<i>Agraja</i>	He who is in front of everything
892	<i>Anirvinna</i>	He who does not have any worries
893	<i>Sadhamarshi</i>	He who pardons mistakes (committed by his devotees)
894	<i>Loka adhishtana</i>	He who is the basis of the world
895	<i>Adbhuta</i>	He who is the wonder
896	<i>Sanaath</i>	He who is from the very beginning
897	<i>Sanathana thama</i>	He who is older than the oldest
898	<i>Kapila</i>	He who is of purple colour or He who was sage Kapila
899	<i>Kapi</i>	He who is the sun
900	<i>Avyaya</i>	He in whom all disappear during the deluge
901	<i>Swasthida</i>	He who gives all good things to his devotees
902	<i>Swasthi krith</i>	He who does good
903	<i>Swasthi</i>	He who is good Himself
904	<i>Swasthi bukh</i>	He who enjoys goodness
905	<i>Swasthi dakshina</i>	He who has the nature of giving good
906	<i>Aroudhra</i>	He who is never cruel
907	<i>Kundali</i>	He who is Adi Sesha or He who wears shining ear globes
908	<i>Chakree</i>	He who wears Chakra (the holy wheel)
909	<i>Vikramee</i>	He walks beautifully
910	<i>Urjitha Sasana</i>	He who gives firm orders
911	<i>Sabdhatiga</i>	He who can not be reached by words
912	<i>Sabdhasaha</i>	He who can tolerate all sounds
913	<i>Shisira</i>	He who is cool like winter
914	<i>Ssarvarikara</i>	He who creates darkness like night
915	<i>Akroora</i>	He who is not cruel
916	<i>Pesala</i>	He who is extremely handsome
917	<i>Dhaksha</i>	He who is clever
918	<i>Dhakshina</i>	He who goes everywhere or He who kills his enemies

919	<i>Kshaminam vara</i>	He who is the greatest among those who have patience
920	<i>Vidhuthama</i>	He who is greatest among those who know
921	<i>Veetha bhaya</i>	He who is not afraid
922	<i>Punya sravana keerthana</i>	He who increases boons to those who sing about him
923	<i>Utharana</i>	He who makes you climb the shore from ocean of misery
924	<i>Dushkrathiha</i>	He who removes sins
925	<i>Punya</i>	He who gives rewards to good deeds
926	<i>Dhuswapna nasana</i>	He who destroys bad dreams
927	<i>Veeraha</i>	He who gives the suffering people of the world salvation
928	<i>Rakshana</i>	He who protects
929	<i>Santha</i>	He who is personification of good people
930	<i>Jivana</i>	He who makes all beings live by being their soul
931	<i>Paryavasthitha</i>	He who is spread every where
932	<i>Anantha roopa</i>	He who has countless forms or He who is Adishesha
933	<i>Anantha shree</i>	He whose strength cannot be estimated
934	<i>Jithar manyu</i>	He who has won over anger
935	<i>Bhayapaha</i>	He who removes fear
936	<i>Chathurasra</i>	He who is just
937	<i>Gabeerathma</i>	He whose depth can never be found
938	<i>Vidhisa</i>	He who gives special favors
939	<i>Vyaadhisa</i>	He who gives different works to different gods
940	<i>Dhisa</i>	He who as Veda, points out the results of different actions
941	<i>Anadhi</i>	He who does not have a cause
942	<i>Bhor bhuva</i>	He who is the basis of the earth and its goal
943	<i>Lakshmi</i>	He who is the luster of the earth or He who is himself the wealth
944	<i>Suveera</i>	He who has been praised in several ways
945	<i>Ruchirangadha</i>	He who has beautiful shoulders
946	<i>Janana</i>	He who creates people
947	<i>Jana janmadi</i>	He who is the existence of all people
948	<i>Bheema</i>	He of whom all beings are afraid
949	<i>Bheema parakrama</i>	He who creates fear in his adversaries
950	<i>Adhara Nilaya</i>	He who is the basis of the basis (five elements)
951	<i>Adhatha</i>	He who drinks all beings at the time of deluge or He who is the only one basis
952	<i>Pushpa hasa</i>	He who opens like a flower at the time of primal creation
953	<i>Praja gara</i>	He who is always awake
954	<i>Urdhwaga</i>	He who is above everything
955	<i>Satpadachara</i>	He who adopts good deeds prescribed by him
956	<i>Pranada</i>	He who gives life
957	<i>Pranava</i>	He who is OM
958	<i>Pana</i>	He who accepts all offerings to him and gives rewards

959	<i>Pramana</i>	He who is the lustrous personification of knowledge
960	<i>Prana nilaya</i>	He in whom all souls live
961	<i>Prana brit</i>	He who nurtures beings
962	<i>Prana jivana</i>	He who makes beings live
963	<i>Thathvam</i>	He who is the real meaning
964	<i>Thathva vidhe</i>	He who knows his essence
965	<i>Eka athma</i>	He who is the one and only one soul
966	<i>Janma mrutyu jarathiga</i>	He who is above birth, death and ageing
967	<i>Bhurbhuva Swastharu sthara</i>	He who is spread as a tree to Bhuu Loka, Bhuvar Loka, and Suvar Loka
968	<i>Thara</i>	He who makes us cross the sea of births and deaths
969	<i>Savitha</i>	He who has created everything
970	<i>Prapithamaha</i>	He who is the great grand father (All human beings are grand children of Brahma, the son of Vishnu)
971	<i>Yagna</i>	He who shows results to those who conduct Yagna(Fire sacrifice)
972	<i>Yagna pathi</i>	He who protects Yagna
973	<i>Yajwa</i>	He who conducts Yagnas
974	<i>Yagna anga</i>	He whose limbs are Yagna
975	<i>Yagna vahana</i>	He who carries forward Yagna
976	<i>Yagna brit</i>	He who accepts yagna
977	<i>Yagna krit</i>	He who created Yagna
978	<i>Yagni</i>	He who is the head of Yagna
979	<i>Yagna bhuja</i>	He who uses Yagna
980	<i>Yagna sadhana</i>	He who indicates Yagna as a method of attaining Him
981	<i>Yagna antha krit</i>	He who increases the effect of Yagna
982	<i>Yagna guhya</i>	He who is the secret of Yagna
983	<i>Anna</i>	He who is food
984	<i>Annada</i>	He who eats food
985	<i>Athma yoni</i>	He who is the cause of all beings
986	<i>Swayam jatha</i>	He who is the cause of His own birth
987	<i>Vaikhkhana</i>	He who dug earth as a boar (varaha)
988	<i>Sama gayana</i>	He who sings Sama Veda
989	<i>Deavaki nandana</i>	He who is the son of Devaki
990	<i>Srishta</i>	He who created the world
991	<i>Ksitheesa</i>	He who is the God to all worlds
992	<i>Papa nasana</i>	He who destroys sin
993	<i>Sankha brit</i>	He who has a Conch (Called Pancha Janya)
994	<i>Nandaki</i>	He who has the sword called Nandaka
995	<i>Chakri</i>	He who has the wheel called Sudharsana
996	<i>Sarnga dhanwa</i>	He who has the bow called Saranga
997	<i>Gadha dhara</i>	He who has a mace called Gowmodaki
998	<i>Radanga pani</i>	He who keeps the wheel in his hand ready to use
999	<i>Akshobya</i>	He who cannot be broken down by his enemies
1000	<i>Sarva praharanayudha</i>	He who uses everything as a weapon

Sarvaprakaranayuda OM Nama Idi

He who uses everything as a weapon Om

***Vanamali Gadhi Sarnkhee Chakree cha nandaki
Sreeman narayano vishnur vasudevobhi rakshatu***

Protect us Oh Lord Narayana
Who wears the forest garland,
Who has the mace, conch , sword and the wheel.
And who is called Vishnu and the Vasudeva

Uttara Bhaga
Afterward

Phalashruthi
Hearing of the benefits

***Itidam Keerthanasya Kesavasya mahatmana,
Namnam sahasram Diwyanamaseshesna prakeerthitham*** **1**

Thus was told,
All the holy thousand names ,
Of Kesava who is great.

***Ya tdam srunyaan nityam yaschapi parikeerthayed,
Nasubham prapunayad kinchid Soamuthre ha cha manava*** **2**

He who hears or sings,
It all without fail,
In all days of the year,
Will never get in to bad,
In this life and after.

***Vedantago brahmana syad kshatriyo vijayi bhaved,
Vaisyo dhana samruddha syachyutha Sugapnuyad*** **3**

The Brahmin will get knowledge,
The kshatriya will get victory,
The vaisya will get wealth,
The shudra will get pleasures ,
By reading these/

***Dharmarathi Prapnuyad Dharmam, Artharathi Cha Arthamapnuyad,
Kamanvapnuyad Kami, PrajarathiChapnuyad Prajam*** **4**

He who seeks Dharma,
He who seeks wealth,
He who seeks pleasures,
He who seeks children,
Will all without fail,
Get what they want.

Bhakthiman Ya sdaothaya , Suchistad gatha manasa,
Sahasram vasudevasya Namnamedat prakeerthayed 5
Yasa Prapnodhi vipulam yadi pradanya meva cha
Achalam sriyaprapnodhi sryaprapnothyanuttamam 6
Na Bhayam kwachidapnodhi Veerya tejascha vindhati
Bhavatyarogo dyuthiman bala roopa gunanvidha 7
Rogartho muchayade rogat , Bhaddo muchyathe Bandanath,
Bhayan muchyathe Bheedasthu, muchyadepanna apada, 8

He who sings the thousand names of Vasudeva ,
With utmost devotion ,
After he rises in the morn,
With a mind tied in Him always,
Will get fame without fail ,
Will be first in what he does,
Will get riches that last,
Would attain salvation from these bonds,
Will never be afraid of anything,
Will be bubbling with vim and valour,
Will not get any ills,
Will be handsome forever,
Will have all the virtues in this wide world,
And he who is ill will get cured,
He who is bound will be free,
He who is afraid , will get rid of fear,
He who is in danger , will be safe.

Durganyadarthyasu purusha purushottamam,
Stuvan nama sahasrena nityam bhakthi samanvida 9

He who chants these holy thousand names,
With devotion to Purushottama,
Will cross the miseries ,
That cannot be crossed
Without fail.

Vasudevasryo marthyo vasudeva parayana,
Sarva papa vishudhatma Yati brahma sanathanam 10

The man who nears Vasudeva,
The man who takes Him as shelter,
Would get rid of all sins,
And become purer than the pure,
And will reach Brahmam,
Which existed forever.

***Na vasudevabhaktanamasubham vidyate Kwachit
Janma Nrutyu jara Vyadhi Bhayam naivopa jayade*** 11

The devotees of Vasudeva the great,
Never fall into days that are difficult,
And never forever suffer,
Of birth, death , old age and fear.

***Imam stavamaddeyana sraddha Bhakthi samanvidha,
Yujyedathma sukha kshanthi sri dhrithi smrithi keerthibhi*** 12

He who sings these names with devotion,
And with Bhakthi,
Will get pleasure the great,
Patience to allure,
Wealth to attract,
Bravery and memory to excel.

***Na krodho na cha matsarya na shubha mati,
Bhavanthi kritha punyanam Bhakthanam puroshottame*** 13

The devotee of the Lord Purushottama,
Has neither anger nor fear,
Nor avarice and nor bad thoughts

***Dhyau sachandrarka nakshatra Kham diso bhur mahadathi.
Vasudevasya veeryena vidhrithani mahatmana*** 14

All this world of sun and stars,
Moon and sky, Sea and the directions,
Are but borne by valour the great,
Of the great god Vasudeva.

***Sasurasura gandharwa, sayakshoraga rahshasam,
Jagaddese vartatedam krishnasya sacharacharam*** 15

All this world,
Which moves and moves not,
And which has devas, rakshasas and Gandharwas,
And also asuras and nagas,
Is with Lord Krishna without fail.

***Indriyani mano bhuddhi satvam tejo bala dhruti.
Vasudevatmakanyahu kshetram ksheragna eve cha***

16

The learned ones say,
That all the limbs,
Mind, wisdom, and thought,
And also strength, bravery, body and the soul,
Are full of Vasudeva.

***Sarvagamanamachara pradamm parikalpathe,
Achara prabhavo dharma dharmasya prabhurachyutha***

17

Rule of life was first born
And from it came Dharma,
And from it came Achyutha the Lord.

Hrishaya pitaro deva mahabhootani dhatava,

Jangamajangamam chedam jagannarayanodbhavam

18

All the sages,
All the ancestors,
All the devas,
All the five elements,
All the pleasures,
All the luck,
All that moves,
All that does not move,
All came only ,
From the great Narayana.

***Yogo gnanan thada sankhyam vidhya shilpadhi karma cha
Veda shastradi vignanam death sravam janardhanath.***

19

The Art of Yoga
And the science of Sankhya.
The treasure of knowledge.
The divine art of sculpture .
And all Vedas and sciences,

All these came from Janardhana

***Eko vishnu Mahadbhutham pradag Bhutanyanekasa,
Treem lokan vyapya bhutatma bhungte viswabhugavyaya***

20

Vishnu is many ,
But He is one,
And he divides himself,
And exists in all beings,
That is in three worlds,
And rules all of them,
Without death and decay.

***Imam stavam bhagavatho vishnur vyasena keerthitham,
Padedya icched purusha sreys prapthum sukhani cha***

21

He who desires fame and pleasure,
Should chant these verses, sung by Vyasa,
Of this great stotra of Vishnu without fail.

***Visweswaramajam devam Jagatha Prabhumavyayam,
Bhajanthi Ye pushkaraksham na te yanthi parabhavam***

Na te Yanthi Parabhava Om Na Ithi

22

He will never fail,
Who sings the praise of the Lord,
Of this universe,
Who does not have birth,
Who is always stable,
And who shines and sparkles,
And has lotus eyes.

Om Nama He will not fail

***Arjuna Uvacha:-
Padma Pathra Visalakha padmanabha surothama,
Bhakthanamanu rakthanam Tratho Bhava Janardhana***

23

Arjuna Said:-
Oh God Who has eyes,
Like the petals of lotus,
Oh God, Who has a lotus,
On his stomach,

Oh God, Who has eyes,
Seeing all things,
Oh God, Who is the Lord,
Of all devas,
Please be kind,
And be shelter,
To all your devotees ,
Who come to you with love.

Sri Bhagawanuvacha:-

***Yo mam nama sahasrena stothumichadi pandava,
Sohamekena slokena sthutha eva na samsaya***

Sthutha eva na samsaya Om Nama Ithi

24

The Lord Said:-
He who likes , Oh Arjuna,
To sing my praise,
Using these thousand names,
Should know Arjuna ,
That I would be satisfied,
By his singing of,
Even one stanza ,
Without any doubt.

Om Nama without any doubt

Vyasa Uvacha:-

***Vasanad Vasudevasya vasitham bhuvana trayam,
Sarva bhutha nivasosi vasudeva namosthutha.***

Sri Vasudeva namosthutha om nama ithi

24

Vyasa said:-
My salutations to you Vasudeva,
Because you who live in all the worlds,
Make these worlds as places ,
Where beings live,
And also Vasudeva,
You live in all beings,
As their soul.

Om Nam salutations to Vasudeva

Parvatyuvacha:-

***Kenoupayena Laguna Vishnor nama sahasragam,
Patyadher Pandither nithyam Srothumichamyaham Prabho***

25

Parvathi said:-

I am desirous to know oh Lord,
How the scholars of this world,
Will chant without fail,
These thousand names ,
By a method that is easy and quick.

Easwara Uvacha:-

***Sri Rama Rama ramethi reme rame manorame,
Sahasra nama thathulyam rama nama varanane
Rama nama varanane om nama ithi***

Lord Shiva said:-

Hey beautiful one,
I play with Rama always,
By chanting Rama Rama and Rama,
Hey lady with a beautiful face,
Chanting of the name Rama ,
Is same as the thousand names.

**Aum Loka Samastha Sukinou Bhavanthu
Aum Namoh Bhagavateh Vasudevayah**



The Spiritual Significance of OM

OM is the mantra that invokes the Supreme Lord Krishna. Om is the mantra that transcends all Vedas and Upanishads.

om ity etad brahmano nedistam nama yasmad uccaryamana
eva samsara-bhayat tarayati tasmad-ucyate tara iti
om asya jananto nama cid-viviktan mahaste visno
sumatim bhajamahe om tat sat
tato 'bhut trird-omkaro yo 'vyakta prabhavah svarat
yat tal-lingam bhagavato brahmanah paramatmanah

"One who chants om, which is the closest form of Brahman, approaches Brahman. This liberates one from the fear of the material world, therefore it is known as tarak brahman.

"O Vishnu your self-manifest name, om, is the eternal form of cognizance. Even if my knowledge about the glories of reciting this name is incomplete, still, by the practice of reciting this name I will achieve that perfect knowledge.

"He who has unmanifested potencies and is fully independent, manifests the vibration omkara, which indicates Himself. ParaBrahma, ParamAatma, and ParamEshwara the three forms He manifests."

The Katha Upanishad has:

"The goal, which all Vedas declare, which all austerities aim at, and which humans desire when they live a life of conscience, I will tell you briefly it is aum"

"The one syllable [evākāra, viz. aum] is indeed Brahman. This one syllable is the highest. Whosoever knows this one syllable obtains all that he desires.

"This is the best support; this is the highest support. Whosoever knows this support is adored in the world of Brahma." (1.2.15-17)[8]

The Chāndogya Upanishad (1.1.1-1) states:

om ity-etad akaram udgītham upāsīta / aum iti hy udgāyati / tasyopavyākhyānam

"The udgi:tā "the chanting", that is, the syllable om is the best of all essences, the highest, deserving the highest place, the eighth."

The Bhagavad Gi:tā (8.13) states that:

Uttering the monosyllable Aum, the eternal world of Brahman, One who departs leaving the body (at death), he attains the Supreme Goal (i.e., he reaches God).

In Bhagavad Gi:tā (9.17): Lord Krishna says to Arjuna - "I am the father of this universe, the mother, the support and the grandsire. I am the object of knowledge, the purifier and the syllable OM. I am also the Rig, the Sāma and the Yajur Vedas."

The Bhagvad Gi:tā (17.23) has:

om tatsatiti nirdesho brahmanstrividhah samratah

"OM, tat and sat has been declared as the triple appellation of Brahma, who is Truth, Consciousness and Bliss."

Meditation on Om begins in this way and one who has got realized knowledge knows Om to be identical with Lord Krishna, Vasudevah sarvam iti sa mahatma su-durlabhah. Such a great soul is very rare and such a great soul can be understood to be the true knower of the Vedas.

Pranavatvena prakritim vadanti brahmavadinah tasmad
omkarasambhuto gopalo visvasambhuvah

"The wise and enlightened sages declare that the Swarupa-shaktiof Bhagavan, Sri Radha, being the prime mula-prakritiis non-different from Om.Gopala, Sri Krishna who is the Creator, Sustainer, and Destroyer of the universe is also non-different from Om."

Om Loka Samastha Sukinou Bhavanthu
Om Hriim Sriim Kliim
Om Namoh Bhagavateh Vasudevayah

